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 USA: 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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This volume is dedicated to the memory of

My dear friend and colleague

Dr. George (Jorge) A. Gay

(1916-1992)

Founder and first Director of

The Hispanic Studies Program in

The School of Theology at

Fuller Theological Seminary in

Pasadena, California

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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 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, more than seventeen 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.

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. In addition, Melton encouraged me to rewrite all the country articles for Latin America and the Caribbean and to prepare them to be published in three volumes. The tentative title for this study is "Religion in Latin America and the Caribbean." The end result would be a total of about 1,200 pages in a 6 X 9 format, which was completed in October 2009. The process of final editing and formatting continues, as well as negotiations with the publisher.

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 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 website, 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

The current document is a compilation of information from many sources as noted in the section on each Protestant denomination with Hispanic ministry in the USA (+180 organizations). 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 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

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.

Clifton L. Holland, Compiler and Editor
Director of PROLADES: E-mail: prolades@ice.co.cr Internet: www.prolades.com
San José, Costa Rica
4 October 2011

THE PROTESTANT MOVEMENT

B1.0 LITURGICAL TRADITION

B1.10 Lutheran Family

B1.20 Reformed-Presbyterian-Congregational Family

B1.30 Anglican-Episcopal Family

B1.10

The Lutheran Family

Historical Origins of Hispanic Ministry

1920s - **The Evangelical Lutheran Church** begins Hispanic ministry in Texas.

1926 - **The Texas District of the Lutheran Church-Missouri Synod** began Hispanic work in San Antonio, Texas, in 1926, although that denomination's primary ministry was directed to German immigrants between 1840 and 1940. The language of worship and parochial education was changed from German to English after the outbreak of World War II (1939-1945).

1929 - **The Rev. Gotthold H. Smukal**, first pastor of **St. John's Lutheran Church (Missouri Synod) in Boyle Heights, an eastern suburb of Los Angeles, California,** begins a branch Sunday School in 1929 with the aid of his daughter, Lorna, as a teacher among Mexicans in East Los Angeles; this was followed by a Wednesday evening Bible hour for Spanish-speaking adults, and later he held regular preaching services, according to the 1934 Mission Board report to the Southern California District Convention. **The Rev. Smukal became the "father of mission work" among Hispanics in Southern California as an outreach of St. John's Lutheran Church.**

1931 - **The Southern California District of the Lutheran Church-Missouri Synod opened its Mexican and Italian Mission in October 1931, after the arrival of the Rev. Bruno Martinelli from New Orleans, Louisiana.** Previously, Martinelli had been a Methodist missionary (1922-1928) to Italians in Texas and Louisiana. While living in New Orleans he became acquainted with the Missouri Synod and studied Lutheran theology and polity between 1928 and 1931. In early 1931, he was called to serve as a missionary to Italian and Spanish-speaking people in the Pacific Southwest District; he was installed as such on May 17, 1931, at Trinity Lutheran Church in Los Angeles. The first Italian and Mexican Mission building was located on Atlantic Street in East Los Angeles; in 1934, this building housed the San Pablo Mexican Lutheran Church, which was closed in 1940 after the outbreak of World War II.

1938 - **Miss Alice Fiene and a group of Lutheran women from St. John's Lutheran Church (Missouri Synod) in Orange, California,** organized a mission society to begin work among the Mexican population in the nearby city of Santa Ana. A Sunday School was begun in a rented building in Santa Ana in October 1938, and the Rev. Bruno Martinelli conducted Spanish preaching services there until June 1939, when the work was organized as Misión Luterana San Juan under the leadership of Mr. Raymond Andersen of Immanuel Lutheran Church of Orange. In 1941, at the request of the women of St. John's Mission Society, the Southern California District Mission Board of the Lutheran Church-Missouri Synod took over the Mexican Mission in Santa Ana.

1939 - While attending Concordia Theological Seminary (Lutheran Church-Missouri Synod) in St. Louis, Missouri, **Alfredo R. Saez** (born in Puerto Rico in 1917) began teaching Spanish classes to fellow seminary students and became a missionary to Spanish-speaking people in an

extremely poor section of East St. Louis (Illinois). Later, Saez became a Spanish translator for the "Lutheran Hour," and still later he became the "Spanish Lutheran Hour" speaker (1940s).

1941 - **Alfredo R. Saez** served as vicar at **Misión Evangélica Luterana San Juan in Santa Ana,** California, for one year from August 1941 to August 1942; and then he returned to Concordia Theological Seminary in St. Louis in September 1942 to finish his studies. Following his graduation from seminary in 1943, Saez again worked for the "Lutheran Hour." Saez was the first Spanish-speaking student to graduate from a Lutheran Church-Missouri Synod preparatory school and seminary. Between December 1942 and December 1945, the **Rev. Erherdt Henry Riedel** (a former missionary to China) was in charge of **Misión Evangélica Luterana San Juan in Santa Ana.**

1945 - St. John's Lutheran Church (Missouri Synod) allowed the **Rev. Alfredo R. Saez** to begin a Mexican Mission in its facility in the Boyle Heights section of Los Angeles, beginning in March 1945. This Mexican congregation was later organized as **Concordia Lutheran Church in East Los Angeles.** In the summer of 1946, Valparaiso University in Indiana invited Pastor Saez to teach in its Foreign Language Department, which he accepted and taught there for 18 years.

1947 - **La Iglesia Luterana de Nuestro Salvador was organized in Santa Ana, California**, in its own building, under the leadership of **Vicar David M. Stirdivant** (August 1946-August 1947) who replaced Pastor Riedel; this work was formerly known as Misión Evangélica Luterana San Juan. This work in Santa Ana was discontinued in 1956 in order to devote more attention to the growing Mexican population in East Los Angeles.

1950 - **The Lutheran Church-Missouri Synod** begins Spanish-speaking work in the Boyle Heights section of Los Angeles under the leadership of the **Rev. David M. Stirdivant** with the support of the **Southern California Lutheran Women's Missionary League**. These early missionary efforts led to the formal establishment of **Iglesia Luterana La Santa Cruz** in May 1957 on Whittier Blvd. in East Los Angeles, pastured by the Rev. Stirdivant.

B1.101

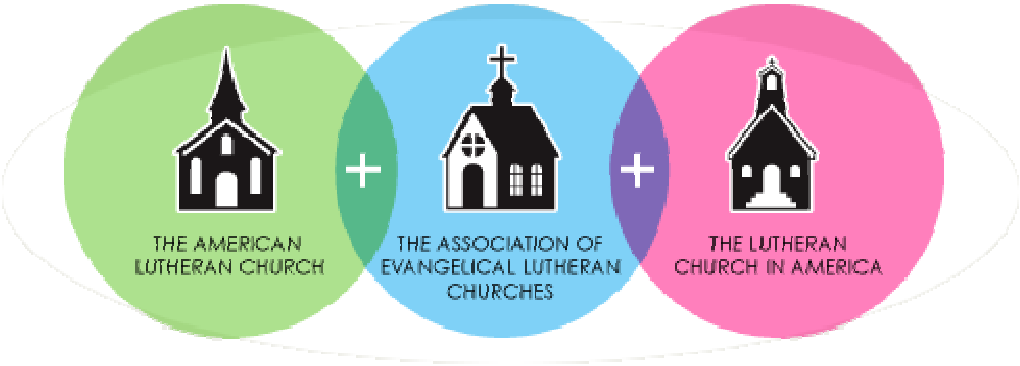
Evangelical Lutheran Church in America (1988, Chicago, IL)
Hispanic Ministries - Iglesia Evangélica Luterana en America
(1920s, Texas)

HEADQUARTERS
ELCA Office of the Presiding Bishop
8765 W. Higgins Road, Chicago, IL 60631
Phone: (773) 380-2600
Toll free: (800) 638-3522 ext. 2600
Internet: www.elca.org

In August 2001, the Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) elected Mark S. Hanson to serve as presiding bishop.

HISTORY: http://www.elca.org/Who-We-Are/History.aspx

The Evangelical Lutheran Church in America was formed over 20 years ago. This new church was formed from three separate and well-established North American church bodies:



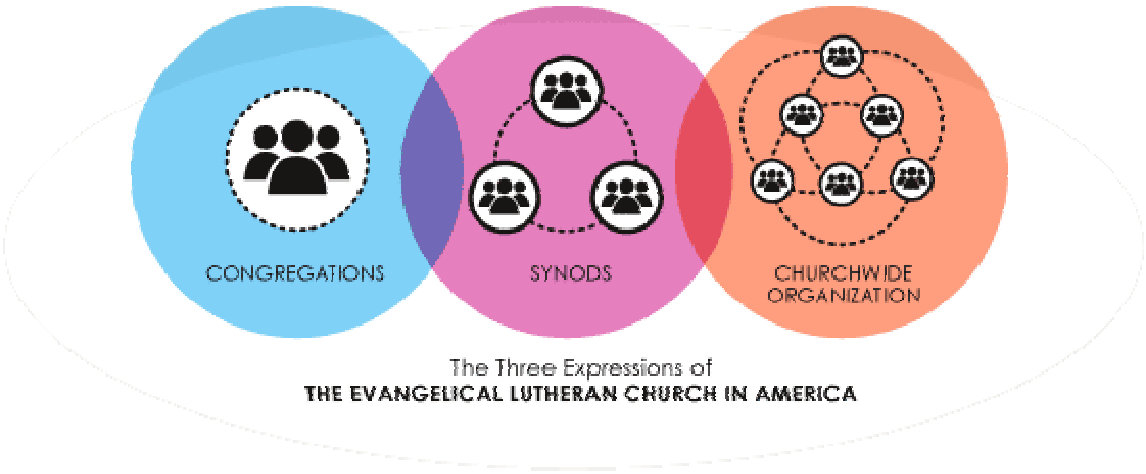
- **The American Lutheran Church**
- **The Association of Evangelical Lutheran Churches, and**
- **The Lutheran Church in America.**

Beginning January 1, 1988, these churches, with shared beliefs and missions, officially formed the ELCA. Two decades later, this energized church is composed of 4.8 million members and nearly 10,500 congregations across the U.S. and Caribbean. Today, the ELCA reflects the rich and diverse heritage of the people it serves.

But to understand our heritage fully, one must trace our roots back through the mid-17th century, when early Lutherans came to America from Europe, settling in the Virgin Islands and the area that is now known as New York. Even before that, Martin Luther sought reform for the church in the 16th century, laying the framework for our beliefs.

Our Three Expressions - We are all the ELCA

Since our beginning in 1988, this church has been one church body organized in three expressions that enable and support us all to grow in faith and put faith into action.



Congregations
Nearly 10,500 congregations across the United States, Puerto Rico and the Virgin Islands are local communities of faith-filled people celebrating, learning and connecting through weekly worship and various ways to serve others. Find a congregation near you.

Synods
Sixty-five synods throughout the country unite the work of congregations within their areas, serving as regional support and guiding pastoral and other staff candidates through the call process. Learn more about ELCA synods.

Churchwide Organization
The churchwide expression includes the ELCA Churchwide Assembly, Church Council, officers, offices and churchwide units. Churchwide staff work from the Lutheran Center in Chicago, Ill., and from locations around the globe. Visit churchwide organization.

HISPANIC MINISTRIES
Internet: http://archive.elca.org/espanol/contactenos.html#MM

Recursos en Español
Iglesia Evangélica Luterana en América (IELA) desarrolla y publica programas y recursos en español para los ministerios latinos. Estos recursos son desarrollados para pastores, líderes laicos y para toda la congregación. Este catálogo es un listado bilingüe de todos los recursos disponibles de la IELA. Para obtener una copia gratuita de este catálogo, favor de mandar un mensaje por el correo electrónico a **Evelyn Soto** o llame al 1.800. 638.3522. ext. 2575.

Servidores a la comunidad latina luterana *(All staff are bilingual.)*
El Centro Luterano de la IELA cuenta con un personal latino bilingüe que sirve a la comunidad latina en varias maneras. Para comunicarse con una persona específica, favor de enviar un mensaje personal por correo electrónico.

Ministerios Multiculturales (MM)
Carmen Rodriguez Rivera
Directora para los Ministerios Latinos.
Asistente Administrativa: **Daisy Lopez**
Descripción: Coordina la implementacion de la estrategia de ministerios latinos de la IELA. Asiste y apoya ala Asociacion de Ministerios Hispanos/Latinos-IELA.

Departamento para la Comunicación (CO)
Eliza Alvarez
Directora Auxiliar Asociada para Recursos e Información.
Descripción: Coordina el trabajo de cuatro personas en el Servicio de Información de Recursos, conocido como 800-NET-ELCA.

Magdalena Meza
Traductora de Español.
Descripción: Traduce y edita documentos al español producidos por distintas unidades de la IELA.

Melissa Ramírez-Cooper
Directora Asociada, Servicio de Noticias de la IELA
Descripción: A través de su equipo de trabajo, provee noticias e información en inglés sobre la IELA mediante comunicados de prensa y avances noticiosos a 4.9 milliones de luteranos en los Estados Unidos y el Caribe. Ciertos comunicados de prensa son traducidos al español. Ramírez Cooper es anfitriona para el programa MOSAIC de la IELA.

Departamento de Recursos Humanos (HR)
Letty Villalón
Directora Asociada de Reclutamiento.
Asistente Administrativa: **Crystal Sumerlin**
Descripción: Dirije y corrdina el reclutamiento de empleados para la oficina de la IELA.

Alcance Evangélico y Misión Congregacional
Evelyn B. Soto
Directora de Programas Multilingües y Culturalmente Específicos.
Asistente Administrativa, **Margie Rivera**
Descripción: Responsable por el desarrollo y publicación de recursos, programas y eventos de adiestramiento para todas las comunidades étnicas.

The Rev. Ivis LaRiviere-Mestre
Directora de Evangelismo Latino, Programas Multilingües y Directora Auxiliar para Evangelismo.
Asistente Administrativa, **Bernice Griffin**
Descripción: Ella es responsable de coordinar el programa de alcance evangelístico latino en la IELCA. Además, trabaja en el desarrollo de recursos multilingües y asiste los programas del Equipo de Evangelismo de la IELA. Tiene responsabilidades de trabajar con los sínodos de la región 5 y 6 en representación del equipo de trabajo que se conoce como H.O.P.E. (Programa de Ejecutivos de Alcance Hispano).

Ruben Duran
Ejecutivo para el Desarrollo de Nuevas Congregaciones.
Asistente Administrativa, **Pat Schmitt**
Descripción: Responsable por la coordinación del desarrollo de nuevas congregaciones en la IELA y miembro del Equipo de Ministerio Urbano de la IELA.

Rev. José Garcia
Director para Alcance Latino.
Asistente Administrativa, **Sylvia Danielson**
Descripción: El proposito de la unidad de alcance evangelistico y mision congregacional es dar apoyo con nueva misiones, ministerios existente y transformacional.

Cecilia Favela
Directora de Finanzas.
Descripción: Administra el presupuesto de la unidad y coordina el apoyo financiero de 380 congregaciones en la IELA.

Vocacion y Educacion (VE)
Gregory Villalón
Director Ejecutivo Asociado para Liderazgo y Director para el Desarollo de Liderato Multicultural en la Unidad Vocacion y Educacion.
Director Asistente paraq Liderate Multicultural - **Jensen Seyenkulo**
Asistente Administrativa, **Julia Vega**
Descripción: Supervisa los programas y procesos para la formacion de laicos y pastores preparandose para el servicio en la Iglesia. Trabaja los programas de becas para estudiants en seminario y es responsable para el reclutamiento de lideres de nuestras comunidades etniccas, Dirige el programa de TEEM (Educacion Theologica para Ministerios Emerjentes), Y la coordinacion de el programa de internados Horizonte (Horizon Internships). Supervisa los directores que trabajan con los capel lanes y la prevencion del abuso sexual.

Dianha Ortega-Ehreth
Directora Asociada para Liderazgo con Jóvenes.
Descripción: Responsable de trabajar con la organización de jóvenes luteranos y el ministerio con jóvenes adultos.

Global Misión (GM)
Rafael Malpica-Padilla
Director Ejecutivo de la Global Misión.
Asistente Administrativa, **Sylvia Perez.**

Raquel Rodríguez
Directora para Latinoamérica y el Caribe.
Descripción: Responsable por el personal internacional y todas las relaciones con las respectivas iglesias nacionales y otras agencias de America Latina y el Caribe.
Asistente Administrativa, **Paulina Nisbet-Dasse**.

Fondo de Inversión para La Misión
Carmen M. Cobo
Supervisora del Departamento de Servicios al Cliente de MIF
(Mission Investment Fund).

Descripción: Responsable por el departamento que administra los depositos de los clientes y congregaciones.

Organización de las Mujeres de la IELA
Inez Torres Davis
Asociada para Programas.
Descripción: Responsable por el desarrollo de pólizas, procedimientos y prácticas no racistas e inclusivas para la organización.

B1.102

Lutheran Church- Missouri Synod (1847, Chicago, IL)
Hispanic Ministries - Iglesia Luterana, Sínodo de Misuri
(1926, San Antonio,TX)

HEADQUARTERS
Lutheran Church-Missouri Synod
1333 S Kirkwood Rd., St. Louis, MO 63122-7226
Phone: 888-843-5267
Internet: http://www.lcms.org/

Search Church Directory: http://www.lcms.org/ca/www/locators/nchurches/church.asp

Wikipedia article: http://en.wikipedia.org/wiki/Lutheran_Church%E2%80%93Missouri_Synod

The **Lutheran Church—Missouri Synod** (**LCMS**) is a traditional, Confessional Lutheran Christian denomination in the United States. With 2.4 million members, it is both the eighth largest Protestant denomination and the second-largest Lutheran body in the U.S. after the Evangelical Lutheran Church in America. The Synod was founded at Chicago, Illinois, in 1847 by German immigrants. The LCMS is headquartered in St. Louis, Missouri.

Approximately half of the LCMS' members are located in the Upper Midwest, although it is represented in all 50 U.S. states, and is affiliated with other Lutheran sister churches worldwide. It also has several congregations in Ontario and one in Quebec that remained with the LCMS after most of the Synod's Canadian congregations formed the autonomous Lutheran Church–Canada in 1988. The LCMS is divided into 35 districts—33 geographic and two (the English District and SELC) non-geographic districts. The current president is the Rev. Dr. Gerald B. Kieschnick.

2007 Hispanic Ministry Report (click on link)

Hispanics in the United States

The growth of the Hispanic (Latino) population in the United States is one of the most dramatic demographic in the history of the United States. The number of Latino people is increasing four times as fast as the rest of the population. At the present time it is estimated that 40 million Hispanics live in the United States--making Spanish-speaking people the largest minority in the United States. By 2040, this number will continue to grow, and one of every four Americans will be a Hispanic. In recent years, Hispanic populations have moved into nearly every corner of the United States, including the rural heartland.This presents a great opportunity to the church to proclaim the Gospel of Jesus Christ to this growing segment of the population.

LCMS World Mission and Hispanic Missions

The LCMS has been serving Latinos in the United States since 1926 when the Texas District established the first Hispanic mission, Santisima Trinidad, in San Antonio, Texas. The 10th National Hispanic Conference in August 2000 voted to make its organization more autonomous. Since 1976, when the conference was formed, it operated under the auspices of LCMS World Mission.

Today, LCMS Hispanic membership is around just 10,000, representing only .04 percent of the total LCMS membership. In 2003, specific goals for Hispanic outreach were set and a resolution established to share the Good News of Jesus Christ with 6.135 million Hispanics by the year 2017 under the Ablaze! En Fuego! vision.

Today, the LCMS continues to proclaim the Good News to Hispanics. Our primary focus is to develop leaders who will be trained to begin new ministries out of existing congregations through the Hispanic Institute of Theology at Concordia Seminary, St. Louis, MO. Currently more than 160 ministries in the LCMS provide outreach to Hispanics.

Contact Information for LCMS Hispanic Ministries:
Web site: National Lutheran Hispanic Mission Society
E-mail: hispanicmissions@sbcglobal.net

External Links: Center for Hispanic Studies/Concordia Seminary St. Louis

Source: http://www.lcms.org/pages/internal.asp?NavID=8066

Also see: Michael Doyle, ***Feed My Sheep. A History of the Hispanic Missions in the Pacific Southwest District of The Lutheran Church-Missouri Synod.*** Upland, CA: Dragonflyer Press, 2006

B1.103

Wisconsin Evangelical Lutheran Synod (1850, Wisconsin) - Sínodo Evangélico Luterano de Wisconsin (1948, Arizona)

Headquarters
Wisconsin Evangelical Lutheran Synod
2929 N Mayfair Road Milwaukee, WI 53222
Phone: 414-256-3888
Internet: http://www.wels.net/ (English)
Internet: www.cristopalabra.com (Spanish)

As a Christian church body, our calling is to nurture the faith of our members and to spread the gospel of Jesus Christ throughout the world. Everything about the way we're organized is designed to serve that dual purpose.
We are the third largest Lutheran church body in America.

1,290 churches
394,241 baptized members
309,116 communicant members

Historical Chronology (click)

Ministry to Spanish Speakers

The Cristo Palabra de Vida program reaches out across North America in an effort to share the gospel message and **to promote Hispanic/Latino outreach in existing congregations**. Cristo Palabra de Vida promotes the use of resources for the training and development of workers providing the needed courses, training and materials.

In 2004, WELS expanded its ministry to the Hispanic/Latino communities by locating and training Spanish speaking men to serve as leaders in our churches. Through the original WELS Hispanic/Latino Outreach & Training (H/LOT) Program, WELS has gathered students from all over the country to be trained for ministry to the Spanish-speaking communities. Many of these men are being trained for ministry through Spanish instruction. These men are being trained under the **Pastoral Studies Institute (PSI)** and will meet the requirements established by the **Wisconsin Lutheran Seminary** for graduation.

The committee developing the programs and needs determined that a Spanish name for this program was needed. In early 2006, the committee and students met and decided on the name of Cristo Palabra de Vida. They determined that it reflects the WELS ministry and communicates a solid Christian message. **Cristo Palabra de Vida translates to Christ Word of Life.** You are invited to visit our Spanish language web site at www.cristopalabra.com for additional information.

WELS outreach to the Spanish speaking communities also includes the translation and creation of written material in Spanish. Most of this work is being accomplished through the Multi-Language Publications.

The oversight of the Cristo Palabra de Vida program was placed under the Joint Mission Council (JMC) in 2007. The JMC established a Cristo Palabra de Vida National Council to administrate the day-to-day operation of the program. This national council currently has five members and three advisors. This national council is in the process of expanding our ministry to the Spanish-speaking communities by providing live Bible studies via the internet and worship services via streaming. For more information please contact the members of the Cristo Palabra de Vida National Council at Cristopalabradevida@sab.wels.net

Source: http://archive.wels.net/cgi-bin/site.pl?2601&collectionID=1014

Hispanic/Latino Outreach

Rev. Michael Roth, Ministry Consultant*
Hispanic/Latino Outreach (HLOT)

The 2000 census declared that Latinos and Hispanics are now the largest minority in the United States, surpassing African Americans. Various "authorities" and experts project that by the year 2040 as many as 40% (or more) of Americans will have some Latin blood in them. How and when did this happen?

The reality is that Latinos and Hispanics have been in this country since its founding days. Many Latinos fought in the Revolutionary War. Others stayed living on their lands in Texas, Arizona, New Mexico and California as the border crossed over them. Millions have been living in this country for more than a century. And yet, it is just now that we notice this "new wave" of immigration.

Since World War II, the Latino immigration has steadily increased. Puerto Ricans were among the first. As U.S. citizens they can come and go easily. The Communist revolution in Cuba brought thousands of Cubans to South Florida. The varying degrees of stability and instability of economies and governments in Mexico, Central and South America also brought many immigrants. Each decade since WWII has seen large and significant increases in Latino immigration.

So why are we just noticing now? The 1990's saw a significant shift in the immigration pattern. Before 1990, Latinos and Hispanics were concentrated in the American Southwest, the Eastern Seaboard and some other large metropolitan areas. During the 1990's Latinos and Hispanics spread out, entering the Midwest in record numbers and branching out into small towns and rural communities. This happened at the same time that the mass of Latinos finally reached a noticeable level.

It is very important for us to note a few points. First, the vast majority of Latinos and Hispanics here in the United States are not only here legally, they are U.S. citizens. Second, Latinos and Hispanics are learning English and mainstreaming into American society and culture faster than any previous immigration wave in American history. Finally, political and economic realities indicate that this immigration wave will continue for several decades into the future.

What does this mean for the church? In particular, what will it mean for the WELS? Again, let's start by dismissing any fears or doubts. Outreach to Latinos and Hispanics by WELS congregations does not mean diminishing or changing the Gospel message we preach. Our God

is an unchanging God. His love, mercy and salvation are unchanging. No, this impact on the WELS is not doctrinal.

It will, however, have a very real cultural impact. The future of many WELS congregations is undoubtedly bilingual. The Spanish language will be increasingly important to clearly communicate the message of salvation with the continuing wave of immigrants. **Teaching English as a Second Language (ESL)** will be a primary tool for reaching many Latinos and Hispanics with unconditional love, opening doors for Gospel outreach. Celebrations of 3 Kings Day (Epiphany) will be larger and more numerous. Traditional Lutheran potlucks will have a decidedly different and "spicier" taste to them. Even the rhythms used in worship may change.

Does all this scare you? It doesn't need to. If the fear is change, remember that we are not going to change the message of God's love in Christ for all nations. But if the fear is "how do we do it", there is help. In El Paso, TX our WELS has a wealth of materials in Spanish and English which can be used. Martin Luther College is preparing pastors and teachers to minister to souls using the Spanish language. We have a talented ESL consultant who assists congregations in developing this outreach tool. We also have a Hispanic and Latino Consultant who assists congregations in the whole process of reaching out with the gospel to this growing mission field.

The immigration wave is here and will keep on coming. What an exciting opportunity for our WELS!! Embrace it! Pray for it! And watch the amazing things our Lord will do through it!

**Rev. Michael Roth, WELS Hispanic/Latino Outreach Ministry Consultant*

Source: http://archive.wels.net/cgi-bin/site.pl?2617&collectionID=1014&contentID=31128&shortcutID=13994

A New Approach to MISSION WORK

03/06/2006

By William Meier*

At the 2003 Wisconsin Evangelical Lutheran Synod Convention, delegates voted to make North American outreach the synod's emphasis for the next four years. With the theme "Proclaim Peace through Jesus," members are concentrating on telling neighbors about their Savior. **St. Thomas Lutheran Ministries in Phoenix is one example of North American outreach in action.**

Palm Sunday 2004 was filled with loud "Hosannas!" at St. Thomas Lutheran Ministries in Phoenix. The celebration began with 78 voices singing praises to God in English at 9:00 a.m. at the Phoenix campus. At 10:30 a.m., 150 people raised their "Hosannas!" in Spanish to the Palm Sunday King.

Meanwhile, our first worship took place at the Goodyear Campus (west of Phoenix) at 11:00 a.m. In a remodeled garage with limited seating for 80 people, over 110 voices sang praise to our Palm Sunday King. People were scattered in the nave, narthex, fellowship room, and outside the building. The day ended with eighteen more people joining in worship on the Phoenix

campus at an evening service, designed for those Spanish-speaking members whose jobs do not allow for morning worship. What a day of blessings for God's people!

Early in the 1990s, St. Thomas, Phoenix, Ariz., found itself shrinking in numbers as dramatic changes occurred in the neighborhood. Since then, **the Hispanic population has grown from about 40 percent to 85 percent in the four miles surrounding our Phoenix campus**. In consultation with the Arizona District Mission Board, we offered our facility and services for Hispanic outreach, provided our fellow believers in WELS would allow us to call a **Spanish-speaking missionary for this outreach.**

In 1997 God answered our prayers by providing **Pastor Timothy Otto and his wife, Jenny**, to take on this effort. God's blessings continued to multiply under their faithful labors. But what were we, the shrinking and aging Anglo part of the congregation, to do in an area with no potential growth for Anglo-ministry? In consultation with the Arizona District Mission Board, we were authorized to begin exploration in the southwest part of the Valley of the Sun in 1998.

We began to target the community of Goodyear, 14 miles west of our Phoenix campus. At present, Goodyear has 45,000 residents (one-third Hispanic) and is projected to grow by almost 250,000 in the next ten years.

God gave us the opportunity to purchase a ten-acre parcel less than a mile south of I-10 in Goodyear. This property includes a 3,600 square-foot home that will be used as a directed care home, and a 2,200 square-foot garage/apartment that will be remodeled into a worship center.

Currently, we are in the process of completing a four-classroom facility, which will serve as our Early Childhood Education Center and be used for outreach to the families of our community. A pre-school/daycare and kindergarten/third-grade program will be started here.

None of this would have been possible without the partnership of the **Board for Home Missions,** WELS Church Extension Fund, and the synod's North American Outreach emphasis. With growing Anglo and Hispanic ministries at two locations, with the prospect of a new Christian school, with the plan in place to open a directed care home in the near future, our congregation gives thanks for the privilege of being involved in so many opportunities to reach the lost with the gospel message.

***William Meier** is pastor at St. Thomas Lutheran Ministries, Phoenix/Goodyear, Arizona.

Source: http://www.evangelicallutheransynod.org/publications/sentinel/2004/10/a-new-approach-to-mission-work/?searchterm=spanish

B1.108

Evangelical Lutheran Synod (1853, Madison, WI) -
Hispanic Ministries - Sínodo Evangélico Luterano

1853: **The Synod for the Norwegian-Evangelical Lutheran Church in America** (the Norwegian Synod) was organized at Koshkonong and Luther Valley near Madison, Wisconsin. The Synod adopted the ritual of the Church of Norway. Three leaders of the Synod were Herman Amberg Preus, Jakob Aal Ottesen, and Ulrik Vilhelm Koren.

1957: The **Norwegian Synod of the American Evangelical Lutheran Church** adopts the name **Evangelical Lutheran Synod**.

Evangelical Lutheran Synod
6 Browns Court, Mankato, MN 56001
Phone: 507.344.7354
E-mail: elsynod@blc.edu
Internet: http://www.evangelicallutheransynod.org/contact

ELS Historical Chronology: http://www.evangelicallutheransynod.org/synod/history/timeline

What We Believe

We subscribe to the Lutheran Confessions contained in the Book of Concord originally published in 1580, because they are a faithful and accurate summary of biblical doctrine. Contained here are statements of doctrine that have been adopted by the **Evangelical Lutheran Synod, the Norwegian Synod of the American Evangelical Lutheran Church** (known as the "little" Norwegian Synod), or the **Norwegian Evangelical Lutheran Church in America** (known as the "old" Norwegian Synod). The present-day ELS considers itself the heir of all these adopted statements and confessions, and continues to teach and confess them as true and biblical.

Source: http://www.evangelicallutheransynod.org/believe

Directory of ELS churches in the USA **(click)**

Hispanic Ministry

Cross-Cultural Home Mission Outreach

04/06/2007 12:20

By Rev. Herb Huhnerkoch*

From Midwest small towns to metropolitan congregations, Lutherans from coast to coast are discovering ways to share God's unconditional love in Christ with people who don't look like them or speak their language. **Peace Lutheran Church in Kissimmee, Florida,** is striving to

meet the God-given opportunity and challenge of serving the spiritual needs of more than forty percent of **our community with Hispanic heritage.**

These cross-cultural challenges are a good thing. They help us evaluate what really matters in our outreach to others. When Jesus commands, "Go and make disciples of all nations" (Matthew 28:19), He moves us to expend treasure and effort to carry the good news of forgiveness through Him to the nations of the world. This is good! But Jesus also desires that we not overlook the nations living at our doorstep. **Large and small American communities are the new locations of foreign mission fields. How shall we reach them?**

Some people may have the attitude that the first step in reaching out to those different from us is to wait until they become more like us. Let them learn English. Let them love our culture. Let them fit into our schedules. The Apostle Paul says just the opposite, "I have become all things to all men so that by all possible means I might save some" (1 Corinthians 9:22). The first step in reaching others is for us to become more like them. *Learning the Spanish language is an important step to bridge the gap with Hispanics.* But there is more to that bridge. We need to learn how well they know their own language. What is their view of the Bible and worship? What music defines them best? What are their goals in life? How are their families constructed? After all, Jesus did not live and die and rise again so that Hispanics should necessarily be in church at 8 a.m., appreciate every Lutheran hymn, or alter their family traditions; but that they should be saved from Satan, sin, death and hell by hearing the Gospel about Jesus.

God gave the Apostle John a beautiful sight of the Church triumphant. He saw a cross-cultural Church: "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb'" (Revelation 7:9,10). **Heaven's residents are wonderfully diverse in ethnic, cultural and language backgrounds.** Yet they all wore the same clothing: all were dressed in the perfect robe of righteousness which was washed white in the blood of Lamb. What a great encouragement this sight is for the church militant on earth where cross-cultural challenges still arise! The Holy Spirit overwhelms those differences through the power of Word and Sacrament. He brings together people whose cultures vary so dramatically that they would rarely come together under any circumstance other than as brothers and sisters in Christ.

In the end, cross-cultural ministry is always going on everywhere in the sense that all people within Christian congregations have different traditions and habits. No two people are alike. Our challenge will always be to capitalize on this diversity within the body of Christ, so that each believer, regardless of language or culture, serves the Lord as the Holy Spirit provides opportunity and strength.

We have every reason to be confident that God will bless our fledgling efforts to reach our communities with that good news which crosses cultures—the news of pardon and peace in Christ.

***Herbert Huhnerkoch** is pastor of Peace Lutheran Church in Kissimmee, Florida.

Source:
http://www.evangelicallutheransynod.org/publications/sentinel/2007/03/04CrossCulture.html/?searchterm=hispanic

B1.20

Reformed-Presbyterian-Congregational Family

Historical Origins of Hispanic Ministry

1829 – 1844 **Sumner Bacon**, called "a colorful and controversial **Cumberland Presbyterian** evangelist," was the first Presbyterian to begin missionary work among Hispanics in Texas; he began his ministry as an itinerant evangelist among the Anglo Americans of east and central Texas and later became a colporteur with the American Bible Society in 1833; he distributed Spanish Bibles and New Testaments and shared the Gospel message with the Spanish-speaking people with whom he frequently came into contact; when he died in 1844, no one in his denomination was willing to continue his work among the Mexican population.

1839 - **William C. Blair, an Old School Presbyterian clergyman**, becomes the first person to receive a formal denominational appointment to evangelize Mexicans in Texas, when he began his ministry with the Assembly's Board of Foreign Missions in Victoria, Texas; he had a long career in Texas and died in 1873.

1846 - **Another Old School Presbyterian minister, John McCullough was assigned to work in San Antonio, Texas, by the Board of Foreign Missions,** where he ministered to Anglos, Germans and Mexicans; in 1848, McCullough secured the services of a Spaniard who was a converted Roman Catholic, who came to San Antonio under the auspices of the Evangelical Society of New York to minister to the Mexican American population; McCullough later moved to Galveston, Texas, where he died in 1870.

1852 - **Melinda Rankin (1811-1888), an independent Presbyterian missionary and school teacher,** arrived in Texas to begin her ministry among Mexicans in Texas and Mexico; she made several frustrating attempts at establishing a school for Mexican girls in Brownsville, which she finally accomplished in 1858; Rankin's sister arrived to help her in 1855, supported by the nondenominational American and Foreign Christian Union.

1877 - **The first Mexican Presbyterian congregation in Texas** was organized in Brownsville by the Presbyterian Church in the U.S. (Southern Presbyterians).

1879 - **The Rev. Antonio Diaz** began work among Mexicans in Los Angeles under the auspices of the Methodist Episcopal Church (North); Diaz establishes a Spanish-speaking mission at the Fort Street Methodist Church; in 1884, Diaz became a Presbyterian minister and worked with the **Rev. Carlos Bransby** in established several Presbyterian missions among Mexicans in the Los Angeles area.

1888 - **The Rev. A. Moss Merwin,** a former missionary in Chile under the Presbyterian Board, begins his ministry among the Mexican population of Los Angeles; Merwin became the first Superintendent of Mexican Work in Southern California for the **Presbyterian Church in the USA (Northern)**; **Mary Merwin, Moss' daughter,** became the Superintendent after Moss' death in 1905; by 1930, about 20 Spanish-speaking Presbyterian churches and missions had been established in Southern California.

1892 - **Walter S. Scott of San Antonio, Texas,** is ordained for the Presbyterian ministry and commissioned as “evangelist to the Mexican people” by the Presbytery of Western Texas of the **Presbyterian Church in the U.S. (Southern).**

1896 - **The Rev. A. B. Case** begins work among Mexicans in Southern California; he had previously served in Mexico as a missionary with the **American Board of Commissioners for Foreign Missions of the Congregational Church;** several Spanish-speaking congregations were established by Case in Redlands, Chino, Santa Ana, San Bernardino and Piru; in 1897, Case and his supporters founded the interdenominational **California Spanish Missionary Society** (Case 1897).

1908 - The Texas-Mexican Presbytery was organized by the **Presbyterian Church in the U.S. (Southern Presbyterians).**

B1.21

REFORMED SUBFAMILY

B1.2101

Reformed Church in America
(1628, New Amsterdam colony; now New York City)
Hispanic Ministries - Iglesia Reformada en América (1967, Newark, NJ)

Headquarters
General Synod Office, Reformed Church in America
475 Riverside Dr., 18th Floor, New York, NY 10115
Phone: (800) 722-9977; (212) 870-3071; Fax: (212) 870-2499
Internet: http://www.rca.org/Page.aspx?pid=224
E-mail: questions@rca.org

RCA History

Three noteworthy events mark the dawn of United States history—the settlement of Jamestown in Virginia; the arrival of the Pilgrims in Massachusetts; and the establishment of New Amsterdam, now New York City, by Dutch colonists. Commercial reasons, not religion, compelled the Dutch to settle the area. But with these pioneers came their church—a church that has survived on these shores continuously for nearly four hundred years—the Reformed Church in America.

Today, the Reformed Church in America includes 300,000 people of many cultures across the North American continent, remembering their heritage, growing together, reforming always to do the work of the global Christian church. The RCA is a founding member of the National Council of Churches and the World Council of Churches. Some regional bodies of the RCA belong to the National Association of Evangelicals.

Source: http://www.rca.org/Page.aspx?pid=2183

A Brief Outline of RCA History: http://www.rca.org/Page.aspx?pid=2181

A Brief Chronology of RCA History: http://images.rca.org/docs/archives/RCAchronology.pdf

RCA National Church Directory: http://www.rca.org/Page.aspx?pid=3650

Race-Ethnic Ministries: Council for Hispanic Ministries (1974)

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:

Brigido Cabrera, Coordinator for Hispanic Ministries
475 Riverside Dr., 18th Floor, New York, NY 10115
(800) 722-9977 – E-mail: bcabrera@rca.org
Internet: http://www.rca.org/Page.aspx?pid=2176&srcid=2225

B1.2102

Christian Reformed Church (1857, Michigan)
Hispanic Ministries - Iglesia Cristiana Reformada

Headquarters
Christian Reformed Church in North America
2850 Kalamazoo Ave SE, Grand Rapids, MI 49560
Phone: 616-241-1691 or 1-877-279-9994
Fax: 616-224-0803
E-mail: crcna@crcna.org
Internet: http://www.crcna.org/

CRC History:
http://www.crcna.org/pages/history_of_crc.cfm

Hispanic Ministries Overview
"Y El Circulo Sigue Creciendo (And the Circle Keeps Growing)"
By Manny Bersach, chapter 6 of
Learning to Count to One: The Joy and Pain of Becoming a Multiracial Church,
Edited by Alfred E. Mulder
(published by Faith Alive Christian Resources, Grand Rapids, MI)

Below is an excerpt from chapter 8:

Ministry in the CRC among Spanish-speaking people began as early as the 1940s in Chicago, New Jersey and West Michigan, and in the 1960s in Florida and California. Initially most of those ministering in Spanish were of Dutch origin and had learned Spanish as a second language – men like Jerry Pott, Clarence Nyenhuis and Fred Diemer. The first indigenous Hispanic leaders, Carlos Cortina and Carlos Tapia Ruano, arose in the 1960s, and in the providence of God they were followed by a great train of CRC leaders of Hispanic origin.

At this writing there are thirty CRC Hispanic congregations in the United States and a growing number of related Hispanic ministries [editorial note: as of mid-2010, there were 35 Hispanic CRC congregations in the USA]. About two-thirds of these churches are officially organized CRC congregations, with the other one-third in various stages of development. There are also a number of Hispanic outreach programs among predominantly white congregations that may result in a multiethnic congregation or a new Hispanic congregation. The thirty Hispanic congregations report a combined total of 1,500 members, for a below-average size of about fifty members per congregations.

Children and youth appear to make up only 35 percent of the total CRC Hispanic members reported, a pattern that is in contrast to Hispanic population trends in general. One possibility to account for this may be that many Hispanic youth may choose to participate in English-language ministries, and that as they marry and have children they are bitten by the cultural bug and Spanish becomes more important to them again.

HISPANIC MINISTRIES CONTACTS

Christian Reformed Home Missions
2850 Kalamazoo Ave, Grand Rapids, MI 49560
Phone: 616-224-0772 or 1-800-266-2175
Fax: 616-224-0834

Javier Torres
Home Mission Regional Leader
Phone: 407-905-4931
Email: jtorres@crcna.org

Stan Workman
Home Mission Regional Leader
Classical Ministries Coord.
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Email: sjworkman@worldnet.att.net

Viviana Cornejo
AA/SGMD – Hispanic
Phone: 616-224-0809
Email: vcornejo@crcna.org

B1.22

PRESBYTERIAN SUBFAMILY

B1.2203

Cumberland Presbyterian Church (1810, Burns, Dickson County, TN)
Iglesia Presbiteriana Cumberland - Hispanic Ministries

Headquarters
8207 Traditional Place
Cordova (Memphis), Tennessee 38016-7414
Telephone: (901) 276-4572
Internet: http://www.cumberland.org/center/

Directory of Local Churches (click)

Summary

The **Cumberland Presbyterian Church** (CPC) is a denomination spawned by the Second Great Awakening (1790–1840s). In 2007, it had an active membership of less than 50,000 and about 800 congregations, the majority of which are concentrated in the USA. The word *Cumberland* comes from the Cumberland River Valley where the church was founded.

The Cumberland Presbyterian denomination was made up of the expelled members of the Presbyterian Church in the United States of America (PCUSA) and others in the area when the Kentucky Synod dissolved the original Cumberland Presbytery. There is historical evidence in the writings of several of the founders that indicate they did not intend the split to be permanent and certainly did not anticipate a long-standing separate denomination.

On February 4, 1810, near what later became Burns, Tennessee, in the log cabin home of the Rev. Samuel McAdow, he, the Rev. Finis Ewing and the Rev. Samuel King reorganized Cumberland Presbytery. After rapid growth, Cumberland Presbytery became **Cumberland Synod** in 1813 and the **Cumberland Presbyterian** denomination in 1829 when the General Assembly of the Cumberland Presbyterian Church was established.

By 1900, the Cumberland Presbyterian Church was the third largest Presbyterian-Reformed body in the USA and was rapidly growing. After making revisions to the Westminster Confession of Faith in 1903, the PCUSA (the so-called "Northern" denomination) proposed reunification with the CPC. The General Assembly voted by a significant majority for the union in the 1906 meeting. As a result, a large number of Cumberland congregations re-entered the PCUSA in 1906 and those who remained in the Cumberland Presbyterian Church felt somewhat antagonistic towards the PCUSA for generations afterward. Over the years, the bitterness subsided but has never entirely been forgotten. However, the Presbyterian Church (U.S.A.), the Cumberland Presbyterian Church, and the Cumberland Presbyterian Church in America held concurrent 2006 general assemblies in Birmingham, Alabama, in celebration of 300 years of Presbyterianism in North America, and the confessional differences between the denominations have largely disappeared.

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

CPC Resources in English and Spanish: http://www.ccbom.org/index_files/Page360.htm

Ways the Cumberland Presbyterian Church can reach out to Hispanics in the United States of America

1. REACH OUT Through a Local Church Ministry.

The goal is to reach out to Hispanics in the area of your church by meeting needs, both Spiritual and Social through a ministry of the local church.

Program ideas:

- **English Class in the Church**. By means of this activity one is able to make contact and develop a relationship. It is not necessary that the teacher speak Spanish to teach English. Part of the class would involve a Spanish Speaker coming to one Aspecial@ class and share the Gospel message.

- **Food Pantry.** Require that people who receive food attend a one hour conference on something like: - Healthy family life; US customs, culture and religion; The importance of Faith, etc... Once again the idea is finding a time and place where the Gospel message could be presented.

- **Housing and Job search service.** Immigrants need someone to help them fill out forms and applications and find affordable housing. Church volunteers could provide this service. Part of the service might involve a prayer service that deals with the needs these people are trying to meet.

The goal in the above cases is to make contact, show compassion and open doors so someone who speaks Spanish can share Christ. Any social ministry should have a plan that involves providing Bibles, literature and an opportunity to hear the gospel message in Spanish to those who participate in the program.

2. REACH OUT Through a Hispanic Ministry in a Local church.

A local church might employ a Hispanic Christian (part time or full time) to be a church staff person to reach out to Hispanics in a target area around the Church. This person would be much like a youth director, CE director, or minister to third age people as far as a church staff position. This would be a local church internal staff position staffed by a Hispanic Christian. The Hispanics would be part of the Anglo church and would have their own special Hispanic activities.

[If the Hispanic Ministry grows and matures in the church, it is important that the church be willing to let the Hispanics develop into a Hispanic church.]

3. REACH OUT By Establishing a Hispanic Church

Employ a Hispanic Pastor (part time or full time) to reach out to Hispanics and form a Hispanic Church. This could be a NCD effort by a local Presbytery, Synod and/or Board of Missions.

There are several options we might consider:

A. Use an Anglo Church building and have parallel churches in one church building.

B. Attempt to establish a separate Hispanic Church in its own building.

4. REACH OUT By Assimilating an Independent Hispanic Group or Church.

Discover existing Hispanic groups or churches that do **not** have a denominational church affiliation and attempt to bring them into the CP Church.

A. Bring a church or group into a local Presbytery.

B. Form a Cross-Cultural Presbytery.

Source: http://www.ccbom.org/index_files/Page378.htm

B1.2204

Associate Reformed Presbyterian Church (1782, Philadelphia, PA)
Hispanic Ministries - Iglesia Presbiteriana Reformada Asociada

Headquarters
Associate Reformed Presbyterian Center
1 Cleveland Street, Suite 110, Greenville, SC 29601-3646
864-232-8297 - 864-271-3729 FAX
Internet: http://www.arpchurch.org/

Our foundational doctrinal statements are found in The Standards of the Associate Reformed Presbyterian Church, which we hold to be "the system of doctrine which is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Associate Reformed Synod, May 31, 1799). From time to time position statements are written to address specific topics of concern.

ARPC History (click)

Outreach North America: Ethnic Mission Congregations

- Hispanic
- Iranian
- Korean
- Chinese

Directory of Mission Congregations (click)

Catawba Presbytery

Iglesia Biblica Latinoamericana
J. J. and Blanca Diaz
1404 & 1406 Gregg St., Columbia, SC 29201
Telephone: 803.779.7335
E-mail: iblarpc@aol.com

B1.2206

Orthodox Presbyterian Church (1936, Philadelphia, PA)
Hispanic Ministries – Iglesia Prebiteriana Ortodoxa

Headquarters

The Orthodox Presbyterian Church
607 N. Easton Rd., Bldg. E, Willow Grove, PA 19090-0920
Phone: 215-830-0900 - Fax: 215-830-0350
Internet: http://www.opc.org/

Summary

The **Orthodox Presbyterian Church** (OPC) is a small conservative Presbyterian denomination located primarily in the USA. It was founded by conservative members of the Presbyterian Church in the United States of America (PCUSA) who strongly objected to the pervasive Modernist theology during the 1930s (see Fundamentalist–Modernist Controversy). Led by J. Gresham Machen, who had helped found Westminster Theological Seminary, the church attempted to preserve historic Calvinism within a Presbyterian structure.

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

Machen and the OPC by D. G. Hart

J. Gresham Machen (1881-1937) was the principal figure in the founding of the OPC if for no other reason than that the Presbyterian controversy in which he played a crucial role provided the backdrop for the denomination begun in 1936.

A distinguished New Testament scholar at Princeton Seminary from 1906 to 1929, Machen defended the historical reliability of the Bible in such works as *The Origin of Paul's Religion* (1921) and *The Virgin Birth of Christ* (1930). He emerged as the chief spokesman for Presbyterian conservatives by issuing a devastating critique of Protestant modernism in the popular books *Christianity and Liberalism* (1923) and *What is Faith?* (1925).

When the northern Presbyterian Church (PCUSA) rejected his arguments during the mid-1920s and decided to reorganize **Princeton Seminary** to create a moderate school, Machen took the lead in founding **Westminster Seminary in Philadelphia** (1929) where he taught New Testament until his death. His continued opposition during the 1930s to liberalism in his denomination's foreign missions agencies led to the creation of a new organization, The **Independent Board for Presbyterian Foreign Missions** (1933).

The trial, conviction and suspension from the ministry of Independent Board members, including Machen, in 1935 and 1936 provided the rationale for the formation in 1936 of the OPC. Only six months after the new denomination's beginning, Machen died in Bismarck, North Dakota while trying to rally support for the OPC. He was arguably the most important

conservative Protestant thinker of the first half of the twentieth century and **the guiding light for the first generation of Orthodox Presbyterians.**

Source: http://opc.org/machen.html

Hispanic Ministry

HOME MISSIONS TODAY - May 18, 2005

BELLMAWR, NEW JERSEY—Please pray for the **Hispanic Ministry Conference** to be held at Immanuel Church in Bellmawr, New Jersey, **May 24-26. This is the first gathering of its kind for the OPC.** Organized under the leadership of Ben Alvira and Steve Larson, eighteen men from across the U.S. and Puerto Rico will be gathering for the purpose of getting to know each other, exchanging information on available resources in the Spanish language, and considering the church planting philosophy and methodology of the OPC. Please ask the Lord to grant safe travel and a fruitful exchange of ideas.

Source: http://opc.org/chm/hmt/05b.html

Question and Answer: HISPANICS IN THE OPC

Question:
I was attending an OPC church for a short time. However, my wife and I began to feel uncomfortable because of the way we were being treated (I'll spare you the details) because we are Hispanic and the OPC is mostly Anglo. We are now worshiping at another church, where — although the people here are believers—my Calvinism gets me in trouble all the time. What am I to do? Please give me some counsel on this matter. Lord's blessings.

Answer:
Your question is a good one and I hope to give you a good answer.

Let me begin by saying that I am sad to hear that you feel that you were treated poorly by the OPC church. I am part black (Indian and Anglo as well), and can appreciate that sensitivity. We live in the south where that can be pretty strong, though it exists elsewhere.

My advice to you would be to return to the OPC, and talk with the pastor about this more. Both you and the church need to make a go of this, and strive to see the church embody on earth the unity that exists in heaven. I loathe the racial segregation of the church. It's one area in which our earthly-mindedness is most evident. The church should be made up of those "of every tribe and tongue and people and nation" (Revelation 5:9). Christians and pastors know this, but practicing it is hard, although cross-bearing does work. For as much as I hope the pastor and people at this church will be willing to "esteem others as better than themselves" (Phil. 2:3), and welcome you into their fellowship, I also hope you will be willing to bear the cross for their sake and especially Christ's.

It seems to be the case that there are a number of minorities joining the OPC. There are actually several all-Hispanic OPC's, with Spanish-speaking services. I mention this only to let you know that the general ethos is not "let's be Anglo."

For your sake also, I would point out the importance of maintaining your convictions and pursuing the church because doctrine is vitally important (as you point out). My pilgrimage into the OPC had nothing to do with its culture, but everything to do with its theology. Like yourself, I had to put up with some awkwardness while people figured out what to do with me! But they did. It was a challenge to me and to them, and now I feel quite at home (even as an inter-racial pastor). **Our church has blacks, Hispanics, and a few token white people (OK, that was a bit of humor!), and they seem to get along. It's possible.**

So, in summary, I would ask you to bear your cross and endure the awkwardness that may take some time to overcome. Doing so seems not only better for your family, but also for the church; and more importantly for Christ's honor. But again, I would certainly talk with the pastor and share your challenges with him.

May the Lord bless you and your family.

Source: http://opc.org/qa.html?question_id=218

B1.2208

Presbyterian Church in America (1973, Birmingham, AL)
Hispanic Ministries - Iglesia Presbiteriana en América (1980s)

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Wikipedia Summary

The **Presbyterian Church in America** (PCA) is a theologically orthodox evangelical Protestant Christian denomination, the second largest Presbyterian church body in the United States after the Presbyterian Church (U.S.A.). The PCA professes a strong commitment to evangelism, missionary work, and Christian education. The church declares its goal to be "faithful to the Scriptures, true to the Reformed faith, and obedient to the Great Commission."

The origins of the PCA lie somewhat in a re-alignment of American Presbyterianism, which since the Civil War had generally been divided along North-South lines – the United Presbyterian Church in the United States of America (UPCUSA) and the Presbyterian Church in the United States (PCUS), respectively. Movement towards a national merger (which eventually occurred in 1983) had begun to take shape by the early 1970s, and was accelerated by the decision of many theologically orthodox congregations to withdraw from the PCUS.

In December 1973, delegates from 260 congregations (over half of them from Mississippi, Alabama, and South Carolina) that had left the PCUS gathered at Briarwood Presbyterian Church in suburban Birmingham, Alabama, and organized the National Presbyterian Church. After protests from a UPCUSA congregation of the same name[2] in Washington, D.C., the denomination at its Second General Assembly (1974) called itself the National Reformed Presbyterian Church, then adopted its present name the next day.

According to the PCA's official website, it "separated from the PCUS in opposition to the long-developing theological liberalism which denied the deity of Jesus Christ and inerrancy and authority of Scripture." Additionally, the PCA espoused a complementarian interpretation of Scripture regarding the matter of women in church offices, excluding them from the offices of elder and deacon, whereas the PCUS had begun accepting the ordination of women over a decade earlier.

The mid-1970s witnessed the PCA's first significant acquisition of congregations outside the South, when several theologically orthodox UPCUSA churches in Ohio and Pennsylvania joined the PCA. This move was precipitated by a case regarding an ordination candidate, Wynn Kenyon, denied by the Pittsburgh presbytery because of his refusal to support women's ordination to either the ministry or eldership (the presbytery's decision was upheld by the UPCUSA General Assembly).

More significant numerically, though, was the Reformed Presbyterian Church, Evangelical Synod merging with the PCA in 1982. The RPCES had been formed in 1965 by a merger of the Evangelical Presbyterian Church (an offshoot of the Bible Presbyterian Church and not the current denomination by that name) and the Reformed Presbyterian Church in North America, General Synod. The latter body maintained a direct historical tie to the Scottish Covenanter tradition. The RPCES brought two important things: a more nationally-based membership, and a college and theological seminary, the latter of which the PCA did not officially have up to that point, relying instead on independent evangelical institutions such as Reformed Theological Seminary in Jackson, Mississippi. However, it must be said that RTS received its initial support at the time of its founding in the mid-1960s by PCUS pastors and churches that would ultimately join the PCA, so in a sense, RTS served as the PCA's *de facto* seminary. One notable figure from the RPCES was evangelical cultural theologian Francis Schaeffer.

Also that year and in 1983, on the eve of the UPCUSA's and PCUS' merger into the current Presbyterian Church (U.S.A.), several PCUS churches that had originally decided to remain loyal in 1973 opted to defect to the PCA (some others joined the recently-formed Evangelical Presbyterian Church, unrelated to the 1950s and 1960s body of that name). A clause in the Plan of Union between the two mainline bodies allowed dissenting PCUS congregations to refrain from joining the merger and to join the denomination of their choosing.

These moves laid the foundation for a body that has engaged in aggressive evangelistic work, most notably in church planting. Especially since the late 1980s, the PCA has focused its efforts toward establishing congregations in suburbs of fast-growing metropolitan areas, particularly in the South and the Western U.S.

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

Hispanic American Ministries

Internet: http://www.pca-mna.org/hispanicamerican/index.php

Greetings!

My name is Tim McKeown and I am the Hispanic Ministries Coordinator. In this capacity, my primary responsibility is to multiply ministries in the PCA that share the Grace of God and His Gospel with the growing Hispanic demographic in all of the United States and Canada. I also will work with many of these ministries in order to initiate, grow, and nurture the planting of healthy and multiplying first, second, and third generation Hispanic PCA churches.

Hispanic Americans represent the largest and fastest growing demographic in the United States today. People with Hispanic roots are estimated to comprise 24% of the total population of the United States sometime between the years 2030 and 2050. Only the newest immigrants are limited to Spanish only ministries. The children of new immigrants almost immediately move into full bi-lingual mode! Almost all subsequent generations of Hispanic Americans are at least bilingual and many move to English-only by the second or third generation. We seek to see ministries established that will share Christ with all generations of Hispanic Americans.

Although Hispanic Americans represent a huge and growing population group, the number of PCA churches, church plants, and ministries focused on this group is proportionately far less than those serving other people groups. And so is the number of Hispanic American pastors ordained by the PCA.

As the Hispanic Ministries Coordinator I am working with Hispanic pastors, key PCA leaders, PCA churches and individuals to begin new Hispanic American related ministries and plant new churches that make ministry to Hispanic Americans a priority. Identifying pastors to lead these churches is a priority. Equally important is developing ways to equip them for PCA ordination.

Vision
The Hispanic American Ministries envisions PCA churches working together to plant churches that will eventually become bilingual and that will transform communities with the power of the Gospel.

Goals

- Proclaim the Gospel of Jesus Christ to Hispanic Americans in the United States and Canada, making disciples regardless of country of origin, age, or social condition.
- Help build understanding of the Hispanic American population groups in their communities.
- Assist PCA churches in developing their vision and strategies for successful ministry among the Hispanic American population in their community through the use of Hispanic American Ministries resources.
- Encourage existing PCA churches who find their local demographic changing to include more Hispanic Americans to utilize such programs as English as a Second Language (ESL).
- Implement new, nontraditional approaches, such as the LAMP program, for training men as pastors and church planters that satisfy all PCA requirements.
- Lead in prayerful search for workers to enter the Hispanic American ministry.
- Identify, work with and train existing leadership within the local Hispanic American community while seeking those Christ has chosen and anointed within the PCA.

Biographical Sketch

From 1999 through 2004, I served as **MNA Multicultural Ministries Coordinator,** working with church planters and key leaders to increase ministry among the rapidly increasing number of ethnic groups in North America. I came to MNA with lifelong cross-cultural experience, including military service, sponsorship of Laotian refugees during their seminary years, and twenty-one years of church planting leadership in Ecuador and Colombia with Mission to the World. My wife, Becky, and I are the parents of four grown and married children. We make our home in Atlanta, Georgia.

Mission to North America - Hispanic American Ministries
1700 North Brown Rd., Suite 101, Lawrenceville, GA 30043-8122
Contact Tim McKeown: Office: 678-825-1225 - Email: tmckeown@pcanet.org

B1.2210

Evangelical Presbyterian Church (1981, St. Louis, MO)
Hispanic Ministries – Iglesia Evangélica Presbiteriana

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Phone: 734-742-2020
Fax: 734-742-2033
Email: webmaster@epc.org
Internet: http://www.epc.org/

Brief History

Presbyterians come in many varieties with new branches being formed in every generation. The EPC began in the fall of 1980 and spring of 1981 when a group of pastors and elders held meetings in St. Louis, Missouri, for planning and prayer. They came from mainline Presbyterian denominations like the **United Presbyterian (northern churches)** and the **Presbyterian Church in the United States (southern churches)**. These leaders had become increasingly distressed by liberalism within their denominations. They wanted to form a church that took seriously the words of Scripture, the theology of the historic confessions of the faith, and the evangelical fervor of Presbyterian founders. **They envisioned a denomination that was truly evangelical and truly Presbyterian; hence the name.**

Six months later, the first **General Assembly of the Evangelical Presbyterian Church** met at Ward Presbyterian Church near Detroit, Michigan. To ensure that the ideals of faith would remain foundational to the new denomination, the Assembly drafted an intentionally brief list of essential beliefs. **The Essentials of Our Faith** define a church that is Presbyterian in theology and church government, as well as evangelical in sharing the good news of salvation through Jesus Christ.

In 1981, the 1st General Assembly convened with 75 delegates representing 12 churches. When the Second General Assembly met nine months later, more than 120 elders and ministers registered as commissioners. Before the decade of the 80's ended, an impressive growth in member congregations took place. **Churches in Argentina formed a presbytery and joined us in 1987.** In 2004, they were released as a national church. By the mid-90's, 56 missionaries represented the EPC throughout the world. Because we believe that God uses a variety of ways to draw people to himself, many of these missionaries serve through mission agencies other than our own with EPC support. Our global mission plan focuses on planting, developing, and nurturing the Church.

Today, the EPC has over 80,000 active members in some 260 congregations with approximately 90 missionaries serving in roughly 20 different countries.

Source: http://www.epc.org/about-the-epc/history/

MINISTRY TO HISPANICS

If your church is engaging in ministry to Spanish-speaking people, would you please contact the Office of the General Assembly and identify your ministry to us?

On behalf of the National Outreach Committee, we'd like to know who in the EPC is engaging in this work. Please send your response to della.cullins@epc.org. We'll report back to you our findings. Thank you!

Source: http://www.epc.org/epnews-2009-0528/#7

B1.2211

Presbyterian Church (U.S.A.) (1789, Philadelphia, PA)
Hispanic Ministries - Iglesia Presbiteriana
(1839, Texas & New Mexico; 1882, Southern California)

Headquarters

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Fax: (502) 569-8005
Internet: http://www.pcusa.org/

Wikipedia Summary

The **United Presbyterian Church in the United States of America** (UPCUSA, UPUSA, or UP) was the largest branch of Presbyterianism in the USA from 1958 to 1983. It was formed by the union of the Presbyterian Church in the United States of America (PCUSA), often referred to, mostly by Southerners as the "Northern" Presbyterian Church, with the United Presbyterian Church of North America (UPCNA), a smaller church of Covenanter-Seceder tradition.

The **Presbyterian Church in the United States of America** (**PCUSA**) was a Presbyterian denomination in the USA. It was organized in 1789 under the leadership of John Witherspoon in the wake of the American Revolution and existed until 1958 when it merged with the United Presbyterian Church of North America to form the United Presbyterian Church in the United States of America – (UPC-USA).

The first Assembly of the PCUSA met in Philadelphia in 1789. It adopted the Westminster Confession of Faith, together with the Larger Catechism and the Shorter Catechism, as the church's subordinate standard (to the Bible). The General Assembly modified the confession to bring its teaching on civil government in line with American practices and by removing references to the pope as an anti-christ. The new church was organized into four synods: New York and New Jersey, Philadelphia, Virginia, and the Carolinas. These synods included 17 presbyteries and 419 congregations.

During the Second Great Awakening, the PCUSA proved somewhat less adept at using revival techniques to attract new members than the newly-emergent Methodist and Baptist denominations. The Cumberland Presbyterian Church (CPC), which originated from revivals in Kentucky and Tennessee, separated from the PCUSA at the time of this revival. Nonetheless, growth progressed apace from east to west, covering most of the U.S.

In the Old School-New School Controversy, the church divided into a New School (favoring revivals and a less stringent Calvinism) and Old School (favoring traditional Calvinism and formal worship) in 1836; these factions would not reunite until 1869. In the meantime, in 1861, almost all the churches in the Southern U.S. separated from the PCUSA over the issue of slavery, forming what would come to be known as the Presbyterian Church in the United States (PCUS). The PCUSA thus became known (sometimes pejoratively) as the "Northern church," although it maintained a presence in the Southern U.S. through its work among African-

Americans and through some congregations in Appalachia that, in accordance with the region's political support for the Union, refused to leave for the PCUS.

Most of the Cumberland Presbyterian Church reunited with the PCUSA in 1906, at which time the Westminster Confession was revised again, in part to accommodate the more Wesleyan-Arminian views of the CPC. The CPC acquisition brought this group of Southern and border-state (e.g., Kentucky, Missouri) churches back into the historic fold.

Between 1922 and 1936, the PCUSA experienced a major controversy, the Fundamentalist-Modernist Controversy, concerning matters such as inspiration of the scriptures, the role of the confessional standards, and the temperance movement. This occasioned the formation of the first explicitly conservative schism in American Presbyterian history in the Orthodox Presbyterian Church.

In 1958, the PCUSA merged with the United Presbyterian Church of North America to form the United Presbyterian Church in the United States of America. It was this body that merged with the PCUS to form the present-day Presbyterian Church (USA) in 1983.

Adapted from:
http://en.wikipedia.org/wiki/Presbyterian_Church_in_the_United_States_of_America
http://en.wikipedia.org/wiki/United_Presbyterian_Church_in_the_United_States_of_America

PCUSA Webpage Denominational Summary

The Presbyterian Church (U.S.A.), with denominational offices in Louisville, Kentucky, has approximately 2.3 million members, more than 10,000 congregations and 14,000 ordained and active ministers.

Presbyterians trace their history to the 16th century and the Protestant Reformation. Our heritage, and much of what we believe, began with John Calvin (1509-1564), whose writings crystallized much of the Reformed thinking that came before him.

Source: http://www.pcusa.org/navigation/whoweare.htm

The Constitution of the PCUSA

The *Constitution of the Presbyterian Church (U.S.A.)* consists of several parts. The first volume is *The Book of Confessions*, the second (consisting of the Form of Government, Directory for Worship, and Rules of Discipline) is called the *Book of Order*.

The Book of Confessions

The Book of Confessions, containing historical statements of what we as a church believe, is available in several forms.

You can download ***The Book of Confessions* in English**
***Libro de Confesiones* en Español**

Hispanic Ministries: http://www.pcusa.org/hispanic/hispanic-churches.htm

National Directory of Hispanic PCUSA Churches in the USA (click)

R. Douglas Brackenridge and Francisco O. García-Treto
Iglesia Presbiteriana: A History of Presbyterians and Mexican Americans in the Southwest
Trinity University Press, 1987

AHET Southern California History Project, 1993
CAPITULO 2, IGLESIA PRESBITERIANA UNIDA
By Jane Atkins-Vasquez

Caucus Nacional Presbiteriano Hispano/Latino -
Nacional Hispanic/Latino Presbyterian Caucus
Internet: http://www.pcusa.org/hispanic/caucus.htm

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B1.23

CONGREGATIONAL SUBFAMILY

B1.2301

Congregational Church (1648, Massachussets Bay Colony; 1957, UCC merger)
Hispanic Ministries - Iglesia Congregacional (1897, Pomona, CA)
(now, United Church of Christ - Council for Hispanic Ministries)

Headquarters
UCC Office of General Ministries
700 Prospect Ave., Cleveland, Ohio 44115
Phone: 216-736-2100
Internet: http://www.ucc.org/

Historical Summary

In England, the Anglican system of church government was taken over by the king, Henry VIII. Influenced by movements for reform and by his desire to legitimize his marriage to Anne Boleyn in 1533 (without the blessing of the Pope in Rome) after divorcing his first wife Catherine of Aragon, Henry's government influenced Parliament to enact the 1st Act of Supremacy in 1534. It declared the reigning sovereign of England to be 'the only supreme head on earth of the Church in England.' In the reign of Elizabeth I, this title was changed to Supreme Governor of the Church of England, an act still in effect. The Church of England thus replaced Catholicism as the established state religion.

Robert Browne, Henry Barrow, John Greenwood, John Penry, William Brewster, Thomas Jollie and John Robinson were notable people who established dissenting churches separate from the Church of England. In 1639 William Wroth, then Rector of the parish church at Llanvaches in Monmouthshire, established the first Independent Church in Wales "according to the New England pattern", i.e. Congregational. The Taberacle United Reformed Church at Llanvaches survives to this day.

With the demise of the monarchy, the Westminster Confession of Faith (1646) was officially declared the statement of faith for both the Church of England (Anglican) and Church of Scotland (Presbyterian). In 1658 the Congregationalists created their own version of the Westminster Confession, called the Savoy Declaration. The underground churches in England and exiles from Holland provided about 35 out of the 102 passengers on the *Mayflower*, which sailed from London in July 1620. They became known in history as the Pilgrim Fathers. The early Congregationalists sought to separate themselves from the Anglican Church in every possible way and even forwent having church buildings. They met in homes for many years.

The Pilgrims sought to establish at Plymouth Colony a Christian fellowship like that which gathered around Jesus himself. Congregationalists include the Pilgrims of Plymouth, and the Puritans of the Massachusetts Bay Colony, which were organized in union by the Cambridge Platform in 1648. These settlers had John Cotton as their most influential leader, beginning in 1633. Cotton's writings persuaded the Calvinist theologian John Owen to separate from the Presbyterian Church. He became very influential in the development of Congregationalist theology and ideas of church government. Jonathan Edwards, considered by some to be the most important theologian produced in the United States, was also a Congregationalist.

The history of Congregational churches in the United States is closely intertwined with that of American Presbyterianism, especially in New England where Congregationalist influence spilled over into Presbyterian churches farther west. Some of the first colleges and universities in America, including Harvard, Yale, Dartmouth, Williams, Bowdoin, Middlebury, and Amherst, all were founded by the Congregationalists, as were later Carleton, Grinnell, Oberlin, and Pomona.

Without higher courts to ensure doctrinal uniformity among the congregations, Congre-gationalists have been more diverse than other Reformed churches. Despite the efforts of Calvinists to maintain the dominance of their system, some Congregational churches, especially in the older settlements of New England, gradually developed leanings toward Arminianism, Unitarianism, Deism, and transcendentalism.

By the 1750s, several Congregational preachers were teaching the possibility of universal salvation, an issue that caused considerable conflict among its adherents on the one side and hard-line Calvinists and sympathizers of the First Great Awakening on the other. In another strain of change, the first church in the United States with an openly Unitarian theology, the belief in the single personality of God, was established in Boston, Massachusetts in 1785 (in a former Anglican parish.) By 1800, all but one Congregational church in Boston had Unitarian preachers teaching the strict unity of God, the subordinate nature of Christ, and salvation by character.

Harvard University, founded by Congregationalists, became a center of Unitarian training. Prompted by a controversy over an appointment in the theology school at Harvard, in 1825 the Unitarian churches separated from Congregationalism. Most of the Unitarian "descendants" hold membership in the Unitarian Universalist Association, founded in the 1960s by a merger with the theologically similar Universalists. This group had dissented from Calvinist orthodoxy on the basis of their belief that all persons could find salvation (as opposed to the Calvinist idea of double predestination, excluding some from salvation.)

Congregational churches were at the same time the first example of the American theocratic ideal and also the seedbed from which American liberal religion and society arose. Many Congre-gationalists in the several successor denominations to the original tradition consider themselves to be Reformed first, whether of traditional or neo-orthodox persuasion.

In 1931 the Congregational Churches and the General Convention of the Christian Church, a body from the Restoration Movement tradition of the early 19th century, merged to form the Congregational Christian Churches. The Congregationalists were used to a more formal, less evangelistic form of worship than Christian Church members, who mostly came from rural areas of the South and the Midwest. Both groups, however, held to local autonomy and eschewed binding creedal authority.

In the early 20th century some Congregational (later Congregational Christian) churches took exception to the beginnings of a growth of regional or national authority in bodies outside the local church, such as mission societies, national committees, and state conferences. Some congregations opposed liberalizing influences that appeared to mitigate traditional views of sin and corollary doctrines such as the substitutionary atonement of Jesus. In 1948, some adherents of these two streams of thought (mainly the latter one) started a new fellowship, the Conservative Congregational Christian Conference (CCCC). It was the first major fellowship to organize outside of the mainstream Congregational body since 1825, when the Unitarians formally founded their own body.

In 1957, the General Council of Congregational Christian Churches in the U.S. merged with the Evangelical and Reformed Church to form the United Church of Christ. About 90% of the CC congregations affiliated with the General Council joined the United Church of Christ. Some churches abstained from the merger while others voted it down. Most of the latter congregations became members of either the CCCC (mentioned above) or the National Association of Congregational Christian Churches. The latter was formed by churches and people who objected to the UCC merger because of concerns that the new national church and its regional bodies represented extra-congregational authorities that would interfere with a congregation's right to govern itself. Thus, the NACCC includes congregations of a variety of theological positions. Still other congregations chose not to affiliate with any particular association of churches, or only with regional or local ones.

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

The **United Church of Christ** (**UCC**) is a mainline Protestant Christian denomination primarily in the Reformed tradition but also historically influenced by Lutheranism. The Evangelical and Reformed Church (a merger formed in 1934) and the Congregational Christian Churches (a merger formed in 1931) united in 1957 to form the UCC. These two denominations, which were themselves the result of earlier unions, had their roots in Congregational, Christian, Evangelical, and Reformed denominations. The UCC's 5,320 congregations claim about 1.1 million members, primarily in the USA.

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

Historical Overview

The United Church of Christ is a denomination which reflects the pluralistic story of American Protestantism. Created in 1957, the UCC has brought together ecclesiastical bodies rooted in English Puritanism, American frontier revivalism, and German religious history. In this book, the contributors attempt to move beyond the four main streams of the UCC - the UCC "historical orthodoxy."

Hidden Histories in the United Church of Christ, Volume 1

This collection of essays expands knowledge about the diversity of the UCC, and connects the UCC with many significant developments in American religious and ethnic history. It explores such areas as Native American Protestantism, black Christian churches, a schism in the German Reformed Church, Armenian congregationalism's missionary beginnings, German congregationalism, blacks and the American Missionary Association, Deaconess ministries, the Schwenkfelders, the Calvin Synod (Hungarian), women's work and women's boards, and Japanese-American congregationalists.

Source: http://www.ucc.org/about-us/hidden-histories/

The Council for Hispanic Ministries (CHM) is an autonomous body working cooperatively with Council Regions and Associations, Conferences, and Ministries of the UCC to promote its work among Hispanics/Latinos/Latinas in the United States of America, Puerto Rico, Mexico, and other nations of the Caribbean, Central and South America.

The Council for Hispanic Ministries:

• Promotes its mission within the United Church of Christ;
• Monitors boards and ministries of the United Church of Christ that deal with concerns and issues of significant importance to Hispanic people;
• Enhances the international, intercultural, and interfaith dialogue among its constituencies.
• Assists in the spiritual, theological and worship experience that honors the context and culture of its members and congregations.

Source: http://www.ucc.org/about-us/council-for-hispanic.html

B1.2302

Conservative Congregational Christian Churches (1948, Chicago, IL)

Headquarters
8941 Highway 5**,** Lake Elmo, Minnesota 55042
Phone: (651) 739-1474
Internet: http://www.ccccusa.com/

Summary

The **Conservative Congregational Christian Conference** (colloquially known as the **CCCC** or **4C's)** is a Protestant Christian denomination operating in the USA. The denomination maintains headquarters in Lake Elmo, Minnesota, a suburb of St. Paul. It is a member of the World Evangelical Congregational Fellowship and the National Association of Evangelicals.

The CCCC was organized in 1948 by some Congregational Christian Churches (CCC) and ministers who disagreed with what they perceived as unacceptable liberal theological, moral, and political stances espoused (or tolerated) by the majority of the CCC congregations and national leadership. By 1957, most CCC entered a merger with the Evangelical and Reformed Church, which created the United Church of Christ (UCC).

As of 2005, the CCCC had 42,838 members in 275 churches. It has experienced steady growth since its founding. As of 2000, there were congregations in 30 states. Membership is concentrated primarily in Massachusetts, New York, Pennsylvania, and the Midwest.

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

Who We Are

The Conservative Congregational Christian Conference is a theologically conservative denomination believing strongly in the autonomy of each local church under the headship of Christ. Our member churches include those who are Congregational, Christian, and Evangelical and Reformed in their background, as well as independent Community churches. Our member ministers also come from diverse backgrounds. Though we are solidly committed to the basic doctrines of the Christian faith, we allow for diversity in many areas where Christians have tended to disagree. Though our members hold strong biblical convictions, we do not believe that Christians should divide over secondary issues. As an evangelical denomination, in obedience to Jesus Christ, we work together to advance the kingdom of our Lord through evangelism, church planting and missions.

To learn more about our history, download our
Proud Heritage Brochure

Note: There is no national CCCC office for Hispanic Ministries. However, some individual local churches sponsor Hispanic ministry, such as: **Lake Avenue Congregational Church in Pasadena, CA - Hispanic Ministries.**

B1.30

Anglican-Episcopal Family

Historical Origins of Hispanic Ministry

1860s – **The Rev. Henry C. Riley**, an Episcopalian, was reported to have pastored a Spanish-speaking congregation in New York City "for some time," according to Melinda Rankin in 1868 (Rankin, 1875); in 1969, Riley was sent to Mexico by the **American and Foreign Christian Union** to organize nondenominational Protestant churches in Mexico City; in 1873, was appointed as "Bishop of the Valley of Mexico" for the **Mexican Church of Jesus,** which in 1904 became affiliated with the **Protestant Episcopal Church in the USA.**

1950s – The Episcopal Church begins Hispanic ministry in East Los Angeles, CA.

B1.302

The Episcopal Church (1686, Massachusetts Bay Colony)
Hispanic Ministries – Iglesia Episcopal (1860s, New York City)

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Telephone: 212-716-6000 – 800-334-7626
Internet: http://www.episcopalchurch.org/index.htm

Wikipedepia: http://en.wikipedia.org/wiki/Episcopal_Church_(United_States)

The first **Church of England** (renamed **The Protestant Episcopal Church** after the American Revolution) service recorded on North American soil was a celebration of Holy Communion at Frobisher Bay in the last days of August or early September 1578. The Anglican Church of Canada's Prayer Book fixes the day of commemoration as September 3. The first Church of England parish was founded in Jamestown, Virginia, in 1607 under the charter of the Virginia Company of London.

The Church of England was designated the established church in Virginia in 1609, in the lower part of New York in 1693, in Maryland in 1702, in South Carolina in 1706, in North Carolina in 1730, and in Georgia in 1758. All people had to contribute to local taxes for the church. The vestry used the funds to build and operate churches and schools. Virginia attempted to make requirements about attendance, but with a severe shortage of clergy, they were not enforced. From 1635, the vestries and the clergy were loosely under diocesan authority of the Bishop of London. In 1660, the clergy of Virginia petitioned for a bishop to be appointed to the colony; the proposal was vigorously opposed by powerful vestrymen, wealthy planters, who foresaw their interests being curtailed. Subsequent proposals from successive Bishops of London for the

appointment of a resident suffragan bishop, or another form of office with delegated authority to perform episcopal functions, met with equally robust local opposition.

Although the Church of England was theoretically established in the Massachusetts Bay Colony in 1630, in actuality the colony under John Winthrop, who had brought its charter with him, was virtually self-governing civilly and religiously. By the time King's Chapel, the first Anglican Church in Massachusetts was founded in 1686, the Congregational Church had in fact become the established church of the colony. In 1691, religious toleration was extended to members of all Protestant churches. The Congregational Church was not disestablished until 1833.

During the English Civil War, the episcopate was under attack in England. The Archbishop of Canterbury, William Laud, was beheaded in 1645. Thus, the formation of a North American diocesan structure was hampered and hindered.

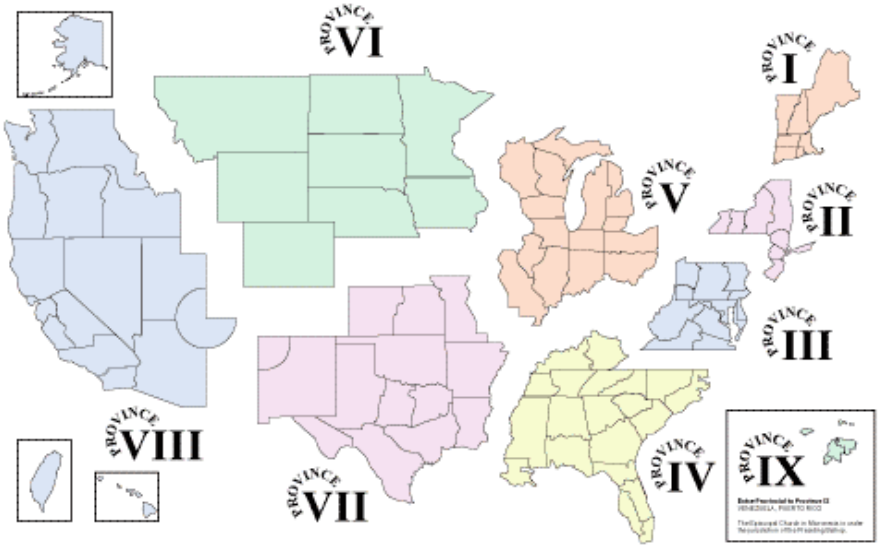
In 1649, the same year when King Charles I was beheaded, the Commonwealth Parliament in England gave a charter to found a missionary organization called the Society for the Propagation of the Gospel in New England or the New England Society, for short. After 1702, the Society for the Propagation of the Gospel in Foreign Parts (SPG) began missionary activity throughout the colonies. The ministers were few, the glebes small, the salaries inadequate, and the people quite uninterested in religion, as the vestry became in effect a kind of local government.

Latino/Hispanic Ministries

The mission of the Latino/Hispanic Ministry of the Episcopal Church is to form hospitable communities of faith that nourish, strengthen, and develop disciples of Christ in the Anglican tradition. The **Rev. Canon Anthony Guillén is the Episcopal Church's program officer for Hispanic/Latino Ministries:** aguillen@episcopalchurch.org

Internet: http://www.episcopalchurch.org/109405_ENG_HTM.htm

Episcopal congregations involved in Latino/Hispanic ministries:
http://www.episcopalchurch.org/109405_15952_ENG_HTM.htm



Coalition of Episcopal Latinos in the U.S. aims to expand voice, create network to strengthen ministry

Leadership development, service, evangelism, peace and justice advocacy, immigration, Twitter and Facebook are just some of the topics up for discussion Sept. 15-18 when the first assembly of Coalición de Episcopales Latinos gathers in Arizona. The newly created **Coalition of Episcopal Latinos or CEL** aims to expand the Latino/Hispanic voice and establish a collaborative network throughout the Episcopal Church, according to the Rev. Canon Carmen B. Guerrero, canon for peace and justice in the Diocese of Arizona.

Episcopal News Service – jueves, 1 de abril de 2010

"We're incorporated; we've got members joining everyday," said Guerrero, a founding board member, during a recent telephone interview from her Phoenix office.

Guerrero said that ideas for formation of the CEL have been around a while, but never lasted. But after General Convention 2009 in Anaheim and a fall summit on immigration she realized, "We need a united voice, and an independent voice, so we can say what needs to be said. It appears as if this is the time," she added.

With at least 16 Spanish-speaking congregations in his diocese, **Bishop Leo Frade of Southeast Florida** said he is frustrated with the Episcopal Church's sluggish efforts to reach out, not only to immigrants but also to the second and third generations and middle class Latinos/Hispanics.

"Too often they were presumed to be Roman Catholic when in reality they were unchurched people," said Frade, a keynote speaker for the upcoming September event. "We need somebody to say, 'hey, we're missing a great opportunity.'"

CEL could also address the historic underfunding of Latino ministry. Frade noted that the General Convention 2009 budget allocation of $300,000 was considerably less than the $2 million requested to fund a strategic vision for Latino ministry development.

"As a diocesan bishop, many times I struggle to make sure the voices of Latinos are heard, especially in budget times. We love this church and we want our community to know more about what the Episcopal Church is." He said the church ought to put together two obvious facts: "that we have ability to be the church of the 21st century" and that Latinos are among the fastest-growing populations. Too often churches have blocked Latinos rather than ministered to them, he said. "But they will continue to come and will be part of our lives whether we like it or not."

Frade praised the ministry of the **Rev. Canon Anthony Guillén, the Episcopal Church's program officer for Hispanic/Latino Ministries,** and said the new group hopes to support that work but also to advocate apart from church structures. Guillén said the coalition is being formed to work in the areas involving Latino/Hispanic ministry that his office does not or cannot address. "In that way we are complementary and distinct. I look forward to collaborating with the coalition in the future," he added.

Some 325 Spanish-speaking Episcopal congregations in the USA and another 370 in the church's Province IX, "are growing at a fast pace. We do not have adequate clergy to do the ministry and thus we employ many laity, both paid and volunteer to develop our Latino/Hispanic congregations," he said. Province IX includes dioceses in Colombia, the Dominican Republic, Central and Litoral Ecuador, Honduras, Puerto Rico and Venezuela.

About half the clergy serving in Spanish-speaking congregations in the United States "are Anglo and many are women," Guillén said. "In my estimation this is due in part to women clergy being willing to work for less pay and/or part-time." A disproportionate number do not receive full-time pay, health-care benefits, pensions, and have not taken a vacation in years, he said.

Guillén's office focuses on assisting dioceses and congregations in initiating new congregational ministries, planting churches and revitalizing congregations, as well as Christian formation, liturgical resources and leadership development.

Pat McCaughan

Source: Episcopal News Service, ENS: http://www.episcopalchurch.org/episcopal_life.htm

B1.312

CATHOLIC APOSTOLIC ANGLICAN CHURCH (1535) -
IGLESIA CATOLICA APOSTOLICA ANGLICANA

SEDE INTERNACIONAL

EL SINODO DE LAS AMERICAS Y LAS ISLAS DEL CARIBE
Mons. Dr + Lic Canot, Th.D, DD
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P.O. Box 3071, Easton, PA 18043 – USA
Oficina: Tel. 484-546-1524
E-mail: anglo_catolica@yahoo.com
Internet: http://www.iglesia-anglo-catolica.org/

Este es un cuerpo eclesiástico autónomo Anglo-Católico. Nace de la ortodoxia Apostólica con la Divina gracia conforme a la sacrosanta Doctrina de la Iglesia primitiva, creada y legada para su externa continuidad a los apóstoles y a los continuantes de hoy por Jesucristo el hijo de Dios.

LA IGLESIA ANGLO-CATOLICA, se somete totalmente a las Sagradas escrituras "La Biblia Antiguo y Nuevo Testamento, a la tradición de nuestra Madre Iglesia la UNA SANTA CATOLICA Y APOSTOLICA y a la Santísima voluntad de Dios.

Comparte la misma creencia y Fe de su mentor el obispo mártir del **Obispo de Rochester, John Fisher** (1469-1535), y sus continuos seguidores en creencia y Fe. Firme que solo a Cristo se le brinda supremacía real no a reyes de la tierra, Tomas Moro y los continuantes de la **Iglesia Católica Apostólica Anglicana,** desde el año de nuestro Señor 1535, desde la prisión de la torre de Londres, cuando el obispo mártir llenos de sabiduría conocimiento y virtud Inspirado por el Espíritu Santo; fue un gran ejemplo para la Iglesia y sus seguidores y amigos en Inglaterra.

La Iglesia Católica Apostólica Anglicana (Anglo-Católica "Autónoma") mediante Dios hizo libre las costumbres y practicas *que enfatizan la continuidad con la tradición Católica apostólica*. En esta Iglesia las reglas son la misma de la Iglesia Primitiva, fundamentada en la Fe, La Biblia, El legado de la gracia Apostólica, Con el Padre El Hijo y El Espíritu Santo.

Siguiendo los sabios consejos de los Apóstoles San Pedro y San Pablo consumado con el total de los 12, Apóstoles de nuestro señor y Salvador Jesucristo.

1). La tradición; Una Santa Católica y Apostólica.

2). La Eucaristía centro y base de nuestra Iglesia.

3). La Sacrosanta Biblia Antiguo y Nuevo testamento.

4). El Espíritu Santo; nuestra fuerza espiritual.

5). La gran comisión Mat. 28:19-20. Primera responsabilidad de esta Iglesia.

La autonomía interna de nuestra Iglesia es inviolable. No se acepta ni imposiciones de Instituciones, Iglesias foráneas, ni mucho meno Caprichos o Doctrinas de Hombres.

Solo Cristo es supremo y cabeza de esta **Iglesia Anglo-Católica** autónoma; el Obispo primado es el Líder espiritual y responsable de la dirección y administración general, de todos los ministerios y apostolados de este cuerpo eclesiástico mundial, **"CATHOLIC APOSTOLIC ANGLICAN CHURCH"**, con la fuerza y el poder del Espíritu Santo y la santísima misericordia de nuestro padre celestial, en continua y permanente línea con valor y firmeza a la tradición apostólica de nuestra madre Iglesia primitiva, UNA SANTA CATÓLICA Y APOSTÓLICA.

En esta Iglesia Anglo-Católica línea San Agustín, **obispo mártir Cardenal John Fisher,** los clérigos de la clandetinidad de Britania al movimiento de Oxford del **Cardenal John Henry Newman**, y los demás como el Dr. Keble, el obispo Afro-liberto Awar Gómez, consagrado por el cardenal Newman y otros clérigos Anglo-Católico en las Islas del Caribe como el Obispo Edward Gómez y el Obispo Dr. Lic. Canot, Primado del capitulo hispanos-hablantes de las Américas y el Caribe; reconocen a SU SANTIDAD PONTIFICE BENEDICTO XVI con la mas alta estima, respeto y admiración.

SEDE INTERNACIONAL

EL SINODO DE LAS AMERICAS Y LAS ISLAS DEL CARIBE
Mons. Dr + Lic Canot, Th.D, DD
Obispo Primado
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Catholic Apostolic Anglican Church
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Sur África
374 routemasterhire, South África

Francia
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Alaska
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Cuba
Ave 23 el Vedado, La Habana, Cuba.

Puerto Rico
Calle Padial 432, Cagua, Puerto Rico

Santiago de los Caballeros
El Caimito ruta a Tamboril, Santiago, República Dominicana

Source: http://www.iglesia-anglo-catolica.org/

HISTORIA DE LA IGLESIA CATOLICA ANGLICANA
DIOCESIS DEL CARIBE Y LA NUEVA GRANADA

La historia de nuestra Iglesia en América latina se remonta al año l986, cuando el Padre Víctor Manuel Cruz-Blanco, en ese entonces diacono de la **Iglesia Católica Anglicana,** y bajo la autoridad de Monseñor Justo Pastor Ruiz, se inicio la misión en *Colombia , Ecuador y Venezuela* y el 24 de Marzo de 1.987, fue ordenado como presbítero el Padre Cruz-Blanco y fue designado **Vicario General para Colombia de la Diócesis del Caribe y la Nueva Granada** por Monseñor Justo Pastor Ruiz, al fallecimiento del primer Obispo Ordinario (Monseñor Justo Pastor Ruiz), en 1989 la Diócesis entro en una crisis producto de la división alentada por el primer grupo protestante al interior de la ACC/USA.

Mientras tanto la Diócesis del Caribe y la Nueva Granada, se fortalecía en el área de Sur América, y adquiría su perfil doctrinal y pastoral en acorde con la ortodoxia católica. En 30 de Junio de 1991, el Padre Víctor Manuel Cruz-blanco fue ordenado y consagrado Obispo, en la Catedral de San Andrés en Merrillville, Indiana (USA), por el **Sínodo de Rito Anglicano de la Santa Iglesia Católica,** iniciándose así la primera fase de la diócesis con jurisdicción canónica propia.

El 19 de Junio de 1994 fue recibido y entronizado Monseñor Cruz-Blanco en el Colegio de Obispos de la Iglesia Católica Anglicana de USA, como el Obispo titular y sucesor del finado Monseñor Justo Pastor Ruiz, en ese momento el Colegio de Obispos tenia una activa vida Católica , producto de la composición del mismo por Obispos con militancia Católica. En el transcurso de los siguientes años se produjo el desenlace final al interior del Colegio de Obispos de la ACC /USA con la segunda y mayor crisis, en donde el sector protestante que permanecía enquistado en el, desconoció los postulados católicos que habían sido aprobados para la vida canónica de la Provincia Original. Y las Diócesis con sus Obispos originales, tomaron posiciones en defensa de la Ortodoxia de la Fe Católica, y finalmente, salvando a la Iglesia, se activo la **Provincia de la Santa Iglesia Católica de Inglaterra**, como un cuerpo Mundial al servicio de todas las **Diócesis y Provincias fieles a la Ortodoxia Católica en el Occidente.**

Mientras tanto la diócesis del Caribe y la Nueva Granada, se había establecido en los territorios de *Colombia, Venezuela, Ecuador, Panamá, Cuba y el Caribe.* El trabajo pastoral de la Diócesis se desarrollaba con los postulados de la ortodoxia con los inicios de su propio Seminario Teológico, de una alta y profunda devoción a la santísima Virgen Maria, Madre de Dios, y el estimulo de la vida religiosa en la Diócesis con la erección de la Primera Abadía de los Siervos de San José. A partir del año 2004 (Febrero), Monseñor Víctor Manuel Cruz-Blanco, fue recibido dentro del Colegio de Obispos de la Santa Iglesia Católica de Inglaterra y con el la Diócesis del Caribe y la Nueva Granada, se unió a la Sede Metropolitana de Inglaterra de la

Santa Iglesia Católica para occidente. Actualmente la Diócesis tiene once sacerdotes, tres diáconos, un Superior-Abad, una Abadía, un Obispo Ordinario, un Seminario Teológico por Extensión aprobado, dos Parroquias y nueve misiones, con más de 4300 fieles católicos bautizados, confirmados y recibidos.

Monseñor Víctor Manuel Cruz-Blanco
Obispo Ordinario y Provincial
La Santa Iglesia Católica-Diócesis del Caribe y la Nueva Granada

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B1.313

Anglican Church International Communion (ACIC)
c/o The Anglican Church of Virginia, est. 2001
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Internet: http://www.theanglicanchurch.net/ACIC.html

ACIC: Telephone 540-635-5521, or email cgci@shentel.net

A Short History: Four Bishops Formed a New Communion on 11/17/2001

In an exciting historic move, traditional bishops from four jurisdictions approved the concepts for a "principles" document and "concordat" on **November 17, 2001 in Atlanta, Georgia.** Firm agreements were approved to come together with the purpose and hope of bringing order to the Anglican Church movement in the United States. From these agreements the **Anglican Church International Communion** emerged. The new communion was the first step toward bringing greater unity to the splintered continuing "churches" in the United States and throughout the world.

The guiding principles state "this is a traditional communion dedicated to bring peace and unity to all Anglican worshipers," by adhering to the American 1928 Book of Common Prayer, the English 1662 Book of Common Prayer and the 1962 Canadian Book of Common Prayer. The ***Declaration of Principles*** became the name of the historic document embracing these concepts which preserve the traditional church and move forward the Great Communion of Christ.

Signatories to this historic document were: The Late Rt. Rev. Lafond LaPointe, Bishop of Haiti, chairman of the founding convocation; The Rt. Rev. Larry W. Johnson, Bishop of Virginia, first College president, 2002; The Rt. Rev. Melvin H. Pickering, Bishop of the Diocese of the Good Shepherd, New Mexico, second president of the College, 2003; The Rt. Rev. Vincent Thakore, Bishop of the South, Georgia, third president of the College; in 2004. Since the founders: fourth president Bishop Jorge Martinez, Independent Episcopal Church of Mexico, 2005; fifth president, Bishop Chopin Cusacks, 2006; and again **Bishop Larry W. Johnson, sixth president, 2007 and was elevated to serve as the Archbishop for International Provinces: Archbishop Johnson has no responsibility for the American Bishops. Bishop Michael Robertson, Oklahoma, is the current President of the College.**

Milestones of the ACIC.
Actions by College of Bishops to forward the Mission of the ACIC.

- 2001 Founding of ACIC.
- 2002 Adoption of Declaration of Principles to Guide Communion of ACIC.
- 2003 Structure of the College of Bishops with terms of office.
- 2004 Expansion of membership by additional ten provinces.
- 2005 Approval of Manifesto at College of Bishops meeting in Mexico City and establishment of General Secretary Office at Front Royal, Virginia, USA, and a Secretary General is elected.
- 2006 United States bishops of the College found Anglican Church in the United States of America (ACUSA).

- 2007 First General Synod of ACIC at Jamestown. College accredits two seminaries, sets standards for consecration for new bishops, elects the Rt. Rev. Larry Wilson Johnson Archbishop of International Provinces of the ACIC and extends term of office as Secretary General for another three years, and receives three new provinces for a total of nineteen.
- 2008 College approves application of the Most Rt. Rev. Michael Wright of the United Kingdom, HCC (WR), Diocese of Europe to be twentieth province of ACIC; Gives provisional approval of the application of the Rt. Rev. Fabiano Ferrês of Brazil, Apostolic Episcopal Church of Brazil for twenty-first ACIC province; Bishop Wright presents study of ACIC formulary for uniting traditional bishops. His paper is published in a new publication for bishops on questions and answers about the ACIC.
- 2011 Synod scheduled for Virginia. More information will be released on the Synod soon. The Rt. Rev. Michael Robertson of Edmond, OK (USA) has assumed his responsibilities as the President of the College of Bishops of the ACIC. Bishop Robertson was elected to a three year term of office in Jamestown, Virginia at the ACIC Synod June 22, 2007. Each president serves a three year term of office.

Manifesto & Declaration of Revival

Whereas, continuing Anglican Churchmen worldwide desire greater union and communion,
Whereas, the Anglican Faith is under attack by forces of evil resulting in the abandonment of the traditional faith of the primitive church and the Faith given to us by the ancient fathers of the church,
Whereas, prayer for a new Great Awakening of the Christian Faith is essential for the cure of souls of God's people worldwide,
Whereas, the orthodox Anglican faith must be preserved as a gift to be passed to our children and generations to come,
Whereas, there is an urgent necessity for this statement of manifest destiny and a seat of Communion,
Whereas, the first permanent English Colony and Church in America was established at Jamestown Island in 1607, and whose establishment in the Commonwealth of Virginia has been continuous for four-hundred years,
Whereas, the Jamestown Colony was a parish of the Bishop of London with an established Church and priest named the Rev. Robert Hunt,
Whereas, our Anglican forefathers who came to America at Jamestown were communicants of the Church of England and practiced and planted their faith by the use of the Book of Common Prayer,
Whereas, the first representative assembly to meet in America met in the Anglican Church at Jamestown for the purposes of self government,
Whereas, Virginia is known as the New World birth place of democracy and religious freedoms,
Therefore, be it Resolved and Acknowledged, that the undersigned are in Communion and agree that the Jamestown colonists, guided by the hand of God Almighty, did give birth to new world Anglicanism and churchmanship; providing hope for people worldwide desiring to breathe free and to attain self government and to escape from tyrannical forms of oppression; and likewise as a signatory to this manifesto do pledge to work for a ***Great Awakening of the Christian Faith.***

Be it further Resolved, that the Anglican Church of Virginia is and shall be recognized and designated as the locus of the renewal of worldwide Anglican Faith committed to the Truth as revealed in the Authorized Version of the Holy Bible, and the traditional Books of
Common Prayer dated 1549, 1552, 1662, 1928 and valid translations of these aforesaid Books of Common Prayer and Holy Bible.

In the Name of God the Father, God the Son and God the Holy Ghost.

College of Bishops signed this Resolution in Mexico City in 2005.

UPDATED VERSION:

Anglican Church International Communion. Virginia led the way in founding ACIC in November of 2001 in Atlanta, Georgia. Meeting in Atlanta the ACIC began with Bishops Larry W. Johnson, Virginia; Lafond Lapointe, Haiti, Melvin Pickering, New Mexico and Vincent Thakore, Atlanta. The purpose was to begin the uniting of continuing provinces in the United States and abroad. Since the founding the ACIC and the Virginia Communion have grown to number twenty-seven provinces around the world. The Anglican Church of India is in communion with the ACOVA and Bishop Johnson represents their interest in the United State and likewise the ACI represent our interest in India.

Provinces of the Anglican Church International Communion the Virginia Communion are:

1. Anglican Church of Virginia (USA)
2. Anglican Church of India*
3. Orthodox Anglican Church of Haiti*
4. Anglican Diocese of the Good Shepherd (USA)
5. Orthodox Anglican Church of the South (USA)
6. Anglican Episcopal Church of India
7. The Free Church of Australia of the Anglican Church of Virginia*
8. Mexican Independent Episcopal Church
9. Anglican Christian Church of Haiti
10. Anglican Episcopal Church
11. Diocese of the Caribbean and New Granada and the Holy Catholic Church (WR Caribbean and New Granada
12. African Orthodox Church of Africa*
13. Anglican Diocese of South America
14. Anglican Diocese of Central America
15. Traditional Church of England and Australia
16. Missionary Diocese of Cameroon of COVA*
17. Anglican Church of Georgia (USA)
18. National Anglican Church of the Dominican Republic
19. Catholic Apostolic Anglican Church Missionary Diocese of the Latino/Hispanic in the USA
20. Holy Catholic Church-WR Diocese of Europe
21. The Orthodox Church and Anglican Mantese of Brazil
22. Episcopal Church of the Solomon Islands*
23. Trinity Priory of South Africa
24. Traditional Catholic Community of Cameroon
25. Diocese of Haiti Anglican Christian Missionary Church*
26. Anglican Diocese of South Africa
27. Ecumenical Canonical Orthodox Church Worldwide*

Projected statistics are: more than 925,000 members and 2,000 parishes, missions and churches. There are only 500 clergy serving this vast number of people. There are more than forty bishops in the Virginia and ACIC Communion.

There are two accredited seminaries: the Anglican Seminary of Virginia, Front Royal, Virginia and St. George's School of Theology, San Antonio, Texas. Most bishops are training clergy using the old method of "Reading for Orders." Numbers of clergy are coming from maintain line denominations and converting to the Anglican Faith. The Anglican Seminary of Virginia is functioning in five countries around the world. These are: Colombia, Philippines, Australia, Haiti and the USA.

Rapid Growth is projected for the ACIC based on the formularies for joining and the strict and unwavering of our devotion to the traditional faith.
* Dioceses which are in Communion with Virginia and may not sit in the College of Bishops of the ACIC but are represented there by the Bishop of Virginia.

Source: http://www.theanglicanchurch.net/Philippine.html

Catholic Apostolic Anglican Church Missionary Diocese of the Latino/Hispanic in the USA

**(no further information was available on these websites;
call the international office to obtain more information.)**

B2.0

EVANGELICAL "FREE CHURCH" TRADITION

B2.10 Anabaptist-Mennonite Family

B2.20 Baptist Family

B2.30 Pietist Family

B2.40 Independent Fundamentalist Family

B2.50 Holiness Movement Family

B2.60 Restorationist

B2.10

Anabaptist-Mennonite Family

GENERAL REFERENCES

Rafael Falcon
The Hispanic Mennonite Church in North America
Herald Press, 1986

Hispanic Mennonites:
http://www.gameo.org/encyclopedia/contents/H58ME.html

Historical Origins of Hispanic Ministry

1915 - **The Friends Church (Quakers)** begins Hispanic ministry in Whittier, California, under the leadership of **Enrique Cobos**, originally called the **Jimtown Mission and now known as the Pico Rivera Friends Church.**

1932 - **The Mennonite Church** begins Hispanic ministry at the **Chicago Home Mission in Chicago, Illinois,** under the leadership of **missionary J. W. Shank** who previously served in Argentina; in 1999 there were 68 Hispanic congregations and 3,471 members.

1937 - **The Mennonite Brethren began Hispanic ministry in Texas in 1937 and in California in 1956;** in 1982 there were seven congregations and 284 members in Texas, and eight congregations and 291 members in California; training for Hispanic leaders is offered at the **Mennonite Brethren Biblical Seminary in Fresno, CA**; in 1994, the Pacific District Conference reported 20 Hispanic churches and missions with a total membership of 600.

1938 - **The Texas Mexican Border Mission of the Mennonite Church** was organized at Normanna, Texas, on 11 December 1938 under the leadership of A. H. Kauffman and his wife, who were the Mission's first missionaries; mission churches were established in Mathis (Calvary Mennonite Church), Falfurrias, Tynan, Helena, Alice and Corpus Christi prior to 1960.

1958 - **The General Conference Mennonite Church** began its work among Hispanics in Lansdale, PA; during the 1980s Hispanic work began in several other states and in Toronto, Canada; in 1986, there were seven Hispanic congregations in the USA and Canada.

B2.1102

General Conference Mennonite Church (1860, West Point, Iowa)
Hispanic Ministries - Iglesia Menonita, Conferencia General
(1958, Lansdale, PA)
Now known as Mennonite Church USA (2002)

Iglesia Menonita Hispana - Hispanic Mennonites (1932, Chicago, IL)

Mennonite Church USA is an Anabaptist Christian denomination with more than 109,000 members in 44 states. A total of 21 area conferences serve as regional offices or districts for our 939 congregations. Together all parts of Mennonite Church USA strive to bring Christ's healing and hope to others by identifying and joining God's work in the world.

Executive Board—Mennonite Church USA is led by an 18-member board of directors that acts on behalf of the Delegate Assembly—the denomination's primary decision making body—when it is not in session.

Executive Leadership leads the church in developing a missional Anabaptist identity at the direction of Mennonite Church USA Delegate Assembly.

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The **General Conference Mennonite Church** was an association of Mennonite congregations based in North America from 1860 to 2002. The conference was formed in 1860 when congregations in Iowa invited North American Mennonites to join together in order to pursue common goals such as higher education and mission work. The conference was especially attractive to recent Mennonite and Amish immigrants to North America and expanded considerably when thousands of Russian Mennonites arrived in North America starting in the 1870s. Conference offices were located in Winnipeg, Manitoba and North Newton, Kansas. The conference supported a seminary and several colleges. In the 1990s the conference had 64,431 members in 410 congregations in Canada, the United States and South America.

After decades of cooperation with the Mennonite Church, the two groups reorganized into Mennonite Church Canada in 2000 and Mennonite Church USA in 2002.

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

The **Mennonite Church USA** represents the largest group of Mennonite Christians in the United States. Although the organization is a recent 2002 merger of existing Mennonite groups, the body has roots in the Radical Reformation of the 16th century.

Mennonite Church USA came into existence through the merger of the Mennonite Church and the General Conference Mennonite Church. Total 2006 membership in the Mennonite Church USA was 110,696 members in 950 congregations. There are about 1.6 million Mennonites worldwide as of 2009.

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

HISTORICAL OVERVIEW

All American Mennonites of the 1950s were either of Swiss-South German or Dutch-North German background. There was no other Mennonite conference that had such a variety of groups with different cultural backgrounds as the **General Conference**, which was composed of many shades of these two main cultural groups.

The General Conference Mennonite Church (formerly the General Conference of the Mennonite Church of North America) was the first American Mennonite general conference organization and in 1955 the second largest Mennonite body of America. It was organized 28 May 1860 at West Point, Iowa, by three small Mennonite congregations. By 1955 it had grown to 244 congregations with a membership exceeding 50,000, located in the United States, Canada, and South America.

There were six district conferences within the General Conference: Eastern, Middle-Central, Northern, Western, Pacific, and Canadian. The congregations had a direct relationship to their respective district conferences. However, the district conferences had no direct organizational connection with the General Conference. Each congregation, as well as each district conference, was more or less autonomous. **The General Conference assumed only an advisory, not a legislative, relationship to the congregations and the district conferences.** From the very beginning the emphasis had been on "unity in essentials; liberty in nonessentials; and love in all things." However, the boards were directly responsible to the General Conference, and were not autonomous.

See the Global Anabaptist Mennonite Encyclopedia Online (GAMEO) → General Conference Mennonite Church (GCM) at: http://www.gameo.org/encyclopedia/contents/G4647ME.html

Hispanic Mennonites

During the last decades, Hispanics (i.e. speakers of Spanish in the Western Hemisphere) have been the most rapidly growing minority group in North America. The United States, with more than 23 million Spanish-speaking people, is the fifth country in the world in Spanish-speaking population, outnumbered only by Mexico, Spain, Argentina, and Colombia. It is believed that by the year 2000, the United States will rank second in Spanish-speaking world population.

With awareness of the challenge in their midst, Mennonites began work among the Spanish-speaking people in the United States during the first half of the 20th century. **Of the Mennonite groups, the three largest ones especially directed their efforts to the Hispanic agenda: The Mennonite Church (1932), the Mennonite Brethren (1937), and the General Conference Mennonite Church (1958).**

The Mennonite Church (MC) initiated contacts with the Hispanic community in North America in 1932 in the city of Chicago. By 1934 the first Hispanic Mennonite congregation, which became known as the Lawndale Mennonite Church, had been established. In its beginning J. W. Shank, David Castillo (the first Hispanic Mennonite pastor), and Canadian Nelson Litwiller played very important roles.

Even though the formal beginning of the church dates from 1932, an even earlier connection had occurred in 1916 when Simón del Bosque, from Mexican background, participated in the English-speaking Mennonite congregation in Tuleta, Texas. In addition to this, Hispanics were also contacted sporadically in La Junta, Colorado, during the 1920s.

After these beginnings, the Hispanic work began to spread, and during the decades of the 1940s to the 1960s, congregations were established in six other states. This growth, however, was slow and decentralized. It was not until the end of the 1960s that a thrust was realized, and during the 1970s that formal organization took place. It was in these years of growth that the church developed the elements that would counteract existing lethargy: solidarity, self-identity, and organization. During this period the first Hispanic Mennonite Conference was held (1973), women's activities were initiated (1973), an office on Latin affairs was established (1974), the **National Council of Hispanic Mennonite Churches** was formed (Concilio Nacional, 1975), and programs of literature and congregational education (1976) and theological training (1979) in Spanish were started.

In 1986, the Hispanic Mennonite Church had an approximate total of 70 congregations and 2,450 members. In 1999 there were 68 congregations with 3471 members. As a whole, the congregations were small; they averaged around 35 members. They were located in Washington, D.C., 16 states, five provinces of Canada, and Mexico. The majority were in the north-east part of the United States, especially in Pennsylvania and New York. In 1999 there were Hispanic congregations in Alberta (Calgary, Edmonton, Medicine Hat, Red Deer), British Columbia (Vancouver), Manitoba (Winnipeg), Ontario (Toronto) and Quebec (Montreal).

The Hispanic Mennonite congregations have emerged due to several principle factors: the Mennonite missionary commitment to develop urban missions, the immigration of Latin American Mennonites to North America, the relocation of missionary personnel who have returned from Latin America, the establishment of voluntary service units in Hispanic communities, and the evangelistic and missionary vision of Hispanic leaders and workers.

Though the Mexicans and Puerto Ricans dominate, the Hispanic Mennonite conglomerate is made up of a great variety of national backgrounds from practically all the Spanish-speaking countries. This heterogeneous factor in the church is manifested in a cultural, idiomatic, educational, religious, and social diversity that converts the Hispanic North American ministry into a significant challenge.

The Hispanic Mennonite Church has experienced remarkable numerical growth. From 185 members in 1955, it grew to 490 in 1970, 2,450 in 1986, and 3,471 in 1999. In the first five years of the 1980s, the growth of membership was 33 percent. In 1955 there were 4 congregations, while in 1986 there were approximately 70. The growth of congregations between 1981 and 1986 was 34 percent. These statistics are more significant when compared with the less than one percent annual growth rate of the North American Mennonite Church (MC) in general. The formal organization of the church, the obedience to the Great Commission, the extroversion of

the Hispanic believers, the vision of the Hispanic Mennonite pastors, the awakening of self-identity and self-dependence, and a spirit of renewal are reasons for this rapid growth.

In spite of this growth, Hispanics as a minority group face challenges: language, culture, prejudice, and adjustment to the environment. In addition, internal problems also exist, some of which are experienced by Mennonites in Latin America, while others result from the socio-cultural situation of North America. Among these can be mentioned the lack of trained leadership, generational gaps, economic dependence, and the diversity of national backgrounds.

The General Conference Mennonite Church began its work among Hispanics in Lansdale, PA, in 1958. After a period of little activity, a spirit of revival occurred during the 1980s and churches were established in several states and in Toronto, Canada. By 1986, this group had grown to nearly 100 members and seven congregations.

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B2.1103

Brethren in Christ Church (1879, Mt. Joy, PA)
Hispanic Ministries - Iglesia de los Hermanos en Cristo

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History

Early members of the BIC Church

The Brethren in Christ Church began sometime between 1775 and 1788, and the place of origin was near the present town of Marietta in Lancaster County, Pennsylvania. For the most part, our founding mothers and fathers had an **Anabaptist** background and were deeply affected by the revivals of the great awakening of the eighteenth century and the **Pietistic** movement, which was spread in America by the Moravians and German Baptists. These revivals emphasized a personal, heart-felt conversion experience.

The earliest Brethren in Christ called themselves simply "the Brethren." Outsiders often referred to them as "River Brethren" since they lived, for the most part, along the Susquehanna River. We know that by 1788 a group of "the Brethren" immigrated to Canada and became known there as the "Tunkers," a reference to their practice of baptism (from the German word meaning "to dip").

Bethel BIC Church, Kansas

Discipleship for "the brethren" was expressed in practical ways. It involved the avoidance of "worldly" activities such as politics and certain amusements such as card playing. Dress was simple and unadorned by jewelry, bright colors, or frills. Their plain uniform dress made them stand out in their communities which suited their belief of being a separate people called out by God. The fact that they were farmers and spoke German likely affected both their simple theological stance and their desire to be separated from the world.

The early Brethren in Christ took their name seriously - they believed and practiced that they were a brotherhood in Christ. Their manner of meeting was symbolic of the concept of brotherhood. For most of the first 100 years of our church, worship services were held in the homes of members. And even when the Brethren began to construct buildings referred to as meetinghouses, they kept them simple with pews surrounding on three sides and an un-elevated

pulpit. Thus the Brethren met in common around the Word of God. Very early in our church's history, members began to move and take their beliefs with them.

1894: The first city mission of the BIC Church (Chicago, Illinois)

We know that by 1788, a group of "the Brethren" immigrated to Canada. Other Brethren in Christ moved westward from Pennsylvania, settling in Ohio, Indiana, Michigan, Iowa, Kansas, Oklahoma, and California.

At the time of the Civil War in the United States, the Brethren decided to record themselves under the present name of "Brethren in Christ." In 1879 the North American Church (US and Canada) was formed into a General Conference, which gives overall guidance to the regional and local churches. The formation of a General Conference made systematic evangelism a possibility. In 1894 a home mission work started in the city of Chicago, and in 1898 the first foreign mission work began in the African nation of Rhodesia (now Zimbabwe).

Today, Brethren in Christ churches can be found all across the United States and Canada, and in more than twenty-three countries around the world.

Tracing Our Theological History

A unique aspect of the Brethren in Christ Church is the rich blend of theological traditions that make us who we are today. Specifically, preaching and teaching in our churches is shaped by three emphases within the wider Christian community: Anabaptism, Pietism, and Wesleyanism.

Anabaptism

The theological roots of the Brethren in Christ Church reach back to the Protestant Reformation. At that time, reformers called Anabaptists stressed the importance of a personal responsibility toward one's baptism (believer's baptism), as well as the importance of discipleship, and obedience, the separation of church and state, the practice of non-resistance, and the necessity of community. This Anabaptist strain within our church's "theological DNA" shows itself most particularly in our emphases on the community of faith, to serving compassionately, to living simply, and to pursuing peace.

Pietism

We Brethren in Christ draw a portion of our identity from certain German believers who, in the seventeenth century, rejected the overly intellectualized expression of the Christian faith that had become popular within certain segments of the church. The Pietists stressed the importance of genuine conversion and a warm, personal experience of renewed life in Christ. This awakening experience swept through Europe and on to America. For Brethren in Christ, the Christian faith is a relationship with God that is to be enjoyed with the heart, even as it is affirmed with the head.

Wesleyanism

We Brethren in Christ have also been deeply influenced by the teachings of the eighteenth-century British scholar and preacher, John Wesley. The Wesleyan movement in America -- also known as the Holiness movement -- emphasizes conversion as a conscious acceptance of God, the empowerment of the Holy Spirit, and daily growth in holiness. Brethren in Christ value the free gift of salvation in Christ Jesus and the transforming power of the Holy Spirit and we are unashamed in sharing the Good News of the Gospel with others.

For more than 200 years, the Brethren in Christ have expressed an understanding of living in relationship to Jesus shaped by these renewal movements. What began in the 1750's in Lancaster County, Pennsylvania, has since spread across North America and, though an overwhelming receptivity to our missionaries, around the world.

Source: http://www.bic-church.org/about/history.asp

HISPANIC MINISTRIES

Denomination attracts new Hispanic churches

Three new Brethren in Christ churches are infusing the denomination with more Latino flavor. Vida Abundante, La Roca Firme and Emmanuel, all located in Miami, Florida, joined the Southeast Conference of the BIC in the past two years. At roughly 750, 800 and 1,500 members, respectively, these churches are now among 33 Hispanic BIC congregations in the United States and Canada.“ As independent churches, they saw a need to belong to an organization that could offer them supervision, accountability and fellowship,” says **Eduardo Llanes, who serves as the Associate Bishop for Hispanic ministires.**

Pablo Lago, pastor of La Roca Firme in Hialeah, Florida, adds, “We felt more comfortable with the BIC than other denominations because of the work ethic and love of God we saw in the churches. I appreciate the way the BIC work with pastors. Everyone is so friendly; they welcome everyone.” — Sarah Lebo

Source: http://www.bic-church.org/bicmag/2005/summer05/SeekSummer05.pdf

Southeast Conference elects new bishop

At the 2006 annual meeting of the Southeast Conference on April 28-29, delegates voted to confirm Rev. Eduardo Llanes' election as bishop of their conference. Beginning August 1, Llanes will oversee congregations across the Southeast with the help of associate bishop John Byers. He will be installed during the Saturday evening worship service at General Conference.

Established in 1990 with 27 congregations, the Southeast Conference today is one of the North American BIC church’s most dynamic growth areas. As

moderator Warren Hoffman notes, “The appointment of a resident bishop at this point seems to be a natural progression for leadership in the SE Conference.”

Originally from Cuba, Eduardo has served with the Brethren in Christ since 1985 as a pastor and most recently, an associate bishop to Craig Sider, who currently serves as bishop of both the Southeast and Atlantic Conferences. A brief biography describing Eduardo’s journey in ministry can be found in the May issue of Momentum.

Source: http://www.bic-church.org/news/churchwide/archives/se_bishop.asp

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A new resource for Spanish-language ministry leaders

A sign reading “*¡Bienvenidos!*” marked the room in the General Conference Offices where twenty-one Brethren in Christ pastors and church leaders—six of whom were women and twenty of whom were native Spanish-speakers from six different countries, Honduras, Mexico, Puerto Rico, Cuba, Guatemala, and Brazil—met in late October. They had come to Grantham for the first Spanish-language core course to be offered in the Northeastern corner of the United States through Equipping for Ministry.

About six months ago, **David Espinosa**, a member of the Equipping for Ministry team and pastor of Iglesia el Buen Pastor (Springfield, Ohio), along with Mike Holland and Brad Stutzman, both of whom work with Hispanic congregations in Pennsylvania, approached Dorothy Gish, dean of the Equipping for Ministry program, about bringing a Spanish-language core course to the Northeast. Previously, courses in Spanish had been offered only in California, which was a hardship for bi-vocational pastors and lay leaders in Virginia, Ohio, Florida, and Pennsylvania.

"Given the fact that one out of every five BIC churches in North America is identified as being primarily Spanish-speaking, it has become clear that more course offerings in Spanish need to be made available across the whole of the church," Dorothy Gish, dean of Equipping for Ministry, notes. "When people better understand the beliefs and foundation of the BIC Church, they are better equipped to serve their local churches and communities."

Because the Brethren in Christ Church does not have a seminary of its own, in 1984 the General Conference Board approved a series of four core courses as a way of introducing pastors and other ministry leaders to the history, theology, leadership, and structure of the denomination. The courses are a key component in the credentialing process for ministers and must be completed prior to ordination with the BIC Church.

In response to continuing rapid growth in the number of Spanish-speaking pastors serving with the Brethren in Christ Church, **Eduardo Llanes**, bishop of the Southeast Conference, was asked to develop Spanish-language versions of the core courses. And up to this point, he has also taught all of the courses in the Spanish track. Now he has company at the front of the classroom as Pastor Espinosa has been added to the Equipping for Ministry faculty team.

David worked closely with Bishop Llanes and Dorothy Gish as he prepared for the course, and based on student evaluations, it was a successful collaboration. Rufino Rodriguez from Rios de Agua Viva in Waynesboro, Pa., spoke for his brothers and sisters in ministry when he said: "Everything that I was taught in the course will be of much benefit to achieve the objectives in my ministry. It answered a lot of my questions."

The Equipping for Ministry team is eager to make even more educational resources available to Spanish-speaking pastors and lay leaders within the denomination, including offering each of the core courses in California, Florida, and Pennsylvania annually so as to better accommodate pastors from across the country. This will require that the Equipping for Ministry program continue to recruit Spanish-speaking instructors for the courses and develop the curriculum. It also means remaining committed to melding Spanish-speaking congregations into all aspects of the BIC Church with a warm "*¡Bienvenido*!"

Source: http://www.bic-church.org/momentum/november2008/spanish.asp

B2.1110

Mennonite Brethren Church
(1860, Elisabeththal, Molotschna, Ukraine- Russia; 1879, Henderson, NE, USA)
Hispanic Ministries - Iglesia de los Hermanos Menonitas
(1937, Mission, Texas)

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BACKGROUND

The **U.S. Conference of Mennonite Brethren Churches (USMB)** is an association of Mennonite Christians with origins in southern Russia.

On January 6, 1860, a small group of Mennonites in Ukraine, influenced by Moravian Brethren and Lutheran Pietism, seeking greater emphasis on discipline, prayer and Bible study, met in the village of Elisabeththal, Molotschna and formed the *Mennonite Brethren Church*. Mennonite Brethren were among the migration of Mennonites from Russia to North America between 1874 and 1880, settling mainly in Kansas, Minnesota, Nebraska, and South Dakota. **The earliest congregations in the United States were gathered in Kansas in 1874.** In October 1879, representatives from those four states gathered in Henderson, Nebraska to form a general conference. This general conference met annually until 1909; at which time the meetings were changed to every three years.

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, many Mennonite Brethren migrated from Russia to Canada, and some went to South America. In 1954, the desire of the Canadian churches for independence brought about the formation of two "area conferences" (as opposed to one general conference) of the Mennonite Brethren of North America - the subject of this article and the Canadian Conference of Mennonite Brethren Churches. The Krimmer Mennonite Brethren Conference formally merged with this body on November 14, 1960.

Source: http://en.wikipedia.org/wiki/U.S._Conference_of_Mennonite_Brethren_Churches

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The **Mennonite Brethren Church** was established among Russian Mennonites in 1860 and has congregations in more than 20 countries representing well over 300,000 believers as of 2003.

Origins of the church are rooted in European pietism, which found its way into the Mennonite colonies of the southern Russian Empire. Mennonite immigrants from West Prussia who had

been influenced by pietistic leaders transplanted those ideas to the large Molotschna colony. The pastor of a neighboring congregation, Eduard Wüst, reinforced this pietism. Wüst was a revivalist who stressed repentance and Christ as a personal savior, influencing Catholics, Lutherans and Mennonites in the area. He associated with many Mennonite leaders, including Leonhard Sudermann.

In 1859, Joseph Höttmann, a former associate of Wüst met with a group of Mennonites to discuss problems within the main Mennonite body. Their discussion centered on participating in communion with church members who were unholy or not converted and baptism of adults by immersion.

On January 6, 1860, this growing group of Mennonites influenced by a combination of Prussian Mennonite pietism, contacts with Moravian Brethren and indirectly through the influential preaching of Eduard Wüst, met in the village of Elisabeththal, Molotschna and formed the Mennonite Brethren Church. They felt the Mennonites had grown cold and formal, and were seeking greater emphasis on discipline, prayer and Bible study. The group presented a document to the elders of the Molotschna Mennonite Churches which indicated "that the total Mennonite brotherhood has decayed to the extent that we can no more be part of it" and fear the "approach of an unavoidable judgment of God." 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. The Mennonite Brethren were also in contact with and influenced by German Baptists J. G. Oncken and August Liebig.

The Mennonite Brethren movement spread throughout the Mennonite colonies and produced many distinguished leaders, particularly in Molotschna. These include P. M. Friesen (educator and historian), Jakob and Abraham Kroeker (writers), Heinrich Braun (publisher), Peter Braun (educator) and A. H. Unruh (educator). Jakob Kroeker (1872–1948) was one of the most prolific Mennonite writers, completing a fourteen volume Old Testament commentary. By breaking religious and cultural patterns that had become a hindrance to Mennonite society, the contribution of the Mennonite Brethren allowed all Mennonites groups in Russia to pursue a more wholesome Christian life.

Because of growing pressure by the Czarist government and later because of the political turmoil of the Russian Revolution significant number of the Mennonite Brethren moved to the United States, Canada, Paraguay and Mexico. In the Soviet Union their organizational structures ceased to exist by 1930 due to the Communist persecution. At that time some remaining Mennonite Brethren moved from Ukraine to the republics of the Soviet Central Asia. After World War II several Mennonite Brethren churches emerged in that region. In 1966 they joined the Evangelical-Baptist Union — an umbrella organization tightly controlled by the Soviet government.

In 2003, there were Mennonite Brethren congregations in more than 20 countries representing well over 300,000 believers. There were 225 congregations with 34,864 members in Canada; and **188 congregations with 26,219 members in the United States.**

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

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MLA style: Lohrenz, John H. "Mennonite Brethren Church." *Global Anabaptist Mennonite Encyclopedia Online.* 16 January 2010. Web. 31 March 2010. http://www.gameo.org/encyclopedia/contents/M4639ME.html

Excerpt…

In the United States the **Mennonite Brethren Church** shows a steady growth during this time, but not a noted spread into further new territory. Here its constituency was composed of three district conferences: the Central District Conference comprising the congregations in Minnesota, North Dakota, South Dakota, Nebraska, and Montana; the Southern District Conference comprising those of Kansas, Oklahoma, Texas, and Colorado; and the Pacific District Conference comprising those of California, Oregon, and Washington.

The total membership of the Mennonite Brethren Church, according to the statistics compiled by A. A. Schroeter, as of 1 January 1948, was 19,169. **Of these, 9,500 represented 59 local churches in the United States, and 9,579 the 83 congregations in Canada.** In 1954 the the total was 24,136, with 11,930 in the United States in 65 congregations, and 12,206 in Canada in 81 congregations.

The MB Church has from its very beginning had a warm heart for missions and has to the present regarded these as its most important form of activity. The constituency has usually been liberal in its contributions for this purpose, many young people have consecrated themselves for this service.

Home missions, until 1909 conducted by the General MB Conference and since then by the district conferences, have been basic in the activity of the church. This work consisted in arranging and holding prolonged evangelistic meetings in the congregations and in neglected communities. Such meetings often resulted in revivals and conversions and largely account for the rapid increase of the church. Extension work among Russians in North Dakota, Saskatchewan, and later also in other parts of Canada, resulted in the formation of several Russian MB congregations. **Work among Mexicans in Oklahoma and in Texas has resulted in conversions among these people and in the beginning of congregations.**

* * * * *

Mennonite Brethren Biblical Seminary (MBBS) is the denominational seminary of the United States and Canadian Mennonite Brethren Churches. It was founded in 1955 in Fresno, California. In addition to the main campus at Fresno Pacific University, it has campuses at Trinity Western University in Langley, British Columbia, and Canadian Mennonite University in Winnipeg, Manitoba.

MBBS is accredited by the Western Association of Schools and Colleges and the Association of Theological Schools in the United States and Canada and offers Master of Divinity and Master of Arts degrees in various ministry and bible-related subjects. It also offers several graduate-level diploma and certificate courses.

Sources: http://www.gameo.org/encyclopedia/encyclopedia/contents/P320.html
http://en.wikipedia.org/wiki/Mennonite_Brethren_Biblical_Seminary

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HISPANIC MINISTRY

Mennonite Brethren have centered their Spanish-language work in two states with large Hispanic populations: Texas and California. In Texas the work began in the town of Mission (1937), and by 1982 there were 284 members and seven congregations near the Mexican border. In California the work was initiated in 1956, and in 1982 there were 291 members and eight congregations, located mainly in the area of Fresno and Reedley. Generally the congregations are in small towns with the ministry directed to Mexicans and Mexican Americans.

The Mennonite Brethren Church has its own program for the training of Hispanic leaders at **Mennonite Brethren Biblical Seminary in Fresno.**

Source: http://www.gameo.org/encyclopedia/contents/H58ME.html

History of PDC Mennonite Brethren Hispanic Assembly

Vision for outreach characterizes Hispanic congregations

It began rather modestly more than 50 years ago thanks to a Reedley, Calif., chiropractor who grabbed hold of the vision for an outreach ministry to Hispanics living in the Central Valley. Today that outreach effort has grown into an association of 40 Mennonite Brethren Spanish-speaking churches that share the same vision: reaching neighborhoods and communities with the good news of Jesus Christ.

“Our churches exist to invite people to come to Jesus,” says Glorio Palacios, a member of Iglesia de Restauracion La Senda Antigua in Pacoima, Calif., a congregation that has been instrumental in planting six churches.

As early as 1910, California’s large and diverse agricultural enterprises drew laborers from Mexico. The work was seasonal. Some workers returned to Mexico when the harvest was completed, while others moved from area to area, following the crops. Many settled into communities like Reedley and Dinuba and raised their families. The 1960 California census indicates that residents with Hispanic surnames numbered 1,500,000.

In 1950, Reedley MB Church became “concerned about the spiritual welfare of the Mexican-American people in the surrounding community,” writes Ruby Dahl in her 1969 master’s thesis tracing the history of Spanish MB churches in the Central Valley. The church searched for Spanish-

speaking workers and established a special fund, writes Dahl, but no one stepped forward to initiate the outreach effort.

Then in 1955, Reedley chiropractor Arnold W. Schlichting and his wife, Ann, took on the task. Their team from Reedley MB Church—a song leader, several Sunday school teachers and a pianist—distributed written Spanish invitations for a Sunday school to be held in a rented dance hall in nearby Parlier. The team was not deterred the first Sunday when the dance hall was empty; they still held a worship service. The following week the team offered transportation, but when the teachers and 15 children found the dance hall doors locked, they held Sunday school in the teachers' cars.

From this beginning, Iglesia Fuente de Vida was born. By the end of the first year, the Parlier congregation had experienced at least one Sunday with an attendance of 130. As the congregation grew, others from RMBC participated, including Don Enns, a Reedley teacher who worked with the teens.

After serving the Parlier congregation for six years, Schlichting resigned due to poor health and the pastoral leadership was assumed by Henry Thomas, who with his wife was a former missionary to Mexico. Frank Rodriguez, Parlier's assistant pastor, was later installed as the pastor.

Not one to be idle in retirement, Schlichting and his wife met with a group of Spanish-speaking children in the garage apartment of their Reedley home. When they outgrew that room, the group moved to the backyard and had Sunday school under a walnut tree. This was the beginning of Reedley's El Faro Church.

In 1963, the El Faro church sent Don Enns, who with his wife had worked in the Parlier and Reedley churches, to work with a ministry started by Darlene Reimer, a schoolteacher in Orosi, Calif. The Orosi group met in Reimer's front yard and then under a tree at another home before moving into a remodeled home in east Orosi. Sam Resendez served as assistant pastor, interpreting and leading the singing. Within a short time Orosi's Templo La Paz had five Sunday school classes taught by Spanish-speaking teachers.

Also in 1963, Templo Calvario was planted when Dinuba MB Church, together with members of the Reedley and Orosi churches, began the first Hispanic Sunday school in Dinuba. Two years later, church planters went to Orange Cove, Calif., and Iglesia El Buen Pastor was established.

Schlichting next became interested in pursuing a ministry in the small town of Traver, south of Reedley. Since church planters were few, Schlichting went himself while also working with the Orange Cove congregation. His heart was in Traver, said Schlichting, but most of the time his body was in Orange Cove. The Traver church is today called Templo de Oracion.

Don Enns, the RMBC member who taught in the first Hispanic church and who continues to work with the ministry, says that the PDC Hispanic ministry grew as congregations planted daughter churches and the Mennonite Brethren adopted established Spanish-speaking congregations.

In 1987, the PDC Hispanic church leaders formed the Hispanic Ministries under the leadership of Juan F. Martinez, presently a faculty member at Fuller Theological Seminary. This group of 15 churches set their sights on having 30 participating member churches by 2000. In 1991, the Hispanic Council was formed and became an official body of the Pacific District Conference. The Council currently includes 40 congregations and holds the annual Convención Hispana, drawing large numbers from congregations in Oregon and California.

Posted on Tue, July 1, 2008 by Lori Belden Pope

Source: http://www.usmb.org/story-of-pdc-hispanic-assemble

B2.1303

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History of Conservative Mennonite Conference

The Conservative Mennonite Conference has its roots in the Amish Mennonite wing of Anabaptism. From its modest beginnings in 1910 it has strived to "maintain peace and unity" and to "spread the gospel because Christ himself commanded it."

Ministers from Belleville (Pennsylvania) and Hartville (Ohio) joined ministers from Pigeon (Michigan), who hosted the first meeting of ministers. Like all Amish Mennonites, these early leaders believed strongly in the autonomy of the local congregation and were deeply concerned that a conference not override the authority of congregational decision-making. At the same time they were concerned about the lack of unity among many Amish Mennonite congregations and desired a conference structure that could help local congregations when unity was threatened.

From its earliest days, the **Conservative Amish Mennonite Conference** (as it was known then), was interested in missions. Beginning with an orphanage in Grantsville, Maryland, in 1913 and establishing a Mission Board in 1920, over the intervening years the conference planted churches first in Flint, Michigan, and eastern Kentucky and later in other stateside locations. International missions began in 1961 with work established in **Costa Rica, Nicaragua, Ecuador, Mexico,** Germany, Turkey and more recently in the Far East and Africa. Ministry to Muslims in the 10/40 window has received considerable recent attention. Rosedale Mennonite Mission's budget recently topped two million dollars.

In the early 1950's a Bible School was held near Berlin, Ohio, and later moved to a campus in Rosedale, Ohio. The Bible School has grown from one six-week term to a two year accredited Bible college offering associates degrees in Biblical Studies. Students at Rosedale Bible College choose from concentrations in Bible, Theology, Pastoral Studies, Missions, Biblical Counseling, and Music and Worship.

Since the mid-1960's, CMC's geographical and institutional center has been in Rosedale, Ohio. The conference now has over 110 congregations with just over 11,000 members located in 24 states. Despite differences in worship styles, age of congregations, geographical locations, and dress through the years; CMC continues to be a network of congregations committed to fellowship in Christ and to the authority of God's Word.

Source: http://www.cmcrosedale.org/about/history.shtml

Directory of Hispanic churches in the USA: 6

Mision Iglesia Cristiana Siloé (Siloam Christian Mission Church) - Los Angeles CA

Pastor: *José Funes*
Address: *2511 Beverly Blvd, Los Angeles, CA 90057-1003*
Official Phone: *751-679-6459*
Membership: *65*
Directions: *2511 Beverly Blvd.*

Iglesia Cristiana Dios Con Nosotros (God With Us Christian Church) - Phoenix AZ

Pastor: *Sergio Aguilera*
Address: *2329 E Garfield, Phoenix, AZ 8500-63828*
Official Phone: *602-381-0022*
Membership: *23*
Directions:

Ministerio Manantiales de Vida (Springs of Life Ministry) - El Paso TX

Pastor: *David Diller*
Address: *3117 Lonesome Dove Circle, El Paso, TX 79936-2508*
Official Phone: *915-856-9737*
Membership: *14*
Directions: *705 N Clark*

Templo Cristiano Camino a Jesus (The Way to Jesus) - San Antonio TX

Address: *1422 Swaying Oaks, San Antonio, TX 78227*
Official Phone: *210-670-9367*
Membership: *40*
Directions: *310 SW 40th St*

Iglesia Cristiana Hispana (Hispanic Christian Church) - Hilliard OH

Pastor: *David Villalta*
Address: *2637 Silverstrand Dr, Hilliard OH 43026-8087*
Official Phone: *614-876-5752*
Membership: *85*
Directions: *3912 Alton Darby Rd, Hilliard*

Iglesia Cristiana Vida Abundante (Abundant Life Christian Outreach) - Albuquerque NM

Pastor: *Maurice Miller*
Address: *2851 Arenal Rd SW, Albuquerque NM 87121-4327*
Official Phone: *505-873-0612*
Membership: *55*
Directions: *2851 Arenal Rd SW; From I-40 and Coors Blvd, go S 4.03 mi on Coors Blvd (NM-448) to Arenal Rd, W (right) on Arenal Rd 0.3 mi*

B2.1400

Friends/Quaker Church (1640s, England) -
Iglesia de los Amigos/Cuáqueros (1915, Whittier, CA) -
Coalition for Hispanic Ministries (CHM)

The Religious Society of Friends Website: http://www.quaker.org/

The big three umbrella organizations:

Friends United Meeting (B2.1403)

Friends General Conference (B2.1404)

Evangelical Friends International (B2.1406)

Wikipedia article: http://en.wikipedia.org/wiki/Religious_Society_of_Friends

The **Religious Society of Friends** is a Christian religious movement, whose members are known as **Friends** or **Quakers**. The roots of this movement lie in 17th century English dissenters, but the movement has since branched out into many independent national and regional organizations, often called Yearly Meetings, which have a variety of names, beliefs and practices. It is therefore difficult to accurately describe the beliefs and practices of the Religious Society of Friends generally. It can be said, however, that most groups of Friends meet for regular worship, the form of which may range from largely silent meetings with no leader and no fixed programme, through to services led by a pastor with readings and hymns (similar to conventional Protestant church services). The theological beliefs of the different Yearly Meetings also vary, from strong Evangelical Christian beliefs through the spectrum to predominantly universalist or Christian universalist beliefs.

Quakers are known for their social activism, having been instrumental, for example, in the campaign against the transatlantic slave trade in the 18th and 19th centuries, as well as campaigning for the rights of women, prisoners and homosexuals. A number of leading charities, including Oxfam, Amnesty International and Greenpeace, were founded with participation from Quakers.

Beginnings

The Religious Society of Friends began in England in the late 1640s, in a context of social upheaval which included increasing dissatisfaction with the established church, the execution of the king, and the rise of Nonconformist movements.

The founder of Quakerism is generally accepted to have been George Fox. He became convinced that it was possible to have a direct experience of Jesus Christ without the mediation of clergy. He began to spread this message as an itinerant preacher, and found several pre-existing groups of like-minded people; he felt called to gather them together, eventually becoming accepted as their leader.

In the first few years of the movement, Quakers thought of themselves as part of the restoration of the true Christian church after centuries of apostasy. For this reason, during this period they often referred to themselves as simply the "saints". Other common names in the early days were "Children of the Light" and "Friends of the Truth", reflecting the central importance in early Quaker theology of Christ as an Inner light that shows you your true condition.

Quakers do not practice any form of water baptism, Christening ceremony or other ceremony for the birth of a child. The child is welcomed into the meeting by everyone present at their first attendance. Formerly, it was the practice that children born to Quaker parents automatically became members of the Religious Society of Friends (sometimes called *Birthright membership*), however this is no longer the case in most areas, and most parents now leave it up to the child to decide whether to become a member when they are an older child or adult.

As the movement expanded, it faced opposition and persecution. Friends were imprisoned and beaten in Great Britain, Ireland and the British colonies. In the Massachusetts Bay colony, Friends were banished on pain of death — some (most famously Mary Dyer) were hanged on Boston Common for returning to preach their beliefs. In England Friends were effectively banned from sitting in Parliament from 1698 to 1833. The Commonwealth of Pennsylvania was founded by William Penn, as a safe place for Friends to live in and practice their faith.

Despite persecution, the movement grew steadily. During the 19th century Friends in Ireland and the United States suffered a number of separations.

United States

Friends in the United States have diverse practices, though united by many common bonds. Along with the division of worship style (see "Quaker Worship" above) come several differences of theology, vocabulary and practice.

A local congregation in the unprogrammed tradition is called a *meeting*, or a *monthly meeting* (e.g., *Smalltown Meeting* or *Smalltown Monthly Meeting*). The reference to "monthly" is because the meeting meets monthly to conduct the business of the meeting. Most "monthly meetings" meet for worship at least once a week; some meetings have several worship meetings during the week. In programmed traditions, the local congregations are often referred to as "Friends Churches".

Several local monthly meetings are often part of a regional group called a *quarterly meeting*, which is usually part of an even larger group called a *yearly meeting*. Again, quarterly or yearly refers to the frequency of "meetings for worship with a concern for business."

Some yearly meetings belong to larger organizations to help maintain order and communication within the society, the chief ones being Friends General Conference (FGC), Friends United Meeting (FUM), Wider Fellowship of Conservative Friends (WFCF), and Evangelical Friends Church International (ECFI) (in all three groups, most member organizations, though not necessarily people are from the United States). FGC is theologically the most Liberal of the four groups, while EFI is the most Evangelical (of course WFCF is the Conservative one). FUM is the largest of the four. Friends United Meeting was originally known as "Five Years Meeting." Some monthly meetings belong to more than one of these larger organizations, while others are independent, not joining any.

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

George Fox

The Quaker movement was founded in the 17th century by George Fox in England. Fox was a reluctant starter of a new sect, his idea was to try and transform the existing structures to a more accurate following of Christ. For this he, and his followers, were persecuted by Cromwell's Puritan government and then the "restored" Charles II Catholics. Fox argued, based on the teachings of Peter (Acts 2 & 3), for an egalitarian, spirit-filled Christianity that would not be oppressive of people on account of race, sex, or class. Like much modern Christian thought, Fox believed that the "church" had lost its way when it became institution-alized in either Catholicism or Anglicanism.

Fox challenged the existing hierarchical nature of authority in the church, pretty much the same as businesses all over the world are now beginning to see the severe limitations of a command and control hierarchy in their operations. Fox emphasized the personal nature of the relationship of an individual with Christ and hence the role that everyone plays in the ministry. Each individual is created in the image of God and as such has inherited God's power - it's up to the individual and his relationship with God as to how and when this power is manifest. Even back in the 17th century the Quakers treated men and women as equals; it took the rest of Christendom until the early 20th century to start to recognize this. **As, in the eyes of Friends, all of us are equal there is no point in any Friend trying to achieve honors amongst his equals, this encourages Friends to live a simple life.**

Friends (as they like to be called) acknowledge that the Bible is the word of God, but not the final word. They believe that God still inspires people through his Holy Spirit to create words that can move others in their spiritual journey with God.

Friends believe that if they wait silently upon God there will be times when God will speak to them in the heart. They therefore hold the "Silent Meeting of Friends" to be a sacrament just as much as activities such as Communion. Fox referred to these revelations as "openings". Openings can occur at any time to anyone (not just in Silent Meetings"), Fox had a great "opening" whilst on top of Pendle Hill. [**Pendle Hill** is located in the northeast of Lancashire, England, near the towns of Burnley, Nelson, Colne, Clitheroe and Padiham. Its summit is 557 metres (1,827 ft) above mean sea level.]

In 1652, George Fox claimed to have had a vision while on top of Pendle, during the early years of the Religious Society of Friends (Quakers). Today, the name Pendle remains strongly linked with the Quakers, giving its name to one of their centres for religious and spiritual study and contemplation in the United States.

> "As we travelled, we came near a very great hill, called Pendle Hill, and I was moved of the Lord to go up to the top of it; which I did with difficulty, it was so very steep and high. When I was come to the top, I saw the sea bordering upon Lancashire. From the top of this hill the Lord let me see in what places he had a great people to be gathered."
>
> *George Fox: An Autobiography*, Chapter 6. (Source: http://en.wikipedia.org/wiki/Pendle_Hill)

These openings are usually given a "reality check" by the Friends; it's sometimes difficult to determine if the inspiration is from God or from one's own desires.

One of the key characteristics of Friends meetings is that they don't ignore the voice of minorities (the prophets in the wilderness). Minority voices are tolerated, if not encouraged. It is recognized that often these voices may just be ideas before their time.

A cornerstone of Quaker belief is that "belief" is subjective, of experiencing God for oneself. Similar ideas were expounded in more elaborate fashion about two hundred years later than Fox by Danish philosopher Soren Kierkegaard (see also). This acceptance that everyone is responsible for their own relationship with God leads Friends on to the concept that they must always, whatever they are doing, be living in relationship with God - God's for life, not just Sundays. Friends are continually trying to balance the Inward and Outward parts of their spiritual journeys. Like most major concepts of life it is a paradox, one has to travel inwards to travel outwards and vice versa.

There are many major spin offs from accepting the Quaker belief system. Because of the belief that God is within us (the "Light" within us) all it makes no sense for people to fight one another - hence another major principle of Quaker belief, "The Peace Testimony". Also stemming from this belief of the "Light" within and accepting that God can still speak through others is tolerance. Tolerance of another's ideas and beliefs, accepting that I may be wrong and another may be right, is not only the basis of true community but of true humanity also. Another related principle is that it is better to integrate disparate views into a unity than to impose force to create a pseudo-unity. Many of these ideas have now taken shape in the community movement spearheaded by people like M. Scott Peck.

Friends seem to understand the truth behind the Sufi parable about the Elephant and the Blind Men. They are not afraid to embrace ideas from other sources than the Bible. Many ideas from, for example, Eastern religions, psychology and scientific research have been explored and integrated where appropriate. Having said this, Friends still hold that Jesus Christ is central to their Christian faith.

One of the most notable achievements of the Friends was the foundation of Philadelphia and Pennsylvania by William Penn, a Friend, in 1682.

Source: http://www.pendle.net/Attractions/quakers.htm

COALITION FOR HISPANIC MINISTRIES:
http://www.institutoalma.org/CHM.htm

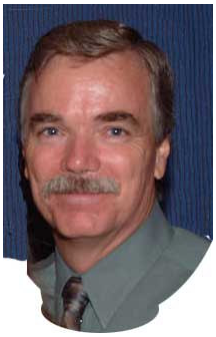
Versión en Español

Welcome to the Coalition for Hispanic Ministries. We hope you find this web site helpful in getting the information you need in order to develop your ministry in the Hispanic community. Our services include the "Instituto ALMA: ALcanzando al Mundo Alrededor" leadership training institute that is designed to use locally with Hispanic church leaders who are already involved in ministry. Local institute cells can be formed by qualified Spanish speaking church leaders who can bring together a group of ministers to study the Institute materials by video and study guides over a 2 year period.

CHM also works to help link resources with needs in Hispanic ministry. Check out the new bulletin board called "Diálogo Entre Amigos" where individuals working in Hispanic ministry can share insights (in Spanish) with one another and where groups looking for Hispanic leaders and church planters can come in contact with those who are looking for ministry opportunities.

If you have suggestions for ways CHM can help Hispanic ministry, please send them by Email or get in touch with us at:

CHM
P.O. Box 1500
Friendswood, TX 77549



CHM Executive Director: Dr. David C. Byrne, M.Div., D.Min.

Although Dr. Byrne is (obviously) not Hispanic, the language, culture, and people of Hispanic origin have become such an important part of his life, he considers himself at least ½ Hispanic. Since 1994 he has been the CHM's director and in 1995 he took on the added responsibilities as director of the **"Instituto ALMA: ALcanzando al Mundo Alrededor" - a leadership training program for Hispanic pastors and church leaders.**

Formerly a missionary to Mexico City with the Evangelical Friends Mission, Dr. Byrne and his family moved to the Houston area to continue their ministry in the second largest Spanish speaking country in the world - the United States. Here, he works at everything from research to video editing in order to facilitate the growth of ministry among Hispanics.

See the Hispanic Ministry Background document:
http://www.institutoalma.org/Dmin1.htm

B2.20

Baptist Family

Historical Origins of Hispanic Ministry

1861 - **The Texas Baptist Convention (part of the Southern Baptist Convention**) appoints J. W. D. Creath as its first missionary worker among the Mexicans.

1876 - **The First Baptist Church (Southern Baptist) of San Antonio** organizes a Mexican mission under the direction of Jacob Korman.

1881 - The official beginning of permanent Southern Baptist work in Texas at Laredo; in 1981, the **Mexican Baptist Convention of Texas** celebrated 100 years of Hispanic Baptist work.

1901 - **The First Baptist Church of Santa Barbara, California,** establishes a Mexican mission, pastored by C.T. Valdivia, who also established a mission in Oxnard, CA, in 1903; these were the first two Spanish-speaking ministries of the **Southern California Baptist Convention, affiliated with the American (Northern) Baptist Convention.**

1911 - **The American Baptist Churches in the USA (formerly known as the American Baptist Convention or Northern Baptists)** appointed the Rev. and Mrs. L. E. Troyer as general missionaries for Spanish work under the Southern California Baptist Convention; the Troyers had served as Baptist missionaries in Puerto Rico and Mexico prior to returning to California in 1910; between 1911 and 1917, more than 17 Spanish-speaking churches and missions were established.

1921 - **The First Spanish Baptist Church was organized in New York City as part of the American Baptist Convention,** under the leadership of the Rev. Dr. Perry D. Woods of the Home Mission Board and Miss Albertina D. Bischoff of the Women's Baptist Home Mission Society.

1953 - The **Conservative Baptist Association** begins Hispanic ministry in Whittier, California.

1960s - **The Baptist General Conference** begins Hispanic ministry in Chicago, Illinois; later, the Mexican Baptist Seminary was founded in 1973 in Chicago; in 2003, there were 10 Hispanic churches and missions in Illinois, 18 in Southern California, seven in Northern California and three each in Colorado and Florida, for a total of 41.

1960s- **The Baptist Bible Fellowship** begins Hispanic ministry in Los Angeles, CA.

1960s- **The General Association of Regular Baptists (GARB)** begins Hispanic ministry in Los Angeles, CA.

B2.21

Arminian or General Baptist Subfamily

B2.2101

National Association of Free Will Baptists (1916, Pattonsburg, MO)
Hispanic Ministries - Asociación Nacional de Bautistas Libres

EXECUTIVE OFFICE
National Association of Free Will Baptists, Inc.
5233 Mt. View Road, Antioch, TN 37013-2306

P.O. Box 5002, Antioch, TN 37011-5002
Phone: 615.731.6812 - **Toll-Free:** 877.767.7659 - **Fax:** 615.731.0771
Internet: http://www.nafwb.org/

A brief history of Free Will Baptists

The Free Will Baptist denomination is a fellowship of evangelical believers united in extending the witness of Christ and the building of His Church throughout the world. The rise of Free Will Baptists can be traced to the influence of Baptists of Arminian persuasion who settled in the colonies from England.

The denomination sprang up on two fronts at almost the same time. **The southern line, or Palmer movement, traces its beginnings to the year 1727 when one Paul Palmer organized a church at Chowan, North Carolina.** Palmer had previously ministered in New Jersey and Maryland, having been baptized in a congregation which had moved from Wales to a trace on the Delaware River in northern Pennsylvania.

The northern line, or Randall movement, had its beginnings with a congregation organized by Benjamin Randall June 30, 1780, in New Durham, New Hampshire. Both lines of Free Will Baptists taught the doctrines of free grace, free salvation and free will, although from the first there was no organizational connection between them.

The northern line expanded more rapidly in the beginning and extended its outreach into the West and Southwest. In 1910-1911 this body of Free Will Baptists merged with the Northern Baptist denomination, taking along more than half its 1,100 churches and all denominational property, including several major colleges. **On December 28, 1916, at Pattonsburg, Missouri, representatives of remnant churches in the Randall movement reorganized into the Cooperative General Association of Free Will Baptists.**

Free Will Baptists in the southeastern United States, having descended from the Palmer foundation, had often manifested fraternal relationships with Free Will Baptists of the Randall movement in the north and west; but the slavery question and the Civil War prevented formal union between them. The churches in the southern line were organized into various associations and conferences from the beginning and had finally organized into a General Conference by

1921. These congregations were not affected by the merger of the northern movement with the Northern Baptists.

Now that the remnants of the Randall movement had reorganized into the Cooperative General Association and the Palmer movement had organized into the General Conference, it was inevitable that fusion between these two groups of Free Will Baptists would finally come. In Nashville, Tennessee, on November 5, 1935, representatives of these two groups met and organized the **National Association of Free Will Baptists.**

This body adopted a Treatise which set forth the basic doctrines and described the faith and practice that had characterized Free Will Baptists through the years. Having been revised on several occasions, it serves as a guideline for a denominational fellowship which comprises more than 2,400 churches in 42 states and 14 foreign countries.

Source: http://www.nafwb.org/?q=fwbhistory

The Free Will Baptist Logo

The logo of the Free Will Baptists incorporates four symbols used by the earliest communities in Christendom: the ship, the fish, the anchor, and the cross.

In the four corners of the ship's sail, the symbols of earliest Christianity are enhanced by modern emblems of a vital, living faith - the **Holy Bible**, the **Loaf & Cup**, the **Basin & Towel** and **Clasped Hands** - the symbols of Free Will Baptists.

The **Ship** symbolizes the Church and represents all the members pulling in one direction, guided and empowered by the Holy Spirit. Seeking to fulfill Christ's last command to the Church, Free Will Baptists unite in one purpose with one priority to proclaim the good news of the gospel throughout the world.

The **Fish** , represented in the symbol by the space between the bottom of the sail and the top of the ship's body, is one of the most popular symbols for Jesus Christ. Many believe that it was a secret symbol which identified Christians during periods of persecution. The word "fish" in the first century Greek (ichthus) is an acrostic for Jesus Christ, Son of God, Savior.

The **Anchor** on the bow of the ship symbolizes the Christian hope of salvation, "the sure, strong and steadfast anchor of the soul."The **Cross** forms the emblem in the mast of the ship. It is the most familiar symbol in the history of the world. The **Cross** - an instrument of execution and death turned into a worldwide emblem of hope and love by the death and resurrection of Jesus Christ.

The **Bible** has always been at the heart of our life as Free Will Baptists, the centrality of the scriptures. Free Will Baptists adopt the Word of God as our only rule of faith and practice. We believe the scriptures to be inspired, inerrant, infallible and immutable.

The **Loaf & Cup** represent the Lord's supper, one of the gospel ordinances. This ordinance commemorates the death of Christ for our sins in the use of the bread which He made the emblem of His broken body and the cup the emblem of His shed blood. Participation in this

ordinance expresses love for Christ, faith and hope in Him, and serves as a pledge of perpetual fidelity and faithfulness to Him.

The **Basin & Towel** historically symbolize the service and outreach of the church, but for us it has an added significance of representing our practice of washing the saints' feet.

The **Clasped Hands** symbolize many things to us: fellowship, brotherhood and the warmth of our faith. Perhaps the most important thing symbolized by the clasped hands is our commitment to reach out to people around the world with the good news.

Source: http://www.nafwb.org/?q=logo

FWB National Home Missions
PO Box 5002, Antioch, TN 37011-5002
Phones: Toll Free 877-767-7674 - Local: 615-731-6812
Fax: 615-731-7655 – E-mail: janice@nafwb.org
Internet: http://www.homemissions.net/tp40/Default.asp?ID=93125

2009 Convention Report: General Director Larry Powell reported three new church planters appointed (Canada, New York, Colorado) and three mission churches that have achieved self-supporting status (Tennessee, Texas, Colorado). **Church planters now serve in 65 cities, and 14 Hispanic churches have been established across the USA.**

Source: http://www.nafwb.org/convention

B2.2104

Baptist General Conference (1879, Chicago, IL) - Hispanic Ministries - Conferencia Bautista General (1960s, Chicago)

Headquarters
2002 S. Arlington Heights Rd, Arlington Heights, IL 60005
Telephone: 800.323.4215
Internet: http://www.scene3.org/

The **Baptist General Conference** (BGC) is a national evangelical Baptist body with roots in Pietism in Sweden and inroads among evangelical Scandinavian-Americans, particularly in the American Upper Midwest. From its beginning among Scandinavian immigrants, the BGC has grown to a nationwide association of autonomous churches with **at least 17 ethnic groups** and missions in 19 nations. The current president of the BGC is Dr. Jerry Sheveland.

In 2006, the BGC had 194,000 members in 950 churches in the USA. These churches are also organized into 13 district bodies: Columbia, Florida/Caribbean, Great Lakes, Heartland, Iowa, Mideast, Michigan, Minnesota, Midwest, Northern California, Northwest, Northeast, Rocky Mountain, and Southwest. In addition, there were 105 churches in Canada organized into 5 district bodies.

In 2008 the Baptist General Conference adopted the new movement name of **Converge Worldwide**.

USA Church Directory: http://www.scene3.org/chdirect/CHURCHES_list.php

HISPANIC BIBLE SCHOOL (HBS)

7029 W. Grand Ave., Chicago, IL 60707
Tel. 773-385-8364 - Fax 773-385-8376
Internet: http://www.scene3.org/content/view/1500/142/

The HBS offers an evangelical interdenominational and international training environment representing 14 denominations and nine countries. Our curriculum, which is taught in Spanish, focuses on four primary areas of study: Bible, theology, ministry and general education. We provide a Basic Program (34 semester/hours credit) and an Advanced Program (74 semester/hours credit), plus an Associate of Arts Degree (60 semester/hours credit) through our partnership with Moody Bible Institute External Studies Program. The HBS also has extension centers.

B2.23

Calvinistic or Particular Baptist Subfamily

B2.2302

American Baptist Churches in the USA (1707, Philadelphia, PA)
Hispanic Ministries - Iglesias Bautistas Americanas en los EUA
(1899, Puerto Rico; 1901, Santa Bárbara, CA; 1910, New York City)

HEADQUARTERS
P.O. Box 851, Valley Forge, PA 19482-0851
Phones: 610-768-2000 – FAX: 610-768-2320
Internet: http://www.abc-usa.org/

OUR HISTORY: http://www.abc-usa.org/WhoWeAre/OurHistory/tabid/80/Default.aspx

AMERICAN BAPTISTS
A Brief History

♦ **The Origins and Development of Baptist Thought and Practice**

American Baptists, Southern Baptists and all the scores of other Baptist bodies in the U.S. and around the world grew out of a common tradition begun in the early 17th century. That tradition has emphasized the Lordship and atoning sacrifice of Jesus Christ, believers' baptism, the competency of all believers to be in direct relationship with God and to interpret Scripture, the influence of the Holy Spirit on individual lives and ministries, and the need for autonomous congregations free from government interference or hierarchical polity.

The origins of Baptist thought and practice can be seen in the late 16th century in English **Congregationalism**, which rejected the prevalent "parish" structure of church life (Church of England) where everyone in a given community was a member of a neighborhood parish and where children were baptized.

The reaction against that structure was articulated in the concept of "the gathered church," in which membership was voluntary and based on evidence of conversion, and where baptism (for the most part) was limited to believers.

The earliest Baptist churches (1609-1612), although comprised of English-speaking congregants, flourished in Holland, where religious toleration was much greater than in England. Among their leaders were John Smyth, who led the first congregation of 36 men and women, and Thomas Helwys, who returned to England in 1612 to establish the first Baptist church in England.

From the beginning Baptists exercised their freedom in choosing to embrace either a strict (predestinarian) Calvinism or Arminianism, which held free will as the fundamental determinant of salvation. General (Arminian) and Particular (Calvinistic) Baptists were among the first distinct groups formed within the Baptist faith. Calvinism tended to characterize Baptist theology until the late 18th century, when enthusiasm developed for evangelism and overseas missionary work. By and large modern Baptists are motivated by an Arminian theology that stresses free will, and have emphasized evangelism and discipleship.

Most early Baptists, while not of a single theological mindset, embraced as essential components of worship and mission the notions of the individual's "soul competency" and responsibility before God and the inviolability of church autonomy.

In the early 1630s Roger Williams, formerly a member of the Church of England, took up clerical responsibilities in Massachusetts. However, he eventually became estranged from authorities in the Massachusetts Bay Colony over the failure of church and civil functions to be independent of one another. **About 1638 he established the first Baptist church in America in the then-uncolonized Rhode Island (Providence), which became the first government in history founded on the premise of absolute religious freedom.** At the same time John Clarke, also originally from England and also dissatisfied with religious practice in Massachusetts, founded a Baptist church in Newport, R.I. Williams and Clarke secured a charter guaranteeing civil and religious freedom in Rhode Island from King Charles II in 1663.

Because of continuing intolerance by Puritans and others in New England, Baptist activity developed throughout the 17th century in New Jersey and Philadelphia. **In 1707 the Philadelphia Baptist Association formed, comprised of five congregations in New Jersey and Pennsylvania.** This and succeeding associations honored the autonomy of constituent churches, but served as councils for ordination, and a means of disciplining ministers and settling congregational disputes. By 1790 there were 35 Baptist associations, and approximately 560 ministers, 750 churches and 60,000 members in the U.S.

In the late 18th century Isaac Backus, of Middleborough, Mass., challenged the notion that Baptists (and other Christian groups), while tolerated, still had to pay taxes to support the established (Congregational) church. Other Baptists confronted the issue in the South, where Anglican influences were prominent. In most cases change was slow to come, but progress in realizing separation of church and state had been made.

John Leland, a pastor from Virginia, actively supported Thomas Jefferson's religious freedom bill passed in Virginia in 1786. As a delegate nominee considering the proposed federal Constitution, Leland originally proposed to vote against it because of its lack of provision for religious liberty. He offered his support, however, when his opponent for the state delegate position, James Madison, convinced him provision for religious liberty would be made in what became the Bill of Rights, the first ten amendments to the Constitution. The Baptist influence, thus, was significant in the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof…."

By 1833 all of the U.S. states had, in their constitutions, affirmed the principle of separation of church and state with full religious liberty.

- **The Call to Missionary Work**

British pastor William Carey was the most influential figure in beginning the modern missionary movement, articulating the call to overseas service with the question, "If the Gospel was worthy of all acceptation, why is it not preached to all?" He served as the first overseas representative (along with John Thomas) beginning in 1793, and remained engaged in evangelistic and educational ministries for 40 years in and around Serampore, India.

In fact the first Baptist to evangelize in a foreign country was George Lisle, a freed slave and first ordained black in America, who sailed from Georgia to establish churches in Jamaica in the 1770s.

Influenced by Carey, Congregationalists Adoniram and Ann Judson set sail for India in 1812. After wrestling en route with the notion of baptism (and concluding that only immersive baptism was Scriptural) both became Baptists. No longer engaged by the Congregationalists, and forced out of India by the East India Company, they settled in another mission field, Burma. There Judson was instrumental in church growth and discipleship until his death in 1850 and his vital legacy is acknowledged by Baptist leaders there today.

Another missionary originally set to serve with the Judsons, Luther Rice, returned from India for medical reasons and to raise support for the Judsons.

His greatest contribution was motivating the creation in 1814 of the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions (Triennial Convention), the first unified national missionary-sending effort formed in the U.S. and the forerunner of today's **American Baptist Board of International Ministries.**

Rice preached and raised money for missionary worked in many areas. He inspired Lott Cary, who later founded the African Missionary Society of Richmond and established the first Baptist church in Liberia. Rice also influenced John Mason Peck, a pivotal figure in domestic missionary work across the U.S. in the early and mid 19th century.

In 1824 Rice and others helped form the **Baptist General Tract Society**, which later became the **American Baptist Publication Society** and eventually the **American Baptist Board of Educational Ministries**. The goal of that original organization was to utilize educational means "to disseminate evangelical truth and to articulate sound morals." Its work evolved through the printing of tracts into book and curriculum publishing. Educational outreach was undertaken throughout many parts of the U.S. in the 19th century, including through colporters and chapel train cars.

Within the U.S. John Mason Peck, Isaac McCoy and others exemplified the mission of the **American Baptist Home Mission Society--founded in 1832**; now the **American Baptist Board of National Ministries**--in evangelistic outreach, ministry with Native Americans and the founding of educational institutions.

- **Origins of American Baptist Organization**

The issue of slavery reached a peak in 1845 when the **American Baptist Foreign Mission Society** determined that it could not appoint any candidate for service who held slaves and when the **American Baptist Home Mission Society decided separate northern and southern conventions were necessary**. **The Southern Baptist Convention was formed in response.**

Northern Baptists remained organized as a group of societies until 1907, when the **Northern Baptist Convention** was formed to structure coordination of the societies' work while maintaining the autonomy of constituent churches.

The Ministers and Missionaries Benefit Board, founded in 1913, was begun to meet medical, insurance and pension needs of ordained and lay church workers.

- **American Baptist Life and Mission Today**

As the acknowledgment that American Baptist life and mission transcends any set geographical area, the **Northern Baptist Convention was renamed the American Baptist Convention in 1950.** In 1972, in the midst of reorganization that in part reemphasized the congregation-centered mission of the denomi-nation, its name was changed again to American Baptist Churches USA.

In geographic terms American Baptists have tended to be most numerous in northern states, although church growth in many areas of the South has been realized in recent decades. Numerically, American Baptist Churches USA, which includes about 5,800 congregations and 1.5-million members, is approximately one-tenth the size of the Southern Baptist Convention and ranks sixth in size among the largest Baptist bodies.

Growing out of the first Baptist association founded in 1707 American Baptist Churches USA now is comprised of 34 regions. They range in size from the individual urban centers of Cleveland, Chicago, New York, Philadelphia, Pittsburgh, Indianapolis and Los Angeles to the 13-state American Baptist

Churches of the South, from the 34 congregations of the ABC of Rochester/Genesee to the nearly 500 churches of the West Virginia Baptist Convention.

The American Baptist Churches Mission Center in Valley Forge, Pa., has served since 1962 as a major site for the ongoing planning of domestic and overseas mission work, and for the production of various resources designed to help local churches and their leaders in their ministries.

Today hundreds of American Baptist home and overseas missionaries serve in partnership with others in a variety of ministries designed to strengthen spiritual, physical and social conditions in the U.S. and in more than 20 other countries.

Throughout their history American Baptists have been led by the Gospel mandates to be directly active in the institutions of society to promote holistic and healing change. The tradition of social outreach and ministry extends back to the enfranchisement and education of freedmen following the Civil War, through frontline advocacy of the Civil Rights Movement, the empowerment of women in church and society, ecological responsibility and the many contemporary issues of justice. Because of the long-standing commitment to outreach to and fellowship with all persons, American Baptist Churches USA today is the most racially inclusive body within Protestantism and will within the next few years be comprised of no racial/ethnic majority group.

In consideration of Christ's call to worldwide ministry (Acts 1:8) American Baptists always have been actively engaged in ecumenical ministry, both locally and in such bodies as the **National Council of Churches of Christ, World Council of Churches and Baptist World Alliance.**

Today Baptists worldwide number 43,000,000 baptized members--and a community of more than 100,000,000 people--in approximately 160,000 churches. The greatest growth can be seen in the two-thirds worlds of Africa, Asia and Latin America.

For more information on American Baptist polity, organization and missiology:

- *the American Baptist Churches USA Website—**www.abc-usa.org***
- ***We Are American Baptists: A People of Faith/A People in Mission***
  (available from Office of Communication, P.O. Box 851, Valley Forge, PA 19482-0851)

HISPANIC MINISTRIES

Mission with the Hispanic community has been an integral part of the ministry of **The American Baptist Home Mission Societies** (now known as National Ministries) since the first missionary work in Puerto Rico in 1899; the planting of the first Hispanic mission church in Santa Barbara, California, in 1901; and the beginning of mission work in New York City among Hispanics in 1910.

Iglesias Bautistas Hispanas del Suroeste
Dr. Eduardo Font in
The 1993 AHET History Project for Southern California

B2.2304

North American Baptist Conference (1851, Philadelphia, PA)
(formerly, German Baptist Association of North America)
Hispanic Ministry – Conferencia Bautista Norteamericana

HEADQUARTERS
1 South 210 Summit Avenue, Oakbrook Terrace, IL 60181
Phone: (630) 495-2000 | E-mail: serve@nabconf.org
Internet: http://www.nabconference.org/

Doctrinal Statement: http://www.nabconference.org/pages.asp?pageid=663

A Brief History

Wikipedia article: http://en.wikipedia.org/wiki/North_American_Baptist_Conference

North American Baptist Conference (NABC) - initially an association of Baptists in the United States and Canada of German ethnic heritage.

The roots of the NABC go back to 1839, when Konrad Anton Fleischmann began work in New Jersey and Pennsylvania with German immigrants. Fleischmann was a Swiss separatist and held to believer's baptism and regenerate church membership. In 1843, the first **German Baptist Church** was organized in the city of Philadelphia, Pennsylvania. This was the oldest church affiliated with the *North American Baptist Conference*. German Baptist Churches were organized in Illinois, Missouri, New York, Ontario, and Wisconsin in the 1840's and early 1850's. **The churches organized a conference in 1851 in Philadelphia, named the "Conference of Ministers and Helpers of German Churches of Baptized Christians, usually called Baptists."** Another conference was formed in 1859 in Springfield, Illinois. The first German Baptist church in Canada was established by August Rauschenbusch in Ontario in 1851. The *General Conference of German Baptist Churches in North America* was formed in 1865 at Wilmot, Ontario, and meets every three years for fellowship and to conduct business. The Conference has changed from originally being German-language churches to primarily using the English language. *The Conference adopted its present title in 1944, removing the reference to its ethnic identity.* In 1970 the form of organization of the North American Baptist Conference was restructured into 21 (now 20) smaller units called "Associations."

The General Council, composed of representatives from the 20 associations and affiliated organizations, is the "governing" body of the Conference. The *North American Baptist Conference* has two schools - the Sioux Falls Seminary in Sioux Falls, South Dakota in the United States and Taylor Seminary in Edmonton, Alberta in Canada. The Conference's Headquarters are located in Oakbrook Terrace, Illinois. About 65 missionaries (partially or fully supported) serve in 7 foreign countries.

Approximately 70% of the member churches are in the U.S. and 30% in Canada. The NABC had 64,565 members in 444 churches in the United States and Canada in 2002 (137 churches with 16,859 members in Canada and 307 churches with 47,706 members in the U.S.).

Hispanics For Christ (HFC)
Executive Director: Geoff Hartt
23215 SW Newland Rd., Wilsonville, OR 97070
Internet: http://www.hispanicsforchrist.org/about-hfc/

Hispanics for Christ is a ministry focused on planting Hispanic churches and training leaders for those churches. HFC is an affiliate ministry of the North American Baptist Conference. HFC works through many NAB churches in the USA to train them for ministry among Hispanics and to facilitate their involvement in Latin America. HFC also works with outside churches to help train their leaders for ministry among Hispanics.

HFC has been assisting new Hispanic churches in Portland, Oregon; Anaheim, California; and Chicago, Illinois. These churches contain members from Mexico, Guatemala, Peru, Cuba and many other Latin American countries. Through these relationships and others we are also working to plant churches currently in Mexico, Peru and numerous other Latin American countries.

HFC provides organizational assistance, leadership training, vision casting and financial assistance in some cases. In the field we take the training to the church planters. We have a leadership team of catalytic leaders who use a variety of resources with a "menu" approach to provide contextualized coaching to church planters across the Americas, from North America to South America.

HFC has staff in several locations in the USA:

Northwest – Geoff Hartt

West Coast – Tony Campos

Mid-West – Ricardo Ayala

B2.2305

Southern Baptist Convention (1845, Augusta, GA)
Hispanic Ministries - Convención Bautista del Sur
(1849, New Mexico; 1861, San Antonio; 1880, Loredo, Texas) -
National Fellowship of Hispanic Southern Baptist Churches (1988)

HEADQUARTERS
Southern Baptist Convention
901 Commerce Street, Nashville, TN 37203
Phone: 615-244-2355
Internet: www.sbc.net

About Us - Meet Southern Baptists

Since its organization in 1845 in Augusta, Georgia, the Southern Baptist Convention (SBC) has grown to over 16 million members who worship in more than 42,000 churches in the United States. Southern Baptists sponsor about 5,000 home missionaries serving the United States, Canada, Guam and the Caribbean, as well as sponsoring more than 5,000 foreign missionaries in 153 nations of the world.

The term "Southern Baptist Convention" refers to both the denomination and its annual meeting. Working through 1,200 local associations and 41 state conventions and fellowships, Southern Baptists share a common bond of basic Biblical beliefs and a commitment to proclaim the Gospel of Jesus Christ to the entire world.

You become a Southern Baptist by uniting with a Southern Baptist church, one in friendly cooperation with the general Southern Baptist enterprise of reaching the world for Christ. Typically church membership is a matter of accepting Jesus as your Savior and Lord and experiencing believer's baptism by immersion.

The Gospel

The fact that Jesus died for our sin, was buried, and then rose from the grave is foundational for Southern Baptists. He lives today and stands ready to give abundant and eternal life to all those who repent of sin and place their faith in Him. Southern Baptists invite everyone to receive Jesus Christ as Savior and Lord. Learn more about how to have a personal relationship with Jesus Christ!

Included in this area are:

A Closer Look - links to information about why we are a denomination, why the SBC organized as a convention, the roles of local churches, individuals, ministers, state conventions, and local associations within the Southern Baptist Convention. You can also learn about service and mission opportunities, educational opportunities, and insurance and annuity coverage.

Basic Beliefs - this area provides a quick guide to the core beliefs held by most Southern Baptists.

Position Statements - When issues arise that affect Christians and Southern Baptist in particular, it can be difficult to sort out the truth from the fiction. The information in this area will help you understand the specific issues we are dealing with everyday.

Resolutions - This area provides a historical look at resolutions passed at Southern Baptist Annual Meetings throughout our history.

Legal Authorities - Here you can read the Charter, By-Laws, and Business and Financial Plan of the Southern Baptist Convention and view a list of the legal names under which the SBC and its entities are formed.

A Biblical Heritage - learn more about the Biblical underpinnings of the founders of the Southern Baptist Convention. Read about the convictions of our founders and their unwavering stand on the value of Scripture.

Southern Baptist Voices - Read and hear messages from past and present leaders in the Southern Baptist Convention including R.G. Lee's famous PayDay Someday message.

Source: http://www.sbc.net/aboutus/default.asp

A BRIEF SBC HISTORY IN SPANISH:
http://spanishfellowshippasj.com/custompage2.php

Wikipedia article:
http://en.wikipedia.org/wiki/Southern_Baptist_Convention

The **Southern Baptist Convention** (**SBC**) is a United States-based, Christian denomination. It is the world's largest Baptist denomination and the largest Protestant body in the US with over 16 million members and more than 42,000 churches.

The word *Southern* in Southern Baptist Convention stems from its having been founded and rooted in the Southern United States. The SBC became a separate denomination in 1845 in Augusta, Georgia, following a regional split with northern Baptists over the issues of slavery and missions. Since the 1940s, the SBC has lost some of its regional identity. While still heavily concentrated in the US South, the SBC has member churches across America and has 42 state conventions.

Southern Baptists put a heavy emphasis on the individual conversion experience including a public immersion in water for baptism and a corresponding rejection of infant baptism. SBC churches are evangelical in doctrine and practice. Specific beliefs based on biblical interpretation can vary somewhat due to the congregational governance system that gives autonomy to individual local Baptist churches.

HISPANIC MINISTRIES
NORTH AMERICAN MISSION BOARD (NAMB):
http://www.nambenespanol.net/site/c.gtIQI2PJKqG/b.1170869/k.CE7D/Portada.htm

The Rev. Joshua Del Risco
Coordinador de Evangelismo Hispano y Multiétnico de NAMB
Junta de Misiones Norteamericanas (NAMB) –
North American Mission Board, SBC
4200 North Point Parkway, Alpharetta, GA 30022-4176
Teléfonos: (770) 410-6000 - Llamadas Sin Costo: 1.800.634.2462
Fax: (770) 410-6082

NAMB'S Hispanic Church Planting Team Met with Hispanic church planters leaders from across the United States

By Moises Rosario

Jess Fairbanks talking at one of the sessions of the event.

In November 2009, the Church Planting Group of The North American Mission Board (NAMB) put together a **Hispanic Church Planting Think Tank** with Hispanic church planting leaders from across the United States to define a direction for Hispanic church planting for the coming years.

The participants represented a variety of NAMB's Acts 1:8 partners: States, Seminaries, Missionaries, Strategists, and Pastors. They depicted a wide geographical spectrum and also brought diverse points of views, because of their ministries, on Hispanic church planting.

This important dialogue between NAMB's Acts 1:8 partners and NAMB's Hispanic staff, in the Church Planting Group, should lead us to start a "partner developed/partner driven" Hispanic church planting plan.

This dialogue, related to a Hispanic church planting vision for first generation Hispanics, is a first step leading to a future strategy for reaching and planting churches among Hispanic people group of North America.

NAMB's staff was represented by Jess Fairbanks, Hispanic People Groups Coordinator who directed the activity; Jorge Sedaca and Bob Sena, members of NAMB's Church Planting Group.

The vision analyzed, discussed, and tweaked by the Think Tank, in its final form reads as follows: "We see the day when, God willing, a Kingdom focused church planting movement flourishes among disciples of Hispanic churches across North America.

This movement is well supported and fed by a spectrum of learning communities where collaborative learning takes place through the latest technology and/or centers, and by NAMB church planting resources that excite, inspire, and motivate Hispanic disciples to be involved in planting reproducing Hispanic churches across North America.

Through gospel sowing efforts and a church planting process, every Hispanic congregation is producing one new start every year in a multiplying mode. These new starts have a healthy and vibrant attitude towards reaching Hispanics and other people groups in North America. We see this happening not only in major urban cities, but also in rural communities, anywhere and everywhere there are Hispanics: Spanish speaking only, bilingual, and English-speaking only".

Participants in this event: From the left, Daniel Caceres, Fernando Amaro, Rolando Castro, David Alexander, Bob Sena, Jess Fairbanks, Moises Rosario, Frank Moreno and Gus Suarez.

Frank Moreno, Director of the Hispanic and International Church Planting Department at the Florida Baptist Convention; Guillermo Soriano, Senior Consultant for the Evangelism & Church Growth Team at the Baptist Convention of North Carolina; David Alexander, Texas State Church Planting Associate (SBT); Rolando Castro, Language Church Planting & Evangelism for the Baptist Convention of Maryland / Delaware; Moises Rosario, Church Planting Missionary BCPSJ-NAMB; Gus Suarez, Nehemiah Center Director (MBTS); Daniel Caceres, Hispanic CPG Strategist for the Baptist General Convention of Oklahoma; Fernando Amaro, Hispanic Church Facilitator for the Arizona Southern Baptist Convention; Jorge Sedaca, Bob Sena, and Jess Fairbanks, Church Planting Group, NAMB.

Source: http://www.spanishfellowshippasj.com/multipage.php?id=6584&churchID=1925

THE STORY OF HISPANIC SOUTHERN BAPTISTS*

By Joshua Grijalva

This is the story of a special people called in recent times "Hispanics." Under the Hispanic umbrella are included Mexicans, Cubans, Puerto Ricans, and Central and South American Latin Americans. In addition to these ethnic Americans, American ethnics born in the United States are also included. Of the 119,000,000 ethnics living in this country, the Hispanics number 18,000,000. Almost 11,000,000 of these are Mexican or Mexican Americans. In the 1980s the Hispanics are becoming the largest minority group, *el nuevo pueblo* (the new people). Maintaining their ethnicity and culture, most Hispanics also retain the Spanish language and heritage. Theirs is a never-ending cycle as they live in an exocultural, bicultural, or acculturative setting. No longer an isolated and divided minority, Hispanics have increased the challenge and the opportunity of Southern Baptists in terms of missions and evangelism.

The story of Hispanic Southern Baptists in its beginning, its growth, and its expansion can be identified with postwar periods in the history of the United States. The Hispanic response to the gospel as preached by Southern Baptists has resulted in more than 1,500 congregations. Hispanic Baptists had a noble beginning along the Mexican border.

A Noble Beginning: The Treaty of Guadalupe Hidalgo

The year was 1848. The treaty had been signed between Mexico and the United States. Under the terms of the treaty the southwestern part of the country, including Texas, New Mexico, Arizona, California, and parts of other states, was ceded to the United States by Mexico. The war ended, and Mexico received $15,000,000 for the Mexican borderland territory. Seventy-five thousand Mexicans living in the territory were given the option of returning to Mexico. Only 1,500 "returned," for most of the Mexicans had never lived elsewhere; the Southwest was their home. Overnight, they became strangers and "foreigners" in the land of their birth. Because they spoke Spanish and not English, they were viewed with suspicion. Legally they were now Americans; culturally they were isolated from Mexico. The new Mexican American was born.[1] Thus ended the Mexican American War.

Five thousand Mexicans lived in Texas. With the organization of the Baptist church at Independence (Texas) in September 1839, the seed was planted that would produce Mexican

[1]Joshua Grijalva, *A History of Mexican Baptists in Texas* (Dallas: Baptist General Convention of Texas, 1982), pp. 8-9.

believers and Baptist congregations. *Since the early days of colonization in **Texas**, Baptists showed a keen interest in the evangelization of the Hispanics.* [1849 - The Rev. Hiram W. Read arrived in Santa Fe, New Mexico, to begin Hispanic ministry for the Southern Baptist Convention; his first convert in Albuquerque was Blas Chávez who became a Baptist preacher and served for fifty years. --editor] The Texas Baptist Convention met in San Antonio in 1861 and discussed the work among the Mexicans. **J. W. D. Creath was named the first missionary worker among the Mexicans. On January 20, 1861, the First Baptist Church was organized in that city.** Among the thirteen charter members was a Mrs. William G. Cook (Angela María de Jesús Navarro, daughter of José Antonio Navarro, a hero of the Alamo). In 1876 the church organized a Mexican mission under the direction of **Jacob Korman.** However, this work lasted only six months.

Permanent Baptist work was begun in **Laredo in 1880** under the direction of **John O. Westrup**, an English Baptist living in Mexico. He and another companion were murdered by Indians. His brother, Thomas, continued the work in Laredo. In January 1881, the first person baptized in the church was William M. Flournoy, who later became the first Baptist missionary to Mexico. In 1877 W.D. Powell was named Sunday School secretary and colporteur in Texas. After the tragic death of John Westrup, Powell resigned his work to become a missionary in Saltillo, Mexico. While he held a revival in San Antonio, a large number of Mexicans became Christians. Powell wrote the church in Saltillo requesting acceptance of these new converts into their membership. The church also authorized Powell to constitute the San Antonio believers into the *Primera Iglesia Bautista* (First Baptist Church).[2]

C.D. Daniel became superintendent of Mexican missions in Texas in 1899, upon the request of the Home Mission Board. In 1907 Daniel held a Bible institute in San Antonio. This was the beginning of the Bible institute concept later promoted by Paul C. Bell. **In 1947 the Mexican Baptist Bible Institute was founded in San Antonio.** In 1981 it merged with Southwestern Baptist Theological Seminary. It thus became the Hispanic Baptist Theological Seminary and continues to train Hispanic leaders. One of Daniel's outstanding contributions to the growth of Mexican Baptist work in Texas was his leadership in organizing the **Mexican Baptist Convention in 1910**. One of the main objectives was "to advance the cause of our Saviour."[3]

With the retirement of **Leobardo Estrada** as language missions coordinator for Hispanic Baptists in Texas in 1980, Hispanic Baptists began to pray for a new leader. Roberto Garcia became the new coordinator and leads Hispanics into a second century of mission work.

In 1981 the Mexican Baptist Convention of Texas celebrated one hundred years of Hispanic Baptist work. Cooperating with the Baptist General Convention of Texas and the Home Mission Board, the "noble labor" of workers through the years yielded a rich harvest for all eternity. There are now seven hundred Hispanic congregations with fifty thousand members. By the end of the century there will hopefully be seven hundred more new congregations as they continue into Bold Mission thrust.

*Unrelated to the Mexican American War, two other Hispanic stories unfolded during this period: one in **New Mexico** and the other in **Cuba.*** The Hispanic Baptist work in New Mexico had its beginning in Santa Fe on July 12, 1849, with the arrival of Hiram W. Read. Blas Chavez, who had been a lieutenant in the Union Army, was the first convert baptized in Albuquerque. Called

[2] *Ibid.*, pp. 12-16.
[3] Minutes. Convención Bautista Mexicana de Texas, 1910, p. 1.

to preach, he ministered for fifty years.[4] **Between 1900 and 1912 churches were organized in Doña Ana, Carlsbad, Alamogordo and Albuquerque, among others.** In November 1923, the Hispanic Baptist Convention was organized with the encouragement and blessing of the state Anglo leaders. Then both the Anglo churches and the Home Mission Board helped more than ever in the establishment of churches and the employment of missionaries. The decade from 1941 to 1950 proved to be a time of growth and later of stabilization for the work. A 1963 report included 32 churches, 1,770 members and 5 missionaries and pastors who baptized 129 believers. More recently (1978) the Hispanic churches reported 139 baptisms.[5] Displaying a spirit of evangelism, New Mexico's leaders and workers continue to win Hispanics to Christ.

When the **Florida Baptist Convention** met in Key West in 1884, W.F. Wood brought a resolution calling for action in sending the gospel to Cuba. The first missionary was Adella Fales who began working with the Cubans in Key West. W.F. Wood was sent to Cuba to investigate the work of a man, Alberto Díaz, who, though not a Baptist, was preaching Baptist doctrine. Díaz was brought to Key West where he was ordained as a Baptist minister in December 1885. On January 26, 1886, the first Baptist church was constituted in Havana. A controversial figure, Díaz resigned the church in 1901.

As the work grew, it became necessary to name a superintendent of the mission work in Cuba. C.D. Daniel was chosen to the position in 1901.[6] B.D. Gray became secretary of the Home Mission Board in 1903. He continued the interest and concern for Cuba shown by his predecessor, I.T. Tichenor. M.N. McCall became pastor of the Calvary Baptist Church. Training which he gave ministerial students led to the rise of the Cuban seminary.

The revolution in Cuba in 1959 interrupted the work. At that time there were one hundred churches. In 1979 Oscar I. Romo and Gerald Palmer visited Cuba and found that the "churches of Jesus Christ can survive in any environment."[7]

The World Wars: A Period of Growth Among Hispanics

After World War I, migrants from Europe and elsewhere poured into the land of opportunity. It was a time of industrialization: more jobs, more materialism, and more pleasure. The inability of Mexico to industrialize and to feed its people resulted in thousands of Mexicans crossing the border into the United States. In spite of the Immigration Act of 1921, the people came illegally to work on the railroads, the farms, or in the mines.[8] But the migration slowed in the thirties because of the depression. Some Mexicans were deported, but others left voluntarily for Mexico. Still others went north: to Wisconsin, Minnesota, Illinois, and other states. Others went west to Arizona, California, Oregon and Washington in search of work in agriculture and industry.

World War II created a labor shortage in the United States. Both Mexican and Mexican American youths joined the armed forces. But the war caused United States growers acute labor problems. The bracer program (importation of Mexican laborers) seemed to be the solution. Mexicans are closely knitted families. As they followed the crops, the whole family,

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[4] Luis Gómez, *Historia de la Obra Bautista en Nuevo México* (Casa Bautista de Publicaciones, 1981), pp. 13-15.
[5] *Ibid.*, pp. 75-87.
[6] Una Roberts Lawrence, *Cuba for Christ* (Arkansas Women's Missionary Union, 1923), p. 91.
[7] Cuban Baptists are Alive and Well," *Home Missions*, 49:3, December 1978.
[8] Grijalva, p. 49.

including parents, children, and grandparents, was involved. The end of the war also saw changes in the returning veterans. More education, better jobs, and less, if any, discrimination.[9]

In terms of mission growth, what did this mean to Southern Baptists? Only the highlights of selected areas of the Hispanic Baptist story will be noted. A pre-World War I account is that of the beginning of the Mexican church in **Kansas City, Missouri.** In 1912 Manuel Urbina moved to Kansas City to attend William Jewell College. He began working among Mexican people in the area. *On June 26, 1916, the First Mexican Baptist Church was organized and Urbina became the pastor.* The church affiliated with the Northern Baptist Convention in 1928. Then in 1948 the church realigned to affiliate with the Southern Baptist Convention. In 1979 the church had 170 members. In addition, the Hanley Road Baptist Spanish Mission was constituted in January 1978. The work was begun by Cuban refugees. The membership was constituted mostly of people from Central and South American countries.

*The story of the beginning of Hispanic work in Oklahoma started with Pearl Jones who worked with the Goodwill Center in **Oklahoma City** during the depression years.* The burden of the Spanish-speaking people weighed heavily on her heart. Though she could not speak Spanish, she was able to win some to Christ through an interpreter. She convinced the Home Mission Board of the need for a church for the Hispanics, and A.V. Alvarado became the first pastor. In 1945 the Oklahoma Baptist Association (now Capitol Association) constructed a building for the congregation. In 1946 it was organized into a church. The growth of the Spanish-speaking population in the state is a challenge to mission work. The work needs to be accelerated in the establishment of new churches.

*First Southern Baptist Church, **Tucson, Arizona,** initiated work with the Spanish-speaking people in 1942.* During World War II, the women of the church were especially helpful in this ministry. Bible schools and Vacation Bible Schools were conducted in the homes. In 1944 the I.B. Williams were sent by the Home Mission Board as missionaries. Work in Chandler and Casa Grande soon followed. In 1980 there were thirty-one units ministering to the Spanish people. Outstanding work is being done in the western area of Phoenix. In 1980 there were 1,787 Hispanic Baptists in the state.

While many went to **California** I 1849 seeking gold, **Jesús Ríos** arrived in San Jose in **1947** seeking souls for the Kingdom. Ríos, a seasoned preacher, left his pastorate in South Texas with the conviction that Hispanics in California needed to hear the Southern Baptist message. Together with his large family, he worked in the fields adjacent to San Jose and preached the gospel. **L.A. Brown, coordinator of ethnic missions in California, persuaded him to move to Los Angeles where he began a work among the Mexicans in 1949.** He also began missions in El Monte, Pico Rivera, and Compton. These as well as the work in Los Angeles became churches in later years.

***Eugene Wolfe** was missionary to the Hispanics in Los Angeles.* One of his outstanding ministries was providing theological training to laymen. He realized that the "laborers were few" and if the millions of Hispanics living in Los Angeles were to be won, laymen needed to be trained. Personal evangelism was a successful way of winning many Hispanics to Christ. Others who have pioneered in mission work in California are Daniel Sotelo, Fermin Whittaker, Cristobal Dona, and Leobardo Estrada.

[9] *Ibid.*, p. 67.

From the beginning of the work in California, the Home Mission Board has provided resources not only in the support of missionaries and pastors, but also in the purchase of property and the construction of church buildings. More recently, in a cooperative agreement between **Golden Gate Baptist Theological Seminary** and the board's Language Missions Division, the Multi Ethnic Theological Association (META) has been instituted to provide ethnic leadership development centers with accredited diploma and certificate programs. Preachers and laymen are receiving theological training to help in the growth of Hispanic Baptists. Lonnie Chavez is the director of language missions in the state. With a Hispanic population of 4,543,770, more than one-third of all the Hispanics in the United States, California presents an important mission challenge.

Postwar Expansion

After World War II, significant expansion occurred in mission growth among Hispanics. In **Arkansas** the first work among Hispanics was initiated in 1952. The Missions Department of the Arkansas Baptist State Convention brought Daniél Cantú from San Antonio, Texas, to minister in the northeastern section of the state to Hispanic migrant farm laborers who were there to pick cotton. Cantú held revivals in Wilson, Keiser, Tyronza, and Lepanto. Salvador Rivera ministered to migrants in the state in 1953. In 1957, seventeen Hispanic preachers were employed. A government Farm Labor Camp was built near Hope to provide a rest stop for migrants, and in 1971 the state Mission Department entered into a cooperative agreement with the Home Mission Board to employ a director for a Migrant Mission Center at Hope. Across from the center, Baptists have built a Mission Center to witness to Hispanics.[10]

The Hispanic work in **Colorado** was begun in Denver where a Hispanic community of 250,000 now resides. Julián Ramírez began mission work under the auspices of Denver Temple Baptist Church in 1954. In 1956 Joshua Grijalva came to Colorado as missionary and pastor of the Metropolitan Baptist Church (later named *Primera Iglesia Bautista*, or First Baptist Church). The Olivet Baptist Mission was organized in 1958, the Central Baptist Church of Pueblo in 1965, the New Life Baptist Church of Colorado Springs in 1966, and the First Spanish Baptist Church of Greeley in 1968. By 1980 there were eleven Hispanic congregations with almost one-thousand members. Fifteen Hispanic radio programs carry the Baptist message. With a state Hispanic population of 600,000, Colorado needs additional Hispanic churches and missions.

In August, 1954, the Home Mission Board began to participate in the Spanish mission work of **Miami (Florida) Baptist Association.** For several years, Central Baptist Church sponsored a mission for Spanish-speaking people. José Fleites was the pastor. At that time there were sixty-thousand Spanish-speaking people in Miami. At Key West the Home Mission Board and the First Baptist church jointly sponsored a mission center directed by Ismael Negrín. By 1956, seven Spanish-speaking missions reported one hundred additions with a total membership of 248. By 1960, because of the political unrest in Cuba, the Spanish-speaking population was increasing to one-thousand new Spanish-speaking people per month. Milton Leach, Jr., was the director of the Hispanic work for Southern Baptists in the Miami area. As the refugees from Cuba increased, the Home Mission Board established a Cuban refugee program. Robert Fricke was the director and Baptists witnessed effectively to the needs of the Cuban refugees. In 1964, 130,000 Cubans came to the Miami area. Latin Americans in the associational area totaled 234,000. Miami Baptist Association and the Home Mission Board have supported the work in

[10] Various papers provided by the Home Mission Board, no authors.

terms of time, money, and workers. The association offers an unparalleled opportunity to minister to Spanish-speaking people.[11]

Southern Baptists organized their first church in Puerto Rico in 1955, fifty-five years after religious liberty had been declared on the island. The delay was due, in part, to an agreement with the Northern Baptists which stated that they and not Southern Baptists would work on the island. The Home Mission Board began to work there in 1964. Heavy concentrations of Americans from the continent were living in Puerto Rico—both in business and the military. The Borinquen Baptist Church close to the Ramey Air Force Base was made up of English-speaking Baptists from Southern Baptist churches. The pastor, Charles A. Clark, did not speak Spanish but preached through an interpreter. As a result, the Spanish-speaking church at Aguadilla was organized.

Meanwhile, in San Juan two churches, Calvary Baptist church (English-speaking), organized in 1964, and *Iglesia Bautista de Nazaret* (Baptist Church of Nazareth, Spanish-speaking), organized in 1965, were constituted from the Metropolitan Baptist church. Metropolitan was not able to fully identify as a Southern Baptist church. In 1960 the *Iglesia Bautista de Ponce* (Baptist Church of Ponce) was organized.

In the beginning, the churches in Puerto Rico were affiliated with the Tampa Bay Baptist Association of Florida. In 1963 the Home Mission Board and the Foreign Mission Board met concerning the work and decided that, because of the political situation in Puerto Rico, it would be better for the Home Mission Board to do the work. Milton Leach, Jr., became the first director of the work. The Home Mission Board began the work in earnest. Property, buildings, and other needed resources were provided. Missionaries were employed. Priority was given to the organization and growth of the churches. In 1966 and 1967, missionaries Albert Casteel, Donald T. Moore, and E. McKinney Adams were assigned as regional missionaries to work in Puerto Rico. The result was new missions and churches in Arecibo, Los Pinos, Dominguito, Miraflores, Hormigueros, and San Antonio. The growth of the Spanish-speaking association resulted from the admission of an independent Baptist church in Mayagüez and its dynamic pastor, Carlos Cortéz. This self-supporting church encouraged other churches and missions, providing a model of what a native Puerto Rican pastor could do.

La Cruzada Bautista Nueva Vida (the New Life Crusade) came to Puerto Rico in 1966. The results were gratifying. Evangelistic crusades have become a vital part of the growth in Puerto Rico. In 1971 there were 2,066 members, a gain of 295 percent in a five-year period. Radio and television have played a part in bringing the gospel to Puerto Rico. Also, a seminary was begun in 1975, and the training of young men and women to the ministry is leading to growth of churches. Miguel Soto is the director of the school which is affiliated with the New Orleans Baptist Theological Seminary. Hiram Duffer leads Baptists in Christian education and Ed Richardson is now the director of the work.[12] After their first thirteen years on the island, Southern Baptists could claim only 4,300 of the 3,500,000 Puerto Ricans in their churches.[13] The Bold Missions challenge is there!

In **Michigan** the work among Hispanics was begun in 1956. Guillermo E. Benitez, a student at Midwestern Baptist Theological Seminary, began work in the Kansas-Nebraska area in 1960. Spanish-speaking work in **Alabama and South Carolina** had its beginnings in the 1960s. Other

[11] *Ibid.*, paper by Milton Leach, Jr., 1964, pp. 1-4.
[12] Donald T. Moore, *Una Historia de los Bautistas del Sur en Puerto Rico* (1978).
[13] Phyllis Faulkenbury, "Special Report: Puerto Rico," *Home Missions*, 50:14, June, 1979.

work beginning in that decade was in **Virginia, Indiana, Nevada, and Utah**. Illinois is one of the fastest-growing Hispanic concentrations where there are now twenty-six units with 720 members. By the end of the 1980s, Illinois hopes to have one hundred units of work among the Hispanics.

The Eighties: The Hispanic Decade

In New York the *Primera Iglesia Bautista de Manhattan* (First Baptist Church of Manhattan) was organized in 1962 with the help of the Home Mission Board's director of language missions, Leobardo Estrada. *In the next few years, other churches were organized in west New York, New Jersey, and other areas.* Manuel Alonso is now the director in the New York area. The challenge of over 3,000,000 Spanish-speaking people in the area is the kind that requires much prayer.[14]

A Hispanic congregation was constituted in **Hartford, Connecticut, in 1972**. It is made up mostly of Puerto Ricans. Since 1973, a layman, Juan Rodriguez, has helped to establish work in **New Haven, Bridgeport, and Springfield, Massachusetts.** Carlos Cobos directs the work in the New England area. A great future exists for Spanish-speaking churches in the northeast as more Hispanics move into this part of the country.

In addition to the churches and states already mentioned, there are also churches in the Washington-Oregon area, North and South Dakota, the Wisconsin-Minnesota area, Indiana, Kentucky, Iowa, Pennsylvania, Tennessee, and North Carolina.

In conclusion, the 1980s are indeed the decade of the Hispanics. The Hispanic Americans have a unique position in the history of this country. The impact of religion on them can be highly significant. Southern Baptists face a vital challenge to present the teachings of New Testament to Hispanics as well as other ethnics.[15] Anglo churches need to have a sense of appreciation for their ethnic brothers. God also reveals himself to them. The church that ministers to all people is fulfilling the New Testament mission. Churches that are involved in missions and evangelism have a purer concept of Christianity. Monocultural Christianity defines missions as crossing geographical barriers; cross-cultural Christianity crosses ethnic boundaries and sees with the eyes, speaks with the tongue, and feels with ethnics in love. When Christ spoke to the Samaritan woman, he crossed racial barriers, prejudices, social traditions, and religious concepts. Churches suffering from cultural syndrome (who will not leave Jerusalem) must face up to the needs of Hispanics and others through a cultural collision. It is not enough to believe: one must practice love beyond the walls of the church where for too long it has been programmed.

On the other hand, Hispanic Baptists must remain in the fresh new Spirit of God that is blowing across the country. There are several factors that Hispanic Baptists would do well to remember: *a continuing unity* among Hispanics if three thousand units are to be achieved by the year 2000; *a continuing program of Christian education*, for by this means the work has grown; and a *continuing examination of value relations*, better communication and understanding among all cultures if southern Baptist Bold Mission Thrust goals are to be realized by the year 2000.

*Published in "Ethnic Southern Baptist Heritage," *Baptist History and Heritage*, Vol. XVIII, No. 3 (July 1983), pages 40-47.

[14] A paper from the Home Mission Board, no author.
[15] Oscar I. Romo, *Ethnic Missions in America* (Atlanta: Home Mission Board, 1980), p. 4.

Note: Italics and bold lettering added for emphasis by the editor, Clifton L. Holland.

* * * * *

Also see the following chapter from the **1993 AHET History Project** (Spanish text) in Southern California: CAPITULO 10, **CONVENCION BAUTISTA DEL SUR,** by Pedro R. Rodriguez.

National Fellowship of Hispanic Southern Baptist Churches (NFHSBC - 1988)

Internet: http://www.confraternidad.net/

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PROPÓSITO

La Confraternidad Nacional de Iglesias Hispanas Bautistas del Sur (CNIHBS) es una organización sin fines de lucro, establecida para defender los intereses y derechos de las Iglesias Bautistas del Sur Hispanas de EEUU, Canadá y Puerto Rico, asistirles en sus necesidades y promover la unidad entre ellas.

¿QUIENES SOMOS?

Son miembros de la Confraternidad, automáticamente, todas las iglesias hispanas, misiones y departamentos hispanos de cualquier iglesia afiliada y a plena comunión con la Convención Bautista del Sur que apoyen los propósitos de la Confraternidad y cumplan con los requisitos de esta Constitución. Sin embargo, a los efectos prácticos, la responsabilidad de las decisiones corresponde a los mensajeros con derecho a voz y voto, a elegir y ser elegidos, por haber sido enviados por las congregaciones y estar debidamente acreditados, cuando estuvieren reunidos en asambleas deliberativas legalmente con-vocadas.

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>
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SOURCE: http://www.confraternidad.net/quienes-somos.htm

Hispanic fellowship to celebrate 15 years of forging ties in SBC

By Art Toalston
Apr 19, 2002

ST. LOUIS (BP)--The 15th Annual Reunion of the National Fellowship of Hispanic Southern Baptist Churches will feature the preaching of evangelist Alberto Mottesi.

Mottesi, who returns as the fellowship's lead speaker for a second year, preaches throughout Latin America and the United States from his home base in Anaheim, Calif.

The national fellowship was begun by 14 Hispanic leaders meeting in Las Vegas in 1987. The founders wanted "to bring about an awareness of Hispanic needs," said Bob Sena, who was elected by the group as their liaison to Southern Baptist Convention entities. Sena currently is manager of the Southern Baptist North American Mission Board church planting group's Hispanic unit.

"It was observed that Hispanics and other ethnic Baptists should be given more representation and participation in the planning of their future within the Southern Baptist Convention," Sena recounted.

At the same time, the founders were committed "to motivate Hispanic congregations to be more involved in and cooperative with ... all levels of the Southern Baptist Convention: association, state and national," Sena said, and they rooted their doctrinal stance in the SBC's Baptist Faith and Message statement of beliefs.

The 15th annual reunion of the fellowship will be June 8-9 at Fee Fee Baptist Church in St. Louis, with a theme of "There Is Life in Jesus" based on John 10:10.

Mottesi will address the fellowship's inaugural service Saturday at 7 p.m. The group's current president, Herberto Becerra, will deliver an opening declaration. He is pastor of First Hispanic Baptist Church, Plantation, Fla.

On Sunday afternoon, three workshops will be offered: "How to go forward with your finances and without debts," led by Andres Panasiuk of the Atlanta-area Crown Financial Ministries; "How to go forward with families in this world in crisis," led by Texas evangelist Samuel Otero; and "Practical strategies to plant churches and enhance existing ones," led by Sena.

The fellowship's concluding session, with Mottesi preaching, will be at 7 p.m. Sunday.

Source: http://www.sbcbaptistpress.org/bpnews.asp?id=13176

SBC president addresses Hispanic council meeting

Posted on Jun 23, 2003 | by David R. Lema Jr.

PHOENIX (BP)--Southern Baptist Convention President Jack Graham met with members of the **National Hispanic Advisory Council** June 14 to encourage the work of pastors, denominational workers and church leaders in the Hispanic community.

The council is the consulting arm of the **National Fellowship of Hispanic Southern Baptist Churches**, a group that also met prior to the SBC annual meeting June 17-18 in Phoenix.

Graham told the group that Hispanic work is, and has been, important to him. He credited international evangelist **Rudy Hernandez**, past present of the Southern Baptists of Texas Convention and now an SBTC consultant for Hispanic ministry in the state, with teaching him about ethnic ministry.

"My friend Rudy Hernandez has been a positive influence in helping me to understand Hispanics," Graham said.

Moises Rodriguez, pastor of Primera Iglesia Bautista in Fort Worth, Texas, and acting president of the council, said the original purpose of the group was to facilitate and assess "Hispanic growth and activity and bring this analysis to the SBC [entities]."

In order to better enhance the relationship between the National Fellowship of Hispanic Southern Baptist Churches and Southern Baptist Convention entities, Rodriguez said the council was being dissolved and that an internal commission of the NFHSBC would be created for research and development.

The council named **Daniel Sanchez, a professor at Southwestern Baptist Theological Seminary** and director of the Scarborough Institute, to head up the new effort.

Source: http://www.sbcbaptistpress.org/bpnews.asp?id=16161

National Hispanic Fellowship votes to change meeting

June 26, 2007

SAN ANTONIO (BP)—Citing a need for more operational freedom and a desire to avoid scheduling conflicts with other Southern Baptist Convention-related meetings, the **National Fellowship of Hispanic Southern Baptist Churches** (NFHSBC) voted in a June 10 business session to schedule future annual meetings independent of the SBC annual meeting.

The fellowship also voted to enter into a formal agreement with **Golden Gate Baptist Theological Seminary** to develop Hispanic leaders.

Augusto Valverde, NFHSBC president and pastor of Iglesia Bautista Ressurreccion in Miami, welcomed participants to the 20th annual business session at Iglesia Sur San Antonio.

"With God all things are possible!" Valverde said in delivering a short devotional.

The motion to change the meeting time and location, brought to the floor by the NFHSBC executive committee, keeps intact a business meeting planned the Sunday prior to the SBC annual meeting and a day of prayer on Monday.

Fellowship leaders said the organization can have more of an impact in places where they receive strong support.

Participants approved a motion to accept an invitation to enter into a formal cooperative agreement with Golden Gate Baptist Theological Seminary in Mill Valley, Calif., after viewing a video presentation. In the video, GGBTS President Jeff Iorg outlined the new vision of the seminary to reach Hispanics through the school's Contextualized Leadership Development program as well a new bilingual doctor of ministry degree offered in both English and Spanish.

The original motion was amended to stipulate the agreement is not unilateral and exclusive only to GGBTS. The amendment guarantees other seminaries also can partner with the fellowship in promoting programs of mutual interest.

Vice President Francisco Nuñez of Dallas reported that last year's evangelistic efforts in Greensboro, N.C., prior to the SBC annual meeting produced a total of 430 recorded professions of faith.

"More focus should be placed on the evangelistic needs of the Hispanic people," Nuñez said, challenging those present to support and participate in at least one of the several evangelistic crusades and events planned by the Fellowship for this upcoming year and the next.

The fellowship elected new officers for the coming year: Augusto Valverde, president; Liz Rosales, Primera Iglesia Bautista Emmanuel, Vacaville, Calif., first vice president; David Fajardo, Iglesia Bautista Internacional, El Paso, Texas, second vice president; Guillermo Mangieri, Iglesia Bautista, Washington, D.C., secretary; Joel Medina, Iglesia Internacional Las Americas, Carthage, Miss., vice secretary; Rolando Mena, Iglesia Bautista Efeso, Miami, treasurer; and David Carson, Iglesia Bautista Panamericana, Atlanta, vice treasurer.

Source: http://www.gofbw.com/news.asp?ID=7548

21st Century Hispanic Realities

By Daniel R. Sánchez, Ph.D., & Rev. Bobby Sena

The First Generation (the immigrants) has become the largest segment of the Hispanic population in America today.

In mid 20th century, third plus (including 4th and beyond) generation was dominant and had the deepest roots in U.S. culture. ....By 1990, however, the 1st generation (least assimilated and Spanish dominant) became the largest segment of Hispanic population.

Hispanics are showing more receptivity to the evangelical message than ever before in the history of this country.

Never in the history of this nation have Hispanics been more receptive to the evangelical message than they are now. A study done by Priest/Sociologist Andrew Greeley indicates that

23% of the Hispanic population now identifies with non-Catholic denominations, mainly Evangelicals.

Hispanics are typically very conservative regarding social values.

A 2003 survey of U.S. Latinos by the Pew Hispanic Center of the Kaiser Family Foundation found that immigrants from Latin America were overwhelmingly committed to strong family ties, religious beliefs, education, and hard workers and were actually worried that the coming to the United States would have a negative impact on the moral values of their children.

Download full report, *21st Century Hispanic Realities: Transforming the Social and Religious Panorama of North America.* Written by Daniel R. Sánchez, Ph.D. Southwestern Baptist Theological Seminary, and Rev. Bobby Sena, North American Mission Board

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Date: 1/31/2005

Source: http://www.namb.net/site/apps/nlnet/content2.aspx?c=9qKILUOzEpH&b=1648583&ct=2535409

B2.2308

American Baptist Association (1924, Texarkana, TX) -
Hispanic Ministries - Asociación Bautista Americana

CENTRAL OFFICE
4605 N. Stateline Avenue, Texarkana, TX 75503
Phones: 903-792-2783 – 800-264-2483 – FAX 903-792-8128
E-mail: bssc@abaptist.org
Internet: http://www.abaptist.org/home.shtml

Cooperative Association of Missionary Baptist Churches -
Asociación Cooperativa de Iglesia Bautistas Misioneras
Internet: http://es-es.facebook.com/pages/The-California-Cooperative-Association-of-Missionary-Baptist-Churches/331110985518

Spanish Literature: http://www.abaptist.org/spanish/home.html

National Directory Information:
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History Documents:
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History of the American Baptist Association
To Commemorate the 75th
Meeting of the Association in June, 2000

This History is unique in several ways:

1. It is the history of the largest and oldest national association based on the Landmark principles espoused by J. R. Graves, J. M. Pendleton, J. N. Hall and Ben M. Bogard.

When applied to Baptists, the term “Landmark” denotes a set of beliefs that place a strong emphasis upon the local church as the central unit for all religious activity. **Characteristic beliefs of Landmark Baptists are:**

a. An insistence upon a historic succession of Baptist-like churches from New Testament times until the present.

b. A rejection of the practices of pulpit affiliation, union meetings and the receiving of alien immersion.

c. Also rejected by Landmark Baptists is the concept of “conventionism,” that is, a centralized denominational organization that sets policy and initiates programs.

d. Landmark Baptists also practice restricted or “closed” communion, limiting participation in the Lord’s Supper to the membership of each local church.

Although the tenets of Landmarkism may be found in earlier Baptist groups, they were first for-malized in June of 1851 in the famous “Cotton Grove Resolutions” authored by Dr. J. R. Graves, editor of the Tennessee Baptist.

The first national association organized in accordance with Landmark teachings and

practices was the **General Association**, organized in 1905. In 1924 many Texas and Oklahoma churches were added and the name was changed to the **American Baptist Association.**

2. The History gives an alternative view to the generally accepted position that Roger Williams led in organizing the first Baptist Church in America.

It is amazing how factual inaccuracies are repeated until they are generally accepted. The History deals with this issue in a rather decisive manner. Two paragraphs will be quoted from pages 12-13:

"The reliable records state that the present First Baptist Church [Providence] was regularly constituted and jointly or successively served by Charles Brown, Wickenden, and Dexter in 1652, thirteen years after Roger Williams "had left the Baptists and had publicly declared there was no church in the Bay that had any authority to administer the ordinances."

Dr. J. R. Graves concluded the matter: "If then, the last remains of the only thing called a Baptist Church, with which Williams had any connection or anything to do, vanished from the earth so soon, having in the days of Mather no successor, the reader must conclude that Williams' society was not a prolific mother of the Baptist Churches of New England, much less of America, for it never had a church child, it was itself an abortion."[J. R. Graves, The First Baptist Church in America, pp. 330, 35]

3. The History details the origin of the Regular and Separate Baptists, who eventually became United Baptists, and finally Missionary Baptists.

Our brethren usually trace our beginnings through New England, and through the Regular Baptists via the Philadelphia Association. However, we are more like the Separate Baptists in doctrine and practice. The History gives the beginning of both Baptist groups, then relates how they eventually combined, first in Virginia, then in Kentucky to become United Baptists and then Missionary Baptists.

4. The History explains the desire and foundation for a national association of churches that recognizes the authority and responsibility of local congregations in fulfilling the Great Commission. Also, details the factors leading up to the "split" of 1950 that had church authority as one of the basic issues.

5. The History relates the spread of these concepts into the various states and foreign mission fields. Most of these articles were written by people from each respective area, including foreign missionaries on the field.

6. The appendix gives biographical information on Presidents and other associational leaders, history of schools sponsored by churches fellowshiping in the association, and Texarkana Baptist Orphanage.

698 pages with eleven chapters, appendix and index, $29.95 (to order online from the Baptist Book Store click here).

--Robert Ashcraft, General Editor

B2.2313

General Association of Regular Baptist Churches (1932, Chicago, IL)
Hispanic Ministries - Asociación General de Iglesias Bautistas Regulares (1960s, Los Angeles, CA)

GARBC Ministry Resource Center
1300 North Meacham Road, Schaumburg, IL 60173-4806
Telephone: (888) 588-1600 - Fax: (847) 843-3757
Internet: http://www.garbc.org/
http://www.garbc.org/news/?page_id=335

Wikipedia article:
http://en.wikipedia.org/wiki/General_Association_of_Regular_Baptist_Churches

The **General Association of Regular Baptist Churches** (GARBC, org. 1932) is one of several Baptist groups in North America retaining the name "Regular Baptist."

The impact of modernism on the Northern Baptist Convention (now called the American Baptist Churches in the USA) led to the eventual withdrawal of a number of conservative and fundamentalist churches. The Baptist Bible Union (BBU, org. 1923) was the forerunner to the GARBC. The final meeting of the BBU in 1932 in Chicago was the first meeting of the GARBC.

The association endorses a fourfold mission:

- Champion Biblical Truth
- Impact the World for Christ
- Perpetuate a Baptist Heritage
- Advance the Association Churches

The GARBC follows a "fellowship" model rather than a denominational model. Each member church is free to act independently in all matters. The home office of the GARBC holds no controlling power over member churches. The purpose of the association is for fellowship between churches of like faith and practice.

* * * * *

Filipino-Spanish International Baptist Mission
9862 N Davis Rd, Stockton, CA 95209
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Pastor: Jim Garcines - E-Mail: filipinointbc@aol.com

Hispanic Ministry Information in the *Baptist Bulletin*:
http://www.baptistbulletin.org/?s=hispanic

B2.2317

Conservative Baptist Association of America (1947, Atlantic City, NJ)
Hispanic Ministries – CBA Home Mission Society
Asociación Bautista Conservadora (1953, Whittier, CA)

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Internet: www.cbamerica.org

CONSERVATIVE BAPTIST ASSOCIATION OF AMERICA
HISTORICAL PERSPECTIVE

Dr. Stephen LeBar, CBAmerica, 2006

Early History

The Conservative Baptist Association came into existence in 1947 with the purpose of providing a fellowship of churches that hold in common certain basic convictions concerning core issues of biblical faith and Baptist polity. The very word "conservative" gives identity to the movement, because the intent was to conserve (to keep, to retain) the basic biblical distinctives that have historically distinguished Baptists as a people of God. Furthermore, Conservative Baptists have, from their inception, been deeply involved in a worldwide missionary outreach.

The initial core of churches was comprised of those departing from the Northern Baptist Convention (now American Baptist Churches in the USA) over issues of theological liberalism, abandonment of Baptist polity and centralized denominational control. In 1943 the **Conservative Baptist Foreign Mission Society** (now WorldVenture) had been formed because of similar issues and the appointment of missionaries under the American Baptist Foreign Mission Society regardless of their liberal positions.

In a series of conferences held in 1947, about 3,000 people endorsed the recommendations of an appointed committee. Included was a reaffirmation of faith in the New Testament as divinely inspired, trustworthy and authoritative. The outcome of those meetings was the formation of CBA of A. The **Conservative Baptist Home Mission Society** (now Mission to the Americas) was formally launched in 1950.

By 1953 there were 500 churches in national association, and an additional 240 churches fellowshipping in state associations.From the outset, fellowship was offered to "autonomous Baptist churches without regard to other affiliations." **Myron Cedarholm, the second General Director, listed several fundamental principles of the movement.** (1) It was a confessional body, declaring its fundamental doctrines. However, Cedarholm went on to say, "The CBA believes that details of interpretation and application are the prerogative of the local church, under the illumination of the Holy Spirit." (2) It was a fellowship of independent churches. He emphasized that the Association is not a denomination. It has no power to make decisions for the churches or to impose programs upon them. It has no desire to establish centralized authority, ecclesiastical connectionalism or dependent organizations that the churches must support. "However, there rightly exists among the churches an interdependency." (3) It had "no

organic relationship to the organizations which its churches support." Each of the agencies was independent of the others. (4) It refused to make contributions a prerequisite for membership.

There has always been some confusion as to how the church association relates to the two mission societies. As early as 1949, the leaders of the three groups recognized the "growing confusion that exists in the minds of many people, who regard these various conservative organizations as one and the s ame." The consensus was that each should function as an autonomous group and should seek to serve its own constituency. Nonetheless, in the years that followed, numerous unsuccessful attempts were made to bring all under one organizational umbrella. The latest attempt came to a halt in 2004.

Recent History

In January of 2002, the **National Coordinating Council**, made up of key leaders from the various CB entities, issued a "Call for Change among the Conservative Baptist Family." Citing our strong heritage of biblical integrity, missionary zeal and passion for the local church, the council observed signs of plateau, and even decline. Two task forces were created to address the concerns and to propose "radical solutions to assure a healthy and bright future together."

The Organizational Task Force was to address the lack of networking and organizational cooperation among the CB family, which the NCC defined as "all CB-affiliated ministry agencies, local churches, schools and various governing bodies." This group was mandated to recommend a national CB organizational strategy that would result in greater Kingdom impact. **The Doctrinal Task Force** was to address cultural, societal and theological challenges that the organizations face. This group was mandated to identify key doctrinal issues and how the CB family believes God would have us respond to those issues in a sound, unified and biblical framework.

After diligent and sacrificial labor by the two Task Forces, a Vision Summit was called in Littleton, CO. on September 10, 2003. Forty-two CB leaders representing the numerous CB entities gathered to hear the reports and recommendations. It seemed that the endeavors would continue and result in the desired outcomes.

On October 27, 2003, the NCC met in Portland, OR, and received the final report from the Doctrinal Task Force. The NCC then voted to conclude the work of the task force," sensing that the Task Force had substantially fulfilled its purpose." As stated in the Final Report from the Council dated November 2 8, the churches and agencies in the CB family will continue to be guided by the doctrinal statements currently in use. In the same report, the Council announced that the Organizational Task Force recommended dissolution due to "inability to make progress on a plan to consolidate CB ministries."

The report went on to say, "The spiritual and relational challenges we face as a CB movement will not be solved by structural changes. Nor will greater ministry be advanced by a centralized leadership structure. The challenge is to strengthen the ties between our churches in regional associations and resource those regions to effectively serve our churches. The pledge of the schools is to come alongside the local church to help equip the next generation of leaders. The mission agencies renewed their dedication to sacrificially serve CB churches in the realization of their global witness."

On January 28, 2004, the CBA (association of churches) Board met and made significant decisions. It ratified the Mission, Vision and Values Document that was developed in concert

with the Organizational Task Force and the Regional Directors. Next, it empowered the Regional Directors to develop a "new day for CBA." Further, it resolved that in the change process, the existing uniqueness of each region, including millennial positions, would be honored. Finally, a resolution prevailed that linked CBAmerica with the CB churches in the Philippines on specific issues of Biblical inerrancy.

On March 17, 2004, the Regional Directors met in Chicago, functioning as the CBAmerica Transitional Leadership Team. **At this meeting a new paradigm for CBAmerica was envisioned.** The new model is a **Fellowship of Regions**, bound together by mutual and accountable privileges and responsibilities. The Regions share core values, mission and vision. Relationships among the Directors and among the Regions are covenantal, with mutual submission to the greater good of the whole. The Regional Directors are the national coordinators of service to and among the local churches. **The National CBAmerica office serves as the hub of operations and networks among the Regions.**

On June 24, 2004, the **CBAmerica Board of Directors** voted to accept the recommendations of the Transitional Leadership Team, including the new paradigm of relationships, the new organizational structure, the new model of ministry, and a new National Director, Dr. Stephen LeBar.

A NEW PURPOSE STATEMENT

CBAmerica exists to serve, resource and represent regional fellowships of Conservative Baptist churches.

A NEW MODEL …church driven, through Regional Ministry Hubs

- Individual believers enter into a covenantal fellowship (membership) of a local CB church.
- Individual churches enter into a covenantal fellowship (membership) of a CB regional association.
- Individual regional associations enter into a covenantal fellowship (membership) of CBAmerica.
- Individual national fellowships enter into a covenantal fellowship (membership) of CBGlobal.

Other entities with Conservative Baptist roots are affiliates, with whom we partner in serving the churches.

Source: http://www.cbamerica.org/documents/history_CBA/CBA%20Historical%20Perspective.pdf

CBAmerica regional church associations' directory:
http://www.cbamerica.org/cba_Connections/Regional_Directory.php

A BRIEF HISTORY OF HISPANIC MINISTRY IN SOUTHERN CALIFORNIA

By Dr. Rodelo Wilson

Asociación Bautista Conservadora

Chapter 11 of the AHET History Project in Southern California, 1993

Conservative Baptist Association of Southern California (CBASC)
Hispanic Committee

Jesus Rubio – Chairman (Long Beach)
Lauro Picazo (Ontario)
Antonio Ramirez (Norwalk)
Walter Reguerin - Treasurer (San Clemente)
Julio Vazquez (Hollywood)
Tony Pezzotta – Ex officio (Anaheim)

Source: http://cbasc.com/ethnic_ministries.htm

CBASC Church Directory: http://cbasc.com/find_a_church.htm

SEMINARIO DE LAS AMERICAS

Dr. Rod Wilson, President
3041 Peck Road, El Monte, CA 91731-3450
Phone: (626) 442-5500

Source: http://cbasc.com/CBSC/related_organizations.htm

B2.2319

Baptist Missionary Association of America (1950, Little Rock, AR)
Hispanic Ministries - Asociación Bautista Misionera de América

HEADQUARTERS
P.O. Box 193920, Little Rock, AR 72219-3920
9219 Sibley Hole Road, Little Rock, AR 72209
PHONE: (501) 455-4977 - FAX: (501) 455-3636
E-mail: bmaam@bmaam.com
Internet: www.bmaam.com

The churches of the Baptist Missionary Association of America (BMAA) share the orthodox views of most Christians:

- The trinity of God
- The virgin birth and deity of Jesus Christ
- The verbal inspiration of the Scriptures
- The death, burial, and resurrection of Christ
- The return of Christ

In addition, the churches composing the Baptist Missionary Association of America maintain the historic Baptist principles:

- Salvation by grace through faith alone
- Believer's baptism by immersion
- The eternal security of the believer
- The priesthood of the believer
- Religious liberty for all
- The separation of church and state

What specific characteristics make the Baptist Missionary Association of America different from other Baptist groups?

- The church is the unit of cooperation.
- The church is autonomous, cooperating voluntarily and directly choosing all the officers, directors, and missionaries of the association.
- The church is respected, cooperating equally with the same number of voting representatives as the other churches, regardless of the size of church membership or financial contributions.
- The church is primary; the association only exists to expedite the ministries of the church.
- The ordinances of the church are given prominence.
- Baptism is an act of obedience, not an optional preference, for each believer.
- Baptism is related to the church; therefore, the church must be scriptural for its baptism to be scriptural.
- The Lord's Supper is a memorial to be observed within the context of the church, the local assembly of baptized believers.
- The mission of the church is strategic.
- Each church should evangelize its local area.

Each church should join other churches in sending missionary personnel to other areas in the United States as well as every country on earth.

Source: http://www.discipleguide.org/pages/page.asp?page_id=40178

Statement of Principles of Cooperation of the BMAA:
http://www.discipleguide.org/pages/page.asp?page_id=40179

Doctrinal Statement of the BMAA:
http://www.discipleguide.org/pages/page.asp?page_id=40172

Department of Missions
9219 Sibley Hole Road, Little Rock, AR 72209
PHONE: (501) 455-4977 - FAX: (501) 455-3636
Department of Missions: http://www.bmaamissions.org/pages/page.asp?page_id=32826

Hispanic Church Planter Coordinator for North America
Aubrey (Buddy) Johnson
Mailing address: 207 Tanglewood Lane, Waxahachie, TX 75165
Hispanic Ministries: www.bmaam.com/bjohnson.htm

Buddy Johnson is working with local churches in the USA in the planting of Spanish-speaking churches. He helps coordinate the Hispanic churches in their relationship with the BMAA. Also, he is aiding the Hispanic churches in their relationship with other Hispanic churches in the USA. A main aspect of his work is to help in the formation of leaders for the new Hispanic churches.

Buddy's program is called **FLECHA: Forming Leaders by Evangelizing Contacts in Hispanic Areas.**

B2.2320

Baptist Bible Fellowship (1950, Springfield, MO)
Hispanic Ministries - Compañerismo Bautista Bíblica
(1960s, Los Angeles, CA)

HEADQUARTERS
BAPTIST BIBLE FELLOWSHIP INTERNATIONAL
P.O. Box 191, Springfield, MO 65801-0191
Internet: http://www.bbfi.org/

Directory of State Associations:
http://www.bbfi.org/chairmen.asp

Brief History

In May of 1950, approximately 100 pastors and missionaries were led of God to begin a new fundamental, missionary, Baptist movement that would emphasize a worldwide church planting ministry. A simple fellowship of pastors was formed. In the years that have passed since those early days, it has grown dramatically; HOWEVER, it has never deviated from the purpose for which it was founded; to train, equip and support people for the ministry of establishing local Baptist churches around the world. Today, those original 100 have grown into the largest independent Baptist Missionary organization in the world.

Affiliation

The Baptist Bible Fellowship International is a fellowship of pastors believing in and adhering to the Word of God, on the basis of the Articles of Faith. We are Baptists, standing on the historic Baptist doctrines and practices. We are Independent Baptists. We are Fundamental Baptists, adhering to the fundamentals of the faith listed in the Articles of Faith. We are Missionary Baptists. Missions is the heart and soul of our beliefs and practices. We are Church Planting Baptists. Church planting is our main thrust thus fulfilling the Great Commission.

BBFI Missions Philosophy

The Baptist Bible Fellowship approves Church Planting missionaries. The Commission under which local Baptist churches operate is very clear; soul winning should result in the establishment of local Baptist churches.

The Baptist Bible Fellowship believes strongly in the indigenous church principle. Every church established by a BBFI missionary should one day be:

1. Self-governing - they should have a national pastor
2. Self-propagating - they should reproduce "after their kind," other local churches
3. Self-supporting - they should be able to operate without the help of financial support

The Baptist Bible Fellowship has established stringent missionary approval requirements in order to present to the churches missionaries who are well educated, practically experienced

and spiritually mature. The opportunity arises to voluntarily work together with sister churches in a mutual effort without ecclesiastical control. We are a fellowship, not a denomination. There is nothing for the local church to join.

Source: http://www.bbfimissions.com/BBFI/AbouttheBBFI/tabid/96/Default.aspx

BAPTIST BIBLE FELLOWSHIP WORLD MISSION CENTER

Phone:

(417) 862-5001

Fax

(417) 865-0794

Address:

720 E. Kearney St
Springfield, MO 65803

Mail:

PO Box 191
Springfield, MO 65801-0191

A Brief History of the BBFI
By Mike Randall, Editor, *Baptist Bible Tribune*
Internet: http://www.bbfi.org/history.htm

HISPANIC MINISTRIES

B2.2323

Maranatha Baptist Mission (1961, Natchez, MS) -
Misión Bautista Maranatha

Physical Address
Maranatha Baptist Mission
49 Maranatha Drive, Natchez, MS 39120
Internet: http://www.maranathabaptistmission.com

Mailing Address
Maranatha Baptist Mission
P.O. Drawer 1425, Natchez, MS 39121

Phone Numbers
Maranatha Baptist Mission Phone: (601) 442-0141
Victory Baptist Church Phone: (601) 442-7385

Our Founders

Maranatha Baptist Mission, Incorporated, an international faith missionary ministry, was founded in 1961 by the late Dr. H. Mel Rutter and Mrs. Dorothy Rutter and the late Dr. James W. Crumpton. Dr. and Mrs. Rutter served in Mexico, Chile, Costa Rica, and Peru as missionaries; he served as President of our Mission for the first ten years. Dr. Rutter (Uncle Mel) was later President Emeritus of Maranatha Baptist Mission until his home going December 30, 1999. Dr. James W. Crumpton was Pastor of the West Side Baptist Church, Natchez, Mississippi for 57 years and was President of the Mission from 1971 until his retirement in 1999. Dr. Crumpton went home to be with the Lord on July 22, 2004. Dr. Bill McCorkle became President in 1999 until 2005. The Maranatha Baptist Mission is a ministry of the Victory Baptist Church (formerly West Side Baptist Church). It is supported by the free-will offerings of churches and individuals who have a burden to help get missionaries to the mission fields of the world.

Our Organization

Maranatha Baptist Mission seeks to provide a channel through which local churches can extend their missionary efforts around the world by direct support of separated, soul-winning missionaries. We believe that in conformity with the Scriptural example of Acts 13, it is the function of the local church to authorize and send forth her own missionaries. It is our policy to encourage and promote that principle. Therefore, every missionary candidate, to become eligible for appointment under our Mission, must be a member of and commissioned by a local New Testament church. Thus, there is established and maintained a vital relationship between the missionary on the field and his home church. Every authorizing and every supporting church, as well as every missionary, becomes an integral part of the Maranatha Baptist Mission family, and establishes a modern operation of the Scriptural method of missionary enterprise.

The Maranatha Baptist Mission, Inc. is a ministry of the Victory Baptist Church, (formerly West Side Baptist Church) of Natchez, Mississippi. It is supported by the free-will offerings of churches and individuals who have a burden to help get missionaries to the mission fields of the world.

Maranatha Baptist Mission, Inc. is a non-profit religious corporation under the laws of the State of Mississippi.

DOCTRINAL POSITION
Fundamentalist Baptist

CURRENT SUPPORTING MISSIONARIES IN:

Mexico, Spain, Brazil, Chile, Guatemala, Bolivia

REPORTED TO HAVE ADDITIONAL MISSION WORK IN THE FOLLOWING COUNTRIES:

Argentina, Colombia, Peru, Puerto Rico, Grenada and Venezuela

USA HISPANIC MINISTRY

The Robert Garrett Family
Mission Field: Spanish in South Carolina

The Daryl Wilson Family
Mission Field: Hispanic population in the USA

B2.30

The Pietist Family

B2.31 French, Italian and German Free Churches Subfamily

B2.3102

The Moravian Church in North America
(aka Unity of the Brethren)
P.O. Box 1245, Bethlehem, PA 18016
Phone: 610-867-0593
Fax: 610-866-9223
Email: pubs@mcnp.org
Internet: http://www.moravian.org/find_us/

HISTORY

For over five centuries the Moravian Church has proclaimed the gospel in all parts of the world. Its influence has far exceeded its numbers as it has cooperated with Christians on every continent and has been a visible part of the Body of Christ, the Church. Proud of its heritage and firm in its faith, the Moravian Church ministers to the needs of people wherever they are.

The name *Moravian* identifies the fact that this historic church had its origin in ancient Bohemia and Moravia in what is the present-day Czech Republic. In the mid-ninth century these countries converted to Christianity chiefly through the influence of two Greek Orthodox missionaries, Cyril and Methodius. They translated the Bible into the common language and introduced a national church ritual. In the centuries that followed, Bohemia and Moravia gradually fell under the ecclesiastical jurisdiction of Rome, but some of the Czech people protested.

The foremost of Czech reformers, **John Hus (1369-1415)** was a professor of philosophy and rector of the University in Prague. The Bethlehem Chapel in Prague, where Hus preached, became a rallying place for the Czech reformation. Gaining support from students and the common people, he led a protest movement against many practices of the Roman Catholic clergy and hierarchy. Hus was accused of heresy, underwent a long trial at the Council of Constance, and was burned at the stake on July 6, 1415.

ORGANIZED IN 1457

The reformation spirit did not die with Hus. The Moravian Church, or *Unitas Fratrum* (Unity of Brethren), as it has been officially known since 1457, arose as followers of Hus gathered in the village of Kunvald, about 100 miles east of Prague, in eastern Bohemia, and organized the church. This was 60 years before Martin Luther began his reformation and

100 years before the establishment of the Anglican Church. By 1467 the Moravian Church had established its own ministry, and in the years that followed three orders of the ministry were defined: deacon, presbyter and bishop.

GROWTH, PERSECUTION, EXILE

By 1517 the Unity of Brethren numbered at least 200,000 with over 400 parishes. Using a hymnal and catechism of its own, the church promoted the Scriptures through its two printing presses and provided the people of Bohemia and Moravia with the Bible in their own language.

A bitter persecution, which broke out in 1547, led to the spread of the Brethren's Church to Poland where it grew rapidly. **By 1557 there were three provinces of the church: Bohemia, Moravia and Poland.** The Thirty Years War (1618-1648) brought further persecution to the Brethren's Church, and the Protestants of Bohemia were severely defeated at the battle of White Mountain in 1620.

The prime leader of the *Unitas Fratrum* in these tempestuous years was **Bishop John Amos Comenius (1592-1670)**. He became world-renowned for his progressive views of education. Comenius, lived most of his life in exile in England and in Holland where he died. His prayer was that some day the "hidden seed" of his beloved Unitas Fratrum might once again spring to new life.

RENEWED IN THE 1700S

The eighteenth century saw the renewal of the Moravian Church through the patronage of Count Nicholas Ludwig von Zinzendorf, a pietist nobleman in Saxony. Some Moravian families fleeing persecution in Bohemia and Moravia found refuge on Zinzendorf's estate in 1722 and built the community of Herrnhut. The new community became the haven for many more Moravian refugees. Count Zinzendorf encouraged them to keep the discipline of the *Unitas Fratrum*, and he gave them the vision to take the gospel to the far corners of the globe. August 13, 1727, marked the culmination of a great spiritual renewal for the Moravian Church in Herrnhut, and in 1732 the first missionaries were sent to the West Indies.

TO AMERICA IN 1735

After an unsuccessful attempt to establish a Moravian settlement in Georgia (1735-1740), the Moravians settled in Pennsylvania on the estate of George Whitefield. Moravian settlers purchased 500 acres to establish the settlement of Bethlehem in 1741. Soon they bought the 5,000 acres of the Barony of Nazareth from Whitefield's manager, and the two communities of **Bethlehem and Nazareth** became closely linked in their agricultural and industrial economy. Other settlement congregations were established in Pennsylvania, New Jersey and Maryland. All were considered frontier centers for the spread of the gospel, particularly in mission to the Native Americans.

Bishop Augustus Spangenberg led a party to survey a 100,000 acre tract of land in North Carolina, which came to be known as *Wachau* after an Austrian estate of Count Zinzendorf. The name, later anglicized to Wachovia, became the center of growth for the church in that region. Bethabara, Bethania and Salem (now Winston-Salem) were the first Moravian settlements in North Carolina.

Bethlehem in Pennsylvania and Winston-Salem in North Carolina became the headquarters of the two provinces (North and South), which developed as the Moravian Church in North America became established as an autonomous church body after the Unity Synod of 1848. The church spread out from the geographical centers of Bethlehem and Winston-Salem, following German emigrants to the Midwest. At the end of the nineteenth century they responded to the spiritual needs of Moravian refugees of German ancestry who were fleeing to western Canada because of persecution in Eastern Europe. Such wide geographical spread caused the **Northern Province to be divided into Eastern, Western and Canadian Districts.**

After World War II, strong pushes for church extension took the Northern Province to Southern California (where only an Indian mission had existed since 1890) as well as to some Eastern, Midwestern and Canadian sites. The Southern Province added numerous churches in the Winston-Salem area, throughout North Carolina and extended its outreach to Florida and to Georgia. In North America, the Moravian Church has congregations in 16 states, the District of Columbia, and in two Provinces of Canada.

Source: http://www.moravian.org/history/

HISPANIC MINISTRIES?

Community Ministries: 28 Outreach efforts brings “esperanza” to Latino/Hispanic community.

Source: http://www.moravian.org/publications/moravian/back_issues/2011/2011_01.phtml

PENNSYLVANIA - Lehigh Valley
Latino/Hispanic Ministry
Rev. Tracy S. Robinson, Latino Christian Service Implementer
1021 Center Street, Bethlehem, PA 1806-1245
Phones: 610-867-7566 & 800-732-0591
Email: tracy@mcnp.org
Internet: http://www.moravian.org/find_us/congregations.phtml

B2.3104

Church of the Brethren (1723, Germantown, PA)
Hispanic Ministries - Iglesia de los Hermanos ( )

HEADQUARTERS
Church of the Brethren
1451 Dundee Ave., Elgin, IL 60120
Phone: 800-323-8039 or 847-742-5100 - Fax: 847-742-6103
E-mail: cobweb@brethren.org
Internet: http://www.brethren.org/site/PageServer?pagename=contactus
Spanish:
http://www.brethren.org/site/PageServer?pagename=welcome_center_spanish_resources

DISTRICTS: http://www.brethren.org/site/PageServer?pagename=DistrictContactInfo

History of the Church of the Brethren

The Church of the Brethren traces its roots back 300 years to 1708. Eighteenth-century Europe was a time of strong governmental control of the church and low tolerance for religious diversity. Nevertheless, there were religious dissenters who lived their faith in spite of the threat of persecution. Some of these dissenters found refuge in the town of **Schwarzenau, Germany**. Among them was **Alexander Mack**, a miller who had been influenced by both Pietism and Anabaptism.

In August 1708 five men and three women gathered at the Eder River in Schwarzenau for baptism, an illegal act since all had been baptized as infants. They understood this baptism as an outward symbol of their new faith and as a commitment to living that faith in community. An anonymous member of the group first baptized Mack. He, in turn, baptized the other seven. **This new group simply called themselves "brethren."**

Though the early Brethren shared many beliefs with other Protestants, a number of issues separated them from the state churches. Relying on the New Testament as their guide, these men and women believed that Jesus had intended for his followers a different kind of life—one based on peaceful action, plain and compassionate living, and a shared search for truth. They also shared their faith enthusiastically with others, sending evangelists to other parts of Germany, Switzerland, and the Netherlands.

Moving to America

Due to growing persecution and economic hardship, Brethren began emigrating to North America in 1719 under the leadership of Peter Becker. Most Brethren left Europe by 1740, including Mack, who brought a group over in 1729. **The first congregation in the New World was organized at Germantown, PA., in 1723.** Soon after its formation, the Germantown congregation sent missionaries to rural areas around Philadelphia. These missionaries preached, baptized, and started new congregations.

Their zeal, honesty, and hard work drew many new members into the Brethren faith community through the 1700s. New congregations were formed in New Jersey, Maryland, and Virginia. With the promise of inexpensive land, they moved into Kentucky, Ohio, Indiana, Illinois, and Missouri after the Revolutionary War. By the mid-1800s Brethren had settled in Kansas and Iowa and eventually the West Coast.

Expansion across the continent and changes due to the Industrial Revolution caused strain and conflict among the Brethren. In the early 1880s a major schism took place resulting in a three-way split. The largest branch after the schism was the **German Baptist Brethren**, who changed their name to the **Church of the Brethren in 1908.**

20th Century and Beyond

During the 20th century, focus areas of Church of the Brethren included educating its young people by developing Sunday schools, camping, and youth programs; strengthening its emphasis on service, missions, and peacemaking; increasing its ecumenical involvement; and developing a new denominational structure.

The Brethren began mission partnerships in India, China, Nigeria, Ecuador, Sudan, South Korea, and—more recently—in Brazil and the Dominican Republic. Mission staff and Brethren Volunteer Service workers are assigned throughout the US and more than a dozen countries around the world.

In the 21st century, the Church of the Brethren has about 125,000 members in more than 1,000 congregations in the United States and Puerto Rico; about 150,000 in the fast-growing Ekklesiyar Yan'uwa a Nigeria (Church of the Brethren in Nigeria); and hundreds more in India, Brazil, the Dominican Republic, and Haiti.

While times have changed, the Church of the Brethren today maintains the basic beliefs of the first Brethren and seeks to find new ways to continue the work of Jesus in the world.

About the Church of the Brethren
What We Believe
History of the Church of the Brethren
Policy Statements

Source: http://www.brethren.org/site/PageServer?pagename=visitor_about_history

INTERCULTURAL MINISTRIES
Rubén Deoleo, director for Intercultural Ministries
Internet: http://www.brethren.org/site/PageServer?pagename=grow_cross_cultural

Hispanic Ministries executives of several denominations gather in Chicago

On Sept. 22-23, 2009 the first Hispanic Ministries Executive meeting was celebrated. It brought together several Hispanic leaders of different denominations who are responsible for the national strategies for Hispanic ministries in their respective churches. The executives held the meeting

to reach out and develop their Hispanic ministries. They expressed that "it was a historic moment as they sat together to develop a collaborative work."

The Hispanic leaders represented about seven different denominations and churches at the two-day meeting, where they determined their purpose together to network, inform, train, collaborate, educate, and volunteer. They did not discuss differences in their theologies, but also agreed to have an annual meeting.

The meeting for the Hispanic executives was held in the facilities of the **Evangelical Lutheran Church in America (ELCA) in Chicago, Ill.** During their time together, the executives shared about how they are working with Hispanic groups in the US, the numbers of churches and the structures with which they work, Hispanic educational materials that are available, and their experiences on different issues affecting their ministries such as immigration, church planting, and Latin youth in the US. Those three topics will be discussed more at future meetings.

An invitation to other denominational Hispanic leaders who were not present or who were unable to attend will be sent for a future gathering.

Those present included Hector Carrasquillo of the ELCA, Canon Anthony Guillen from the Episcopal Church, Hector Rodriguez and Marissa Galvan-Valle from the Presbyterian Church USA, Francisco Canas from the United Methodist Church, Roberto Hodgson from Church of the Nazarene, Steve Strand and Edgar A Chacon from the Wesleyan Church, Jorge Cuevas from the Christian and Missionary Alliance, and Ruben D. Deoleo from the Church of the Brethren.

The group plans to meet next at the Episcopal Cathedral in Los Angeles, Calif., on Oct. 3-5, 2010.

-- Ruben Deoleo is director of Intercultural Ministries for the Church of the Brethren.

Source: http://www.brethren.org/site/News2?page=NewsArticle&id=9657

B2.3105

The Brethren Church-Ashland, OH (1883, Dayton, OH)
Hispanic Ministries - Iglesia Hermanos (1979, Pasadena, CA)

HEADQUARTERS
The Brethren Church National Office
524 College Avenue, Ashland, OH 44805
Phone: 419.289.1708
Internet: http://www.brethrenchurch.org/web/brethren/home

The Brethren Church was formally organized at Dayton, Ohio, on June 6-7, 1883. The Brethren movement, from its beginnings in 1708, had always avoided a formal creed, fearing that it would limit the work of the Holy Spirit in shedding new light on Scripture. The Dayton Convention reaffirmed this historic position: "that the Bible, and the Bible alone, is our all-sufficient creed and rule of practice."

With that unchanging motto, each generation of Brethren must struggle under the Spirit's guidance to discern the meaning of Scripture for its life. Such a process has several important values: it can give renewed purpose and direction to the church; it can bring the church to greater unity in thought and practice; and it assists the church in declaring its fundamental beliefs to the world.

This centennial statement, therefore, is not meant to be a creed but a milepost in the spiritual journey of The Brethren Church. It is a testimony of this generation's faith and life.

For more information, go to the following website:
http://www.brethrenchurch.org/web/brethren/belief-statement

HISPANIC MINISTRY
Internet: http://www.brethrenchurch.org/web/brethren/missions/united-states/hispanic-outreach

Adapated from the Evangelist - December 2006

The Rev. Juan Carlos Miranda continues to pastor the **Centro Christiano para la Familia (Christian Center for the Family) congregation in Pasadena, CA (founded in 1979).** Soon they will ordain new deacons and deaconesses as a part of their ongoing leadership development efforts. This congregation has a strong mission emphasis as they continue to hold home groups in various locations. They are always seeking to establish more groups to see which ones may develop into full congregations. A new church in San Bernardino has been considered for some time now.

Centro Christiano Para La Familia of Pasadena: meeting at 425 N. Sierra Madre Villa, Pasadena, CA; also meeting at Church of the Foothills in San Dimas, CA. (Mailing address: 207 S. Grand Oaks Ave. Pasadena, CA 91107; Fax: 626-795-4422).

Home groups are a proven method of going out into the community, building relationships, meeting needs on a person-to-person basis, and sharing the gospel through these relationships. We would do well to consider such a strategy for many of our ministries throughout The Brethren Church.

- **Centro Cristiano de La Familia in Pacoima, California**, is led by Gus and Gladys Miranda; this is daughter church of Centro Cristiano de La Familia in Pasadena. The church in Pacoima is continuing the mission of her parent church in ministering to the Hispanic community around her through a vibrant small group ministry. **9610 Haddon Avenue, Pacoima, CA 91331**- **Mailing address: 8735 Duarte Rd., San Gabriel, CA 91775.**
- **La Iglesia de los Hermanos in Bradenton, Florida** is led by Miguel and Sonia Antunez: http://www.ourbrethren.org/about.cfm - Call us toll free **888-433-5884.**
- **Iglesia De Los Hermanos** (Mailing address: 3601 E. Stallion Ln., **Tucson, AZ** 85739; meeting at Tucson First Brethren Church buildling).

Source: http://www.brethrenchurch.org/web/brethren/missions/united-states/hispanic-outreach/-/asset_publisher/G7mq/content/176386?redirect=%2Fweb%2Fbrethren%2Fmissions%2Funited-states%2Fhispanic-outreach

Florida Hispanic Seminary

The year 2006 saw the graduation of our first couple in the **Florida Hispanic Seminary, the Sarasota campus of Seminario Teologico Sudamericano**. **Jesus and Olga Camiruaga** completed the full sixteen courses over a period of two years and have the necessary requirements for the Diploma of Theology. **They were officially presented to the Brethren General Conference of 2006.** Olga has also earned a concentration in Christian Education, which was the theme of her thesis.

As twenty-seven members of **La Iglesia de los Hermanos in Sarasota (3150 44th St. Sarasota, FL 33234)** had already taken at least some courses of choice within the seminary, most not studying for full time ministry within our own groups have already completed classes within their areas of interest. This highlights the continual need for new students. To bring more visibility to the seminary, Monica Simbana organized a conference and concert and passed out seminary fliers at area Hispanic events. Currently twenty-two new students are enrolling in courses of Homiletics and Christian Counseling. Eleven of our new crop of Spring students come from a local Presbyterian Hispanic work, eight from La Iglesia de los Hermanos, and three are joining us from Bradenton.

Rev. Joe and Jan Burgos (retired from Presbyterian ministry and now working among the Brethren in Indiana) came from a little farther north than Manatee County, serving as educational snowbirds from Indiana, teaching three weeks of classes and also preaching three times. As their main theme was counseling, they practiced what they taught by meeting with many of the students privately during their time here, which has been a blessing.

Source:http://www.brethrenchurch.org/web/brethren/missions/united-states/hispanic-outreach/-/asset_publisher/G7mq/content/176380?redirect=%2Fweb%2Fbrethren%2Fmissions%2Funited-states%2Fhispanic-outreach

B2.3106

Fellowship of Grace Brethren Churches (1708, Germany; 1729, Philadelphia, PA)
Hispanic Ministries - Iglesias de los Hermanos de Gracia (1960s)

HEADQUARTERS
The Fellowship of Grace Brethren Churches
Association of Grace Brethren Ministers
P.O. Box 694, Winona Lake, IN 46590

The Fellowship of Grace Brethren Churches is a voluntary association of more than 260 churches in the United States and Canada. The Grace Brethren movement worldwide includes over 2000 churches serving approximately 750,000 people.

Churches in the FGBC are autonomous in structure, relevant in style, and Biblical in substance. The Bible is our authority, loving relationships our glue, and hope in Jesus Christ is our passion.

HISTORY: The FGBC Story

Beginnings (1708 – 1729)

The story of the Fellowship of Grace Brethren Churches (FGBC) begins with the Pietists in the 18th century. These German Christians reacted against the dead orthodoxy that had taken over the great Reformation churches. Pastors had only to sign the right creed to serve. Theologians viciously wrangled over words. Membership in the parish church was enough to say that you were a Christian. However, the Pietists proclaimed that Christianity was a faith to be lived and experienced. They rejected creeds as the products of men, elevated over the Bible. They wanted preaching that applied the Scriptures to LIFE. The Pietists did not want to create a new denomination but hoped to reform the dead state churches. **Alexander Mack, the founder of the Brethren movement, was greatly impacted by these Pietists.**

The story also begins with the Anabaptists. The Anabaptists had lived in Germany for almost two hundred years. They were seen as the radicals of the Reformation who did not want to simply reform the existing church, but instead create a New Testament church from the ground up. In addition to believer's baptism, they rejected swearing oaths and participation in the military. They advanced a strong sense of community in the local church. Alexander Mack was also influenced by these Anabaptists.

The crisis for Mack and his small group of fellow Bible students came when they studied Matthew 18:15-17. They discovered that they could not practice that passage correctly if there was not a church made up of believers committed and accountable to each other. Their continued study of the Bible led them to the creation of a local congregation. Out of this study they concluded that as believers they needed to be baptized by triune immersion and practice a threefold communion service. Out in the forest, this small group of eight souls conducted a baptismal service after reading Luke 14:25-27. **The Grace Brethren movement traces its roots from that small seed of faith planted in 1708.**

Moving to America (1729-1883)

Persecution brought the Brethren to Pennsylvania. In a state church system, dissenters are seen as disloyal and unpatriotic. William Penn invited many Anabaptist groups, including the Brethren, to become productive citizens of his new colony. By 1729, virtually the entire Brethren membership had moved in with their German Anabaptist neighbors. Earnest efforts were made to plant new churches. The first Sunday School in the colonies was started by the Brethren in Philadelphia. The first European language Bible published in North America came off the press of a Brethren named Christopher Sauer. There was energy and a progressive spirit in these early Brethren. However, the legalism of the eastern Pennsylvania Anabaptists eventually took over the movement. This was a time when annual meetings debated the right meat to have at the Love Feast or the worldliness of carpet in the parlor. When the Second Great Awakening swept the United States, the Brethren had isolated themselves from the mainstream of American religious life and missed out on a great opportunity to reach people with the Gospel and to plant new churches.

The "Progressives" (1883-1901)

But this was not the end of the story. A progressive movement began to assert itself. Weekly periodicals began to debate the issues and become voices for progress and change in the brotherhood. High schools and colleges were founded. Full-time pastors with college educations were hired. Sunday schools were started. Protracted meetings, revivals that stretched over two to three weeks, were held. Services were begun in English instead of German in order to open the door to reaching neighbors. The fact that this created tension and conflict within the Brethren movement should be no surprise. The nature and identity of the Brethren movement was at stake. Eventually, the conflict resulted in a three-way division of the Brethren. The Old Order German Baptists kept to the old ways and rules. The majority went on to create the Church of the Brethren. The progressives organized the Brethren Church. They wanted to be progressive in methods, true to fundamental Brethren doctrine, and to promote local congregational authority over a centralized denomination.

Mission (1901 – 1939)

The Brethren Church moved Brethrenism into the mainstream of American evangelicalism. Forces at work in American Christianity, including the Bible Conference movement, a renewed thrust in foreign missions, and the rise of dispensational fundamentalism, all impacted these progressive Brethren. This renewed thrust in foreign missions gave rise to the founding of the Foreign Missionary Society of the Brethren Church on September 4, 1900. Fifty-three ordinary men and women met under a tree in Winona Lake, Indiana, to begin an extraordinary missions movement. Today the Foreign Missionary Society is called Grace Brethren International Missions. This movement has resulted in more than 1,100 Grace Brethren churches world-wide, more than four times the number of Grace Brethren Churches in the United States.

Grace Emerges (1939 – present)

However, even while this great missions' movement flourished in the early 1900's, two different viewpoints on the nature of the Brethren Church began to emerge. Both forces were put in close proximity when a new seminary was begun at Ashland College, the only college associated with the fellowship. When Dr. Alva J. McClain and Dr. Herman Hoyt were dismissed from the seminary by the administration, the tensions erupted into conflict. The creation of

Grace Theological Seminary in 1937 brought to the surface the underlying differences that existed in the denomination. Ultimately, in 1939, there was a division, and the National Fellowship of Brethren Churches (later renamed the Fellowship of Grace Brethren Churches) was formed. Today, Grace College and Seminary continues to excel in training young men and women in character, competence and service.

Vision (1939- present)

Around this same time, men and women with a vision for beginning new churches in North America founded the Home Missions Council. More than half of the Grace Brethren Churches in the United States and Canada were begun with help from this council.

CE National began as standing committees elected by delegates to National Conference to focus on the Christian education of our youth. Eventually, these committees were combined and then incorporated as a separate organization called CE National with its own board of directors. CE National provides excellent training in ministry experience in the form of programs such as Operation Barnabas and Brethren National Youth Conference.

Women of Grace USA, Internationals USA, Grace Brethren Men, Grace Brethren Boys, The Brethren Missionary Herald, the Association of Grace Brethren Ministers, and Grace Village were all formed by men and women eager to help Grace Brethren churches and leaders fulfill the Great Commission. The Grace Brethren movement is not primarily an organization but rather a commitment to fulfill the Great Commission.

Today

Today the Grace Brethren movement is made up of more than 260 churches in the United States and Canada who have formed the Fellowship of Grace Brethren Churches (Inc.), ten cooperating organizations, 23 cooperating districts, over 2,000 churches outside the United States and Canada, hundreds of new church starts called “points of light,” and an unknown number of cooperative ministry initiatives. No one knows what this decade will hold for the Grace Brethren movement. But this much we know… our great passion is…

To Know Jesus…
To Make HIM known

Source: http://www.fgbc.org/whoarewe/our-history.cfm

COVENANT AND STATEMENT OF FAITH

Section One. Covenant. The sovereign congregations which are members of this corporation are united in accepting the Holy Scriptures as the sole guide and authority in all matters of faith, doctrine and practice.

Section Two. Statement of Faith. The Fellowship of Grace Brethren Churches has a corporate commitment to a basic body of beliefs founded on God's revealed truth. The Statement of Faith is the current expression of a never ending effort to clarify an understanding of the primary doctrines we accept.

It is the understanding of this Fellowship that, although individual Grace Brethren Churches remain distinct, autonomous legal entities, congregational church government relates alone to the incidental affairs of the local congregation and not to doctrinal practices or tenets which must be general or

universal the same in all congregations. The basic doctrines of one congregation shall be the same as the basic doctrines in every other.

Accordingly, the Fellowship of Grace Brethren Churches, Inc., believing the Bible, the whole Bible, and nothing but the Bible to be the infallible rule of faith and of practice and feeling the responsibility to make known the divine message of the Bible, presents the following articles as a statement of those basic truths taught in the Bible which are common to our Christian faith and practice.

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1. THE BIBLE. The Word of God, the sixtysix Books of the Old and New Testaments, verbally inspired in all parts, and therefore wholly without error as originally given of God (2 Tim. 3:16; 2 Peter 1:21).

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2. THE ONE TRUE GOD. Existing eternally as three persons the Father, the Son, and the Holy Spirit (Luke 3:22; Matthew 28:19; 2 Cor. 13:14).

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3. THE LORD JESUS CHRIST. His preexistence and deity (John 1:1-3), incarnation by virgin birth (John 1:14; Matthew 1:18-23), sinless life (Heb. 4:15), substitutionary death (2 Cor. 5:21), bodily resurrection (Luke 24:36-43), ascension into heaven and present ministry (Heb. 4:14-16), and coming again (Acts 1:11).

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4. THE HOLY SPIRIT. His personality (John 16:7-15), and deity (Acts 5:3-4), and His work in each believer: baptism and indwelling at the moment of regeneration (1 Cor. 12:13; Rom. 8:9), and filling (Eph. 5:18) to empower for Christian life and service (Eph. 3:16; Acts 1:8; Gal. 5:22-23).

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5. MAN. His direct creation in the image of God (Gen. 1:26-28), his subsequent fall into sin resulting in spiritual death (Gen. 3:1-24; Rom. 5:12), and the necessity of the new birth for his salvation (John 3:3-5).

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6. SALVATION. A complete and eternal salvation by God's grace alone received as the gift of God through personal faith in the Lord Jesus Christ and His finished work (Eph. 2:8-9; Titus 3:5-7; 1 Peter 1:18-19).

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7. THE CHURCH. One true church, the body and the bride of Christ (Eph. 1:22-23; 5:25-32), composed of all true believers of the present age (1 Cor. 12:12-13); and the organization of its members in local churches for worship, for edification of believers, and for worldwide gospel witness, each local church being autonomous but cooperating in fellowship and work (Eph. 4:11-16).

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8. CHRISTIAN LIFE. A life of righteousness, good works and separation unto God from the evil ways of the world (Rom. 12:1-2), manifested by speaking the truth (James 5:12), maintaining the sanctity of the home (Eph. 5:22-6:4), settling differences between Christians in accordance with the Word of God (1 Cor. 6:1-8), not engaging in carnal strife but showing a Christlike attitude toward all men (Rom. 12:17-21), exhibiting the fruit of the Spirit (Gal. 5:22-23), and maintaining a life of prayer (Eph. 6:18; Phil. 4:6), including the privilege, when sick, of calling for the elders of the church to pray and to anoint with oil in the name of the Lord (James 5:13-18).

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9. ORDINANCES. The Christians should observe the ordinances of our Lord Jesus Christ which are (1)baptism of believers by triune immersion (Matt. 28:19) and (2)the threefold communion service, consisting of the washing of the saints' feet (John 13:1-17), the Lord's Supper (1 Cor. 11:20-22, 33-34; Jude 12), and the communion of the bread and the cup (1 Cor. 11:23-26).

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10. SATAN. His existence and personality as the great adversary of God and His people (Rev. 12:1-10), his judgment (John 12:31), and final doom (Rev. 20:10).

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11. SECOND COMING. The personal, visible, and imminent return of Christ to remove His church from the earth (1 Thess. 4:16-17) before the tribulation (1 Thess. 1:10; Rev. 3:10), and afterward to descend with the Church to establish His millennial kingdom upon the earth (Rev. 19:11-20:6).

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12. FUTURE LIFE. The conscious existence of the dead (Phil. 1:21-23; Luke 16:19-31), the resurrection of the body (John 5:28-29), the judgment and reward of believers (Rom. 14:10-12; 2 Cor. 5:10), the judgment and condemnation of unbelievers (Rev. 20:11-15), the eternal life of the saved (John 3:16), and the eternal punishment of the lost (Matt. 25:46; Rev. 20:15).

Source: http://www.fgbc.org/whoarewe/covenant-and-statement-of-faith.cfm

Grace College and Grace Theological Seminary
200 Seminary Drive, Winona Lake, Indiana 46590
Internet: http://www.grace.edu/about/index.php

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

HISPANIC MINISTRIES

In 1999, a movement to network and train Hispanic pastors in the FGBC began. This movement, called "Hermanos," has seen great growth and promise since it began. God has chosen to give us some very gifted Hispanic men and women to reach this growing segment of the population with the Gospel of Jesus Christ. In the early 1990's, men and women in **Southern California** prayed that God would show them how to begin churches that reach segments of our population that we have not traditionally been able to reach. The Southern California/Arizona district missions board became **Church Multiplication Associations** and has seen a multiplication of traditional and non-traditional churches spring up in Southern California and Arizona.

Source: http://graceatlanta.com/index.php?option=com_content&task=view&id=13&Itemid=28

1993: Jesus Munoz, recent graduate of Grace Theological Seminary, moved to Tampa, Fla., to begin a Grace Brethren Church among the Hispanic population.

Church Closes on Property - Posted by Liz Cutler Gates on January 21, 2009

Iglesia la Esperanza, a Hispanic church in Valrico, FL (east of Tampa), closed on 3.8 acres of property this week and the congregation has plans to eventually build on the site. They met on the property on January 11 to give thanks to God for his provision. The purchase, made at a cost of $212,000, was made possible due to a gift from another church.

Iglesia la Esperanza is a Spanish-speaking church made up of individuals from countries such as Puerto Rico, Guatemala, Mexico, Columbia, and El Salvador, in addition to a number of Anglos who attend. **They are already planting other Spanish-speaking churches in the cities of Sebring and Bradenton, Fla.**

Source: http://www.fgbcworld-blog.com/2009/01/

B2.32 The Methodist Subfamily

Historical Origins of Hispanic Ministry

1853 - **The Methodist Episcopal Church (North)** begins Hispanic ministry in New Mexico under the ministry of the **Rev. Benigno Cárdenas,** a former Roman Catholic priest in Santa Fe.

1869 - **The Rev. Thomas Harwood** reopens the New Mexico mission of the **Methodist Episcopal Church (North)** and begins to train Mexicans for leadership in the Methodist church.

1871 - **Alejo Hernández**, a Roman Catholic seminary student in Aguascalientes, Mexico, is converted to Protestantism in Brownsville, Texas, where he became a licensed preacher with the **Methodist Episcopal Church (South)** and served in Laredo, Texas, and Mexico City from 1871-1875.

1874 - The West Texas Conference of the **Methodist Episcopal Church (South)** creates a Mexican border district.

1879 - **The Rev. Antonio Diaz** began work among Mexicans in Los Angeles under the auspices of the **Methodist Episcopal Church (North);** Diaz establishes a Spanish-speaking mission at the Fort Street Methodist Church; in 1884, Diaz became a Presbyterian minister and worked with the Rev. Carlos Bransby in established several Presbyterian missions among Mexicans in the Los Angeles area.

1885 - The New Mexico Spanish-speaking Mission of the **Methodist Episcopal Church (North)** was organized in Peralta, New Mexico, under the leadership of Thomas Harwood.

1885 - **The Methodist Episcopal Church (South)** organizes the Mexican Border Conference; previously, ministry to Mexicans in Texas had been coordinated through two mission districts, one in San Diego (near Corpus Christi) and the other in San Antonio.

B2.3202

United Methodist Church (1968, Dallas, TX)
Hispanic Ministries - Iglesia Metodista Unida (1853, New Mexico)
Formerly the separate conferences of
the Methodist Episcopal Church, North and South

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A BRIEF HISTORY

On April 23, 1968, The United Methodist Church was created when Bishop Reuben H. Mueller, representing **The Evangelical United Brethren Church**, and Bishop Lloyd C. Wicke of **The Methodist Church** joined hands at the constituting General Conference in Dallas, Texas. With the words, "Lord of the Church, we are united in Thee, in Thy Church and now in The United Methodist Church," the new denomination was given birth by two churches that had distinguished histories and influential ministries in various parts of the world.

Theological traditions steeped in the Protestant Reformation and Wesleyanism, similar ecclesiastical structures, and relationships that dated back almost two hundred years facilitated the union. In the **Evangelical United Brethren heritage**, for example, Philip William Otterbein, the principal founder of the United Brethren in Christ, assisted in the ordination of Francis Asbury to the superintendency of American Methodist work. Jacob Albright, through whose religious experience and leadership the **Evangelical Association** was begun, was nurtured in a Methodist class meeting following his conversion.

Read more about the history of The United Methodist Church by year:

ROOTS, 1736–1816
The United Methodist Church shares a common history and heritage with other Methodist and Wesleyan bodies. The lives and ministries of John Wesley (1703–1791) and of his brother, Charles (1707–1788), mark the origin of their common roots.

THE CHURCHES GROW, 1817–1843
The Second Great Awakening was the dominant religious development among Protestants in America in the first half of the nineteenth century. Through revivals and camp meetings sinners were brought to an experience of conversion. Circuit riding preachers and lay pastors knit them into a connection.

THE SLAVERY QUESTION AND CIVIL WAR, 1844–1865
John Wesley was an ardent opponent of slavery. Many of the leaders of early American Methodism shared his hatred for this form of human bondage. The United Brethren in Christ took

a strong stand against slavery, as church members could not sell a slave, and by 1837 ruled that slave owners could not continue as members. As the nineteenth century progressed, it became apparent that tensions were deepening in Methodism over the slavery question.

RECONSTRUCTION, PROSPERITY, AND NEW ISSUES, 1866–1913
The Civil War dealt an especially harsh blow to The Methodist Episcopal Church, South. Its membership fell to two-thirds its pre-war strength. Many of its churches lay in ruins or were seriously damaged.

WORLD WAR AND MORE CHANGE, 1914–1939
In the years immediately prior to World War I, there was much sympathy in the churches for negotiation and arbitration as visible alternatives to international armed conflict. Many church members and clergy openly professed pacifism.

MOVEMENT TOWARD UNION, 1940–1967
Although Methodists, Evangelicals, and United Brethren each had published strong statements condemning war and advocating peaceful reconciliation among the nations, the strength of their positions was largely lost with American involvement in the hostilities of World War II.

DEVELOPMENTS AND CHANGES SINCE 1968
When The United Methodist Church was created in 1968, it had approximately 11 million members, making it one of the largest Protestant churches in the world.

Source: *The Book of Discipline of The United Methodist Church* - 2008.
http://www.umc.org/site/c.lwL4KnN1LtH/b.1720691/k.B5CB/History_Our_Story.htm

HISPANIC MINISTRIES

Justo L. Gonzalez, General Editor
Each in Our Own Tongue:
A History of Hispanic United Methodism
Abingdon Press, 1991

1993 AHET Hispanic Church History of Southern California
IGLESIA METODISTA UNIDA
By Ruben Saenz

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HISTORICAL NOTES

- The first Hispanic-American to be elected bishop was the Rev. Elias Galvan in 1984.
- Bishop Elias Galvan was the first Hispanic ever to serve as president of the Council of Bishops (in 2001).
- The first Latina bishop was Minerva Carcaño, elected in 2004.

* * * * *

Bishop Elias Galvan
(retired)

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Elias Galvan was born in San Juan Acozac, Puebla, Mexico, into a Methodist parsonage. He attended high school at the Instituto Mexicano Madero in Puebla, a Methodist boarding school. On a scholarship from the Spanish-American Institute, a United Methodist institution related to the former Southern California-Arizona Annual Conference, he attended Compton Junior College and later obtained a B.A. degree from California State University at Long Beach. He attended the School of Theology at Claremont where he obtained a Rel. D.

He became a probationary member of the Southern California-Arizona Conference, and later was received into full membership and ordained an elder. He has served the following appointments: Asbury United Methodist Church as Associate Pastor; Pastor of City Terrace United Methodist Church and the Church of All Nations in Los Angeles; Director of Ethnic Planning and Strategy; District Superintendent, Santa Barbara District, with two years as Dean of the Cabinet; Conference Council Director.

He was a delegate to the General and Jurisdictional Conferences of 1972 - 1984, serving as chair of one of the legislative committees in 1972. He has served on the General Commission on Religion and Race (1972-76); the General Council on Finance and Administration (1976-84), in the second quadrennium chairing the Council's Division on Administrative Services.

During 1983 and 1984 he served as President of the Southern California Ecumenical Council. He has been very active in the Hispanic caucus of the former Pacific and Southwest Annual Conference and the

MARCHA, the national Hispanic caucus, of which he was the first chairperson of the coordinating committee; appointed by the Council of Bishops to Chair the Committee to Develop a National Plan for Hispanic Ministries for the 1989-1992 quadrennium.

In 1984, he was elected to the episcopacy and was assigned to the newly-created Phoenix Area, Desert Southwest Conference. He served on the General Council on Ministries (1984-88); General Board of Discipleship (1989-92); President of the College of Bishops of the Western Jurisdiction (1989). Trustee, School of Theology at Claremont, California (1985-); General Board of Global Ministries (1992-2000). Bishop Galvan retired in 2004.

On July 12, 1986, he married Zoraida Freytes, a native of Puerto Rico, who was raised in a United Methodist parsonage. They have one son, Elias Gabriel, who was born while Bishop Galvan was serving his second quadrennium in the Phoenix Episcopal Area.

Source: http://www.umc.org/site/apps/nlnet/content2.aspx?c=lwL4KnN1LtH&b=6453089&ct=7274171

Hispanic / Latino plan coordinates ministries across church

June 7, 2006

A UMNS Report by Allison Scahill*

The National Plan for Hispanic/Latino Ministries is the first coordinated effort of the United Methodist Church to focus on the development and strengthening of Hispanic ministries.

The plan's creation was approved in 1992 by the United Methodist Church's top legislative body, the General Conference. The idea for creating the plan was first discussed in 1987 at a meeting of **MARCHA, (Metodistas Asociados Representando La Causa de los Hispano Ameri-canos)** the denomination's Hispanic/Latino caucus.

At that time, there were conferences that had some k2ind of Hispanic ministry, but there was no coordination, no overall plan, said the Rev. José Palos, who led MARCHA at the time and became the plan's first coordinator. The denomination had 38 conferences doing Hispanic/Latino programs. Each one was doing its own thing.

Bishop Joel Martinez

In 1993, Palos and Bishop Joel Martinez, who currently leads the United Methodist Church's Southwest Texas Conference, got the plan going.

According to the plan's vision statement, "Ours is a vision of a church in which, as in the first Pentecost, all can hear the mighty works of God in their own tongue (Acts 2:8), which is not merely a matter of language but also of cultural identity, family traditions, etc."

Since its start, the plan has helped many U.S. annual conferences develop comprehensive plans for Hispanic/Latino ministries in their areas.

By the beginning of 2002, conferences reported 75 newly chartered Hispanic/Latino churches, 208 missions, 900 community ministries, 600 faith communities, 300 church school extension programs and 70 revitalized congregations. According to the plan, conferences also reported 900

trained lay missionaries and 130 pastor/mentors, 125 trained facilitators of workshops for lay missionaries or pastor/mentors and 32 commissioned missionaries.

As we celebrate this tremendous and unique growth, we need to consider that the challenges we face ahead of us are even greater, said the Rev. Saúl Trinidad, interim coordinator of the national plan. As we already know, the Hispanic/Latino population is experiencing a demographical boom. This is a challenge for all the conferences in the UMC. "It is a divine mandate to reach people with the good news of the gospel and make disciples," he said.

The Rev. Saúl Trinidad, *(center) is the interim coordinator of the National Plan for Hispanic / Latino Ministries.* ***The Rev. José Palos*** *(right) is the former head and founder of the plan. The plan began in 1993 and provides a focus for Hispanic outreach in the United Methodist Church.*

Because of its socioeconomic, cultural and linguistic characteristics, the Hispanic population requires new principles and models of ministries to develop churches -- contextual and appropriate models of ministry, he said. That's precisely what the national plan is -- strategic model, a tool designed for the development of churches?

Top priorities

Trinidad said the National Plan for Hispanic / Latino Ministries has several priorities for 2004-08:

- Mobilizing annual conferences and congregations to strengthen Hispanic/Latino ministries for growth, renewal and vitality.
- Including and integrating ministries with the growing Brazilian communities in the United States.
- Resourcing the non-Hispanic/Latino congregations that are in ministry with Hispanic / Latino communities.
- Having an "acompañamiento" (journey) with annual conferences in the development of strategic conference plans for Hispanic/Latino ministries.
- Working with annual conferences and Hispanic / Latino congregations in developing and strengthening ministries with second, third and later generations.
- Developing new Hispanic / Latino congregations and renewing and strengthening existing ones.

Reaching out to the Brazilian community is also a priority, he said. In the past 20 years, the Brazilian community has emerged in a way that the United Methodist Church needs to develop ministries for them.

One more challenge is trying to make some conferences understand that this is not a Hispanic plan, said the Rev. Miguel Albert, who served as coordinator for the plan for two years before departing last February. This is not the National Hispanic Plan; this is the National Plan for Hispanic Ministries. It's a plan for the whole church, the whole denomination.

*Scahill is a recent graduate of Baker University in Baldwin City, Kansas, and worked as an intern for United Methodist Communications in 2005. Amanda Bachus, director of Spanish-language resources at United Methodist Communications, contributed to this report.

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Source:
http://www.umc.org/site/c.gjJTJbMUIuE/b.1744653/k.BEB8/HispanicLatino_plan_coordinates_ministries_across_church.htm

B2.3205

Church of the United Brethren in Christ (1787, Lancaster, PA)
Hispanic Ministries - Hermanos Unidos en Cristo
(1920s, New Mexico-Colorado)

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A Quick Run Through Our History

It All Started in a Barn

It was 1767, and an inter-denominational renewal movement was sweeping through the American colonies. Back then, Christians would gather in what they called "Great Meetings." These were lively affairs. Several hundred people from all over might spend several days hearing a string of stirring speakers.

Isaac Long hosted a Great Meeting at his big barn in Lancaster, PA, Martin Boehm, a Mennonite preacher, told his story of becoming a Christian and a minister. It deeply moved William Otterbein, a German Reformed pastor. Otterbein left his seat, embraced Boehm, and said loud enough for everyone to hear, "Wir sind bruder." (Oh--we spoke German back then.)

Otterbein's words meant, "We are brethren."

Out of this revival movement came a new denomination, and it took its name from Otterbein's words: **United Brethren in Christ.**

Tell Me More About These Guys

Boehm and Otterbein became our first two bishops. They were real different.

- Boehm was short, Otterbein tall.
- Boehm was described as "plain in dress and manners." Otterbein, from a long line of distinguished ministers, was cultured and well-educated.
- Boehm lacked confidence in his speaking ability. Otterbein exuded confidence. He commanded attention, while Boehm could easily shrink into the background.

Otterbein and Boehm realized that, despite their many differences--in theology, background, education, personality, and even stature--they agreed on the basics of the faith. These were the perfect guys to head a new church which united diverse people from many backgrounds around the essentials of the faith. We've got another whole article about them.

When Did the United Brethren People Become a "Denomination"?

We start the clock in 1767, there in Long's Barn (which makes us 230 years old). But it was a loose movement for many years. As time wore on, they saw the need for some organization and standards.

The movement spread to include a bunch of German-speaking churches in Pennsylvania, Virginia, Maryland, and Ohio. In time, the loose movement saw the need for organization. In 1800, they began holding a yearly conference for business and inspiration, which came to be called "General Conference." Just 13 ministers attended that first conference, which was held in a house. They did two major things:

1. Adopted a name: United Brethren in Christ.
2. Elected Boehm and Otterbein as bishops. Both men, at the time, were in their mid-70s.

The United Brethren church has the distinction of being the first denomination to actually begin in the United States. Other denominations existed at the time (Lutheran, Reformed, Mennonite, and others), but they were transplants from Europe. The United Brethren church was truly "Made in America."

Circuit Riders

The church spread west, into Ohio and Indiana. Circuit-riding preachers, on horseback, carried the Gospel from community to community, organizing churches and doing whatever they could to tell people about Christ. Many of them were farmers who traveled around preaching in their spare time, sometimes supervising a circuit of up to 30 churches. Very dedicated people.

The early ministers were mostly farmers who traveled around preaching in their spare time, without pay. A preacher would travel for hours over rugged terrain on horseback getting to just one meeting (not quite like hopping in the car and going across town). He might oversee 30 churches spread over two counties. Very dedicated folks.

Back then, UB churches chose a "lay leader" to be in charge of the church between the preacher's visits. The day the preacher came was always special and eagerly-awaited. Big crowds would gather for the service, and many people might commit their lives to Christ.

These highly-committed circuit-riding preachers served at great sacrifice. The church grew rapidly under their leadership.

Now It's in Writing

Back in 1789, Otterbein wrote a "Confession of Faith," which outlined the basic doctrines to be followed. A similar Confession of Faith was adopted in 1815, and it's never been changed--not one word. (View the Confession of Faith) In 1841, we adopted a Constitution. It's been changed maybe 20 times over the years. (View the Constitution)

How Long Did We Speak German?

In the 1700s, German immigrants accounted for one-third of Pennsylvania's population, and nearly everyone spoke German in the state's south-central counties (Lancaster, York and

others), where we started. As German immigrants moved west, so did the church. But around 1815, English began overtaking German.

Paying the Pastor

As time passed, preachers were encouraged to do what they do fulltime. The 1815 *Discipline* (our "operations manual") set the annual salary for preachers at $80 for single ministers, $160 for married ones. The figures were raised to $100 and $200 in 1837, and to $125 and $250 in 1853. How's that for inflation? Ministers barely scraped by, usually by farming or doing other things on the side.

Untrained, but Effective

Most pastoral preparation occurred on-the-job. When you expressed interest in becoming a minister, you were promptly given a church--or more likely, a whole circuit of churches. No classes on sermon preparation or theology.

Bishop Jonathan Weaver wrote about UB preaching in general, "The preachers were lame in philosophy, and knew nothing of the higher criticism, but on the cardinal doctrines of the gospel they were giants. They would preach on the judgment and future rewards or punishments until one would think the day had come."

During the first 60 years or so, only a couple bishops had any college training. In fact, people with college education were viewed with suspicion, because they might rely more on their learning than on God.

But in the 1800s, we started a bunch of colleges. Unlike most other colleges at the time, all of ours admitted women. And Otterbein College in Ohio did something unheard of: opened its doors to blacks. (The college president's home was a station on the Underground Railroad, which helped slaves escape.)

Against the Grain

In 1821, forty years before Lincoln's Emancipation Proclamation, UBs took a strong stand against slavery. The church people who owned slaves had two choices: set them free, or let the church decide how long the slave had to work to compensate the master for his "investment." But in no case could a member sell a slave. Starting in 1837, slave owners couldn't continue as members. This hard-line stance kept us from spreading into the South, and brought persecution, including arrests and killings, during the Civil War.

Wagons West!

In 1853, a denominational mission board was organized under the cumbersome name "Home, Frontier, and Foreign Missionary Society." That year, we launched our first missionary venture. A wagon train of UB missionaries began traveling from Iowa to Oregon, where they intended to plant United Brethren churches. There were 38 oxen-pulled wagons, 98 persons, and 300 head of cattle on the Oregon Trail. The trip took five months. Quite a missionary venture!

Oregon Mission organized in 1855. By 1861, there were nearly 600 members, with preaching occurring in 48 places. So in less than 100 years, the movement which began in Long's Barn had spread from coast to coast.

Across the Ocean

In 1856, we expanded overseas for the first time, starting churches in Sierra Leone, West Africa. We're still there.

Where's Church?

Until the mid-1800s, we didn't have many church buildings. For instance, Virginia, home to some of the earliest congregations, had just three church buildings in 1850. An Ohio conference, after 40 years, had just one church building. Meetings were held in homes, barns, schools, or outdoors. The concern was outreach, not membership and pretty buildings.

But as more congregations erected buildings, the *Discipline* addressed the matter in 1837. "Let all our meeting houses be built plainly and neatly, with free seats, and not more expensive than necessary." Churches couldn't build until they'd raised two-thirds of the cost.

The Church Divides

By 1889, the United Brethren church had grown to over 200,000 members. It had six bishops, plus a full-blown denominational structure. But trouble was brewing.

The controversy centered around the desire to make three changes in the Constitution. And since the amendment procedure spelled out in the Constitution made it almost impossible to change the Constitution, the denominational leaders decided to just ignore the Constitution and make the changes anyway. They essentially adopted a new Constitution in an unconstitutional way, along with a new Confession of Faith.

Only one of the six bishops opposed these changes. His name was Milton Wright. He, by the way, had two sons named Wilbur and Orville. You might have heard of them.

Wright led our group--maybe only 10,000 people, a definite minority--away from the larger body. They stuck to to the original Constitution and Confession of Faith. But beyond that, they were very much starting over. They had no Headquarters, no colleges, no publishing house. Most of the congregations which sided with Wright lost their property to the larger group, which many courts recognized as the legitimate owner of all church property.

Under Bishop Wright's capable leadership, these churches reorganized. The United Brethren church of today is descended from them.

What Happened to the Other Group?

For a while, two denominations used the name "Church of the United Brethren in Christ." In 1946, the other "United Brethren" church merged with the Evangelical Association to form the **Evangelical United Brethren Church**. So once again, there was only one Church of the United Brethren in Christ. **The EUBs merged with the Methodist Church in 1968 to form the United Methodist Church.**

The United Brethren Church Today

In 1897, a denominational headquarters and a publishing house were established in Huntington, Ind. So was a denominational college: Huntington University .

Throughout the 1900s, the United Brethren church continued developing and expanding. Much of the growth has come overseas. Before the division of 1889, we had mission work in Sierra Leone, a small country in West Africa. We retained that work. But a number of other foreign mission fields have been added.

In 1932, we opened a school in Canton, China. World War II and the communist takeover of China disrupted that work, but the work was reborn in Hong Kong, where we now have nine churches.

In 1944, mission work began in Jamaica. A couple years later, we launched mission work in Honduras, which today is our fastest-growing conference anywhere. The work in Honduras led to establishment of a mission in Nicaragua in 1969, which in turn launched into Costa Rica and Guatemala.

We have 15 established churches in India, all of which began in the 1980s as an offshoot of the medical work of a missionary couple. Nearly all of the church members are converts from Hinduism.

The vision of Hong Kong Conference led to the opening of a new mission in Macau in 1987. Macau is a Portuguese colony about 40 miles from Hong Kong; in 1999, it reverted to the control of China (as Hong Kong did in 1997).

In addition, cross-cultural ministries have begun in North America, starting with a Chinese congregation in New York City in the mid-1980s. **We now have churches in the United States that are predominantly Jamaican, Hispanic, and African.**

HISPANIC MINISTRIES

The United Brethren church consists of about 500 churches in 14 countries, with a total membership of around 47,000. **Most UB Churches are Located:** Of the 200 UB churches in the United States, 180 are located in Pennsylvania, Ohio, northern Indiana, and Michigan.

How many of these are Hispanic churches?

B2.32181

Evangelical Methodist Church (1946, Memphis, TN)
Hispanic Ministries - Iglesia Evangélica Metodista

HEADQUARTERS
Post Office Box 17070, Indianapolis, Indiana 46217
Phone: (317) 780-8017 – Fax: (317) 780-8078
Internet: http://www.emchurch.org/main/

HISTORY

Beliefs & Practices

We began as a church planting movement! Our historic roots, tradition and theology extend from the beginning of Methodism with John Wesley in England and the spreading of American Methodism with Francis Asbury. This move of God brought new churches and transformed communities across the spreading American landscape.

The Evangelical Methodist Church came into existence in 1946 as a Good News Movement of fresh wind and fire for renewal and revival across America. For over 60 years our evangelistic fervor and evangelical holiness theology identifies us with the original biblically focused Methodism. We are asking the Lord to renew this spiritual vitality in a revived 'church planting movement' for ministry in the 21st century.

Our message is one of refuge and transformation. A personal relationship with Jesus Christ anchored in a church offering the positive message of forgiveness from sin and the sharing new life in a Spirit filled life will radically transform any person into the image of Christ.

We mobilize ourselves to share the Gospel of Jesus Christ and to 'make disciples'. The call of the Great Commission begins with preaching the gospel of salvation through faith, but the command is to 'make disciples among all ethnic groups' (Matthew 28:19-20). Discipleship making is the heartbeat in our church planting.

Our core values include world evangelization, systematic discipleship training and mobilization of the laity for ministry according to their talents and spiritual gifts.

We have organized and planned for the expansion of the Kingdom. Every person coming into the ministerial ranks of the EMC partakes in a Ministry Assessment Profile System (MAPS). This program evaluates whether the individual will be a local pastor, a church planter, or a cross cultural missionary. Our conferences have streams of funding designated for the planting of new churches. We not only plan, we plant churches.

Source: http://www.emchurch.org/main/index.php/beliefs-practices/

HISPANIC MINISTRIES

Department of Multicultural Ministries - This is a new department that is anticipated to become a General Board at the 2010 General Conference. **The directors of this department are Revs. Vernon and Ruth Perkins**.

The Perkins were missionaries in Mexico for over thirty years and have been appointed by the General Board of World Missions to the USA as missionaries to the ethnic groups emerging in

the USA. This department works with ethnic church plants in EMC Conferences, local churches, and consulation with district superintendents.

Contact the Perkins at: 316.644.1241 or email at vernonperkinsv@msn.com

Source: http://www.emchurch.org/main/index.php/departments/ - http://www.emchurch.org/main/index.php/departments/multicultural/

Multicultural Ministries

Purpose
This department has been created to assist in the evangelistic and church planting ministries among the diverse ethnicities within the boundaries of the established districts of the Evangelical Methodist Church, in order that the Gospel of Jesus Christ might be presented to as many cultural groups as possible for the winning of the lost, the making of disciples and the establishing of viable, reproductive local churches.

Goals

- Develop systematic strategies and encourage the establishment and growth of effective multicultural ministries in the Evangelical Methodist Church.
- Establish a funding base.
- Solicit the full support of superintendents and church leaders.
- Maintain a relationship with and seek information from denominational and interdenominational organizations which are actively ministering to ethnicities.

Categories of Ministries

- Mono-ethnic – a congregation of one distinct ethnic group with few or no other ethnicities or Anglos represented.
- Multi-congregational – an established church which shares its facilities with another or other congregations which are ethnically or culturally different.
- Multi-lingual – an established church in which regular services may be translated into another language for the benefit of a second language group.
- Multi-cultural – an established church of which a minimum of 20% of the attendees are ethnically different from the remainder of the congregation.

Personnel - The Director of the Department of Multicultural Ministries for the 2006-2010 quadrennium is:

Rev. Vernon Perkins, 9025 W 17th ST N, Wichita, KS 67212-1311
Phone: (316) 644-1241 - Email: vernonperkinsv@msn.com
Links: www.ethnicamericanetwork.com - www.sim.org/index.php/country/US

B2.33 The Scandinavian Subfamily

B2.3301

The Evangelical Covenant Church
(1885, Chicago, IL; Swedish Evangelical Mission Covenant of America)
Hispanic Ministries – La Iglesia del Pacto Evangélico (1960s, Chicago)

HEADQUARTERS
5101 N. Francisco Ave., Chicago, IL 60625
Phone: (773) 784-3000 – FAX: (773) 784-4366
Internet: www.covchurch.org

A BRIEF HISTORICAL OVERVIEW

Wikipedia article: http://en.wikipedia.org/wiki/Evangelical_Covenant_Church

The **Evangelical Covenant Church** (**ECC**) is an evangelical Christian denomination of more than 750 congregations in the United States and Canada with ministries on five continents of the world. Founded in 1885 by Swedish immigrants, the church is now one of the most rapidly growing and multi-ethnic denominations in North America. Historically Lutheran in theology and background, it is now a broadly evangelical movement. Swedish Lutheran immigrants founded the ***Swedish Evangelical Mission Covenant of America*** **(now ECC)** on February 20, 1885 in Chicago, Illinois.

A pietistic religious awakening had swept through Sweden around the middle of the 19th century. Out of this awakening and reformation came **the *Swedish Mission Covenant Church* in 1878.** The state church discouraged the gathering of these believers. It was people from this movement that emigrated to America and formed the *Swedish Evangelical Mission Covenant of America*. Early leaders and influences included (P.P. Waldenström, 1838-1917; Frans-Gustav Petersson-Haggquist, 1843-1936; Axel E. Karlson, 1858-1910; David Nyvall, 1863-1946; et al.). They desired to create a voluntary covenant of churches that were committed to sharing the Gospel of Jesus, as well as provide means for ministerial training. The name was changed to the *Evangelical Covenant Church of America* in 1954 and the "of America" was eventually abandoned because the denomination includes a Canadian conference.

The Denominational offices are located in Chicago, Illinois, where they also operate North Park University, North Park Theological Seminary and Swedish Covenant Hospital. There are related Bible colleges in Alaska and California. (See Alaska Christian College, and Centro Hispano de Estudios Teológicos). The church also operates Minnehaha Academy, a private K-12 school with three campuses in Minneapolis.

The church is divided into ten regional conferences - *Canada Conference*, *Central Conference*, *East Coast Conference (org. 1890)*, *Great Lakes Conference*, *Midsouth Conference*, *Midwest Conference*, *North Pacific Conference*, *Northwest Conference*, *Pacific Southwest Conference*, *and Southeast Conference* - and one administrative region - *Alaska*. The highest authority is an annual meeting of delegates sent by the local congregations. *Covenant Publications* is the

publishing arm of the denomination. The denominational hymnal is *The Covenant Hymnal: A Worship Book*. A major church ministry is not-for-profit senior housing, the ECC being one of the top ten suppliers of such housing in the United States.

As of 2006, membership was 114,283 in 783 congregations in the United States (42 states) and an estimated 1500 members in 22 congregations in Canada (5 provinces). Average attendance in 2005 was 160,915. The denomination also has ongoing missions work in 23 countries worldwide, with 105 career and project missionaries and 29 short-term missionaries. The ECC has a worldwide membership of almost 278,000.

Membership is concentrated primarily in three regions of the United States: the Midwest, along the West Coast, and in the Great Plains region. California has the largest number of members, but the highest rates of membership are in Minnesota, Alaska, Kansas, Nebraska, and Washington.

* * * * *

Brief History of the Covenant

The Evangelical Covenant Church has its roots in historical Christianity as it emerged in the Protestant Reformation, in the biblical instruction of the Lutheran State Church of Sweden, and in the great spiritual awakenings of the nineteenth century. These three influences have in large measure shaped its development and are to be borne in mind in seeking to understand its distinctive spirit.

The Covenant Church adheres to the affirmation of the Protestant Reformation regarding the Holy Scriptures, the Old and the New Testament, as the Word of God and the only perfect rule for faith, doctrine, and conduct. It has traditionally valued the historic confessions of the Christian church, particularly the Apostles' Creed, while at the same time it has emphasized the sovereignty of the Word over creedal interpretations. It has especially cherished the pietistic restatement of the doctrine of justification by faith as basic to the dual task of evangelism and Christian nurture, the New Testament emphasis upon personal faith in Jesus Christ as Savior and Lord, the reality of a fellowship of believers which recognizes but transcends theological differences, and the belief in baptism and the Lord's Supper as divinely ordained sacraments of the church. While the denomination has traditionally practiced the baptism of infants, in conformity with its principle of freedom it has also recognized the practice of believer baptism. The principle of personal freedom, so highly esteemed by the Covenant, is to be distinguished from the individualism that disregards the centrality of the Word of God and the mutual responsibilities and disciplines of the spiritual community.

Click here to read the entire Preamble to the ECC Constitution and Bylaws from which this material was drawn.

Resources:

"One Body...Many Members: The Covenant Church in Historical Perspective" This booklet can be ordered online at Covenant Bookstore.
Covenant Roots: Sources and Affirmations This book can be ordered online at Covenant Bookstore.
"Covenant Church at a Glance" This booklet contains brief highlights of Covenant heritage, life,

and mission, as well as a general overview of Covenant departments, commissions, committees, mission fields, and regional conferences. This booklet can be ordered online at Covenant Bookstore.

Archives of the Evangelical Covenant Church: The denominational archives are administered at North Park University (NPU). See the "Collections" page on NPU's website for more information on the Covenant Archives.

Source: http://www.covchurch.org/home/who-we-are/history

Ministerios Hispanos de la Iglesia del Pacto Evangélico (MHIPE)

MHIPE conecta pastores y líderes de las congregaciones hispanas. MHIPE auspicia reuniones en la Conferencia "Midwinter" y la Reunión Anual de la Iglesia del Pacto Evangélico (IPE). MHIPE sirve como un lugar de camaradería, estímulo, y entrenamiento. También sirve la misión de la IPE a través de la búsqueda de pastores y congregaciones que están pensando en afiliarse con la IPE.

El presidente actual de MHIPE es **Samuel Galdamez,** el pastor de la Iglesia del Pacto de Turlock, California. Puede contactar al Pastor Galdamez por correo electrónico al - sgaldamez@sbcglobal.net

Source: http://www.covchurch.org/espanol/ministerios-hispanos-de-la-iglesia-del-pacto-evanglico

Centro Hispano de Estudios Teológicos (CHET)
6113 Clara Street, Bell Gardens, California 90201
Phone: 562-806-8325
Internet: http://www.chet.org

Centro Hispano de Estudios Teológicos es una escuela de formación ministerial fundada en 1989 por la Iglesia del Pacto Evangélico para entrenar hombres y mujeres para el ministerio de la Iglesia en los Estados Unidos y en la América Latina. El CHET es una escuela afiliada a **North Park University and Theological Seminary, Chicago, IL,** la universidad y seminario teológico de la Iglesia del Pacto, bajo cuya autoridad y respaldo funciona. Cuenta con la aprobación de la Iglesia del Pacto para impartir el entrenamiento requerido para las diversas Licencias Ministeriales y la Ordenación en la denominación y las conferencias (ver Pacific Southwest Conference - PSWC). Los programas del CHET están endosados por la Asociación Hispana de Educación Teológica (AHET), por la Facultad Internacional de Educación Teológica (FIET) y por la Asociación Latinoamericana de Asesoramiento y Pastoral Familiar EIRENE-Internacional. También el CHET es miembro de la Asociación para la Educación Teológica Hispana - AETH.

Source: http://www.covchurch.org/espanol/centro-hispano-de-estudios-teologicos

B2.3302

Evangelical Free Church of America (1950, Minneapolis, MN)
Hispanic Ministries - Iglesia Evangélica Libre (1960s, Chicago, IL)

HEADQUARTERS
Evangelical Free Church of America (EFCA)
901 East 78th Street, Minneapolis, MN 55420
Phone: (800) 745-2202
Internet: http://www.efca.org/

Who We Are

The Evangelical Free Church of America is an association of some 1,500 autonomous and interdependent churches and church plants united by a mutual commitment to serve our Lord Jesus Christ under the guidance of the Holy Spirit and obedience to the Word of God. We are committed to cooperate with one another in ministry and fellowship as we seek to fulfill the Great Commission which Christ has entrusted to His Church. The growing ministry of the EFCA currently extends to some 50 countries of the world.

The terms "Evangelical" and "Free" in our society have come to mean different things to different people. Though they may seem outdated to some, or watered down to others, we invite you to read the definitions below to get a glimpse of why they are foundational to us as a denomination. Though they may be older terms, they are as relevant today as when they were chosen by our EFCA forefathers.

What does "Evangelical" mean?

The term "Evangelical" refers to our faith, our theology. We are committed to the proclamation of the Gospel, the good news of Jesus Christ, and to the Scriptures as being the inspired, inerrant, authoritative and sufficient Word of God.

What does "Free" mean?

The term "Free" refers to our polity, our structure and organization. We are committed to a congregational form of government.

In sum, we are evangelical, which is an affirmation of our "like faith," our theology, our theological convictions (Statement of Faith); we are free, which is an affirmation of our polity, our structure, our organization–we are autonomous, congregationally governed, and interdependent (Articles of Incorporation and Bylaws).

What are the various ministries of the EFCA? EFCA Ministry Descriptions

Source: http://www.efca.org/about-efca/who-we-are

A BRIEF HISTORICAL OVERVIEW

Wikipedia article: http://en.wikipedia.org/wiki/Evangelical_Free_Church_of_America

The **Evangelical Free Church of America** (**EFCA**) is an evangelical Christian denomination. The EFCA was formed in 1950 from the merger of the **Swedish Evangelical Free Church** and the **Norwegian-Danish Evangelical Free Church Association.**

The Swedish Evangelical Free Church formed as the Swedish Evangelical Free Mission in Boone, Iowa, in October 1884. Several churches that had been members of the Swedish Evangelical Lutheran Ansgar Synod and the Swedish Evangelical Lutheran Mission Synod, along with some independent congregations, were instrumental in organizing this voluntary fellowship. In the same year, two Norwegian-Danish groups in Boston, Massachusetts, and Tacoma, Washington, began to fellowship together. By 1912, they had formed the Norwegian-Danish Evangelical Free Church Association. The Swedish and Norwegian-Dutch bodies united in June 1950 at a merger conference held at the Medicine Lake Conference Grounds near Minneapolis, Minnesota. The two bodies represented 275 local congregations at the time of the merger.

The EFCA shares some early ties with those who formed the Swedish Evangelical Covenant Church. It has been a member of the National Association of Evangelicals since 1943, the year after that organization was formed.

In its Statement of Faith, the Evangelical Free Church of America affirms the authority and inerrancy of the Bible; the Trinity; atonement through the sacrifice of Jesus Christ; original sin; Christ as head of the church and the local church's right to self government; the personal, premillennial, imminent return of Christ; the bodily resurrection of the dead; and the two ordinances of water baptism and the Lord's Supper. In addition, the church claims six distinctives:

1. Inclusive not exclusive: Believers are united in Christ by faith in Jesus Christ as Lord and Savior; unity on every fine point of doctrine is not required in order to become a member of the denomination.
2. Evangelical, but not separatistic: Has a strong commitment to the authority and inerrancy of scripture, but does not over-emphasize minor issues of doctrine.
3. Ecumenical in spirit, but not in structure: The church is united spiritually in Christ, but need not be united structurally.
4. Affirms Christian liberty with responsibility and accountability.
5. Believes that both sound Christian doctrine and an active relationship with God are essential to the life of the believer.
6. Committed to a congregational form of church government.

The EFCA passed a substantial revision to its Statement of Faith on June 26, 2008, the first revision since the Statement was first adopted in 1950. This revision was proposed in order “to update archaic language, to clarify some theological ambiguities, to seek greater theological precision, to address new issues, to have a SOF that would be better suited to be used as a teaching tool in our churches.” Specific beliefs based on biblical interpretation can vary

somewhat due to the congregational governance system that gives autonomy to individual local EFCA churches.

The word *Free* in the Evangelical Free Church's name refers to its congregational polity, **meaning each member church is autonomous**. The governing body of the EFCA is the Leadership Conference held annually. Delegates to the conference are credentialed ministers, chaplains, tenured university faculty, and representatives of each EFCA church. The Leadership Conference elects the board of directors which acts as the governing body between Leadership Conference meetings. As chair of the National Ministry Team, the President coordinates the work of the various national boards and ministries. The office of the President has responsibility for reviewing the licensing and ordaining of ministers and, in addition, oversees the discipline and restoration process for pastors.

The EFCA is divided into 18 regional districts which, among other responsibilities, examines and approves applicants for ordination. The denomination maintains headquarters in Minneapolis, Minnesota, and engages in ministries in education, publications, camps, senior housing, children's homes, and camp facilities. The EFCA supports the mission of Trinity International University and Trinity Evangelical Divinity School in Deerfield, Illinois; Trinity Law School in Santa Ana, California; and supports Trinity Western University in Langley, British Columbia, Canada.

The EFCA has experienced tremendous growth since its formation in 1950, at which time there were 20,000 members and under 300 congregations. By the 1980s there were over 800 congregations and over 100,000 members. In 2003, the Association reported 300,000 members in over 1,400 congregations. In 2010, the EFCA reported a weekly attendance of 357,709 in 1,480 congregations. As of 2000, California had the largest number of congregations with 175. However, membership is primarily concentrated in the Midwest.

* * * * *

HISPANIC MINISTRIES

Dr. Alejandro (Alex) Mandes
Director, Hispanic Ministries
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E-mail: alex.mandes@efca.org
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En el otoño del 2006, Alex se unió al Urban & Intercultural Mission de la EFCA como su primer Director de Ministerios Hispanos. El es un catalizador para la multiplicación de iglesias hispanas saludables, identificando nuevos líderes potenciales y equipando a pastores hispanos existentes dentro de nuestro movimiento. La pasión de Alex es ver a pastores hispanos capacitados para ser lideres sanos que desarrollan nuevos lideres e impactan el Reino para Cristo.

B2.40

Independent Fundamentalist Family

Overview: origins in Plymouth, England; founded by **John N. Darby** in 1827, known as the father of **"Dispensationalism"** (defined seven dispensations of grace in the Old and New Testaments); since the early 1900s, there is almost exclusive dependence on the Scofield Reference Bible, King James Version, among churches of this movement: http://pages.prodigy.net/sathi/ourhistory.html http://www.plymouthbrethren.com/history.htm http://www.plymouthbrethren.org/ http://www.biblebeliever.co.za/Brethren%20History/Brethern%20since%201870.htm

B2.401 **Open Brethren** (called Plymouth Brethren or Christian Brethren; have joint mission work via **Christian Missions in Many Lands** [Spring Lake, NJ: http://www.cmmlusa.org/) and with the **Missions Service Committee of Canada** [http://www.msccanada.org/] in the Caribbean, Mexico, Central and South America) - http://en.wikipedia.org/wiki/Open_Brethren

Hispanic Brethren Assemblies / **"Salas Evangélicas"**
(1917, San Antonio, TX; Ervin D. Dresch and R. H. Hall)

B2.402 **Exclusive or Closed Brethren** (meeting places are called "Gospel Halls" or "Salas Evangélicas" in Latin America; there are a number of Exclusive Brethren groups: Ames Brethren in Anoka, MN; Raven-Taylor Brethren, mainly in New York and California; Reunited Brethren in Danville, IL; the Tunbridge Wells Brethren in Addison, IL; many of these groups have mission work in the Caribbean, Central and South America) - http://en.wikipedia.org/wiki/Exclusive_Brethren - http://www.theexclusivebrethren.com/god-christian.html

Note: There is no central office for these groups.

See the following historical overview:

A History of Some Assemblies of Christians in the United States and Canada
By Robert L. Peterson

Here is a description of one Plymouth Brethren-type religious organization in Mexico and Guatemala that uses the name:
Iglesia Evangélica de Hermanos Congregados en el Nombre del Señor Jesucristo

B2.404

CAM International (1891, Dallas, TX)
Hispanic Ministries in the USA –
Fellowship of Latin-Hispanic Evangelical Churches in the USA -
Fraternidad de Iglesias Evangélicas Latino-Hispanas en USA
(1982, FIEL-HUSA)

INTERNATIONAL HEADQUARTERS
CAM International
8625 La Prada Drive, Dallas, TX 75228
Phone: (214) 327-8206 or Toll Free (800) 366-2264
Fax: (214) 327-8201
Internet: http://www.caminternational.org/

Doctrinal Statement:
http://www.caminternational.org/en/53/2007/4/Our-Doctrinal-Statement.html

Mission Statement

The mission of CAM International is to produce and empower committed followers of Jesus Christ in Spanish-speaking areas to reach the world.

Mission Objectives

- To **enable** the outreach of the North American church through strategic partnerships.
- To **evangelize** those who have not yet come to saving faith in Christ.
- To **establish** biblically based, culturally relevant, reproducing churches.
- To **equip** leaders for the work of the ministry.
- To **extend** the Gospel by mobilizing national churches for worldwide missions.

Source: http://www.caminternational.org/en/54/2006/7/Our-Mission.html

Frequently Asked Questions about CAM International:

Who is CAM International? CAM International is an evangelical non-profit, mission-sending agency currently serving in seven countries around the world. Originally named Central American Mission, later named CAM International, the mission was founded in 1890 by Dr. C.I. Scofield. CAM is devoted to proclaiming the gospel to Spanish-speaking people throughout the world, and in partnering with the Spanish-speaking church to train and develop Latin leaders for service in global missions.

What are CAM's core ministries? CAM performs a wide variety of ministry efforts with a strong focus on evangelism, discipleship, church planting, leadership training and development, theological education, and global missions mobilization. Other CAM ministries include, but are not limited to, pastoral care, radio broadcast, architecture and construction, bible translation,

Indian ministries, music ministries, Christian day schools, AWANA, camps and conferences, community outreach, publishing and literature, internship programs, summer mission programs.

What is CAM's history? The Central America Mission was founded in 1890 by Dr. C.I. Scofield. The idea of establishing this mission organization began a couple of years earlier in Cost Rica, in the hearts of Mrs. Ross and Mrs. Lang, wives of coffee plantation owners in San José. These women were burdened for the thousands of Spanish-speaking people around them who were living in spiritual darkness. They were moved to pray that God would send laborers into the Costa Rican harvest field.

It was in 1888, during this time of intercession for Costa Rica, that Dr. C.I. Scofield, through seemingly incidental circumstances and a chance encounter, was confronted and challenged with the spiritual destitution of Costa Rica. While North American missionaries were ministering around the world, in all of the Central American Republics there was only one Spanish-speaking Gospel witness, which was in Guatemala.

Dr. Scofield shared his burden with a small group of spiritual men from the church he was pastoring in Dallas, and after much prayer and a fact-finding trip to Central America, the organization of the Central American Mission was formed in Dr. Scofield's home on November 14, 1890.

On February 14, 1891 William and Minnie McConnell, CAM's first missionaries, arrived in Costa Rica, CAM's first official mission field. The fervent prayers of Mrs. Ross and Mrs. Lang were answered. The mission's work quickly flourished as CAM worked along side national church associations in building and growing healthy churches all across Central America, and has since expanded into North America and Eastern Europe.

Visit our online CAM Family Scrap Book for a panoramic view of CAM's rich history.

What mission fields has CAM established since 1890?

- **1891 – Costa Rica**
- **1896 – Honduras**
- **1899 – Guatemala**
- **1899 – El Salvador**
- **1900 – Nicaragua**
- **1944 – Panama**
- **1955 – Mexico**
- **1965 – Canada**
- **1971 – Spain**
- **1982 – Hispanic USA**
- **2005 - Albania**
- **2009 - Uruguay**

What is CAM's vision for the future? Together with the Spanish-speaking Church, CAM will make disciples among the worlds' less-reached peoples by mobilizing multi-national teams to win a hearing, teach the Word and establish Biblical churches.

Where does CAM currently serve? Since 1891, CAM has had an established presence across all the Central American countries; however, CAM's current focus there today is in the countries

of Guatemala and Honduras. CAM also has active and thriving fields in Mexico, the United States (serving Hispanics), Spain and Albania. CAM Canada serves as a recruitment field for global missions and provides administrative and financial support to our Canadian donors. We also have several missionary staff members serving at our Dallas, Texas headquarters serving in various roles from strategic leadership, IT, communications, finance and administration, etc.

Source: http://www.caminternational.org/en/34/2009/1/FAQ.html

HISPANIC MINISTRIES IN THE USA

La Fraternidad de Iglesias Evangélicas Latino-Hispanas en U.S.A. nació como la visión de varios misioneros de **CAM INTERNATIONAL,** antes conocida como la Misión Centroamericana, que trabajando entre los hispanos en Estados Unidos, vieron el potencial que produce el trabajo en unidad y en armonía.

Muchas de las iglesias hispanas que han surgido en los Estados Unidos se han desarrollado de una manera espontánea y por la necesidad de congregar a hermanos de ciertos países y regiones de esos países. Muchas de esas iglesias comenzaron sin estar afiliadas a una denominación y han surgido en medio de cierto aislamiento. Algunas nacieron como fruto del esfuerzo de iglesias anglo que deseaban alcanzar a sus vecinos hispanos. Otras nacieron como fruto de la labor de una denominación específica y ahora pertenecen a esa denominación. Pero sin importar las razones o los mecanismos que provocaron el surgimiento de ciertas iglesias hispanas, la necesidad de una fraternidad de iglesias se hace latente.

Pero, ¿qué es una Fraternidad? Una definición dice que es "EL ESTADO O LA CUALIDAD DE SER HERMANOS". En el Nuevo Testamento se usa un término griego para describir esa cualidad: *FILADELFIA,* que se traduce como "amor fraternal, o amor entre hermanos". Y esto es precisamente lo que nos impulsa a mantener y desarrollar la Fraternidad de Iglesias Evangélicas Latino-Hispanas en U.S.A., un deseo de que iglesias con afinidad doctrinal, pero sin importar si son parte ya de una denominación, puedan desarrollar lazos de hermandad que les permitan relacionarse, ayudarse y proyectarse mutuamente.

Les invitamos a que exploren la información que hay aquí y que consideren la posibilidad de unirse a la Fraternidad si todavía no lo han hecho. Podrán encontrar recursos que esperamos que les ayuden a cumplir con la tarea por la cual sus iglesias existen en este país de tanta prosperidad.

No duden en ponerse en contacto con nosotros.

Atentamente,

Lic. Patricio Paredes
Presidente

FIEL-HUSA
600 C Eden Road, Lancaster, PA 17601
Phone: (717) 813-2620 - Fax: (717) 299-2943
E-mail: fielhusa@fielhusa.org
Internet: http://fbcwindsor.com/site/default.asp?sec_id=140005825

B2.407

Independent Fundamentalist Churches of America
(1923, Iowa; 1930, Cicero, IL) - IFCA International (1997)
Hispanic Ministries

HEADQUARTERS
IFCA International
PO Box 810 - 3520 Fairlanes, Grandville, MI 49468-0810
Phone: 616.531.1840
E-mail: office@ifca.org
Internet: http://www.ifca.org/

The Roots of IFCA

The roots of the IFCA actually began at the Lake Okoboji Tabernacle in Arnold Park, Iowa, on September 4-6, 1923. There 24 men from ten states met to organize a fellowship for true Bible-believing pastors and churches who were opposed to the apostasy of their denominations. They called themselves the **American Conference of Undenominational Churches**. However, in the years that immediately followed, the A.C.U.C. was troubled by internal strife, loose affiliation, and a wide doctrinal spectrum.

Mr. O. B. Bottorff, a Christian businessman in St. Louis, Missouri and Director of the St. Louis Gospel Center, was elected President of the A.C.U.C. in 1929. He was concerned for a wider and more stabilized fellowship when he heard about a group that was organizing over in Chicago.

The First Convention of IFCA

The A.C.U.C. was invited by the First Congregational (Independent) Church of Cicero to hold their 1930 annual convention in June at Cicero. The A.C.U.C. accepted the invitation.

The First Annual Convention of the Independent Fundamental Churches of America was held June 24-27, 1930. It was an historic event in a church which had a most blessed history under the ministry of Pastor William McCarrell. This great convention was an affirmative answer to this question which appeared in the February, 1930 edition of the Moody Bible Institute Monthly magazine, “Has the time come for Fundamentalists to promptly and literally obey the emphatic commandment given to believers in 2 Cor. 6:14-18; Eph. 5:11; and 2 John 9-11?”

At the 1930 Convention the name A.C.U.C. was changed to the **Independent Fundamental Churches of America** and a new constitution and articles of faith were adopted. A new era began!

Representatives at the 1930 Convention included 114 pastors from twelve states extending from the Atlantic to the Pacific, four foreign missionary fields, and four from Canada. The evening audience averaged 800 for the entire convention.

Adapted from:
http://www.ifca.org/site/cpage.asp?sec_id=140001498&cpage_id=140003227&nc=1264608809546

HISPANIC MINISTRIES

Jesús & Maria Córdova

The Córdovas came to the Pacific Northwest in 1994 after planting several churches in association with **First Fundamental Bible Church of Monterey Park, California.** Since 1994 they have been instrumental in beginning **5 Hispanic churches**. In addition to planting churches, they are beginning a School of Ministry to train Hispanic pastors and church planters.

Source: http://www.ifca.org/site/cpage.asp?cpage_id=140020065&sec_id=140002155

HISPANIC CHURCH DIRECTORY

First Fundamental Bible Church
Pastor Rev. Alex D. Montoya
2301 Finlay Avenue, Monterey Park CA 91754
Phone: 323-728-3897 - Fax: 323-728-0257
Email: ffbc@ffbc.net
Website: www.ffbc.net

Iglesia Biblica Fundamental De La Gracia
Pastor Alberto Pérez
5010 Hazel Avenue, Fair Oaks, CA 95628
Phone: 916-535-0203
Email: albertoyantonia@joimail.com

Iglesia Biblica Fundamental of La Habra
Pastor Rev. Hugo E. Garcia
1540 West La Habra Boulevard, La Habra, CA 90631
Phone: 562-694-2806
Website: www.cbclahabra.org

First Fundamental Bible Church of La Puenta
Pastor Rev. David Abeyta
13925 Nelson Avenue, La Puente, CA 91744
Phone: 626-968-2248 - Fax: 626-330-3121
Website: www.ffbclp.org

Primeria Iglesia Biblica Fundamental
Pastor Rev. Felix Aquilera
201 North Gage Avenue, Los Angeles, CA 90063
Phone: 323-265-1466

Pico Rivera Bible Church
Pastor Ignacio Chavez
4945 South Deland Avenue, Pico Rivera CA 90660
Phone: 562-695-1374 - Fax: 562-699-1308

Email: info@picobible.org
Website: www.picobible.org

Silver Acres Community Church
Pastor Ariel Ramirez
5218 West Silver Drive, Santa Ana CA 92703
Phone: 714-554-2814
Email: arielrrcampos@juno.com

First Fundamentl Bible Church El Monte
Pastor Al Granados
14020 Carnell St., Whittier, CA 90605
Phone: 562-693-9174
Email: argranados@msn.com

B2.50

The Holiness Movement Family

Historical Origins of Hispanic Ministry

1917 - The Free Methodist Church in North America begins ministry among Hispanics in Los Angeles, California.

1921 - The Christian & Missionary Alliance begins Hispanic ministry in San Antonio, Texas.

1930 - The Pacific Coast Latin American Conference was organized under the General Missionary Board of the Free Methodist Church of North America; in 1930, McLean reported there were ten Spanish-speaking churches with a total of about 300 members.

1930 - The Church of the Nazarene organized its Latin American District in the Southwest, which included Spanish-speaking churches in California, Arizona, New Mexico, Texas and Northern Mexico (Chihuahua, Sonora and Baja California); this district included 11 churches in the USA with 415 members in 1930, according to McLean.

1931 - The Church of God of Anderson, Indiana, begins Hispanic ministry in the Belvedere Gardens district of Los Angeles, CA.

1933 - The Salvation Army begins Hispanic ministry in the Belvedere Gardens district of Los Angeles, CA.

2006 - The World Gospel Mission, founded in 1910, begins Hispanic ministry in the USA as a response to growing numbers of former members in Latin America who have migrated to the USA, especially from Mexico, Honduras, Bolivia and Paraguay; work began in Loredo, TX, and in Marion, IN.

B2.501

Free Methodist Church of North America (1860, New York State)
Hispanic Ministries - Iglesia Metodista Libre (1917, Los Angeles, CA)

HEADQUARTERS
Free Methodist World Ministries Center
Mailing address: P.O. Box 535002, Indianapolis, IN 46253
Physical Address: 770 North High School Road, Indianapolis, IN 46214
Phones: Toll-Free (800) 342-5531 - Local (317) 244-3660
E-mail: INFO@FREEMETHODISTCHURCH.ORG
Internet: http://www.freemethodistchurch.org/

HISTORY

The Free Methodist Church was founded in 1860, primarily as a result of controversies within the Genesee Conference of the Methodist Episcopal Church. The principal founder was Benjamin T. Roberts (1823-1893). Free Methodism initially grew rapidly, forming congregations across the continent. With their commitment to mission and to racial equality, early Free Methodists could be found in black and mixed congregations, on mission fields in India, Africa and China, and in rescue missions in cities across the U.S.

Source: http://marston.freemethodistchurch.org/index.html

Statistics as of June 3, 2009

In our oldest field of work (United States) there are 63,777 full members in 967 churches with 1,917 ordained elders. Each elder oversees an average of 34 people. In one of our newest fields (Vietnam) there are over 3,000 members in 66 churches with 4 ordained elders. Each elder oversees an average of 750 people.

Source: http://www.freemethodistchurch.org/sections/about_us/stats/home.shtml

Map of U.S. Conferences:
http://www.freemethodistchurch.org/sections/leadership/supts/home.shtml

Hispanic Ministries in Southern California (April 2006):
http://www.fmcsc.org/FAITHNETWORK_USERFILESTORE/filecabinet/ministries/bb83800c-1e3f-42b6-a5e3-7f117c76323d/D-HispanicMinistry.pdf

Google Search for Hispanic churches affiliated with FMCNA:
http://www.google.com/search?hl=en&rlz=1I7SUNA_en&q=%22free+methodist+church%22+hispanic&start=20&sa=N

B2.502

The Salvation Army (1852, England; 1879, Philadelphia, PA)
Hispanic Ministries - Ejercito de Salvación (1933, Los Angeles, CA)

HEADQUARTERS

The Salvation Army National Headquarters
615 Slaters Lane - P.O. Box 269
Alexandria, VA 22313
Internet: http://www.salvationarmyusa.org/usn/www_usn_2.nsf

HISTORY

William Booth embarked upon his ministerial career in 1852, desiring to win the lost multitudes of England to Christ. He walked the streets of London to preach the gospel of Jesus Christ to the poor, the homeless, the hungry, and the destitute.

Booth abandoned the conventional concept of a church and a pulpit, instead taking his message to the people. His fervor led to disagreement with church leaders in London, who preferred traditional methods. As a result, he withdrew from the church and traveled throughout England, conducting evangelistic meetings. His wife, Catherine, could accurately be called a cofounder of **The Salvation Army.**

In 1865, William Booth was invited to hold a series of evangelistic meetings in the East End of London. He set up a tent in a Quaker graveyard, and his services became an instant success. This proved to be the end of his wanderings as an independent traveling evangelist. His renown as a religious leader spread thoughout London, and he attracted followers who were dedicated to fight for the souls of men and women.

Thieves, prostitutes, gamblers, and drunkards were among Booth's first converts to Christianity. To congregations who were desperately poor, he preached hope and salvation. His aim was to lead people to Christ and link them to a church for further spiritual guidance.

Many churches, however, did not accept Booth's followers because of their past. So Booth continued giving his new converts spiritual direction, challenging them to save others like themselves. Soon, they too were preaching and singing in the streets as a living testimony to the power of God.

In 1867, Booth had only 10 full-time workers, but by 1874, the number had grown to 1,000 volunteers and 42 evangelists, all serving under the name **"The Christian Mission."** Booth assumed the title of general superintendent, with his followers calling him "General." Known as the "Hallelujah Army," the converts spread out of the East End of London into neighboring areas and then to other cities.

Booth was reading a printer's proof of the 1878 annual report when he noticed the statement "The Christian Mission is a volunteer army." Crossing out the words "volunteer army," he penned in "Salvation Army." From those words came the basis of the foundation deed of The Salvation Army.

From that point, converts became soldiers of Christ and were known then, as now, as **Salvationists.** They launched an offensive throughout the British Isles, in some cases facing real battles as organized gangs mocked and attacked them. In spite of violence and persecution, some 250,000 people were converted under the ministry of The Salvation Army between 1881 and 1885.

Meanwhile, the Army was gaining a foothold in the United States. Lieutenant Eliza Shirley had left England to join her parents, who had migrated to America earlier in search for work. In 1879, she held the first meeting of The Salvation Army in America, in Philadelphia. The Salvationists were received enthusiastically. Shirley wrote to General Booth, begging for reinforcements. None were available at first. Glowing reports of the work in Philadelphia, however, eventually convinced Booth, in 1880, to send an official group to pioneer the work in America.

On March 10, 1880, Commissioner George Scott Raiton and seven women officers knelt on the dockside at Battery Park in New York City to give thanks for their safe arrival. At their first official street meeting, these pioneers were met with unfriendly actions, as had happened in Great Britain. They were ridiculed, arrested, and attacked. Several officers and soldiers even gave their lives.Three years later, Railton and other Salvationists had expanded their operation into California, Connecticut, Indiana, Kentucky, Maryland, Massachusetts, Michigan, Missouri, New Jersey, New York, Ohio, and Pennsylvania. President Grover Cleveland received a delegation of Salvation Army officers in 1886 and gave the organization a warm personal endorsement. This was the first recognition from the White House and would be followed by similar receptions from succeeding presidents.

The Salvation Army movement expanded rapidly to Canada, Australia, France, Switzerland, India, South Africa, Iceland, and local neighborhood units. The Salvation Army is active in virtually every corner of the world.

General Booth's death in 1912 was a great loss to The Salvation Army. However, he had laid a firm foundation' even his death could not deter the ministry's onward march. His eldest son, **Bramwell Booth,** succeeded him.

Edward J. Higgins, served as the first elected general, beginning in 1929. The first female general was Booth's daughter, the dynamic **Evangeline Booth**, serving from 1934 to 1939. The Army's fifth general was George Carpenter, succeeded in 1946 by Albert Orsborn. General Wilfred Kitching was elected in 1954, succeeded by Frederick Coutts in 1963. Erik Wickberg followed in 1969; Clarence Wiseman in 1974; Arnold Brown in 1977; Jarl Wahlstrom in 1981; and Eva Burrows, the second female general, in 1986. General Bramwell Tillsley was elected in

1993 and was succeeded by General Paul Rader in 1994. **General John Gowans was elected in 1999 and commands the Army from International Headquarters in London, England.**

Source: http://www.salvationarmyusa.org/usn/www_usn_2.nsf/vw-dynamic-arrays/816DE20E46B88B2685257435005070FA?openDocument&charset=utf-8

HISPANIC MINISTRIES

The Salvation Army - Hispanic Corps
5328 24th St. E, Bradenton, Florida 34203
Internet: http://www.salvationarmyusa.org

The Salvation Army has ministry among Hispanics throughout the USA, and many of its officers are Hispanic and many of its services are available in Spanish. However, there may not be a national coordinating office for Hispanic ministries.

Sample listing:

The Salvation Army has a Hispanic ministry on the south side of Milwaukee. **The new location is at 2778 S. 35th Street, Milwaukee, WI 53215.**

The Salvation Army hopes to make a positive impact on the Hispanic community by providing a variety of services for individuals and families. For example, we will provide food programs to men, women and children in need. In addition, our Feed the Kids Summer Lunch Program offers free lunch to children during the summer months.

We will have several back-to-school programs for Hispanic children living in the community. Children can come to our location for clothes and for school supplies such as backpacks, pencils, paper, etc.

During the holiday season, our Christmas Toy Shop will provide thousands of toys for children of low-income families. We will also offer nutritious food and warm clothing to individuals and families in need.

Captain Marcelo Orbe and his wife, Captain Monica Orbe, are the directors of The Salvation Army Hispanic Ministry. To contact them, please call (414) 213-3444.

Source: http://usc.salvationarmy.org/usc/www_usc_greatermilwaukee.nsf/vw-sublinks/67011E5B78F8264B80256EE7005F6BBD?openDocument

B2.503

Church of God-Anderson, IN (1881, Anderson, IN)
Hispanic Ministries – Iglesia de Dios-Anderson, IN (1921, San Antonio, TX)

HEADQUARTERS
Church of God Ministries, Inc.
PO Box 2420, Anderson, IN 46018
Telephones: 765-642-0256 – 800-848-2464
Internet: http://www.chog.org/Home/tabid/2237/Default.aspx

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 judgment 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. 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 251,000. There are approximately 2,214 congregations in the United States and Canada. Worldwide, the movement has work in ninety countries and territories representing approximately 7,500 churches and more than 1,100,000 believers.

Source: http://www.chog.org/AboutUs/OurHistory/tabid/306/Default.aspx

HISPANIC MINISTRIES

Concilio Hispano de la Iglesia de Dios (Anderson, IN)
Internet: http://www.conciliocog.org/

B2.506

Church of the Nazarene (1895, Los Angeles, CA)
Hispanic Ministries - Iglesia del Nazareno (1905, Los Angeles, CA)

INTERNATIONAL HEADQUARTERS
Church of the Nazarene, Global Ministry Center
17001 Prairie Star Parkway, Lenexa, KS 66220
Phone: 913.577.0500
Internet: http://www.nazarene.org/

HISPANIC MINISTRIES
Roberto Hodgson, Director Nacional
Oficina de Misiones Hispanas USA/Canada
17001 Prairie Star Parkway, Lenexa, KS 66220
Phone: 913-577-2872 – Fax: 913-577-0884 – (800) 738-7167
E-mail: rchodgson@aol.com
Internet: www.missionstrategy.com -
http://www.nazarenosusacan.org/NazarenosUSACanada/Default.aspx
http://www.missionstrategy.org/missionstrategy/HispanicTeam/tabid/137/Default.aspx

HISPANIC DISTRICTS IN THE USA
Distrito Oregon-Pacífico
Distrito Occidental Latinoamericano
Distrito Texas-Oklahoma
Distrito Suroeste Latinoamericano

NATIONAL HISPANIC DIRECTORY OF USA-CANADA
http://www.nazarenosusacan.org/NazarenosUSACanada/Portals/0/HispanicChurchesDirectorybyRegion.pdf

Hispanic Church Statistics for 1998-2008:
http://www.missionstrategy.org/missionstrategy/Portals/0/pdf/mmpdf/Hispanic2008.pdf

Breve Declaración Histórica

La cristiandad histórica y la herencia wesleyana de santidad *Una fe santa.* Desde sus principios, la Iglesia del Nazareno ha confesado que es una rama de la iglesia "santa, universal y apostólica" y ha procurado ser fiel a ella. Considera como si fuera suya la historia del pueblo de Dios preservada en el Antiguo y Nuevo Testamentos, y esa misma historia tal como se ha extendido desde los días de los apóstoles hasta los nuestros. Considerándolo como su propio pueblo, la iglesia abraza al pueblo de Dios a través de las edades, los redimidos por medio de Jesucristo, cualquiera que sea la expresión de la iglesia a que hayan pertenecido. Nuestra iglesia recibe los credos ecuménicos de los primeros cinco siglos cristianos como expresiones de su propia fe.

Si bien la Iglesia del Nazareno ha respondido a su llamamiento especial de proclamar la doctrina y experiencia de la entera santificación, ha tenido cuidado de retener y de nutrir la identificación con la iglesia histórica, mediante su predicación de la Palabra, su administración de los sacramentos, su insistencia en desarrollar y en mantener un ministerio verdaderamente apostólico en fe y práctica, y su compromiso de inculcar disciplinas para que sus adherentes sean como Cristo en su vida y en su servicio a otros.

El avivamiento wesleyano. Esta fe cristiana ha sido mediada a los nazarenos a través de corrientes religiosas históricas, en particular por el avivamiento wesleyano del siglo XVIII. A principios de la década de 1730, surgió en Inglaterra el avivamiento evangélico más amplio, dirigido principalmente por Juan Wesley, su hermano Carlos y Jorge Whitefield, ministros de la Iglesia Anglicana.

La fase wesleyana del gran avivamiento se caracterizó por tres linderos teológicos: la regeneración por la gracia a través de la fe; la perfección cristiana, o santificación por la gracia a través de la fe; y el testimonio del Espíritu de la seguridad de la gracia. Una de las contribuciones distintivas de Juan Wesley fue su enseñanza sobre la entera santificación en esta vida, como provisión de la gracia de Dios para el cristiano. Los primeros esfuerzos misioneros del Metodismo Británico principiaron diseminando ese énfasis teológico por todo el mundo.

En 1867, los ministros metodistas John A. Wood, John Inskip y otros, empezaron en Vineland, New Jersey, el primero de una larga serie de cultos campestres nacionales. También organizaron en esa ocasión **"The National Camp Meeting Association for the Promotion of Holiness" (Asociación Nacional de Cultos Campestres para Promover la Santidad),** que llegó a ser conocida como "National Holiness Association" (que ahora es la Asociación Cristiana de Santidad).

Hasta los primeros años del siglo XX, esa organización auspició reuniones campestres de santidad por todos los Estados Unidos. También se organizaron asociaciones de santidad locales y regionales, así como un grupo vigoroso de casas publicadoras que produjeron muchas revistas y libros. El testimonio de la santidad cristiana desempeñó funciones de diversas magnitudes en la fundación de la **Iglesia Metodista Wesleyana** (1843), la **Iglesia Metodista Libre** (1860), y, en Inglaterra, el **Ejército de Salvación** (1865). En la década de 1880 nacieron varias iglesias nuevas distintivamente de santidad, entre las que se cuentan la **Iglesia de Dios (Anderson, Indiana)** y la **Iglesia de Dios (de Santidad).** Otras tradiciones religiosas ya existentes también recibieron la influencia del movimiento de santidad, incluyendo a ciertos grupos de **Menonitas, Hermanos y Amigos**, que aceptaron la posición wesleyana de santidad

sobre la entera santificación. La **Iglesia de los Hermanos en Cristo** y la **Alianza Evangélica de los Amigo**s son ejemplos de esta amalgama de tradiciones espirituales.

La Iglesia del Nazareno. En octubre de 1895, el reverendo Phineas F. Bresee, D.D., el Dr. Joseph P. Widney y otras 100 personas aproximadamente, entre quienes estaban Alice P. Baldwin, Leslie F. Gay, W. S. Knott y su esposa Lucy P. Knott, C. E. McKee y miembros de las familias Bresee y Widney, **organizaron la Iglesia del Nazareno en Los Angeles, California.**

Desde el principio, vieron a esta iglesia como la primera de una denominación que predicaba la realidad de la entera santificación recibida mediante la fe en Jesucristo. Ellos sostuvieron que los cristianos santificados por fe deberían seguir el ejemplo de Cristo y predicar el evangelio a los pobres. Consideraron haber sido llamados especialmente para este trabajo. Ellos creyeron que la elegancia y ornamentación innecesarias en las casas de adoración no representaban el espíritu de Cristo, sino el espíritu del mundo y que su inversión de tiempo y dinero debería darse a ministerios a la semejanza de Cristo, para la salvación de almas y la ayuda para los necesitados. Organizaron la iglesia acorde con estos propósitos. Adoptaron reglas generales, una declaración de fe, una estructura basada en una superintendencia limitada, procedimientos para la consagración de diaconisas y la ordenación de presbíteros y un ritual. Todo ello fue publicado como un Manual a partir de 1898. Publicaban una revista que se llamaba *The Nazarene*, y después *The Nazarene Messenge*r. La Iglesia del Nazareno se extendió principalmente a lo largo de la costa occidental del país y se formaron algunas congregaciones al este de las montañas Rocallosas, hasta el estado de Illinois.

El año de unión: 1907-1908. La Asociación de Iglesias Pentecostales de América, la Iglesia del Nazareno y la Iglesia de Cristo de la Santidad llegaron a asociarse gracias a C. W. Ruth, que fungía como superintendente general asistente de la Iglesia del Nazareno, y quien había establecido amplias amistades en todo el movimiento wesleyano de santidad. Delegados de la Asociación de Iglesias Pentecostales de América y de la Iglesia del Nazareno sesionaron en una asamblea general en Chicago, del 10 al 17 de octubre de 1907. Los grupos que se estaban uniendo quedaron de acuerdo en un tipo de gobierno de la iglesia que equilibrara la necesidad de una superintendencia con la independencia de las congregaciones locales.

Los superintendentes habían de auspiciar y dar atención a las iglesias ya establecidas, organizar y estimular la organización de iglesias en todo lugar, pero su autoridad no debía interferir con las acciones independientes de una iglesia plenamente organizada. Además, la Asamblea General adoptó un nombre para el cuerpo unido formado de ambas organizaciones: ***La Iglesia del Nazareno Pentecostal*.**

Phineas F. Bresee e Hiram F. Reynolds fueron elegidos superintendentes generales. En las sesiones de la asamblea estuvo presente una delegación de observadores de la Iglesia de Cristo de la Santidad, y participó en ella. Durante el siguiente año ocurrieron otras dos adiciones. **En abril de 1908, P. F. Bresee organizó una congregación de la Iglesia del Nazareno Pentecostal en Peniel, Texas.** Algunos de los miembros de esa iglesia eran dirigentes principales de la **Asociación de Santidad de Texas**, lo cual preparó el camino para que otros miembros se unieran. En septiembre, la **Conferencia de Pennsylvania de la Iglesia Cristiana de la Santidad**, después de recibir el permiso de su Conferencia General, decidió disolverse y, bajo la dirección de H. G. Trumbaur, se unió a la Iglesia del Nazareno Pentecostal.

La segunda Asamblea General de la Iglesia del Nazareno Pentecostal se reunió en sesión combinada con el Concilio General de la Iglesia de Cristo de la Santidad, del 8 al 14 de octubre de 1908, en Pilot Point, Texas. El año de unión terminó el martes 13 de octubre por la mañana,

cuando el señor R. B. Mitchum propuso y C. W. Ruth secundó esta moción: “Que la unión de las dos iglesias sea consumada ahora”. Varios hablaron a favor de la moción. Phineas Bresee había estado tratando de lograr ese propósito. A las 10:40 a.m., en medio de gran entusiasmo, la asamblea aprobó la unión por voto unánime y poniéndose de pie.

La denominación cambia de nombre. La Asamblea General de 1919, atendiendo a la petición de 35 asambleas de distrito, cambió oficialmente el nombre a **Iglesia del Nazareno** debido al nuevo significado que se le daba a la palabra “pentecostal”.

Hacia una iglesia mundial. La Iglesia del Nazareno tuvo dimensiones internacionales desde su nacimiento. Para el tiempo de la asamblea de unión de 1908, los nazarenos estaban sirviendo y dando testimonio no sólo en los Estados Unidos, sino también en **México, las islas de Cabo Verde, India, Japón y Sudáfrica,** países a los que ya habían enviado misioneros —como testimonio viviente del impacto del movimiento misionero del siglo XIX en los cuerpos religiosos que formaron lo que ahora es la Iglesia del Nazareno.

La Asociación de Iglesias Pentecostales de América inició la expansión a nuevas áreas del mundo, comenzando en Asia en 1898. **La Misión Pentecostal** estaba trabajando en América Central para el año 1900, en el Caribe en 1902 y en América del Sur en 1909. En África, los nazarenos que estaban activos allí en 1907, fueron reconocidos más tarde como misioneros denominacionales. La expansión subsecuente en la región Australia-Pacífico del Sur empezó en 1945, y en el continente europeo en 1948. En estos casos, la Iglesia del Nazareno entró al identificarse con ministros de esos países que ya predicaban y enseñaban el mensaje wesleyano de santidad: A. A. E. Berg en Australia y Alfredo del Rosso en Italia. En el desarrollo de un ministerio mundial, la Iglesia del Nazareno ha dependido históricamente de la energía de obreros de los respectivos países, los cuales han compartido con los misioneros las tareas de predicar y enseñar el mensaje de gracia. Miles de ministros y obreros laicos han contextualizado a la Iglesia del Nazareno en sus respectivas culturas, contribuyendo así al mosaico de identidades nacionales que forman nuestra comunión internacional.

Características de ministerio internacional. Históricamente, el ministerio nazareno mundial se ha concentrado en evangelismo, ministerios de compasión y educación. Fuera de los Estados Unidos y Canadá, los nazarenos hemos establecido escuelas de educación primaria y de preparación de ministros. Contamos con seminarios de posgrado en las Filipinas y en los Estados Unidos; instituciones de artes liberales en África, Corea y los Estados Unidos; un colegio universitario en Japón; dos escuelas de enfermería en la India y Papúa Nueva Guinea; y más de 40 instituciones bíblico/teológicas en todo el mundo.

La iglesia ha prosperado conforme se han ido desarrollando estos componentes de su misión. En 2001 la Iglesia del Nazareno tenía una feligresía internacional de 1’390,306 distribuida en más de 12,600 congregaciones. Como resultado de este desarrollo histórico, la denominación está hoy en posición, con una agenda inconclusa, de pasar de “una presencia internacional” a “una comunidad internacional” de fe.

El reconocimiento de ello llevó a la Asamblea General de 1976 a autorizar la creación de una Comisión de Internacionalización, cuyo informe a la Asamblea General de 1980 llevó a la creación de un sistema de áreas de regiones mundiales. El número y los límites de las regiones mundiales originales han cambiado desde entonces. Las que tenemos al presente son: la Región de África, la Región de Asia-Pacífico, la Región de Canadá, la Región del Caribe, la Región de Eurasia, la Región de México-América Central, la Región de Sudamérica, y ocho regiones en los Estados Unidos.*

*Para conocer más de la historia de la Iglesia del Nazareno, véase *La historia de los nazarenos*, t. 1, por Timothy Smith (s.f.); *Called unto Holiness: The Second 25 Years*, t. 2, por W. T. Purkiser (1983); y *Mission to the World*, por J. Fred Parker (1988).

Source: http://www.nazarenosusacan.org/NazarenosUSACanada/Portals/0/pdf/Bienvenidos-1.pdf

A Brief History of Hispanic Work of the Church of the Nazarene in Southern California

By Clifton L. Holland

The Holiness movement had achieved considerable influence in southern California by 1884. This "disruptive" influence led the Southern California Conference of the Methodist Episcopal Church to warn Methodists against certain "Union Holiness Bands," although the doctrine of perfection was reaffirmed by the conference. The leaders of the Holiness sects were characterized as "irresponsible, insubordinate, erratic and fanataical, who reject the advice and control of pastors and official boards and set themselves forth as the special exponents and examplars of holiness (*Methodist Annual Minutes*, 1884:14-15). The Holiness movement caused considerable schism and dissension within Methodist circles in the late 1880s (Jervey 1960:111).

Phineas F. Breese, who by 1892 had held leading Methodist pastorates in the Southern California Conference and served as Presiding Elder of the Los Angeles District, was strongly influenced by the Holiness movement in the early 1890s. Consequently, Breese left the Methodist Church and organized "the Church of the Nazarene" in October 1895. Breese had fallen into disfavour with the local Methodist leadership because of two factors: first, his strong support for the Holiness movement, and secondly, his participation in a three-month evangelistic campaign with some of the leading preachers of the National Holiness Association (Jervey 1960:112).

Growth through Mergers. The initial aim of Breese and his followers was to advance "perfectionism" and to organize a church composed of common people who were often neglected by the larger denominations. The Church of the Nazarene joined forces with similar evangelical Holiness goups in Los Angeles to form a strongr association. In 1907, the Los Angeles Association merged with the Association of Pentecostal Churches of America, which had been organized in 1895 in Brooklyn, New York; the new organization was called the "Pentecostal Church of the Nazarene." The Holiness Church of Christ, organized in Texas in 1904 through the merger of the Holiness Church and the Independent church of Christ, united with the Church of the Nazarene i 1908 at Pilot Point, Texas. In 1919, in order to disassociate themselves from the growing Pentecostal movement that emphasized "speaking on tpngues" as the evidence of sanctification, the Nazarenes dropped the word "Pentecostal" from their official title and has since been known as "the church of the Nazarene" (Jervey 1960:111-113; Clark 1937:74). According to Clark, this organization

> ... is to all intents and purposes a Methodist sect. Its ministers and members originally were nearly all drawn from the Methodist fold. Five of the first seven general superintendents had formally been Methodist preachers, and the other two had been closely identified with Methodism and had obtained their holiness views from that church. The Nazarene polity is Methodistic, its *Manual* being little more than a modified Methodist *Discipline.* The sect makes no attempt to conceal its borrowings from

> Methodism; on the contrary, it claims the heritage and avows that it is a reversion to original Wesleyism)1937:74-75).

Statistics of Anglo Membership. The Church of the Nazarene, with headquarters in Kansas City, Kansas, has a growing reputation as one of the nation's "givingest churches." With more than 100,000 members in the United States, the Nazarenes have an annual contribution per church members that is double the amount of most Protestant denominations (*Los Angeles Times*, 1971a).

There are two districts of the Church of the Nazarene in Southern California. In May 1971, the Los Angeles District, with headquarters in Pasadena, listed seventy-nine congregations with 10,598 communicant members. The District's Sunday school enrolment had increased by 1,290 for a total of 21,252. The per capita giving averaged $259 for the year ending May 1971. The Southern Caifornia District (Orange County) lists eighty-eight congregations and a total membership of 13,983. The Sunday school enrolment increased to 28,874 and the per capita giving rose to $251 (*Los Angeles Time,* 1971a).

Hispanic Ministry. The ministry of the Church of the Nazarene to Spanish-speaking people in the Southwest was organized in 1930 as *Distrito Suroeste* (now *Distrito Occidental Latinoamericano*). The District is now organized into seven zones: Los Angeles, Fronteria (West Coast of Baja California), Del Valley (apparently, San Bernardino, Riverside and San Diego countires), Del Norte (Northern California), Del Sol (Arizona), Del Este (Chiuhaua, Mexico) and Rio Colorado (Mexicali and Colorado River Valley, Mexico).

In 1969 the Latin American District had twenty-seven churches and missions in the Southwest and thirty-four in Mexico, for a total of sixty-one. The geographical distribution of Spanish-speaking Nazarene churches in the Southwest in 1969 was: California 16 (Northern California 3, Southern California 13), Arizona 6, New Mexico 2 and Texas 3, for a total of twenty-seven churches.

Although the Spanish-speaking district was organized in 1930, annual statistical reports could only be obtained for the period 1946-1969. However, McLean's report shows that the Church of the Nazarene had eleven churches with 415 members in the Southwest in 1930: four in California, three in New Mexico, and one in Texas. There were eight pastors serving the eleven churches under the supervision of a Superintendent of Mexican Work, E.Y. Davis, of Pasadena, California. The churches in California were located in Los Angeles, Pasadena, San Diego, and Ontario (McLean 1930:33,43).

Based on the statistics of the annual report for 1946-1969 and McLean's report in 1930, a reliable picture of Nazarene growth emerges. Church growth in Southern California more than doubled the total Nazarene membership between 1950 and 1960, and four new churches were added. In 1950, Southern California composed thirty-nine percent of the membership of the whole district, but this increased to forty-nine percent by 1960. By comparison, Hispanic growth in Los Angeles Country increased at a much lower rate than did Nazarene growth throughout Southern California; the country's growth was also slower than that of the total district. After 1960 the membership in southern Calfiornia decreased slowly, while Los Angeles Country had a very slight increase; but the entire district experienced a twenty-five percent increase, predominantly among the churches in Mexico.

The first Spanish-speaking Nazarene church in Los Angeles, *La Primera Iglesia del Nazareno*, was located on North Broadway in the Bunker Hill section of the city. In 1914, according to

McEuen, this church had a membership of sixty and actively ministered to about 150 people (1914:38a,95). Thus, Nazarene ministry to the Mexican population of Los Angeles began only a few years after the founding of the denomination in 1895, since several years were required to organize a Spanish-speaking church with sixty members by 1914.

From this beginning, the Spanish-speaking Nazarene constituency increased to 253 members and six churches in Los Angeles Country by 1946. In addition to the churches in Los Angeles and Pasadena that were founded prior to 1930, enw congregations were established in Santa Monica, San Fernando, Pomona, and in the Boyle Heights section of Los Angeles. Other churches came into existence in Cucamonga, Upland, San Bernardino and San Diego by the late 1940s.

In the decade of the 1950s, missions or churches were started at Puente, El Monte, Azusa, Pacoima, and in the Belvedere section of Los Angeles. Outside of Los Angeles County, churches were planted in Cucamonga (Second Church of the Nazarene), Escondido and National City. Although two new churches were added between 1960 and 1970 (Los Angeles and Ontario), at least seven churches had ceased to exist in Southern California. Thus, in 1970, only seven Spanish-speaking Nazarene churches were located in Los Angeles Country and their communicant membership totalled less than 330. There were nine Hispanic churches in existence in other parts of California with about 900 members.

According to the present District Superintendent, Juan Madrid, most of the Spanish-speaking Nazarene pastors have receivd their training at the Spanish American Nazarene Seminary in San Antonio, Texas. Madrid also confirmed the fact that Nazarene churches in Mexico were growing much faster than the churches in the Southwest (Madrid 1969).

Nazarene churches in Los Angeles County appears to be static and introverted and in need of greater vitality, both in the quality of their congregational life and in ministry to their local communities. According to a reacent report, however, the Nazarenes have committeed themselves to an “Evangelism-in-Depth” strategy during 1972 (*Latin America Evangelist*, 2971:4). It will be interesting to see how this affects both Anglo and Hispanic Nazarene churches in the Southwest during the next few years.

Source: Holland, Clifton L. *The Religious Dimension in Hispanic Los Angeles: A Protestant Case Study* (Pasadena, CA: William Carey Library, 1974, pages 332-327).

B2.509

Christian & Missionary Alliance (1887, New York City, NY)
Hispanic Ministries (1940s) – Alianza Cristiana y Misionera

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Telephone: (719) 599-5999
Internet: http://www.cmalliance.org/

Wikipedia article:
http://en.wikipedia.org/wiki/Christian_and_Missionary_Alliance

As of 2006, there are 2,010 C&MA churches and approximately 417,000 members in the USA. Approximately 600 of those churches are described as intercultural. In Canada, there are 440 churches, 59 of which are multicultural, and approximately 120,000 members. In the C&MA 2004 annual report estimated that outside of the USA and Canada, C&MA membership exceeds 3 million.

Previously, the C&MA center was in Nyack, New York, which continues to be the home of Nyack College (formerly the Missionary Training Institute) and Alliance Theological Seminary. C&MA headquarters are currently located in Colorado Springs, Colorado. Dr. Gary Benedict is the current elected president of the C&MA in the USA.

STATEMENT OF FAITH:
http://www.cmalliance.org/about/beliefs/doctrine

OUR HISTORY – THEN AND NOW

When Alliance founder A. B. Simpson left a lucrative pastorate in New York City, he had a call from God to reach the lost masses both in New York and around the world. Prostitutes, longshoremen, and the homeless received the reconciliation message that all people are eligible for Christ's amazing grace. He established the **New York Gospel Tabernacle** to bring likeminded people together into an organization that could facilitate outreach ministries. And he set up the **Missionary Training Institute (MTI)** to provide training and resources for men and women God was calling to take the gospel to the world.

Simpson's ministry to New York's immigrants caused him to wonder about the unreached masses throughout the world. It was then that he developed an insatiable burden for the worldwide evangelization of lost souls. Singlemindedly focused on this burden, Simpson began assembling like-minded people with a passion for taking the Gospel to the ends of the earth. He proceeded to hold evangelistic meetings on Sunday afternoons. These gatherings, which then grew to camp meetings and revivals in other locations along the East coast, were essentially the

beginnings of The Christian and Missionary Alliance—a society fully devoted to experiencing the "deeper life" in Christ and completing the Great Commission (*Matthew 28:18-20*). Having also personally experienced a miraculous physical healing, Simpson would go on to coin the foundation of the Alliance's doctrine—The Fourfold Gospel: Christ our Savior, Sanctifier, Healer, and Coming King.

During that time, Simpson's group sent out the first team of missionaries to the Congo in 1884. Since then, thousands of people have followed God's call to serve Him through The Alliance in the United States and abroad. **In 1887, The Christian and Missionary (C&MA)** officially became a denomination, but it still had at its core a heart for overseas missions. Past Alliance president Dr. L. L. King said of the C&MA that it "was not established as a mission divorced from the normal activity of a church, but a church which had within it the life and function of a mission…. The mission came first and the church grew out of a mission."

Today, the C&MA focuses on planting churches in the United States and overseas. More than 800 missionaries and workers minister in 50-plus countries planting churches and training national church leaders, providing relief and development assistance, medical and dental care, and microenterprise projects. Nearly 2,000 churches in the U.S. minister Christ's love to their communities and cities.

Living the Call Together describes what The Alliance is and does—living out the □uelled□ence of Jesus, fulfilling His Great Commission, in an alliance made of up of churches around the world.

The Founding Years (1887-1919)

The C&MA grew out of the vision of **Rev. A.B. Simpson**, a Presbyterian pastor from Canada. Simpson believed that Christ was not only his Savior, but also his Sanctifier, and Healer through dramatic spiritual encounters that changed the direction of his life. Formed as a missionary society and not a denomination, early Alliance congregations were known as "branches" and were made up of members from most major denominations. Find out more about those early years where the movement began.

Sacrifice and Expansion (1919-1946)

After Simpson's death in 1919, **Dr. Paul Rader**, a dynamic evangelist and pastor, was chosen to lead the C&MA. During this era the "tabernacle strategy" became popular. C&MA tabernacles sprung up in many U.S. cities and in Canada. The Great Depression and World War II had an impact on The Christian and Missionary Alliance, though it did not deter its expansion to new mission fields. Discover how challenging times quelled the movement.

The Evangelical Era (1947-1974)

Following World War II, many people began moving to the cities, and the C&MA continued to move forward. The tabernacles were exchange for traditional church buildings and many C&MA churches moved to the suburbs. In 1974 the C&MA officially declared itself to be a denomination, along with a sweeping restructuring of the organization. During this time, Dr. A.W. Tozer and Dr. Louis L. King greatly influenced The Alliance. Dr. King as head of the missionary effort began to implement the indigenous church policy—envisioning each national church of the

C&MA as self-supporting, self-propagating, and self-governing entity. Learn more about the growth of the church both overseas and domestically.

The Missionary Church Era (1975-present)

The C&MA in the U.S. and Canada became increasingly multicultural with the influx of refugees from Southeast Asia in the mid-1970s, and immigrants from many parts of the world. As ethnic churches were planted the awareness of a need for mission-sending congregations was never higher. Find out how The Alliance is answering the call to go and make disciples.

Source: http://www.cmalliance.org/about/history/

HISPANIC MINISTRIES

SPANISH WESTERN ASSOCIATION
Rev. Samuel Calderon, *President*
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South Pacific District
Rev. Douglas (Doug) Domier, Director of Hispanic Ministries
Mailing Address: 27377 Via Industria, Temecula, CA 92590
E-mail: info@cmaspd.org
Web site: http://www.cmalliance.org/district/south-pacific
Phone: 951-719-1191 – **Fax:** 951-719-1181
Boundries: Arizona, New Mexico, that portion of Texas in the Mountain Time Zone, and that part of California lying south of the northern boundary of the counties of San Luis Obispo, Kern, and San Bernardino.

Spanish Eastern District
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E-mail: spanisheastern@optimum.net
Web site: http://www.cmalliance.org/district/spanish-eastern
Phone: 201-866-7202 – **Fax:** 201-866-6636
Boundries: Bound by the western boundaries of New York, Pennsylvania, West Virgina, the southwestern portion of Virginia, Tennessee, Mississippi, and that portion of Louisiana east of north and south line running through the eastern boundary of Jeanerette, Louisiana.

Spanish Central District
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E-mail: spanishcen@aol.com
Web site: http://www.cmalliance.org/district/spanish-central
Phone: 956-565-1600 – **Fax:** 956-565-3600
Boundries: Bound by North Dakota, South Dakota, Nebraska, Kansas, westernmost portion of the Oklahoma panhandle and Texas, and the eastern boundaries of Michigan, Ohio, Kentucky, Missouri, Arkansas, Louisiana west of north and south line running through the eastern boundary of Jeanerette, Louisiana.

B2.514

World Gospel Mission (1910, 1925 – Chicago, IL)

World Headquarters / Hispanic Ministries
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Phone: 765-664-7331
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Internet: www.wgm.org

WGM HISTORY

The first missionaries served with the Missionary Department of the **National Association for the Promotion of Holiness (NAPH)** under the **Christian Holiness Association (CHA)**. Mrs. Beatrice "Mother" Beezley was chosen as the Missionary Department's secretary of the China Bureau. Mother Beezley's office was her briefcase (November 1910). In 1925, homeland headquarters moved from Mrs. Beezley's briefcase into the **Chicago Evangelistic Institute** in Chicago, Illinois. In 1926, the Mission separated from CHA and became incorporated in Illinois as *The Missionary Society of the National Association for the Promotion of Holiness.* The organization's name was then changed to the **National Holiness Missionary Society** in 1937. Following two additional moves in Chicago, homeland headquarters was established in Marion, Indiana, in the former YMCA building, donated by Marion businessman Merlin J. Loew, in 1952. In 1954, the Mission's name was officially changed to **World Gospel Mission.**

In 1946, the WGM reported 102 missionaries and seven fields, including China, Kenya, India, Burundi, **Honduras, Bolivia, and the Mexico border**. In 1967, WGM reported work in 16 fields, including China, Kenya, India, Burundi, **Honduras, Bolivia, Mexico,** Japan, the American Indian Field, Taiwan, Lebanon, Peniel Missions, Egypt, Haiti, the **Texas-Mexico border, and Brazil.** During 1969-1992, WGM began ministries in Indonesia, **Argentina, Nicaragua**, Haitian American Ministries, Israel, Tanzania, **Paraguay**, Hungary, and Uganda.

Current fields of service include the following: American Indian Field, **Argentina**, **Bolivia, El Salvador,** Haiti, Haitian American Ministries, **Hispanic Ministries USA, Honduras,** Hungary, India, Japan, Kenya, **Mexico**, Middle East, Muslim Ministries USA, **Nicaragua**, Papua New Guinea, **Paraguay, Peru, Spain,** Stockton Peniel, Sudan, Taiwan, Uganda, Ukraine, West Indies, and Creative Access Nations.

Source: http://www.wgm.org/page.aspx?pid=235

OVERVIEW OF HISPANIC USA MINISTRIES

The ultimate goal of Hispanic church ministries is to develop and establish churches worldwide. This is made possible by constantly striving to create an atmosphere where evangelism can take place.

Leadership training, Christian education, and discipleship ministries help strengthen the church as individuals prepare to go where God leads them and to share the love of Christ. These

individuals spread God's love by establishing relationships in their daily lives with those they are trying to reach.

WGM's outreach to Hispanics in the United States will focus on leadership training with the goal of starting more Hispanic churches. As Hispanic church leaders are trained, they will be able to take that spiritual foundation and leadership training with them no matter where their next work opportunity takes them. Whether they go to another state or return to their home countries, they can use their training to plant churches and lead others into the kingdom.

Source: http://www.wgm.org/page.aspx?pid=4101

Hispanic Ministries USA became an official field of WGM in the fall of 2006. **Tim and Sharon Hawk, former missionaries to Honduras, were named regional directors of the ministry** while Brian and Paula Kushman, former missionaries to Bolivia, were named the first missionaries to Hispanics in the U.S.

A historic strategic planning meeting for Hispanic Ministries USA was held at WGM headquarters in Marion, Indiana, April 26-27, 2007. A group of 24 pastors, church leaders, missionaries, and WGM staff came from **Bolivia, Honduras, Mexico, Paraguay, and the United States** with the goal of exploring ministry opportunities within Hispanic communities in the U.S. The team walked away from the meeting realizing the urgent need and the endless possibilities for ministry.

Among the estimated 41.3 million Hispanics living and working in the United States are some Hondurans, Mexicans, and Bolivians who became believers while attending World Gospel congregations in their home countries. They were eager to partner with **WGM**, the **Honduran Holiness Church**, and the **Latin American Holiness Missionary Agency (AMSLA)** to begin reaching out to Hispanics in the U.S.

Source: http://www.wgm.org/page.aspx?pid=4100

B2.526

The Wesleyan Church (1843, Indianapolis, IN)
Hispanic Southwest District - Iglesia Wesleyana

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Who are the Wesleyans?

The Wesleyan Church is an evangelical, Protestant denomination. We offer the good news that faith in Jesus Christ makes possible a wonderful personal relationship with God, a holy life empowered by His Holy Spirit for witness and service, and assurance of eternal life in heaven. Our ministries emphasize practical Bible teaching, uplifting worship, and special programs to meet a variety of life needs.

With World Headquarters in Fishers, Indiana, The Wesleyan Church has nearly 400,000 constituents in 5,000 churches and missions in 80 countries of the world. Formed in 1968 resulting from the mergers of several like-minded groups, dating back as far as 1843, The Wesleyan Church has its roots in John Wesley's Methodism.

Source: http://www.wesleyan.org/about

Our Heritage

The American Wesleyan Church came into being in 1843 because the mainline denominations refused to take a stand on the issue of slavery. Presidents Washington and Jefferson had been apologetic for the ancient evil and wished it to go away. Indeed, another Virginia slave holder, Colonel George Mason, urged the Founding Fathers to abolish slavery when they were drafting the U.S. Constitution in 1787, and he warned them that God would judge the nation if they failed to do so.

By the 1830s, the South had begun to justify its "peculiar institution." Defenders of slavery claimed that the Bible actually approved of that practice, and it was not expedient to disagree with them. The situation was not much better in the North. In 1837, Elijah P. Lovejoy, who published an antislavery newspaper, was killed in Illinois. William Lloyd Garrison, the publisher of *The Liberator*, was dragged down the street in Boston with a rope around his body and would probably have been hanged if he had not been rescued and lodged in jail for his own safety.

This was the atmosphere in which a few courageous Christians, including Orange Scott and Luther Lee, founded our church. Their purpose was both to spread "scriptural holiness over these lands" and to secure justice for their fellow human beings. "I am not ashamed of the gospel

of Jesus Christ," Paul wrote (Romans 1:16). In the same way, let us be thankful for our Wesleyan heritage.

Source: http://www.wesleyan.org/heritage

The Archives Department of The Wesleyan Church World Headquarters houses the official repository of historical documents for **The Wesleyan Church** worldwide which includes documents of the former **Pilgrim Holiness Church and Wesleyan Methodist** Church prior to their merger in June of 1968, as well as later additions from the **Standard Church of Canada** and the **Evangelical Church** who joined the denomination in subsequent years.

Source: http://www.wesleyan.org/doc/archives/

DISTRICTS: http://www.wesleyan.org/districts

HISPANIC MINISTRIES

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B2.528

The Missionary Church (1883, 1898, 1969 merger) - Hispanic Ministries – La Iglesia Misionera

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Internet: http://www.mcusa.org/Home/tabid/240/Default.aspx

Send Mail To: Missionary Church Inc.
PO Box 9127, Fort Wayne, IN 46899-9127

WHO WE ARE

In the broadest sense, the Missionary Church is over 206,000 people in more than 1,800 congregations in 35 countries. There are over 400 congregations in the United States.

The Missionary Church came into existence as a result of the spiritual revivals that swept across North America in the late 19th century. The evangelistic fervor continued through an aggressive program of missionary activity.

The Missionary Church is an evangelical denomination committed to church planting and world missions. With the national office in Fort Wayne, Indiana, the Missionary Church communicates the message of Christ with an aggressive strategy. Committed to the Great Commandment, the Missionary Church strives to be focused on the fulfillment of the Great Commission.

Source: http://www.mcusa.org/AboutMC/WhoWeAre/tabid/265/Default.aspx

HISTORY

The Missionary Church was the name selected following the merger of the **Missionary Church Association and the United Missionary Church in 1969.** This was possible because both denominations were committed to preaching only what was in the Bible and to evangelizing the world.

The United Missionary Church, known until 1947 as The **Mennonite Brethren in Christ,** was formed at a meeting near Dayton, Ohio, in 1883. It began, however, in the 1850's when a number of Mennonite ministers were dismissed from their former churches for having prayer meetings, holding revival services, and giving public testimonies. It was largely through the leadership of Daniel Brenneman and Solomon Eby that the denomination was organized.

Joseph Ramseyer founded **The Missionary Church Association** after he was dismissed from his former denomination for wanting to be baptized by immersion as a born-again believer in

Christ. Ramseyer continued to preach the message of God's love through Jesus Christ as Savior, Sanctifier, Healer, and Coming King. In 1898, those who shared his convictions adopted the name "The Missionary Church Association" because of their desire to evangelize the world.

Source: http://www.mcusa.org/AboutMC/History/tabid/266/Default.aspx

HISPANIC MINISTRIES

José Méndez, Cultural Ministries

Search church directory by District:
http://www.mcusa.org/AboutMC/Directory/tabid/267/Default.aspx

Resources in Spanish:
http://www.mcusa.org/Resources/Recursosenespañol/tabid/437/Default.aspx

ANSWERS TO OUR SURVEY QUESTIONS (APRIL 2010):

Do you know when the first Hispanic church was founded by your denomination in the USA? - **Our first Hispanic church was Iglesia Evangelica Misionera in Chicago, IL. It was organized November 27, 1975.**

How many Hispanic churches are currently affiliated with your denomination? **107**

What is the total national membership of these Hispanic churches? - **Approximately 7,300**

Do you have a written history of Hispanic work in The Missionary Church? **No**

B2.60

The Restorationist Family

General Overview

Thomas Campbell and his son, **Alexander Campbell** (both former Presbyterians), **Barton Stone** (a former Presbyterian) and **Walter Scott** (a former Baptist) founded churches in Pennsylvania, Kentucky and Ohio in the 1830s for the purpose of restoring primitive Christianity in America, hence the name **Restoration Movement.** They formed fellowships of autonomous congregations that used the name "Christian Church" or "Church of Christ." The Christian Church-Disciples of Christ (1967 merger) is one of the few denominations to be formed out of this movement. Two of the largest fellowships of autonomous churches are those known as **"independent Christian churches/churches of Christ (instrumental and non-instrumental varieties,** referring to the use or prohibition of musical instruments in their respective churches).

Some of these fellowships of autonomous congregations believe that only they are the true Church of Christ and that other Christians must be rebaptized in a local "church of Christ" in order to be truly saved; members of other Protestant churches are considered "not true disciples of Christ" by their standards and, therefore, can be considered objects of evangelism by "church of Christ" members.

One of the primary historical documents on this movement is the following:

Foster, Douglas A.; Paul M. Bowers; Anthony L. Dunnavant; and D. Newell Williams, editors. *The Encyclopedia of the Stone-Cambell Movement.* Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004.

B2.601

Christian Church/Disciples of Christ (1832, Lexington, KY)
Hispanic Ministries - Iglesia Cristiana / Discípulos de Cristo
(1899, San Antonio, TX)

HEADQUARTERS

Internet: http://www.disciples.org/

Shipping Address:
130 East Washington Street
Indianapolis, Indiana 46204

Phone: 317-635-3100
Fax: 317-635-3700 or (800) 458-3318
TDD: 317-635-4717

Mailing Address:
PO Box 1986, Indianapolis, Indiana 46206

OVERVIEW

The **Christian Church (Disciples of Christ)**, while founded on American soil in the early 1800s, is uniquely equipped to live up to its identity that it is a "movement for wholeness in a fragmented world." The denomination was born in the 1800s, and continues to be influenced by its founding ideals of our unity in Christ with openness and diversity in practice and belief.

The church is identified with the Protestant “mainstream” and is widely involved in social and other concerns. Disciples have supported vigorously world and national programs of education, agricultural assistance, racial reconciliation, care of the developmentally disabled and aid to victims of war and calamity.

The denomination now counts about 700,000 members in the United States and Canada in about 3,700 congregations. Numerically, the strength of the Disciples of Christ runs in a broad arc that sweeps from Ohio and Kentucky through the Midwest and down into Oklahoma and Texas.

Source: http://www.disciples.org/AboutTheDisciples/tabid/67/Default.aspx

Early History

The Christian Church (Disciples of Christ) grew out of two movements seeking Christian unity that sprang up almost simultaneously in western Pennsylvania and Kentucky - movements that were backlashes against the rigid denominationalism of the early 1800s.

Thomas and Alexander Campbell, a Scottish Presbyterian father and son in Pennsylvania, rebelled against the dogmatic sectarianism that kept members of different denominations - and even factions within the same denomination - from partaking of the Lord's Supper together.

Barton W. Stone in Kentucky, also a Presbyterian, objected to the use of creeds as tests of "fellowship" within the church, which were a cause of disunity, especially at the Lord’s table.

"Christians," the name adopted by Stone's movement, represented what he felt to be a shedding of denominational labels in favor of a scriptural and inclusive term. Campbell had similar reasons for settling on "Disciples of Christ" but he felt the term "Disciples" less presumptuous than "Christians."

The aims and practices of the two groups were similar, and the Campbell and Stone movements united in 1832 after about a quarter of a century of separate development.

The founders of the Christian Church hoped to restore Christian unity by returning to New Testament faith and practices. But the church found that even this led to division. One group which opposed practices not specifically authorized by the New Testament, such as instrumental music in the church and organized missionary activity, gradually pulled away. That group finally was listed separately in the 1906 federal religious census as the "Churches of Christ."

Another group remained with the Disciples but began a separation in 1926 over what it felt were too liberal policies on the mission field in the practice of baptism. More than 40 years later (1967-69) some 3,000 of those congregations formally withdrew at the time of Disciples restructure. **They refer to themselves as the Christian Churches/Churches of Christ.**

A Heritage of Openness

The Disciples have a long heritage of openness to other Christian traditions - having come into existence as sort of a 19th century protest movement against denominational exclusiveness. At the local level and beyond, Disciples are frequently involved in cooperative and ecumenical work.

In 1910, the Disciples established the Council on Christian Unity, the first denomination in the world to have an organization devoted to the pursuit of Christian unity. Disciples helped organize the National and World Councils of Churches. The denomination also contributed the first lay president of the National Council (1960-63) - Indiana industrialist J. Irwin Miller.

The Rev. Paul A. Crow Jr., retired president of the Council on Christian Unity, the Rev. Michael K. Kinnamon, now General Secretary of the National Council of Churches, along with the Rev. Patrice Rosner are Disciples who served as chief executives of the Consultation on Church Union -now Churches Uniting in Christ (CUIC) – which is striving for visible unity.

Disciples have given leadership to the establishment of a new ecumenical venture in the U.S. called Christian Churches Together (CCT) that brings together Catholics, Protestants, Orthodox, Evangelicals and Pentecostal Christians. The Rev. Richard L. Hamm, former General Minister and President, has been named CCT's first full-time executive.

In 1989, the Disciples and the United Church of Christ declared that "a relationship of full communion now exists between our two churches." The ecumenical partnership rests on five pillars of acceptance and cooperation: a common confession of Christ; mutual recognition of members; common celebration of the Lord's Supper/Holy Communion; mutual recognition and reconciliation of ordained ministries; and common commitment to mission.

Joint work between the Disciples' Division of Overseas Ministries and the UCC's Wider Church Ministries (formerly known as United Church Board for World Ministries), dates from 1967. World mission for both churches is now carried out by the Common Global Ministries Board,

established in 1995. Approximately 150 persons hold overseas appointments in 44 countries on the churches' behalf.

In keeping with their ecumenical mission, the Disciples have approximately 270 international church partners in close to 70 countries. Global Ministries facilitated 20 short-term volunteer opportunities and over 74 group mission trips in 2007.

In the wider ecumenical movement, Disciples have held theological conversations with the Roman Catholic Church and with the World Alliance of Reformed Churches.

Source: http://www.disciples.org/AboutTheDisciples/HistoryoftheDisciples/tabid/69/Default.aspx

PROLADES SUMMARY

Christian Church-Disciples of Christ (1832; Thomas and Alexander Campbell and Barton Stone; headquarters today in Indianapolis, IN; ministerial training is provided by the Christian Theological Seminary in Indianapolis, IN, and Lexington Theological Seminary in Lexington, KY; this is the most theologically liberal organization within the Restoration movement, and it is a member of the National Council of Churches and the World Council of Churches).

* * * * *

HISPANIC MINISTRIES

Central Pastoral Office for Hispanic Ministries
National Director: Rev. Dr. Huberto Pimentel
P.O. Box 1986, Indianapolis, IN 46206
130 E. Washington Street, Indianapolis, IN 46204
Office: 317-713-2584 - **Fax:** 317-635-4323
Obra Hispana: somosuno@cpohm.disciples.org
Internet: http://www.obrahispana.org/

¿Quiénes Somos? ¿Qué es la Obra Hispana Discípulos de Cristo?

El término Obra Hispana se refiere a la vida y obra de las congregaciones hispanas y bilingües de la Iglesia Cristiana (Discípulos de Cristo) en los Estados Unidos y el Canadá [CCDC]. **Nuestra denominación cuenta con más de 200 congregaciones y misiones hispanas y bilingües, y con otros grupos en proceso de organización.**

Nuestra Misión

Ser y proclamar la buenas nuevas del evangelio de Jesucristo, mediante nuestro testimonio de amor y servicio, desde las puertas de nuestra iglesia hasta el fin del mundo (Hechos 1:8)

Nuestra Visión

Ser una Iglesia que crece y madura en fidelidad al evangelio de Jesucristo; demostrando una comunidad de fe sanadora y restauradora de esperanza, mediante una espiritualidad cristiana integral y una profunda pasión por la justicia. (Miqueas 6:8)

Nuestras Creencias

- Creemos en el sacerdocio universal de los creyentes;
- Nos une la Mesa del Señor;
- Somos una comunidad de fe, amor y esperanza;
- Creemos que Jesucristo es Dios, Señor y Salvador personal;
- Creemos en la unidad del Cuerpo de Cristo; y
- Como cuerpo discernimos la voluntad de Dios y juntos descubrimos la pasión por ser una voz profética marchando hacia el futuro.

Propósito como Obra Hispana

- Queremos alcanzar al pueblo Latino-Hispano para Cristo; generación pasada y presente íntimamente ligada al futuro de la Iglesia Cristiana (Discípulos de Cristo) en general;
- Proclamar el Señorío de Jesucristo;
- Oír el llamado del Señor a través de la Biblia, la oración, la Iglesia y los eventos de la vida; y
- Comprometidos a la gran comisión: Alcanzar, Discipular y Enviar.

Identidad

Somos Hispanos, Hispanos Discípulos con la Iglesia Cristiana (Discípulos de Cristo) en los Estados Unidos y Canadá. Somos una voz teológica y social al pueblo en este país.

Somos un grupo de iglesias Hispanas unidas en pacto, intereses, cultura, adoración distintiva, de idiomas distintos y diferentes teologías centradas en Cristo. Somos la Confraternidad Hispana y Bilingüe de la Iglesia Cristiana (Discípulos de Cristo) en los E.U. y Canadá. Somos la Obra Hispana.

Hemos de responder a las necesidades, realidades y retos de la comunidad hispano parlante en E.U. y Canadá con un sentido de apoyo, compromiso y afirmación de la dignidad de la comunidad hispana.

Nuestro Pacto

Asumimos un pacto de trabajo mutuo en unidad de propósito con toda la Iglesia, para hacer la misión de Dios en el mundo, proclamar la reconciliación con Dios y con los demás, y afirmar la erradicación del racismo y prejuicios en nuestra Iglesia y las comunidades que le rodean.

Reafirmamos la validez de la Oficina Pastoral Central para Ministerios Hispanos (OPCMH) como la estructura que mas adecuadamente crea y canaliza soluciones programáticas a la Obra Hispana de la Iglesia Cristiana (Discípulos de Cristo) en los Estados Unidos y Canadá.
Source: http://obrahispana.org/index.php?nid=113147&s=au

NON-INSTRUMENTAL REFORMATIONIST ORGANIZATIONS

B2.603

Independent Churches of Christ (1832, merger; 1906 separation)

Iglesias de Cristo (non-instrumental *= a cappella*)
(1919, Abilene, TX; associated with Abilene Christian College in Texas and later with Pepperdine University in Los Angeles, CA, in the 1950s)

Note: there is no central headquarters; each local congregation is autonomous.

Wikipedia article: http://en.wikipedia.org/wiki/Churches_of_Christ

Historically, Churches of Christ in the USA 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 Second Great Awakening under the leadership of Thomas and Alexander Campbell, Walter Scott, and Barton W. Stone. They were active in frontier settlements and cities. Those leaders had declared their independence from their Presbyterian roots, 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 they believed these terms to be biblical.

A split occurred between those who used musical instruments in worship (now usually known as Independent Christian Churches/Churches of Christ and Christian Church (Disciples of Christ)) and those who chose to sing *a cappella* because the use of instruments is not mentioned in the New Testament. **It is this latter branch which is the subject of this article.** Though officially recognized as distinct movements from 1906, the actual separation of the Churches of Christ from the Christian Churches had already been taking place gradually for decades.

These independent churches of Christ (non-instrumental) comprise about 5,062,074 members in over 40,000 individual congregations worldwide. There are approximately 13,000 congregations in the United States. Overall U.S. membership was approximately 1.8 million in 2001 and 1.9 million in 2008. Estimates of the proportion of the U.S. adult population associated with the Churches of Christ vary from 0.8% to 1.5%. Roughly 1,240 congregations, with 172,000 members, are predominately African-American. **An estimated 240 congregations with 10,000 members are Spanish-speaking.** The average congregation size is approximately 100 members. In 2000, the Churches of Christ were the 12th largest religious group in the U.S. based on number of members, but the 4th largest in number of congregations.

See the following for more information:

Julio Duque, "La Iglesia de Cristo," chapter 12, in ***Hacia una historia de la Iglesia Evangelica Hispana de California del Sur,*** published by the AHET History Committee (Montebello, CA: Comité de Historia de AHET, abril de 1993).

"Hispanics in the Movement," pp. 395-401, in Douglas Allen Foster and Anthony L. Dunnavant, ***The Encyclopedia of the Stone-Campbell Movement: Christian Church (Disciples of Christ), Christian Churches/Churches of Christ, Churches of Christ*** (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2004).

B2.6030

Independent Churches of Christ (Non-instrumental)

By 1906, autonomous independent congregations related loosely to Pepperdine University [originally in South-Central Los Angeles and now located in Malibu, California], Abilene Christian University [Abilene, Texas] and David Lipscomb College [Nashville, Tennessee]; the movement's publishing offices are located in Austin, Texas: Firm Foundation Publishing House; however, its magazine, "The Gospel Advocate," is published in Nashville, Tennessee; Sunday Schools are permitted and individual communion cups are used to celebrate the Lord's Supper; in 1986 this movement reported 10,165 congregations with 935,500 affiliated members; there are no fraternal relations with other Church of Christ fellowships.

B.26031

Churches of Christ (Non-instrumental and "One Cup")

Emerged in 1915 among independent congregations that support the magazine "Old Paths Advocate" of Springfield, Missouri; musical instruments and Sunday schools are not permitted and only "one communion cup" is used to celebrate the Lord's Supper; in 1986 there were about 400 affiliated congregations and there are no fraternal relations with other Church of Christ fellowships.

B2.6032

Churches of Christ (Non-instrumental and Premillennial)

Began in the 1920s; independent congregations that support the magazine "Work and Word" of Louisville, Kentucky; they support the annual meetings of "Louisville Christian Fellowship Week;" musical instruments are not permitted and their theological position is premillennial; fraternal relations are not permitted with postmillennial groups; in 1986 there were about 100 congregations with approximately 12,000 members in the USA.

B2.6033

Churches of Christ (Non-instrumental and non-Sunday school)

Autonomous independent congregations that support the following magazines: "Gospel Tidings," "Christian Appeal" and "West Coast Evangel;" they also support the West Angelo School of Evangelism in San Angelo, Texas; fraternal relations are not permitted with other Church of Christ fellowships; in 1986 there were about 600 affiliated congregations.

B2.6034

Churches of Christ (Non-instrumental and Conservative)

Emerged during the 1960s; autonomous independent congregations that support the "The Gospel Guardian" magazine of Lufkin, Texas, and Florida College of Tampa, Florida; in 1986 there were about 2,800 congregations with about 100,000 affiliated members in the USA; fraternal relations are not permitted with other Church of Christ fellowships.

B2.6035

Churches of Christ (Non-instrumental, known as the Crossroads Movement)

Founded in 1970 by Charles H. Lucas in Gainesville, Florida; there are about 150 affiliated congregations.

B2.6035

Churches of Christ (Non-instrumental and Liberal)

Founded in 1973; has ties to "Restoration Review" magazine of a group of independent congregations promotes greater unity among churches and members within the Restoration movement.

* * * * *

INSTRUMENTAL REFORMATIONIST ORGANIZATIONS

B2.604

Independent Christian Churches & Churches of Christ
(1927, Indianapolis, IN; 1967-1969 separation)

Iglesias Cristianas y Iglesias de Cristo independientes (instrumental)
(1945, Abilene, TX, associated with Colegio Biblico;
1950s, Los Angeles, CA, associated with Pacific Christian College,
now Hope International University in Fullerton, CA)

Christian Churches and Independent Churches of Christ (Instrumental)

Founded in 1927 at Indianapolis, Indiana, the **North American Christian Convention** was created as a conservative movement within the Christian Church-Disciples of Christ to counteract "modernizing" tendencies and theological Liberalism; support is given to Pacific Christian College [now known as Hope Christian University] in Fullerton, California, and to Standard Publishing Company in Cincinnati, Ohio; annual meetings are held of the North American Christian Convention; Sunday Schools are permitted and individual communion cups are used to celebrate the Lord's Supper; in 1987, there were 5,688 congregations with 1,086,950 reported members in the USA; this group of independent congregations promotes greater unity among churches and members within the Restoration movement.

North American Christian Convention (NACC)
110 Boggs Lane Ste 330, Cincinnati, OH 45246
Phone: (513) 772-9970
E-mail: contact@naccttheconnectingplace.org
Internet: http://www.gotonacc.org/

About Us

The NACC is the connecting place, providing ideas, inspiration, and identity to New Testament churches, ministries, and their leaders.

What We Do

The North American Christian Convention is an annual gathering of Christians for worship, preaching, teaching, fellowship, and networking.

The convention typically features top-notch speakers, worship leaders and Christian talent. Workshops, Bible studies and networking events offer attendees resources for their ministries and churches.

A full teen convention, including main sessions and workshops, is scheduled each year in addition to a Children's Convention and off-site trips for elementary-aged children.

Each year, the exhibit hall includes displays from hundreds of different organizations including Christian colleges, missionaries, churches, non-profit ministries, and publishing houses.

Our History

The NACC began in 1927 as a convention for vocational Christian leaders. Since the 1960s, the NACC has been an annual four-day summer convention attracting many vocational and non-vocational Christian leaders and their families.

The NACC office is not a denominational headquarters office. Each of the churches in North America that identify themselves as part of the fellowship of "Christian churches and churches of Christ" is independent and autonomously governed.

We have no official denominational organizational structure or polity. The only statement of faith of our 1.6 million members is the New Testament Scripture, and our only creed is Christ.

Wikipedia article:
http://en.wikipedia.org/wiki/Independent_Christian_Churches/Churches_of_Christ

The **Independent Christian churches/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.

These churches are best defined as those in the Restoration Movement who have chosen not to be identified with the denomination known as the "Christian Church (Disciples of Christ)." 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 fundamentally identical.** There are no denominational ties, and therefore, 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 independent Christian churches/churches of Christ and Christian Church (Disciples of Christ) (DoC) parted ways due primarily to disagreements concerning liberal trends and 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. This came to a head at the 1926 DoC Convention in Memphis, Tennessee.

The official separation between the independent Christian churches/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.
- 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/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 belief that Christ has founded one church which is his body.

The Christian churches/churches of Christ support a variety of Bible colleges and seminaries. Because there is no official "denominational" structure in the movement, the local colleges often serve as information centers and allow the local churches to maintain connections with each other.

* * * * *

HISPANIC MINISTRIES

Colegio Bíblico is a Spanish-speaking Bible college located in Eagle Pass, Texas, founded in 1945 and supported by independent churches of Christ, Christian churches and individuals; its initial mission was to train Christian workers for ministry in the Spanish-speaking world, mainly in Mexico. The U.S.-Mexican border region came to be an area of concentrated outreach to Hispanics among the independent Christian churches and churches of Christ in the Southwest.

Source: "Hispanics in the Movement," pp. 395-401, in Douglas Allen Foster and Anthony L. Dunnavant, *The Encyclopedia of the Stone-Campbell Movement: Christian Church (Disciples of Christ), Christian Churches/Churches of Christ, Churches of Christ.* Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2004.

Also, see Spanish American Evangelistic Ministries (SAEM) website in El Paso, TX:
http://www.saeministries.com/

The ministry of S.A.E.M. centers on printing and distributing gospel literature to Spanish-speaking countries. Since 1964, millions of tracts have been distributed free of charge from the S.A.E.M. offices to countries of lower resources.

Works in cooperation with other missionaries, offers assistance in housing and transportation for groups working on both sides of the border, and conducts interships for college students who desire to become involved in missionary work.

Spanish American Evangelistic Ministries
650 Linwood Dr., El Paso, TX 79928
Phone: (915) 852-2525 - FAX: (915) 852-4747
E-Mail: staff@saeministries.com
Internet: http://www.saeministries.com/

2009 National Directory of Hispanic Ministries (pdf)

B2.606

International Church of Christ
(1979, Boston, MA; 1989, Los Angeles, CA) -
Iglesia de Cristo Internacional

USA HEADQUARTERS
Los Angeles Internet: http://www.laicc.net/
Boston Internet: http://www.bostoncoc.org/index.php

L.A. Church stronger than ever on its 20th anniversary

July 29, 2009

Los Angeles International Church of Christ marks its 20th anniversary this year – stronger, healthier and more unified than it has ever been since it's planting in 1989.

In the past 24 months, the congregation has baptized and restored over 1,200 disciples and now includes over 5,300 baptized, committed disciples of Jesus Christ and a Sunday attendance of 7,700. But beyond this, our fellowship is filled with a renewed spirit of love, joy, peace and hope.

Congregational Evangelist Bruce Williams credited the overall success of the Los Angeles Church to teamwork among its members and leaders, personal sacrifices made by various churches and individuals over the years and, of course, the Lord's power and grace.

"In the past two decades, God has breathed new life into all of us, giving each of us hope and a future, bringing families back together, helping people find each other and get married, and drawing many of our children to know Him," Bruce said. "He has helped teenagers, college students and single adults develop deep convictions, embrace spiritual dreams for their lives and find meaning, purpose and impact."

Over the years, the Los Angeles Church has also given more than $40 million to fund the Lord's work around the world and has sent numerous mission teams to plant churches in places such as Moscow, Ho Chi Minh City and Jerusalem.

To celebrate its 20th birthday, the Los Angeles Church gathered at Home Depot Center in Carson for tailgate parties in the parking lots and a festive worship service inside. About 6,800 people attended the special event, which included live music, videos, testimonies, baptisms and short sermons.

Despite all the victories, church leaders convinced us that our future is even brighter.

"Together, as a church, we can do even greater things with Christ," Bruce preached.

Evangelist Reese Neyland shared about being on the original mission team of 50 people who left stable jobs and risked losing relationships in order to move to Los Angeles. He remembers that group as being full of faith but also weak, fearful and overwhelmed.

"The most impressive thing about us was how unimpressive we were," Reese said.

That's just the kind of people God likes to work through, according to 1 Corinthians 1 and 2 Corinthians 12. And he did work, radically, through the mission team and through many others who moved to Los Angeles to help.

The church grew numerically until it hit some rocky teenage years, but God has truly refreshed and rekindled the Los Angeles Church after its time of pruning and repentance (John 4; Acts 3).

"We have experienced our highs and lows, our ups and downs as a church – much like we have in our physical families," Bruce said. "But we are doing better than we ever have. We are definitely on our way up as a faithful and committed body of believers."

Evangelist John Causey agrees: "We've been through some tough times, but we've made it through," he said. "The L.A. Church is very much alive and well."

Source: http://www.laicc.net/content/view/2771/1/

About Us

Our History
The LA Church was planted in August 1989 by a group of 50 visionary disciples that were gathered from churches in Boston, San Diego, and San Francisco by the Boston Church of Christ. Since that beginning, we have witnessed thousands come to Christ through faithful labor, answered prayers and the sacrificial contributions of members and resources from numerous other congregations over the years, as well as from LA. We are presently organized into eight geographic regions throughout this great metropolitan area.

Our Mission
The LA Church embraces the commission of Christ to "make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit." From our very beginning, we have been committed to make disciples both locally and around the world. We financially and spiritually support missions in Central America, Mexico, Baltic and Nordic countries, Russia, Ukraine, and the Middle East.

Our Members
Our members are from every background, nationality, ethnicity, and walk of life with one commitment in common: the Lordship of Jesus Christ. We believe in celebrating and valuing cultural and ethnic diversity as we work, fellowship, share, and pray together as brothers and sisters in Christ.

Our Regions
Our church is organized into eight self-supported regions. Each regional evangelist has been given the charge of equipping the brothers and sisters in his part of the LA church (region) to effectively evangelize his area with the saving message of Jesus Christ as well as helping one another mature in Christ.

In addition to the full-time staff, each region also has a ministry advisory group that consists of spiritually mature volunteers with whom the ministry staff consults concerning ministry ideas and plans. The ministry advisory group also contributes to periodic staff evaluations.

Each region has a regional financial advisory group that assists the ministry staff and the Board of Directors with the oversight of the finances in their particular region.

The core leadership of the LA Church consists of the volunteer small group leaders. These small groups meet in homes for Bible Study, fellowship, prayer, discipling, and outreach and are our primary medium for building and growing the family of God.

Our Ministry Staff

Each of our regions is led by regional evangelists along with other evangelists, women's ministry leaders, and volunteer small group leaders. We are shepherded by 9 elders, 3 of whom serve in a full-time capacity. The congregational evangelist and women's ministry leader serve to bring leadership to the entire church, and provide coordination, teaching, training, guidance, and inspiration.

Elders/Wives/Women's Counselors:

Al & Gloria Baird (Coastal Region)
Henry & Lanna Cramer (Coastal Region)
Joe & Sara Eades (Coastal Region)
Brian & Karen Plymel (Coastal Region)
Bobby & Renita Henley (Metro Heights Region)
John & Nancy Mannel (East Region)
Joe & Sandy Newfield (East Region)
Jerry & Erlyn Sugarman (North Region)
Doug & Joanne Webber (Metro Heights Region)

Congregational Evangelist/Women's Ministry Leader:

Bruce & Robyn Williams

Regional Evangelists/Women's Ministry Leaders:

Javier & Kelly Amaya (East Region)
John & Emma Causey (Metro Heights Region)
Marty & Chris Fuqua (Central Region)
Anthony & Saun Galang (Coastal Region)
Kevin & Trae Holland (Turning Point)
Kevin & Mary Mains (Orange County Region)
Marco & Michelle Pellizzeri (Coastal Region)
Ron & Renee Quint (North Region)
Mike & Libby Rock (Inland Empire)

Finances & Administration

Keith Rose (Chief Operating Officer)
Chris Yen (Controller)
Cindi Whitcomb (Human Resources)
Robin Heskett (Accountant)
Michael Wooten (General Counsel)
Brian Gold (IT & Computer Manager)
Ann Ma (Accountant)
Kathy Yen (Accounts Payable)

Board of Directors:

Tom McCurry (Central Region)
Dave Eskew (Orange County Region)
Dick Gee (Coastal Region)
Jerry Sugarman (North Region)
William Greer (East Region)
John Thorne (Coastal Region)

Brad Lomax (Turning Point) Joanne Webber (Metro Heights Region)
Kevin Burrows (Inland Empire Region)

Office Tel: 1-213-351-2300
E-mail: info@laicc.net

Source: http://www.laicc.net/content/view/1795/73/

INTERNATIONAL MEMBERSHIP STATISTICS, 1993-2007:
http://www.missionmemo.org/stats/totalmembership.html

HISPANIC MINISTRIES

The Power of a Generous Heart / El Poder del Corazon Generoso

By Rafael Lua - August 20, 2009

Sunday September 13th at 11 AM, we are excited to host a **Congregational Latino Service** for all Spanish- speaking members and visitors of the church, regardless of primary language.

Virgil M.S. Historic Auditorium
152 N Vermont Ave (Corner of Vermont & 1st), Los Angeles, CA 90004

For more information, call: Rafael Lua at (626) 289-3346.

Source: http://www.laicc.net/content/view/2773/1/

USA-CANADA CHURCH DIRECTORY:
http://www.dtodayinfo.net/DTodayInfo.html#app=4ac3&ca1f-selectedIndex=2

See critical Wikipedia article:

The **International Churches of Christ** (typically abbreviated to ICOC) is a body of autonomous, non-denominational, religiously conservative, and racially integrated Christian congregations, an offshoot from the Mainline Churches of Christ. Sometimes called the *Boston Movement* because of its early ties to the Boston Church of Christ, it is a controversial restorationist Church which branched from the mainline Churches of Christ in the late 1980s under the leadership of Kip McKean. The ICOC regards the New Testament of the Bible as the supreme authority on doctrine, ecclesiastical structure, and moral beliefs — while acknowledging the historical accuracy and divine inspiration of the non-binding Old Testament — and thus claim the distinction of being "pre-denominational". Members of the International Churches of Christ generally emphasize their intent to simply be part of the original church established by Jesus Christ in his death, burial, and resurrection, which became evident on the Day of Pentecost as described in Acts 2.

Once one of the fastest-growing Christian movements in the United States, membership has dwindled since the unceremonious departure of McKean in 2002 and subsequent internal turmoil, with total membership falling 23% between 2002 and 2004. Even so, the ICOC still boasts nearly 100,000 members in 160 nations around the world. Its once assertive recruitment methods, high commitment expectations of members, and retaining the use of "discipling" partnerships have caused some researchers, observers, and ex-members between 1996 and 2001 to label the organization a cult, in the broader sense of a *psychologically* abusive environment, and it has been sanctioned or banned by 39 college campuses and the country of France. Historically church officials have been unapologetic for their energetic evangelism, believing this to be the duty of all true Christians, but have renounced any allegations of impropriety as unfounded. In recent years a faction has emerged within the global movement which acknowledges these critiques and advocates reform — a process already undertaken by many congregations, some of which have seceded, others which have remained affiliated with the ICOC but revised their policies. Many local churches have become entirely autonomous after the recent disbandment of the central leadership, and today it is difficult to make any generalizations about the organization collectively.

The Churches emphasize the use of only the New Testament to find doctrine, ecclesiastical structure, and moral beliefs, while maintaining that the Old Testament, the only Testament recognized in Judaism, is also the Word of God, is historically accurate, and that its principles remain true and beneficial, but that its laws are not binding under the new covenant in Christ unless otherwise taught in the New Testament.

Former members and former leaders of the ICOC and movements stemming from the ICOC speak out against the ICOC's cult-like practices and cult-like tactics. Many former members of the ICOC and movements spawned from the ICOC tell horror stories of slavery, abuse, and coercion to ABC News. http://www.icocinvestigation.com/audio/2020.wmv

B3.0

THE ADVENTIST TRADITION

B3.1 Millerist Family - Worship on Saturday

B3.2 Millerist Family - Worship on Sunday

B3.3 Church of God Family

B3.4 Armstrong Movement Family

B3.10

Millerist Family (Worship on Saturday = Sabbath)

B3.101

Seventh-Day Adventist Church, General Conference (1863, Battle Creek, MI)
Hispanic Ministries - Iglesia Adventista del Séptimo Día
(1905, East Los Angeles, CA)

HEADQUARTERS
North American Division of Seventh-day Adventists
12501 Old Columbia Pike, Silver Spring, MD 20904-6600
Telephone: 301-680-6400 - Fax: 301-680-6464
Internet: http://www.nadadventist.org/article.php?id=15

1993 AHET Hispanic Church History Project of Southern California
LOS ADVENTISTAS DEL SETIMO DIA
By Moises B. Gullon

Johnny Ramirez-Johnson & Edwin I. Hernandez
Avance, A Vision for a New Manana: Report of the study of the Hispanic Seventh-Day Adventist Church in North America
Loma Linda University Press, 2003

Brief History

The Seventh-day Adventist® Church was born out of the Millerite movement of the 1840s when thousands of Christians searched for greater understanding of biblical prophecy. Among these believers was a group in New England that rediscovered the seventh-day Sabbath. They chose the name "Seventh-day" which refers to the biblical Sabbath, Saturday, ordained by God at Creation. "Adventist" means we're looking for the return of Jesus Christ.

In 1863, the new Sabbath keepers officially organized into a denomination with 3,500 members worshipping in 125 churches. They soon began sharing their faith outside of North America, first Switzerland in 1874, then in Russia, Ghana, South Africa, Argentina, and Japan.

Today, as one of the fastest growing Christian Protestant churches, 14 million baptized Seventh-day Adventist members live in 204 countries of the world. This includes more than 1 million in North America.

Source: http://www.nadadventist.org/article.php?id=18

ETHNIC MINISTRIES – NORTH AMERICAN DIVISION (NAD)

Ministry Description
Asian/Pacific Ministries
Greek Ministries
Jewish Ministries
Adventist Muslim Relations
Hispanic Ministries
Portuguese Ministries
Refugee Ministries
Romanian Ministries

R. Ernest Castillo -- **Vice President --** was born in Monte Vista, Colorado, but attended Armona Academy and Fresno Academy, both in California, before graduating from Pacific Union College with a Batchelor of Arts degree in Theology. He went on to earn a Master of Theology degree from Andrews University Theological Seminary.

R. Ernest Castillo was elected executive secretary of the **Pacific Union Conference of Seventh-day Adventist** in 1990. The Pacific Union oversees the work of the church in Arizona, California, Hawaii, Nevada and Utah. Castillo began his ministry as a pastor in the Southeastern California Conference; then he moved to the Southern California Conference where he served as associate youth director, pastor, VP for Special Ministries and Director for Hispanic Ministries. During the 2005 Year-end Meeting of the Seventh-day Adventist Church in North America, Castillo was elected to be a vice president.

Duties of the Vice President

- Serves NAD as a general Vice-President with responsibilities as assigned by the president
- Chairs the following Advisories and Committees: **NAD Hispanic Advisory, NAD Hispanic Evangelism Task Force, NAD Hispanic Leader's Advisory, NAD Hispanic Education Advisory,** NAD Jewish Advisory, NAD Muslim Relations Advisory, NAD Portuguese Advisory, NAD Romanian Advisory, NAD Greek Advisory, NAD Asian/Pacific Advisory, **La Voz de la Esperanza Executive Committee**
- Directs Multilingual Ministries in the area of Asian/Pacific, Greek, **Hispanic,** Jewish, Muslim, **Portuguese** and Romanian Ministries.
- Coordinates the NAD Church Attendance Initiative
- Coordinates the NAD Metro Evangelism Initiative

Contact Information: R. Ernesto Castillo

Telephone: (301) 680-6413 **Fax:** (301) 680-6464
Email: ernest.castillo@nad.adventist.org
Internet: http://www.nadadventist.org/article.php?id=266

1905 - The General Conference of the Seventh-day Adventists begins Hispanic ministry in the Boyle Heights district of East Los Angeles; in 1980, the Hispanic membership in the North American Division was 28,400; in 1990, there were 65,402 members; in 2001, 115,244 members; in 2007, there were at 994 Hispanic Adventist churches and missions in the USA, with a total of 132,360 members -- editor.

B3.102

Seventh Day Adventist Reform Movement General Conference
(1925, Gotha, Germany)
Hispanic Ministries - Iglesia Adventista Movimiento de Reforma

WORLD HEADQUARTERS

Contact	**Seventh Day Adventist Reform Movement**
Address	P.O. Box 7240, Roanoke, VA 24019-0240
Telephone	540-362-1800
Fax	540-366-2814
E-mail	gc@sdarm.org
Internet	http://www.sdarm.org/index.php

Origin of the Seventh Day Adventist Reform Movement

From the beginning, the Seventh-day Adventist denomination announced its stand as follows: "We, the undersigned, hereby associate ourselves together as a church, taking the name of Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus." -- J. Loughborough: *The Great Second Advent Movement*, p. 352.

The same position was confirmed by the Seventh-day Adventist Church in the United States during the **American Civil War.** They declared in 1864:

"The denomination of Christians calling themselves Seventh-day Adventists, taking the Bible as their rule of faith and practice, are unanimous in their views that its teachings are contrary to the spirit and practice of war; hence, **they have ever been conscientiously opposed to bearing arms.** If there is any portion of the Bible which we, as a people, can point to more than any other as our creed, it is the law of the ten commandments, which we regard as the supreme law, and each precept of which we take in its most obvious and literal import. The fourth of these commandments requires cessation from labor on the seventh day of the week, the sixth prohibits the taking of life, neither of which, in our view, could be observed while doing military duty. Our practice has uniformly been consistent with these principles. **Hence, our people have not felt free to enlist into the service. In none of our denominational publications have we advocated or encouraged the practice of bearing arms, and, when drafted, rather than violate our principles, we have been content to pay, and assist each other in paying, the $300 commutation money."** -- F. M. Wilcox: *Seventh-day Adventists in Time of War*, p. 58.

In 1865, the General Conference of Seventh-day Adventists reaffirmed their original stand: "Resolved that we recognize civil government as ordained of God, that order, justice, and quiet may be maintained in the land; and that the people of God may lead quiet and peaceable lives in all godliness and honesty. In accordance with this fact we acknowledge the justice of rendering tribute, custom, honor, and reverence to the civil power, as enjoined in the New Testament. **While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed as being inconsistent**

with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind." -- *The Review and Herald*, May 23, 1865.

As this position of total obedience to the commandments of God was not practiced during World War I (1914-1918), a great crisis came upon the Seventh-day Adventist Church. While 98% of the members decided to obey the instruction of the officers of the denomination, taking part in the war, 2% decided to remain faithful to the law of God, upholding the original position, as taught and practiced up to that time. These faithful believers were disfellowshipped from the Seventh-day Adventist Church in Europe because they chose to uphold the church's original position in regard to keeping the Law of God (all Ten Commandments).

In a booklet published by the Seventh-day Adventist Church in Germany, they announced the following change: "In all that we have said we have shown that the Bible teaches, firstly, that taking part in the war is no transgression of the sixth commandment, likewise, that war service on the Sabbath is not a transgression of the fourth commandment." -- *Protokoll*, p.12.

In the Seventh-day Adventist Encyclopedia, Commentary Reference Series, the following explanation is given: "On the German mobilization, in August, 1914, the SDA's of that country were faced with the necessity of making an immediate decision concerning their duty to God and country when called into the armed service (see Germany, V; Noncombatancy). After counseling with the few SDA leaders locally available at that time, the president of the East German Union Conference informed the German War Ministry in writing, dated Aug. 4, 1914, that conscripted SDA's would bear arms as combatants and would render service on the Sabbath in defense of their country. . . . **Admittedly, the three SDA leaders in Germany took a stand concerning the duty of SDA's in military service that was contrary to the historic stand officially maintained by the denomination ever since the American Civil War (1861-1865)."** -- *The Seventh-day Adventist Encyclopedia*, Commentary Reference Series, Vol. 10, p. 1183, Edition of 1966.

Those disfellowshipped from the Seventh-day Adventist Church, not only in Germany but also in many other countries in Europe, had no intention of starting a new church. They were about 4,000 in number. Attempts at reconciliation with the main body were made just after the war, in 1920 and in 1922, but with no positive result.

Therefore, as their numbers increased, the **Seventh Day Adventist Reform Movement** was organized as a church, separate from the the main body of Seventh-day Adventists, when representatives from different countries met at **Gotha, Germany, July 14-20, 1925.** *It is the purpose of the Reform Movement to continue with the original teachings and practices of the Seventh-day Adventist Church.*

The Seventh Day Adventist Reform Movement General Conference first operated from Isernhagen, Germany, and then Basel, Switzerland. After World War II, the headquarters was moved to the United States of America, and in 1949 was incorporated in Sacramento, California. Because it was deemed more advantageous for a worldwide work to be situated on the eastern side of the U.S.A., the headquarters was temporarily relocated to Blackwood, New Jersey, before moving to its **permanent location in Roanoke, Virginia.** The SDA Reform Movement has already reached 114 countries and territories.

Source: http://www.sdarm.org/origin.htm

SEVENTH-DAY ADVENTISM AND ECUMENISM

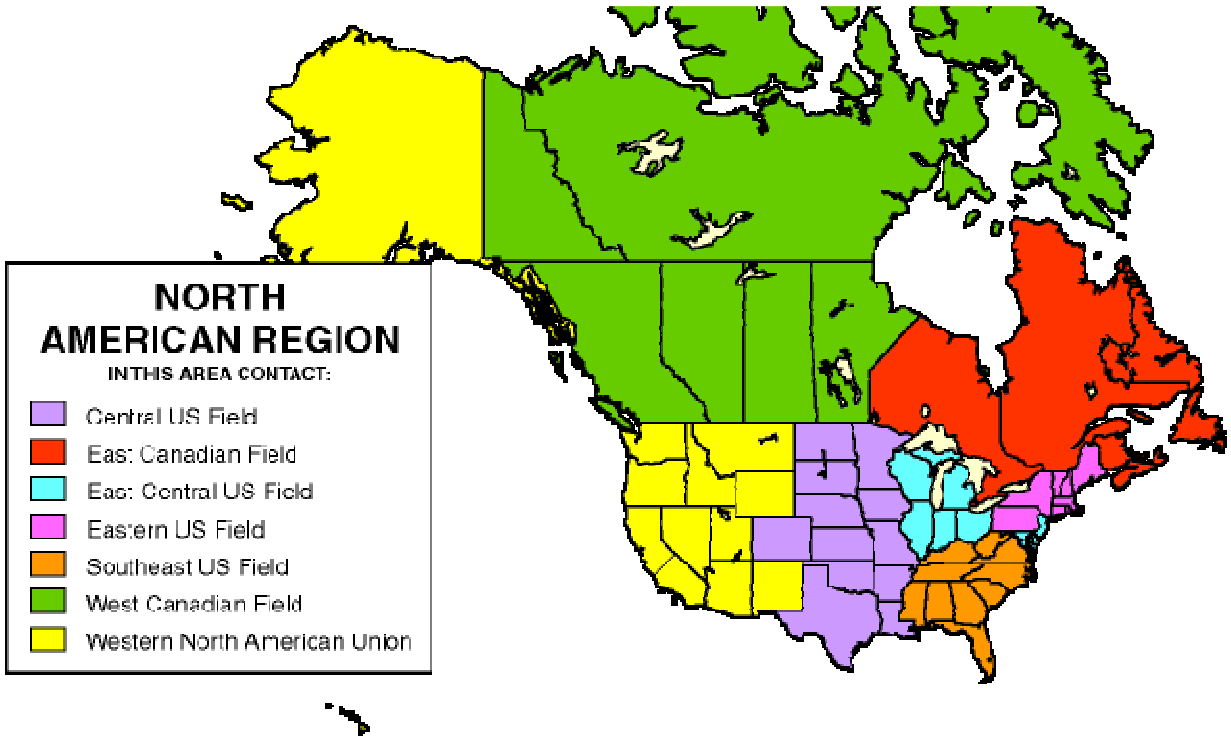
Seventh-day Adventists have been entrusted with the holy mission of giving to the world the first, second, and third angel's messages of Revelation 14. They were called upon to proclaim the coming of the hour of God's judgment, **the fall of the nominal Christian churches (that became Babylon)**, and a warning against the beast, the image of the beast, and the mark of the beast.

We cannot overlook the fact that within the ranks of these nominal Christian churches are to be found many faithful souls who are eventually to be called out. They are designated by God as "My people." Although they have not been blessed with the knowledge of present truth, they are living up to all the light that has come to them. We should do all in our power to reach these precious souls still bound by the chains of tradition and superstition. The very same problem, however, which existed in the days of Israel exists today. "The leaders of this people cause them to err." *When there is an apostasy, a departure from God and the truth, those who have proved themselves to be false shepherds carry undoubtedly the greatest guilt. It would be the greatest of follies to think that, by joining these leaders in their plans and programs, we would be better able to reach the people with the truth.*

Since the Christian world has compromised with the powers of darkness, Adventists are not to enter into any kind of courtship with other denominations.

Source: http://www.sdarm.org/pub_data/gws/gws_10.html

NORTH AMERICAN REGION



Basic Beliefs: http://www.sdarm.org/beliefs.php

HISPANIC MINISTRIES

Spanish publications: http://www.sdarm.org/sbl/sbl.php?lang=es

AREAS OF MINISTRY

NORTH AMERICA
United States and Canada

SOUTH AMERICA
Argentina
Bolivia
Brazil
Chile
Colombia
Ecuador
Paraguay
Peru
Uruguay
Venezuela

CENTRAL AMERICA
Central America
Dominican Republic
Mexico

In 1975 our Publishing Department (**Reformation Herald Publishing Association**) printed large quantities of the following paperbacks for distribution:

The Great Controversy (also in Spanish)
The Desire of Ages (also in Spanish)
Health and Happiness (The Ministry of Healing)
Steps to Christ (also in Spanish)

In 1982 the **Central American Field** was reorganized as follows: Guatemala and El Salvador became one Mission (the **Guatemalan Mission**), and Honduras became a Field by itself (the **Missionary Field of Honduras**).

Until 1983 we had only one missionary school in **South America** – the one in Brazil – where also some students from other countries received training. The need for a missionary training center in a Spanish-speaking area, for young men and women from all Hispanic countries, was often considered. **Such a school was established, with the help of God and the assistance of the General Conference, at Puente Piedra, near Lima, Peru, in 1983.**

Source: http://www.sdarm.org/origin/his_13_work_VI.html

B3.20

Millerist Family (Worship on Sunday)

B3.201

Advent Christian Church (1863, Salem, MA)

Hispanic Ministries - Iglesia Adventista Cristiana (1990s, Pasadena, CA)

HEADQUARTERS
Advent Christian General Conference
Mailing Address: P.O. Box 690848, Charlotte, NC 28227-7015
Physical Address: 14601 Albemarle Rd., Charlotte, NC 28227
Phones: 1-800-676-0694 or 704-545-6161 - Fax: 704-573-0712
Internet: http://www.adventchristian.org/

ABOUT US

Advent Christian General Conference is a denomination of Christian churches in North America, with mission works and partnerships in countries worldwide. Born out of the "Adventist Movement" of the 1800s, our organization is still committed to proclaiming the hope that Jesus is coming back ... maybe today! As we look for his blessed return we occupy ourselves with obeying his commands to make disciples.

Source: http://www.adventchristian.org/Aboutus/tabid/90/Default.aspx

Wikipedia article: http://en.wikipedia.org/wiki/Advent_Christian_Church

Though the first *Advent Christian Association* was founded in Salem, Massachusetts in 1860, the church's formation is rooted in the adventist teachings began by Baptist preacher William Miller of Pittsfield, Massachusetts. For many years, Miller studied the prophecies recorded in the Old Testament book of Daniel and the New Testament book of Revelation. After many calculations, he announced in 1831 that the Second Advent would occur in 1843 or 1844. Thousands of people believed him, and sold their possessions. His followers, called *Millerites*, waited for the coming of Christ and the end of the world, yet were disappointed.

The Albany Conference, which began in 1845, was one of the major groups which resulted. It included many major Millerite leaders such as Miller himself. The Advent Christian Church has its roots in this group.

Jonathan Cummings (1817–1894), a disciple of Miller who reset Miller's prediction of Christ's coming as 1854, was also influential on the individuals who founded the *Advent Christian Association*. A third root of the Advent Christians is found in the rise of the doctrine of conditional immortality among Adventist preachers such as Charles F. Hudson (1795–1881) and George Storrs (1796–1879). Rejecting what they believed was a Greek philosophy (immortality of the

soul), they taught that though man was created for immortality, that immortality had been forfeited in the fall of Adam. They believed that only the redeemed would receive eternal life; the dead unconsciously would await the resurrection and final judgment. At the time of judgment, the wicked would suffer extinction. These teachings separated them from some within the Millerite movement.

Aurora University (Aurora, Illinois) began as Mendota Seminary in Mendota, Illinois in 1893. In 1900 the church adopted a "Declaration of Principles". A small New England body, called the *Life and Advent Union* (org. 1863 by John T. Walsh and George Storrs), merged into the *Advent Christian Church* in 1964.

The doctrine of the *Advent Christian Church* includes belief in the Bible as the infallible rule of faith and practice, salvation available for all conditioned on repentance, faith, & faithfulness to God, and the imminent return of Jesus Christ. The doctrine of "the unconscious intermediate state of the dead" and "conditional immortality" - *We believe that death is a condition of unconsciousness to all persons, righteous and wicked; a condition which will remain unchanged until the resurrection at Christ's Second Coming, at which time the righteous will receive everlasting life while the wicked will be "punished with everlasting destruction;" suffering complete extinction of being* - separates them from a number of other evangelical Christians. This is commonly called soul sleep. The church accepts two ordinances - water baptism by immersion, and the Lord's supper.

In ministry, the church cooperates to provide missions, education, publications, homes, and a camp. The General Conference of the church meets every three years. Denominational headquarters are located in Charlotte, North Carolina.

In 2006, the *Advent Christian Church* had about 25,600 members in 293 churches, not very different from the 28,300 it had in 1925, with relatively stable membership during the intervening years. The largest concentration of churches is on the eastern coast of the United States in Georgia, North Carolina, South Carolina, Virginia, and West Virginia.

* * * * *

URBAN MINISTRIES: **HISPANIC**

Internet: http://www.adventchristian.org/Outreach/UrbanMinistries/tabid/463/Default.aspx

Iglesia de la Gracia Divina	12925 Branford St., Arleta, CA 91331	(818) 899-1323
Marengo Ave. Community Church - Iglesia Nueva Vida	400 N Marengo Ave, Pasadena, CA 91101-1308	(626) 795-8612

Note: the first Hispanic Advent Christian Church was founded in Pasadena, CA, during the early 1990s by the Rev. Carlos Quintero. Currently, there are no Advent Christian Churches listed in Pasadena.

B3.30

Church of God Adventist Family

B3.301

Church of God (Seventh-Day), General Conference (1884, Stanberry, MO) - Conferencia General de la Iglesia de Dios (Séptimo Día)

HEADQUARTERS
Physical Address: 330 West 152nd Avenue, Broomfield, CO 80020
Mailing Address: P.O. Box 33677, Denver, CO 80233
Phone: 303-452-7973 - **Fax:** 303-452-0657
Internet: http://cog7.org/

Our beginning…

The Church of God (Seventh Day) grew from the efforts of dedicated advent believers living in Michigan and Iowa in the late 1850's. In 1863, the Michigan church began to extend its influence into the eastern and central U.S. through a publication called *The Hope of Israel*. This magazine invited fellow Christians to assemble at conferences and camp meetings, and created interest in their distinctive doctrines: the second advent of Christ and the seventh-day Sabbath.

Through these means, the **General Conference of the Church of God (Seventh Day)** was organized in 1884 and incorporated in Missouri in 1899. Its offices were located in Stanberry, Missouri, until 1950, when they were transferred to Denver, Colorado.

Over the years, *The Hope of Israel* also moved from Michigan to Iowa, then to Missouri. After several name changes, it is now known as the *Bible Advocate*. More than 100 years later, this flagship publication of the Church continues to be published and mailed eight times a year from the Denver offices.

…and now

The Church of God (Seventh Day) recognizes more than 200 congregations in the United States and Canada. It also has affiliated ministries in more than 25 countries outside North America, with a worldwide fellowship of over 300,000 members. As an agent of God's grace, the Church offers warm-hearted fellowship and willing support for people everywhere who trust and obey the same Savior and Lord, Jesus Christ. It is in serving people that the Church finds relevance for its Bible-centered message and its God-inspired mission.

Source: http://cog7.org/about/

Statement of Faith: http://cog7.org/we_believe/

Mission and Vision: http://cog7.org/vision/

HISPANIC MINISTRIES: http://cog7.org/ministries/

DISTRICTS:

Northeast District

Southeast District

Southwest District

Central District

West Coast District

Note: there are many Hispanic leaders in administrative and pastoral positions in these districts; for example, the West Coast Distict:

WEST COAST DISTRICT

The West Coast District serves people in the states of Alaska, Arizona, California, Hawaii, Idaho, Nevada, Oregon, Utah, and Washington. We exist to assist and equip our members in fulfilling the Great Commission Christ gave the church when he commanded:

Our pastors, local boards, the District Board, its committees and ministries exist to prepare and support each member in his or her ministry of making disciples.

District Staff

Superintendent: Larry Zaragoza - zman52@msn.com
Mailing Address: P.O. Box 7596, Visalia, CA 93290-7596
Phone: 559-967-3383

Treasurer: Johanna Stucker - mattnjo@peoplepc.com
Mailing Address: PO Box 3819, Salem, OR 97302
Phone: 503-566-5751

Area Representatives

Our District is made up of seven regional areas. To better serve the entire membership, each Board Member is dedicated to a specific area.

Area 1 – Churches in Nampa, ID; Portland, OR; Spokane, and Walla Walla, WA
Representative: Tim Fauth

Area 2 – Churches in Eugene, Harrisburg, Marion, and Redmond, OR
Representative: Ron Crowson

Area 3 – Churches in Junction City, Lodi, Madera, Sacramento (English), Stockton, and Visalia, CA - Representative: John Tivald

Area 4 – Churches in Morgan Hill, Oakland, Roseville, Sacramento (Spanish), and San Jose, CA - Representative: **Juan Cervantes**

Area 5 – Churches in Mesa, Phoenix Willcox, AZ; and Las Vegas, NV
Representative: **Gabriel Guzman**

Area 6 – Churches in Bell, La Puente, North Hills, Ontario, Pasadena, Riverside, Sylmar, Van Nuys, and Ventura, CA - Representative: **Jose Guerrero**

Area 7 – Churches in Bloomington, Calimesa/Yucaipa, Escondido, Inglewood, San Diego, and Los Angeles, CA - Representative; **Ruben Zaragoza, Jr.**

Source: http://cog7.org/districts/wcoast/

NATIONAL CHURCH DIRECTORY:

CALIFORNIA: http://cog7.org/churches/ca/

ARIZONA: http://cog7.org/churches/az/

TEXAS: http://cog7.org/churches/tx/

(many of the churches in these states are Spanish-speaking or bilingual, English-Spanish)

B3.302

Church of God (7th Day) – (1933, Salem, WV)
Hispanic Ministries - Iglesia de Dios Apostólica del 7º Día

HEADQUARTERS
The Advocate of Truth Press, Inc. / Church of God Publishing House
P.O. Box 328, Salem, West Virginia 26426
Phone: (304) 782-1411
E-mail: cogsevday@aol.com
Internet: http://www.churchofgod-7thday.org/

HISPANIC MINISTRIES: USA & MEXICO

E-mail: informes@iglesiadediosapostolica.org

La Iglesia de Dios Apostólica del 7º Día es una organización global dedicada a servir a Dios y a predicar su evangelio en todos los rincones de la tierra.

Creemos que la Biblia es la palabra inspirada de Dios y que nuestra Iglesia a sido construida exclusivamente sobre las enseñanzas. Nos enfocamos en comunicar el plan de salvación de Dios a las personas que todavía no lo han hallado, promoviendo el crecimiento espiritual de los miembros de la Iglesia, enseñando la palabra de Dios y dando la alabanza y adoración que Dios se merece.

La cabeza de la Iglesia de Dios Apostólica del 7º Día es Jesucristo quien es nuestro gran sacerdote según el orden de Melchisedec. Esto es significativo porque seguimos todos los preceptos del sacerdocio de Melchisedec incluyendo los 10 mandamientos, el diezmo, así como el evangelio entregado a nosotros por Jesucristo directamente en el nuevo testamento. La Iglesia de Dios Apostólica del 7º Día mantiene servicios de adoración en el día Sábado, que cae en el mismo día Sábado que fue dado al pueblo hebreo por Dios en el monte Sinaí.

Internet: http://www.iglesiadediosapostolica.org/

HISPANIC CHURCHES IN THE USA

Los Angeles, California
Location: 2440 Authur St., Los Angeles, CA 90065
Pastor: Juan Manuel Gonzalez
Phone: (323) 349-0573

Salinas, California
Location: 1031 Eagle Dr., Salinas, CA 93905
Contact: Joseph Cartagenas
Phone: (209) 951-3289

San Jacinto, California
Location: 150 N.Brinton St., San Jacinto, CA 92583
Pastor: Tomas Olivares
Phone: (909) 487-9642

San Antonio, Texas
Location: 2802 Coral Field, San Antonio, TX 78245
Pastor: Mario Cantu / Tim Buechner
Phone: (210) 673-0147 / (210) 622-3191
Email: buechner1@aol.com

Dallas / Seagoville, Texas
Location: 3002 Lynell Dr., Seagoville, TX 75159
Pastor: Paul Herrera / Ricky Herrera
Phone: (972) 287-4946 / (972) 285-7154
Email: brorickherrera@tx.rr.com

B3.304

Church of God (Israelite) - Iglesia de Dios (Israelita)
(1919, Mexico, a split from the Church of God 7th Day, Salem, WV)

INTERNATIONAL HEADQUARTERS
Iglesia de Dios (Israelita)
Primer Administrador: Min. Jacobo Demetrio Martinez Marcial (2008-2011)
Calle José Revilla y Pedregón No. 5, Colonia Churubusco
México, DF C.P. 04120
Tel / Fax: (01-55) 5689-8209
Páginas en Internet: www.iglesiadedios-israelita.org
http://www.portal-iglesiadedios-israelita.org/page8.php
http://www.iglesiadedios-israelita.org/indice.html
E-mail: contacto.idi@portal-iglesiadedios-israelita.org

OVERVIEW

El nombre legal de esta organización es: ***IGLESIA DE DIOS (ISRAELITA) MEX. A. R.***

Los términos (ISRAELITA) MEX. A. R. que acompañan a la descripción bíblica no forman parte del nombre y sólo se utilizan para distinguir a esta Asociación Religiosa, en consecuencia, la palabra (ISRAELITA) se escribirá siempre entre paréntesis. **Las siglas MEX. A. R. fueron asignadas por la Secretaría de Gobernación en el año de 1993 para fines del registro constitutivo de la Iglesia.**

La Iglesia de Dios fue originalmente organizada en Palestina por Jesucristo, compuesta por todos aquellos que acogieron su doctrina, lo siguieron y lo aceptaron como su Salvador. Posteriormemte, el Señor Jesucristo dejó al frente de su Iglesia a los Doce Apóstoles.

El objeto de la Iglesia de Dios (Israelita) es dar y difundir el conocimiento exacto en los sentidos, moral y religioso de las Santas Escrituras, así como su interpretación precisa referente a la Iglesia de Dios, tal como fue establecida primitivamente.

Source: http://www.portal-iglesiadedios-israelita.org/page11.php

DIRECTORY OF CHURCHES IN MEXICO (?) AND THE USA (27):
http://www.iglesiadedios-israelita.org/Directorio.html

Sub Administración en Estados Unidos:
Ministro David Mentado: david.mentado@portal-iglesiadedios-israelita.org

Los Angeles Central Church
Iglesia de Dios (Israelita)
1514 W. 7th Street, Los Angeles, CA 90017
Phones: (213) 413-5744 – (213) 483-8326 (pastor's home)

(Note: We believe that this independent denomination in Mexico is the result of missionary work by the Church of God 7th Day of Salem, WV)

B3.40

Armstrong Movement Family

B3.401

Worldwide Church of God (1934, Eugene, OR) - Name changed in 2009 to Grace Communion International

WORLD HEADQUARTERS
Grace Communion International
P.O. Box 5005, Glendora, CA 91740
Phone: (626) 650-2300
E-mail: info@gci.org
Internet: http://www.wcg.org/

Information About Grace Communion International
(formerly known as the Worldwide Church of God)

We are a Christian denomination with more than 47,000 members, worshiping in about 900 congregations in almost 100 nations and territories. We began in 1934 and our main office is in southern California. **We are members of the National Association of Evangelicals**.

In April 2009, we changed our name in the United States to Grace Communion International. This name better reflects who we are and what we teach.

Source: http://www.wcg.org/

HISPANIC MINISTRIES

Comunión Internacional de la Gracia
(conocido antes como Iglesia de Dios Universal o Iglesia de Dios Mundial hasta abril de 2009)

Internet: http://comuniondegracia.org/blog/

Quienes somos: Comunión Internacional de la Gracia

La iglesia tiene sus raíces en Eugene, Oregon, a comienzos de los años 1930. Anteriormente se la conocía como la **Iglesia de Dios de la Radio**, y luego como la **Iglesia de Dios Universal o Iglesia de Dios Mundial** hasta abril de 2009.

Comenzamos en 1934 y nuestra oficina central está en California del sur. Somos miembros de la Asociación Nacional de Evangélicos [National Association of Evangelicals, NAE] en Estados Unidos y de asociaciones similares en otros países.

En abril de 2009 cambiamos nuestro nombre en los Estados Unidos a Grace Communion International. Este nombre refleja mejor quienes somos y lo que enseñamos.

COMUNIÓN INTERNACIONAL DE LA GRACIA [GRACE COMMUNION INTERNATIONAL], una corporación sin fines de lucro, está activa en casi 100 países y territorios y mantiene su sede internacional en **Glendora, California.** La iglesia, con una afiliación internacional de alrededor de 42.000 miembros, y 900 congregaciones, tiene la misión de "vivir y compartir el evangelio".

Datos fundamentales sobre la Iglesia

Desde la muerte de su fundador Herbert W. Armstrong en 1986, la iglesia ha pasado por importantes reformas doctrinales, trayéndola a la corriente principal de la teología cristiana evangélica. El nuevo nombre refleja lo que somos y lo que enseñamos.

Somos miembros de la Asociación Nacional de Evangélicos (NAE) en los Estados Unidos y sus equivalentes en otros países. La iglesia es también miembro de la Misión América y de la **Asociación de Mayordomía Cristiana.** Creemos en la unidad espiritual de todos los creyentes en nuestro Señor Jesucristo.

Estamos activos en predicar el evangelio a nivel mundial. Con centros administrativos en cada continente, la iglesia tiene congregaciones en más de 70 países y emprende misiones en más de 90 países.

En 1995, Joseph Tkach se convirtió en Presidente y Pastor General de la iglesia. El Dr. Tkach ha sido ministro y administrador durante mucho tiempo. El libro de Joseph Tkach, *Transformados por la Verdad* (publicado por Multnomah en 1997), narra la historia inspiradora de la milagrosa reforma de la denominación. *La liberación de la Iglesia de Dios Universal* (publicado por Zondervan en 2001), fue escrito por el Dr. J. Michael Feazell, nuestro Vicepresidente. **Su libro ofrece una única crónica de la iglesia en plena transición hacia el cristianismo ortodoxo.**

Source: http://comuniondegracia.org/blog/bienvenido/datos-sobre-nuestra-iglesia/

DIRECTORY OF HISPANIC CHURCHES IN THE USA (11):
http://comuniondegracia.org/blog/iglesias/ee-uu/

NOTE: Other denominations and independent churches that are followers of the traditional Armstrong movement are listed under the **MARGINAL CHRISTIAN** category: C1.05.

B4.0

THE PENTECOSTAL TRADITION

GENERAL INTRODUCTION

Carmelo Alvarez
Hispanic Pentecostals: Azusa Street and Beyond
Cyberjournal For Pentecostal-Charismatic Research, 1999

Roberto Dominguez
Pioneros de Pentecostes: Norteamerica y las Antillas
Literatura Evangelica, 1971

Clifton L. Holland
The Religious Dimension in Hispanic Los Angeles:
A Protestant Case Study
William Carey Library, 1974

Victor De Leon
The Silent Pentecostals
Faith Printing Company, 1979

Juan F. Martinez and Lindy Scott, editors
Los Evangelicos: Portraits of Latino Protestantism in the United States
Wipf and Stock Publishers, 2009

Juan F. Martinez and Luis Scott, editors
Iglesias peregrinas en busca de identidad:
cuadros del protestantismo latino en los Estados Unidos
Ediciones Kairos, 2004

Everett Wilson
"Hispanic Pentecostalism"
in *Dictionary of Pentecostal and Charismatic Movements*
Zondervan Publishing House, 1988

Everett L. Wilson and Jessie Miranda
"Hispanic Pentecostalism" (pp. 715-723) in
International Dictionary of Pentecostal and Charismatic Movements
Revised and Expanded Edition
by Stanley M. Burgess, Editor; and Eduard M. Van Der Maas, Associate Editor
Grand Rapids, MI: Zondervan, 2002-2003

Historical Origins of the Pentecostal Movement in the USA

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

Evangelical Church of the Apostles and Prophets (IEAP) -
Iglesia Evangélica Apóstoles y Profetas de El Salvador (1927, El Salvador)
Iglesia Evangélica Apóstoles y Profetas USA (1981, Irving, TX)

USA HEADQUARTERS
Iglesia Evangélica Apóstoles y Profetas
Pastor Nilo Reyes (Presidente Comité Ejecutivo Nacional)
4401 Farm-To-Market Road 517 E, Dickinson, TX 77539
Phone: (281) 534-7159, (832) 561-1446
Internet: http://www.iglesiaapostolesyprofetasusa.com/somos

HISTORY

Internet: http://apostolesyprofetaselsalvador.blogspot.com/2008/04/captulo-ii-cien-aos-de-presencia.html

ESTADISTICA DE LA IGLESIA APOSTOLES Y PROFETAS DE EL SALVADOR

IGLESIAS…….329
DISTRITOS…….. 17
MIEMBROS……..69,000
IGLESIAS CON ESCRITURA
PERSONERIA JURÍDICA…… 283

Datos proporcionados por Hno. Alfredo Luna Boza Secretario de la Misión.

Source: http://apostolesyprofetaselsalvador.blogspot.com/2008/04/estadisticas-2007-apostoles-y-profetas.html

NUMBER OF HISPANIC CHURCHES IN THE USA = AT LEAST 29

B4.010211

Evangelical Christian Church Apostles and Prophets Mission "Eph. 2:20" -
Iglesia Cristiana Evangélica Misión Apóstoles y Profetas "Ef. 2:20"
(1991, San Miguel, El Salvador; split from IEAP)
Iglesia Evangélica Apóstoles y Profetas "Efesios 2:20"
(1992, Katy, TX)

HEADQUARTERS

Iglesia Evangélica Apóstoles y Profetas "Efesios 2:20"
Templo Ríos de Agua Viva
Pastor Carlos Quinteros, Supervisor
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E-mail: apostolesyprofetasefe220@sbcglobal.net
Internet: http://www.apostolesyprofetasefesios220.com/aboutus.html

OVERVIEW

I. Somos Una iglesia organizada poniendo como base la palabra de Dios en el antiguo y nuevo testamento; y somos parte del **concilio de Iglesias de la Primera Organización Evangélica de Apóstoles y Profetas Efesios 2:20 en los Estados Unidos de Norte América.**

Respetando las leyes terrenales obedeciendo las leyes Divinas **La Iglesia Evangélica Apóstoles y Profetas Efesios 2::20** ubicada en la dirección mencionada arriba somos una corporación que sin fines lucrativos ni utilitarios. Se dedicara a predicar el Evangelio de nuestro Señor Jesucristo, Y se moverá a buscar, la salud espiritual, moral, y física de sus miembros.

II. Los propósitos están establecidos como siguen:

1. Comunicar a toda persona los hechos básicos de la fe cristiana para alcanzar la paz con Dios y con nuestro prójimo.
2. Promover la lectura y difusión de La Biblia por ser la palabra de Dios.
3. Proporcionar a todos los miembros los medios necesarios para el mejor cumplimiento de nuestra misión espiritual, moral y cultural conforme a las enseñanzas de la sagradas Escrituras.

III. Para poder realizar los propósitos establecidos.

La Iglesia Evangélica Apóstoles y Profetas Efesios 2:20 de Katy, Texas, se pondrá de acuerdo a cumplir con las leyes de Los Estados Unidos de Norte América, para realizar los diferentes proyectos a seguir como comprar, vender, traspasar, donar y recibir donativos, que sean necesarios para el uso de predicar la Palabra de Dios. Usando los medios siguientes.

1. Celebrando cultos en el templo
2. Usando la prensa y la radio si fuese necesario.
3. En reuniones publicas.
4. Usando de cualquier medio licito por las Santas escrituras y las leyes del país.

IV. La Iglesia tiene su domicilio legal en la ciudad de Katy, Texas en donde se extenderá para alcanzar al ser humano para Jesucristo.

V. La iglesia es una entidad formada por individuos que, concientes de la necesidad espiritual del ser humano, acuden a la persona del Señor Jesucristo aceptándole como su Salvador personal y Señor de

sus vidas.

VI. El gobierno de la Iglesia es democrático, Y los integrantes directivos son tomados de entre los mismos miembros, que están ya como miembros de la iglesia.

Source: http://www.apostolesyprofetasefesios220.com/aboutus.html

NUESTRA HISTORIA

Los inicios de la **Iglesia Cristiana Evangélica "Misión Apóstoles y Profetas" Ef. 2:20** se remontan al año de 1988, cuando un grupo pequeño de hermanos hacían sus reuniones en una casa que el hermano Santos Escobar (Q.D.D.G); había cedido para realizar los cultos en la **Colonia La Carmenza en la ciudad de San Miguel, El Salvador;** estando como pastor el hermano Pedro Lazo Fuentes. En el año de 1989 se inicia la construcción del templo, siendo este inaugurado en el mes de agosto de 1990 con el nombre "Templo Árbol de vida".

Hasta esta fecha la iglesia era parte de la misión: Iglesia Evangélica Apóstoles y Profetas de El Salvador. En el año de 1991 la iglesia se independizó de la misión a la que pertenecía y se iniciaron las gestiones para solicitar la personería Jurídica con el fin de formar una nueva misión.

Corría el mes de febrero del año 1992 cuando una delegación de hermanos pertenecientes a la Primera Organización Internacional de Iglesias Apóstoles y Profetas de Los Estados Unidos llego al país para incentivar a la recién iniciada iglesia en la importancia de organizarse y legalizarse jurídicamente. Fue para entonces que se realizo la primera reunión en casa de habitación del hermano Carlos Hermes Sevilla quien mas tarde jugaría un papel muy importante en las gestiones para obtener la Personería Jurídica junto con el Hermano Ernesto Argueta, Miguel Ángel Rodríguez y Roberto Estrada. Fue en esta primera reunión que se acordó solicitar los servicios jurídicos del Notario Guerra Hércules para la legalización de la Iglesia.

Pasaron algunos días y los avances en el proceso de legalización eran casi nulos, fue entonces que el hermano Alcides Márquez (Q.D.D.G) reconocido evangelista de esa época sugirió que solicitaran la ayuda del abogado y hermano Maurino Mendoza (Q.D.D.G) quien residía en San Salvador, fue así que el hermano Alcides Márquez junto con el hermano Carlos Sevilla y el hermano Ernesto Argueta hicieron el viaje a la capital para entrevistarse con el Licenciado Mendoza, el los recibió y después de hacer juntos una oración se expuso la situación, el hermano Mendoza se ofreció realizar las gestiones jurídicas sin costo alguno y prometió presentarlos al día siguiente al hermano y Viceministro del Interior Jorge Martínez Meléndez. El hermano Jorge Martínez Meléndez prometió ayudar a aprobar la legalización de la Iglesia diciendo que para esa hora el Señor lo tenía en ese cargo para ayudar a las iglesias a legalizarse.

El 16 de Marzo de 1992 el Licenciado Mendoza viajo al templo de la iglesia "Árbol de Vida" para levantar el acta de fundación de la misión, se expusieron dos nombres para la misión quedando elegido el nombre de **"Iglesia Cristiana Evangélica Misión Apóstoles y Profetas Ef. 2:20"** y se formo la Primera Directiva Nacional de la misión quedando de la siguiente manera:

Carlos Hermes Sevilla Torres
Pastor General

Presidente: Carlos Hermes Sevilla. Vicepresidente: Pedro Lazo Fuentes. (Q.D.D.G) Secretario: Roberto Estrada Parada. Pro secretario: Dionisio Castillo. Tesorero: José Ernesto Argueta. Pro tesorero: Porfirio Néstor Trejo Martínez. Sindico: Miguel Ángel Rodríguez. Vocales: - Bernardino Robles. – Narciso Benítez. – Mario Benítez. – Cesar Antonio Benítez.(Q.D.D.G)

Cinco meses después el 26 de Agosto de 1992 fue aprobada la Personería Jurídica de la **Iglesia Cristiana Evangélica "Misión Apóstoles y Profetas" Ef. 2:20**. Recibida la Carta Jurídica se elevo una oración de agradecimiento a Dios por haber permitido fundar la Misión.

Las iglesias afiliadas a la misión en esa época fueron: Iglesia "Árbol de Vida" Col. La Carmenza San Miguel (Cede Central); Iglesia "Estrella de Belén" Cantón San Pedro Rió Seco, Morazán; y Iglesia El **Jobo, Moncagua, San Miguel.**

El 19 de Noviembre de 1992 se publicaron los estatutos de la iglesia en el Diario Oficial. Fue así como gracias a la bendición de Nuestro Señor Jesucristo y al esfuerzo y dedicación de Hermanos como Maurino Mendoza, Carlos Hermes Sevilla, Ernesto Argueta, Miguel Ángel Rodríguez, Roberto Estrada y muchos otros que no escatimando esfuerzos o dificultades lucharon por hacer posible la fundación de esta misión.

En la actualidad la Iglesia Central en El Salvador cuenta con 130 miembros, cinco Distritos y 27 Iglesias afiliadas a la Misión en todo el país para la gloria y honra de Dios.

Source: http://www.misionapostolesyprofetas.org/historia.html

Note: There are at least 16 Hispanic churches in the USA affiliated with this organization.

B4.02

Pentecostal Holiness Family

B4.0201

Church of God-Cleveland, TN (1886, Barney Creek, TN) -
Hispanic Ministries (1912, Raton, NM; 1946, Hispanic Department)
Iglesia de Dios - Distritos Hispanos

WORLD HEADQUARTERS
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Internet: http://www.churchofgod.org/

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.

For further information on the history of the Church God, recommended reading is the book Like A Mighty Army, by Dr. Charles W. Conn, available through Pathway Press. Visit their web site at www.pathwaypress.org or view our Resource Center.

Source: http://www.churchofgod.org/a-brief-history-of-the-church-of-god

Wikipedia article: http://en.wikipedia.org/wiki/Church_of_God_(Cleveland,_Tennessee)

HISPANIC MINISTRIES

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Internet: http://www.editorialevangelica.org - http://www.ministerioshispanosidd.com/

HISPANIC REGIONS IN THE USA (8)

- **Región Hispana del Noroeste - Dr. Carlos Morán**

  Correo Postal: P.O. Box 25610, Fresno, CA 93729-5610
  Dirección de envío: 6901 N. Maple Avenue, Fresno, CA 93710
  Teléfono: (559) 325-0705 - Fax: (559) 325-1410
  Correo Electrónico: cognwreg@sbcglobal.net

- **Región Hispana del Suroeste - Rev. Samuel Santana:**
  149 North 3rd Ave. Upland, CA 91786

- **Región Hispana del Este-Central - Dr. Miguel Vega**
- **Región Hispana del Norte-Central - Dr. Efraín Navas**
- **Región Hispana del Noreste - Dr. Miguel Álvarez**
- **Región Hispana del New England - Rev. Juan García**
- **Región Hispana del Sureste - Dr. Ángel Marcial**
- **Región Hispana del Surcentral - Rev. Manuel De la Garza**

NATIONAL CHURCH DIRECTORY: http://www.churchofgod.org/directory/regional.cfm

- Chicago (North Central Hispanic)
- East Central Hispanic Region
- Northeastern Hispanic Region
- Northwestern Hispanic Region
- South Central Hispanic
- South West Hispanic Region

A BRIEF HISTORY OF HISPANIC MINISTRY

January 21, 2010

Regarding the number of Hispanic congregations that the COG currently has in the USA, the latest statistic is 700; this number, however, applies only to the 8 Hispanic Regions, but there are around 250-300 congregations that work under an Anglo pastor or under an Anglo-English speaking overseer. Of this last number, we do not have as much information as with the churches who work under the Spanish Overseer.

As for the founding date of COG Hispanic congregations, the **first Hispanic COG in the USA was founded in 1912 in Raton, New Mexico**, but back then the Hispanic work, as such, 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.

Dr. Fidencio Burgueño
Department of Hispanic Ministries/Editorial Evangélica

Department of Hispanic Ministries

Church of God International Offices

1441 Guthrie Dr., Cleveland, TN 37311

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¿Quiénes Somos?

Ministerios Hispanos / Latinos de la Iglesia de Dios

La primera iglesia de habla hispana de la Iglesia de Dios Internacional fue organizada en Raton, Nuevo México, en 1911. En el momento de su nombramiento como pastor, T. F. Chávez tenía setenta y tres años de edad. Desde entonces, los ministerios hispanos en la Iglesia de Dios han estado desarrollándose en los Estados Unidos. **La celebración del Centenario de Ministerios Hispanos tendrá lugar en 2011, al mismo tiempo que la Iglesia de Dios general celebra su ciento veinticinco aniversario.**

El Departamento de Ministerios Hispanos se inició en 1998. Su primer director fue el Dr. Esdras Betancourt. Él asumió el reto de construir el departamento y en el 2006 se retiró parcialmente. Un nuevo director, el **Dr. Fidencio Burgueño**, fue nombrado en 2006 y dirigió el departamento hasta 2010. En la 73ra Asamblea General, el **Dr. Carlos S. Morán** asumió la dirección del departamento.

En su composición actual, el **Ministerios Hispanos / Latinos de la Iglesia de Dios** en los Estados Unidos se compone de más de mil de iglesias y misiones que son supervisadas por ocho Obispos Administradores regionales. Desde la costa oeste a la costa este, de norte a sur, Ministerios Hispanos participa en la plantación y revitalización de iglesias, ayudando en la superación ministerial y liderazgo, desarrollo de los recursos literarios para pastores y laicos, entre otras tareas importantes.

Fuente: http://coghm.org/web/index.php?option=com_content&view=article&id=24&Itemid=32&lang=es

Visión y Plan Nacional

Escrito por coghm.org

El Plan Nacional para Ministerios Hispanos de la Iglesia de Dios requiere el desarrollo de un ministerio dinámico y abarcador que responda adecuadamente a las múltiples oportunidades para el servicio entre la creciente población hispano/latina de los Estados Unidos. A estos fines, Dios necesita discípulos que sean mayordomos files de la misión de Dios en nuestro mundo. También requiere que los ministros y laicos se comprometan con la visión y misión de la Iglesia de Dios Internacional; esto es, predicar el evangelio completo de Jesucristo (Mateo 28:19-20) en el Espíritu y poder de Pentecostés (Hechos 2:1-4, 6, 13-18).

Fuente: http://coghm.org/web/index.php?option=com_content&view=article&id=3&Itemid=5&lang=es

Lideres

Carlos S. Morán, Ed.D.
Director de Ministerios Hispanos

Maricelis Romero
Secretaria

Rosa Casco, M.A.
Asistente Ejecutiva

Iglesias en las REGIONES HISPANAS 2010

REGIÓN ESTE CENTRAL HISPANA	58
REGIÓN NUEVA INGLATERRA HISPANA	55
REGIÓN NORTE CENTRAL HISPANA	50
REGIÓN NORESTE HISPANA	163
REGIÓN NOROESTE HISPANA	65
REGIÓN SUR CENTRAL HISPANA	123
REGIÓN SURESTE HISPANA	97
REGIÓN SUROESTE HISPANA	70
TOTAL	**681**

Source: http://coghm.org/web/index.php?option=com_content&view=article&id=15&Itemid=17&lang=es

Regiones Hispanas

Escrito por coghm.org

Rev. Samuel Santana
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149 N. 3rd Avenue Upland, CA 91786
909/931-0700 (O) / 909/931-0702 FAX
revsantana@aol.com
oficinaregional@caaz.org
Secretary: Nayely Ruiz

Rev. Efraín Navas
REGIÓN NORTE CENTRAL HISPANA
P.O. Box 477808 Chicago, IL 60647
773/227-8735 (O) / FAX: 773/227-8736
Shipping: 3640 W. Grand Avenue Chicago, IL 60651
churchofgodncs@yahoo.com

Dr. Angel Marcial
REGIÓN SURESTE HISPANA
P.O. Box 11735 Tampa, FL 33680-1735
Shipping: 7712 Chelsea St E Tampa, Fl 33610-5706
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secretaria@churchofgodse.com ; amarcial5@hotmail.com

Secretary: Aida De Leon

Dr. Miguel A. Vega
REGIÓN ESTE CENTRAL HISPANA
PO BOX 3531 Cleveland, TN 37320
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Secretary: Berta Vega
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REGIÓN NOROESTE HISPANA
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Shipping: 6901 N. Maple Avenue Fresno, CA 93710
559/325-0705 (O) / 559/325-1410 FAX
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Rev. Juan A. García
REGIÓN NORESTE HISPANA
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bishopjagarcia@comcast.net
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Dr. Fidencio Burgueño
REGIÓN SUR CENTRAL HISPANA
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210/435-7280 (O) / 210/435-7286 FAX
Secretary: Lydia Palacios
Email: office@southcentralcog.org

Dr. Rigoberto Ramos
REGIÓN NUEVA INGLATERRA HISPANA
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860/925-6046 (O) / 860/683-1908 FAX
Shipping: 342 Park Avenue Windsor, CT 06095
Email: rgbrtrms@aol.com ; chofgodne@aol.com ;
Secretary: Roxana Sánchez

Source: http://coghm.org/web/index.php?option=com_content&view=article&id=14&Itemid=18&lang=es

B4.02011

Church of God Mission Board, Inc. -
Iglesia de Dios Mission Board, Inc.
(Saint Just, Puerto Rico)
Note: this is the name used by the
Church of God (Cleveland, TN) in Puerto Rico

HEADQUARTERS IN PUERTO RICO
Iglesia de Dios Mission Board, Inc.
P.O. Box 879, Vega Alta, Puerto Rico 00692
Phone: (787) 626-1150 – 626-1151 – 626-2252
Internet: http://www.missionboard.org/

AFFILIATED HISPANIC CHURCHES IN THE USA
(PARTIAL LIST)

Ángel Marcial es obispo de la Iglesia de Dios Mission Board
del sureste de Estados Unidos

Iglesia De Dios Mission Board, Inc.
10817 Jamaica Ave., Richmond Hill, NY 11418
Phone: (718) 850-5310
Internet: http://loqal.com/iglesia+de+dios+mission+board+inc.9.7252221p.home.html

Iglesia De Dios Mission Board, Inc.
123 N. 6th Street, Reading, PA 19601
Phone: (610) 478-9626
Internet: http://businessfinder.pennlive.com/2044430/Iglesia-De-Dios-Mission-Board-Reading-PA

Iglesia de Dios Mission Board "Oasis de Bendicion"
632 Cotswold Circle, Davenport, FL
Phone: 863-242-6108
Internet: http://www.iglesia-usa.com/florida/iglesia-de-dios-mission-board-oasis-de-bendicion

Iglesia De Dios MB
216 Cherry Street Waterbury, CT 06702-1612

Primera Iglesia De Dios MB
1040 North Brunnell Parkway, Lakeland, FL 33805-4109

B4.0205

Pentecostal Holiness Church - Hispanic Ministries
Iglesia Santidad Pentecostés
(1931, Weslaco, Texas)

CENTENNIAL NOTES

By Dr. Harold Hunter

First Hispanic conference of the Pentecostal Holiness Church was organized in March, 1931.

At the initiative of a group known as the **Mutual Confederation Church** led by Rev. A. M. López with 43 congregations in Mexico and Texas, Bishop J. H. King organized these churches into an Annual Conference known as the **South Texas and Mexican Conference** when they met March 2, 1931, in Weslaco, Texas.

Bishop King described Rev. A. M. López as a "man of humility, intelligence, and amiability of spirit" and reported that he "felt more of the glory of God in the Mexican churches that I visited than I have found anywhere in twenty-two years." The most prominent leader to emerge from this effort was Rev. Esteban López.

SOURCE: http://arc.iphc.org/timeline/hispconf.html

B4.0206

Christian Congregation in North America
(1907, Chicago, IL; 1927, Niagara Falls, NY) -
La Congregación Cristiana

Note: no central headquarters (contact information)
Christian Congregation in North America
2877 West Valley Blvd., Alhambra, CA 91803 (Los Angeles County)
Phone: 626 281 4400
Internet: http://www.ccnamerica.org/

HISTORY

In the year of 1907 several groups of Italian Evangelicals were brought together in Chicago, by the work of the Holy Spirit. Many signs, wonders and conversions followed, encouraging pioneers like L. Francescon, P. Ottolini, G. Lombardi, Lucia Menna, L. Terragnoli, U.Garrazzi, G. Perrou and many others, to evangelize among Italian-speaking people across the United States and also abroad in Canada, Italy, Argentina and Brazil. Consequently many churches were founded in those places for the testimony of our Lord's Gospel.

In order to keep fellowship and maintain an orderly progress in April of 1927 a convention of various congregations was held in Niagara Falls and the 12 Articles of Faith were adopted.

Throughout the years, the low immigration rates and the assimilation of the Italians in the U.S. lead to many changes to our congregations and opened the opportunity to spread the gospel to other ethnicities as well.

In the early 1980's some churches espousing the same persuasion regarding worship, organization, and adherence to Scriptural doctrines started to hold yearly meetings, that today convenes in a rotation basis in Los Angeles, CA, Buffalo, NY and Chicago, IL, under the name of **Christian Congregation in the United States.**

Today, the Christian Congregation is a multiethnic body, celebrating services in English, Spanish, Portuguese and Italian, with a family of about 70 congregations and ministers across North America, all committed to the preaching and practice of Biblical Christianity and to sharing the same hope and communion with churches of like doctrine around the globe.

Source: http://www.ccnamerica.org/history.html

The **Christian Congregation in the United States** is a non-sectarian, non-denominational fellowship of assemblies with roots in the **Italian Pentecostal revival** Church in Chicago, which began in 1907.

The church in the United States has approximately sixty houses of worship and two thousand nine hundred members. **It has no headquarters, but convenes yearly in Arlington Heights, IL, Alhambra, CA, and Buffalo.** Besides the affiliated churches in **Canada and Mexico**, the American church keeps fellowship with about fifty nations, with approximately 3 million members, being 2.5 million in **Brazil**. Doctrinally holds the Bible as fount of faith and guidance

for life; Jesus Christ as the only Savior whose atonement work dispenses the saving Grace; practices the adult water baptism and holy supper.

Source: http://wapedia.mobi/en/Christian_Congregation_in_the_United_States

HISPANIC MINISTRIES

La Congregación Cristiana en los Estados Unidos y sus iglesias hermanas de Canadá y México son una comunidad sin denominación o sectarismo de asambleas locales que comparten la misma fe y la doctrina de nuestro Salvador Jesucristo, como expresa en la Biblia Sagrada.

Nuestro objectivo es anunciar el amor de Dios a la humanidad de modo que cualquiera puede ser salvado por la gracia mediante la fe en Cristo Jesús, cuya obra en la Cruz nos permite ser hijos de Dios.

Source: http://congregacioncristiana.weebly.com/

Nuestras Raíces: Congregación Cristiana en los Estados Unidos
En el año de 1907 varios grupos evangélicos de Italia se reunieron en **Chicago, IL,** por la obra del Espíritu Santo. Tuve muchas señales, prodigios y conversiones que ayudaran los pioneros como L.Francescon, P.Ottolini, G.Lombardi, Lucía Menna, L.Terragnoli, U. Gazzari, G. Perrou y muchos otros a **evangelizar a los pueblos de habla italiana en los Estados Unidos y también en el extranjero, en Canadá, Italia, Argentina y Brasil.** En consecuencia muchas iglesias fueran fundadas en esos lugares para el testimoniao del Evangelio del Señor.

A fin de mantener la comunión y um progreso ordenado, en **abril de 1927** se ayuntó un convenio de las congregaciones en Niagara Falls, NY, donde se adoptó los 12 Artículos de Fe.

A lo largo de los años, el declinio de la inmigracion y la asimilación de los italianos en EE.UU. llevaran a muchos cambios en las iglesias, pero abrió todavia la oportunidad para difundir el evangelio a otros pueblos de nordamerica.

En principios de 1980 algunas iglesias de la misma convicción sobre el culto, la organización y la adhesión a las doctrinas bíblicas hán comenzado a celebrar asambleas anuales, que hoy se reúne en un sistema rotativo en Los Angeles, CA; Buffalo, NY; y Chicago, IL, bajo el nombre de **Congregación Cristiana en los Estados Unidos.**

Desde 1978 en México hermanos evangelistas de Chicago, Texas, Los Angeles y San Paolo (Brasil) empezaran puntos de predicaciónes en Ensenada, Monterrey, Mexico DF. Hoy, la **Congregación Cristiana en México, AR,** es reconocida por el Ministerio de Culto de la nación.

Nosotros somos una familia cristiana multiétnica, con servicios en inglés, español, portugués y italiano, con cerca de 70 congregaciones y ministros en América del Norte, todos comprometidos con la predicación y la práctica de la sana doctrina.

Source: http://congregacioncristiana.weebly.com/historia.html

Artículos de Fe: http://congregacioncristiana.weebly.com/artiacuteculos-de-fe.html

B4.0207

Methodist Pentecostal Church of Chile –
Iglesia Metodista Pentecostal de Chile
(1909, Santiago, Chile)

HEADQUARTERS
Iglesia Metodista Pentecostal de Chile
Avenida Libertador Bernardo O´Higgins N° 2489, tercer piso
Santiago, Región Metropolitana, Chile
Phones: (02) 36-50-188 / (02) 36-50-189
E-mail: informatica@imepch.cl
Internet: http://imepch.cl/joomla15/

Quienes Somos

La **Iglesia Metodista Pentecostal de Chile** tuvo su origen en la Iglesia Metodista Episcopal, de quien conserva sus principios y disciplina. Cuando se predicaba y practicaba con mayor fervor la Palabra de Dios, se desarrollaron acontecimientos notables por el descenso del Espíritu Santo, como en los días de Pentecostés, separándola Dios no por desacuerdo con los principios o doctrinas del Metodismo sino para manifestarse en ella.

La Iglesia Metodista Pentecostal de Chile es hija de la Providencia de Dios, ningún hombre o grupos de hombres la ideó, sino que en el curso de muchas predicaciones y actividades, resultó la salvación de numerosas almas constituyéndose por lo tanto con dicho nombre el 12 de Septiembre de 1909, obteniendo su Personalidad Jurídica de Derecho Privado según Decreto 2148 el 30 de Septiembre de 1929 y la Personalidad Jurídica de Derecho Público Registro N° 00043 el 03 de Enero de 2001.

Su Obispo Presidente es el Reverendo Bernardo Cartes Venegas y su administración tiene presencia en todo el territorio nacional, como en Argentina, Bolivia, Perú, Nicaragua y EE.UU. de N.A.

La Iglesia Metodista Pentecostal de Chile cumplirá 100 Años de ardua labor evangelizadora. Es reconocida ante las autoridades de nuestro país y heredera de la sana doctrina entregada a nuestros padres espirituales que confiaron en la promesa del Espíritu Santo que "Chile será para Cristo".

Fuente: http://imepch.cl/joomla15/index.php?option=com_content&view=article&id=100&Itemid=212

HISTORY:
http://imepch.cl/joomla15/index.php?option=com_content&view=article&id=14&Itemid=215

En 1889, proveniente desde Chicago, Estados Unidos, llega a nuestro país el **Reverendo Willis Collins Hoover Kurk y su esposa Anne a la ciudad de Iquique,** para enseñar en el Colegio Inglés, dependiente de la **Iglesia Metodista Episcopal.** Sólo once años antes había llegado a Chile esta

denominación de origen norteamericana, bajo la dirección del Obispo Bristol, con la misión de difundir su doctrina en varias regiones creando en poco tiempo establecimientos educacionales y construyendo templos en Santiago y ciudades de provincia.

Establecido en Iquique, Mr. Hoover formó algunas iglesias llegando a ser Pastor en la obra de habla hispana establecida allí hasta 1902. Ese año, recibió la orden de trasladarse a **Valparaíso** para asumir la dirección de la Iglesia en el puerto, lo que se hizo efectivo el 13 de febrero.

El Pastor Hoover inició en el templo de la calle Olivares, en Valparaíso, una intensa búsqueda de renovación espiritual a través de la oración y el estudio de la Palabra. Poco a poco empezó a gestarse una profunda comunión con Dios, y un hambre y sed de justicia pocas veces visto. La congregación empezó a crecer y se estableció en el seno de esa Iglesia un ambiente de mucha espiritualidad. Junto a eso, llegó a manos del pastor Hoover, un folleto que hablaba de los sucesos extraordinarios ocurridos en un hogar de niñas huérfanas que dirigía la misionera Pandita Ramabay en la India. **Se decía allí que habían sido bautizadas en el Espíritu Santo, el cual se había manifestado entre ellas con gran poder y gloria.** El interés que se despertó en la vida espiritual del Pastor Hoover a raíz de la lectura fue que, deseó vivir y conocer en carne propia aquella maravillosa experiencia. **Esperanzados de vivir este Fuego del Espíritu Santo, comenzaron a orar todos los días manifestándose extraordinarios dones, idiomas extraños, llantos, risas, cantos, sueños, visiones, sanidades, y por sobre todo, arrepentimiento, confesión de pecados y plena entrega a la voluntad de Dios.** Los que tenían esta experiencia se sentían felices y generalmente fueron cambiados en su forma de vivir. Este despertar espiritual en la Iglesia Metodista de Valparaíso, sufrió la resistencia de parte de los demás pastores metodistas, como también del Obispo Bristol, y del Superintendente Rice, encargado de la obra en Chile. No obstante, la Iglesia allí crecía de una manera espectacular, llegando la asistencia los días domingos, a unas 1500 personas e iban testimoniando por doquier esta nueva experiencia del Santo Evangelio. En tanto, estos acontecimientos, eran seguidos muy de cerca por los hermanos de la 1° y 2° Iglesias Metodistas Episcopales de Santiago.

Los hermanos que venían desde el puerto les contaban las maravillas que el Señor estaba haciendo con ellos, por lo que también, un grupo de hermanos de ambas Iglesias en Santiago, estaban orando para que Dios se manifestara en sus vidas. **Las diferencias, entre los hermanos que deseaban recibir el Espíritu Santo de Dios en sus vidas, con sus pastores de la Iglesia Metodista Episcopal, que las rechazaban, derivaron en el nacimiento de la Iglesia Metodista Pentecostal de Chile el domingo 12 de septiembre de 1909.**

En Santiago, el primer grupo lo encabezó el pastor Carlos Leighton con la colaboración de los hermanos Manuel Umaña, Guillermo Toro y Eustaquio Cerda. Y el segundo grupo de hermanos los guió el pastor Metodista Víctor Pavez en la calle Nataniel. En tanto, la Iglesia de Valparaíso tardó un poco más en constituirse, pues tuvo que esperar los acuerdos de la Conferencia Metodista de 1910. Las presiones de todos los pastores metodistas para que el Pastor Hoover se retractara y diera por tierra con el movimiento pentecostal, hicieron que **finalmente Mr. Hoover renunciara a la Iglesia Metodista el 13 de abril de 1910.**

Cuando se conoce esta decisión, los hermanos de Valparaíso y Santiago le instaron al Pastor Hoover que ejerciera la Superintendencia General avalado por su vasta experiencia, cargo que ocupó hasta el año 1933 cuando se produce la separación de una parte de la Iglesia, la que más tarde se constituiría con el nombre de Iglesia Evangélica Pentecostal.

* * * * *

Supervisores
Estados Unidos y Nicaragua
Presidente Rvdo. Rodrigo Zúñiga Labra
Vicepresidente Rvdo. Elías Flores González

HISPANIC CHURCHES IN THE USA

Rev. Rodrigo Zúñiga Labra
Iglesia Metodista Pentecostal de Chile
"Herederos de la Promesa"
143 SW 57th Ave Miami, FL 33144

Iglesia Metodista Pentecostal de Chile
PO Box 7427, Fort Myers, FL 33911

Iglesia Metodista Pentecostal en Nueva York:
"Iglesia Naciones Unidas En Cristo"
Pastores Robinson y Sandra Flores (Chilenos)
97-07 Sutphin Blvd., Queens, NY 11435
Phone: 718-658-5820
E-mail: info@inuc.org
Internet: www.inuc.org/inuc/inuc.asp

B4.0212

Congregational Holiness Church (1921, High Shoals, Georgia) - Hispanic Conference: Iglesia Congregacional Pentecostés

CHC International Headquarters
3888 Fayetteville Highway, Griffin, Georgia 30223
Phone: 770-228-4833 – 1-800-633-0877
FAX: 770-228-1177
Internet: http://www.chchurch.com/Contact_Us.htm

Statement of Purpose:

The Congregational Holiness Church exists to obey the Great Commission as found in Mathew 28:19-20. This includes evangelizing, discipleship training, planting churches, and aiding in church growth and development in the USA and in the nations around the world. Our objective is to assist believers in discovering, developing, and utilizing their God given gifts in order to impact their generation as they serve in the kingdom of God.

Our Heritage:

The Congregational Holiness Church was organized as a denomination in 1921 in High Shoals, Georgia. The church has grown from twelve churches in 1921 to over 5200 churches worldwide today in 12 states and 19 countries. **The International Headquarters of the church is located on 3888 Fayetteville Highway, Griffin, Georgia.**

The Congregational Holiness Church is evangelical and traces its doctrinal and historical roots to the Protestant Reformation, the Wesleyan Holiness Revival and the Pentecostal movement of the early 20th Century. We embrace the cardinal Biblical doctrines of salvation by faith, sanctification, the baptism of the Holy Spirit with the initial evidence of speaking in tongues, divine healing, the divine Trinity, inspiration of the Bible, the incarnation of Jesus Christ through the virgin birth, the perfect sinless life of Jesus Christ, the death, burial and bodily resurrection of Jesus Christ, the rapture of the church, and the imminent, personal pre-millennial second coming of Jesus Christ. As a denomination, the Congregational Holiness Church is categorized as Wesleyan Pentecostal. **As a member of the Pentecostal/Charismatic Churches of North America and the World Pentecostal Fellowship, the Congregational Holiness Church is an integral part of the national and worldwide classical Pentecostal movement**.

In its relationship with other denominations, the Congregational Holiness Church has always practiced and taught an open door policy of fellowship. Our 12th Article of Faith states, "We believe the Bride of Christ is composed of the entire Spiritual Church."

Form of Government:

The Congregational Holiness Church's form of government is congregational. Articles of Faith, form of government and condition of membership cannot be changed except by a majority vote of the local churches.

At each quadrennial General Conference a full-time General Superintendent with the honorary title of Bishop is elected to administer, lead and direct the Congregational Holiness Church in its affairs and functions. The General Conference also elects a First and Second Assistant General Superintendent. These three superintendents along with an elected General Secretary, General Treasurer, and World Missions Superintendent comprise the General Executive Board. Members of the General Executive Board serve four-year terms.

The Congregational Holiness Church in the USA is divided into nine districts with each district electing a five-member presbytery. The District Presbytery is made up of a Superintendent, a First and Second Assistant Superintendent, a Secretary/Treasurer and an Assistant Secretary/Treasurer. District officials serve four-year terms.

The General Executive Board, general trustees, district presbyters, World Missions Superintendent, Brotherhood President and Women's Ministries President make up the General Committee. The General Committee transacts any major business of the church between General Conferences.

The General Conference of the Congregational Holiness Church is the highest governing body with full power and authority to designate the teachings, principles and practices of the local churches.

Source: http://www.chchurch.com/Who_We_Are.htm

Directory of Hispanic Conference Churches in the USA = 29

B4.0213

Church of God of Prophecy (1886, Camp Creek, NC)
Hispanic Ministries - Iglesia de Dios de la Profecía

WORLD HEADQUARTERS
Church of God of Prophecy
3720 Keith Street • PO Box 2910 • Cleveland, TN 37320-2910
Phone: 423.559.5100
E-Mail: mailto:TCCOGOP@aol.com
Internet: http://www.cogop.org/

THE HISTORY OF THE CHURCH OF GOD OF PROPHECY

The Church of God of Prophecy is a vibrant, worldwide body of believers, united in worship, working hand-in-hand to share God's love and a message of hope to the broken-hearted. Every 24 hours around the globe:

- Over 500 people receive salvation
- Over 200 people are baptized in water
- Over 10,000 preaching venues are actively declaring the gospel.

At least one new church opens its doors every day to touch a local community through the efforts of this movement.

The Church of God of Prophecy has over one million members, worshipping in over 10,000 churches our missions in 125 nations of the world. Nearly 90% of our global membership is outside of North America.

THE CHURCH BEGAN…
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 neighboring 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_Prophecy

The church considers its real title to be the *Church of God*. For several years after the 1923 division between it and the Church of God (Cleveland, Tennessee), there was controversy over which side of the division had the legal right to the name *Church of God*. This body distinguished itself as *Church of God, over which A. J. Tomlinson is General Overseer*. In 1952 a judge in Bradley County, Tennessee, ordered that the church add *of Prophecy* to the name *Church of God* for use in secular and business affairs, but allowed the use of *Church of God* for internal use.

Early history

In August 1886, Elder Richard Spurling (1810-1891), an ordained Baptist minister, rejected the dominant Landmark Baptist views of the church, which he believed were too credal and exclusive. With seven members from Holly Springs and Pleasant Hill Missionary Baptist Churches in Monroe County, Tennessee, and Cherokee County, North Carolina, he organized the Christian Union. These Christians hoped to free themselves from man-made creeds and unite on the principles of the New Testament. In September 1886, Spurling's son, Richard Green Spurling (1857-1935), was ordained as pastor of the Christian Union congregation. He also formed two other congregations. The father and son shared a vision to restore the church.

Around 1895, a revival under the preaching of B. H. Irwin swept into the area. Richard G. Spurling accepted Irwin's teachings on holiness, but was wary of the extreme direction in which he felt the movement was headed. But the revival was effective in moving Spurling's group away from the general faith and practice of Baptists and toward that of the Holiness Movement. In 1902, R. G. Spurling influenced a Holiness group led by W. F. Bryant to form the Holiness Church at Camp Creek, North Carolina. Spurling was elected pastor and Bryant was ordained as a deacon. The next year brought into the church an energetic and powerful leader, Ambrose Jessup Tomlinson or A. J. Tomlinson. Tomlinson, a former Quaker who experienced an inner change of regeneration and sanctification, came in 1899 to the Appalachian region as a missionary. He became acquainted with Spurling and Bryant and caught Spurling's vision of the restoration of the church. He united with the church at Camp Creek on June 13, 1903, and soon became the acknowledged leader.

New churches were organized in North Carolina, Tennessee, and Georgia. The first annual meeting of all the churches was held in 1906 in Cherokee County, North Carolina, and the name "Church of God" was adopted in 1907. Tomlinson professed a baptism of the Holy Spirit experience in 1908, which firmly established the church as part of the Pentecostal Movement. This took place under the preaching of Gaston B. Cashwell, a minister who was very influential in bringing Pentecostalism to North Carolina, the Appalachians and the east coast. In 1909, Tomlinson was elected General Overseer of the Church of God.

In 1923, the Church of God was disrupted by matters concerning finance and governance, leading to a division. The largest body resulting from the division exists as the Church of God (Cleveland, Tennessee). What is now known as the Church of God of Prophecy was the smaller body and remained under the leadership of Tomlinson. Tomlinson continued as General Overseer over this church until his death in 1943.

The presbytery believed that God directed them to bring the younger son, Milton Ambrose Tomlinson (1906-1995), forward to leadership. This was confirmed by the General Assembly in 1944, and he became the General Overseer of the church. The additional phrase *of Prophecy* was added to the name on May 2, 1952. Under Milton Tomlinson's leadership, the church began the White Wing Publishing House, White Wing Christian Bookstores, The Voice of Salvation radio and TV programs, and numerous other ministries. He served as General Overseer until 1990. Past educational institutions (both of which are now defunct), include the Church of God of Prophecy Bible Training Institute, and also Tomlinson College. Both institutions were located in Cleveland, Tennessee.

Schisms

Homer Aubrey Tomlinson, older brother of Milton, formed a separate denomination, the Church of God (Huntsville, Alabama) under his leadership in 1943-1944. In 1957, Grady R. Kent went out of the Church of God of Prophecy and formed The Church of God of All Nations, which adopted its name in 1958.

When the church elected a new General Overseer in 1990 after the retirement of Milton Tomlinson, the stage was set for another division. A small body left in 1993 after a division in the church led to another church being formed by a group that felt that its congregation was led by God to appoint Robert J. Pruitt as their general overseer. That group, called is commonly known as The Church of God (Charleston, Tennessee).

Recent history

"Exclusivity" has never been an official church teaching. However, some ministers have subscribed to such teachings, and still hold them today, separate from the church's official stance on the subject. The church is working hard to correct the negative impression that this teaching has caused. In 2004, a joint cooperative world evangelism effort began between the Church of God (Cleveland) and the Church of God of Prophecy. This, and other efforts, are steps toward healing the effects of the long-time hurt and mistrust between the two organizations.

In 2006, at the church's bi-annual General Assembly, General Overseer Fred Fisher retired from this leadership role and a new General Overseer was appointed, Randy Howard. After a week long discussion between members at this same General Assembly, the church changed its long-standing interpretation of acceptable reasons for divorce and remarriage. The church agreed that people who had been divorced (for the cause of fornication) and were later remarried may become members of the Church of God of Prophecy. There was an overwhelming majority, made up of several thousand voting members, that voted for the change.

In 2009, Church of God of Prophecy UK and the New Testament Church of God UK will have a joint convention in Birmingham, England.

* * * * *

HISPANIC MINISTRY

(Note: There are at least 153 local churches in the USA)

New Churches Planted in North America

The Southeast Spanish Overseer Bishop Elias Rodriguez sends news of three new churches being organized in recent weeks.

On June 19 a new Spanish church was organized by Bishop Rodriguez in Greensboro, North Carolina with 22 members and is located at 302 Pomona Drive, Greensboro. Ernesto Velasco is the pastor.

On June 21 a Spanish church was organized in Memphis, Tennessee by Juan Zapata with 24 members. This congregation is meeting at 3804 Kimball Avenue, Memphis, Tennessee. Rolando Gonzales is the pastor.

And, on June 28 a Spanish church was organized in Kissimmee, Florida by Esteban Rodriguez with 23 members. This congregation is meeting at 722 North Main Street, Kissimmee. Jose Hernandez is the pastor.

Source: http://cogop.org/422951.ihtml

Página de la Región Nordeste Hispana: http://www.servencedor.org/
Región Nordeste Hispana · PO Box 295 · Cranford, NJ 07016 · 908.272.4566

Página de la Región Sureste Hispana: http://www.regionsur.com/

SUPERVISOR REGIONAL - Obispo Elias Tulio Rodríguez
Dirección: P O Box 983, Calhoun, GA 30703-0983
Dirección física: 225 West Line Street, Suite 1, Calhoun GA 30701
Phone: 706-625-6701

California: Iglesia de Dios de la Profecia, Oficina de Estado: Supervisor Obispo José García
12348 Denholm Dr., El Monte, CA 91732
Phone: 909-595-1012
Internet: http://www.iglesiadediosdelaprofecia.org/

Spanish VOS Celebrates 25 Years

The Spanish communications ministries is celebrating its 25th years of sharing the bread of life through television, with the program ***Compartiendo el Pan de Vida*** (Sharing the Bread of Life). In the year 1983 the ministry started to broadcast the first series recorded at the studios of Trinity Broadcasting Network in Arizona. They sponsored the very first series of the expository teachings on the book of James. It was a great success for them and for the ministry and since then the television program has kept its unique format of Bible studies on expository manner: studying the Bible chapter by chapter, verse by verse, led

by **Bishop José A. Reyes, Sr.** The ministry provides a study guide for audiences to follow the study, a test and certificate is part of the complete course.

Special series of Bible studies are produced in the Holy Land. Most of which also have their respective booklet. God has blessed Bishop Reyes with a gift of teaching that has made the program one of the most watch and liked Spanish program throughout Latin America, United States and Spanish speaking areas of the world. The ministry is seen on over 4000 television stations, cable systems and internet. Through its 25 years of broadcasting, the program has received several recognitions.

The 25th Anniversary Celebration will be held in Puerto Rico, in May. Where the ministry actually started sharing the Gospel message through mass media over thirty-nine years ago on radio.

Source: http://www.cogop.org/315921.ihtml

EL PAN DE VIDA, INC.
PO BOX 770416, ORLANDO, FL 32877-0416
JOSE A REYES, SR

Ministerio El Pan De Vida
2754 Barclay Lane, Kissimmee, FL 34743-6091 (near Orlando)
(407) 344-8432

B4.0214

Latin American Council of Christian Churches
(1923, Houston, TX; Concilio Interdenominacional Mexicano de Iglesias Cristianas; 1932, Houston, TX; Concilio Latino Americano de Iglesias Cristianas, Inc. - CLADIC))

HEADQUARTERS
c/o **Templo Bethel**
24 Coveway Street, Brownsville, TX 78521
Teléfono: (956) 542-5263

Francisco Olazábal (1886-1937). El Señor llama a Francisco Olazábal, nacido en México el 12 de octubre de 1886. Estando en un puerto del Golfo de México, para embarcarse, conoció a Jesucristo a través de un tratado que recibió del maestro George Montgomery, ministro de la **Alianza Cristiana y Misionera.**

Inició su ministerio como pastor en Durango, México y para el 1911 ya era pastor de la Iglesia Metodista Hispana en El Paso, Texas. Sus estudios teológicos los realizó en el Instituto Moody de Chicago, Illinois. En 1914, fue ordenado al pleno ministerio por la **Iglesia Metodista Episcopal** y ese mismo año, se casó con la señorita Macrina Orozco. Su espíritu evangelístico y de amor por las almas perdidas le hicieron renunciar a su organización eclesiástica a fin de dar libertad al Espíritu y cumplir con llamamiento apostólico. Es cuando el **Concilio General de las Asambleas de Dios** lo invita a trabajar con ellos.

Concilio Interdenominacional Mexicano de Iglesias Cristianas, Inc. (CIMIC). Teniendo en cuenta que la obra liderada por Olazábal, entre los hermanos mexicanos que trabajaban en las Asambleas de Dios, iba creciendo bastante rápido, solicitaron a los ejecutivos de este movimiento, con sede en Springfield, Missouri, su reconocimiento como Distrito. Al no ser aceptados esta petición, la agrupación decidió separarse y formar su propio concilio. Según Olazábal, la razón fuerte para el rechazo fue que ellos no podían admitir a un mexicano como líder de Distrito. Así que, en 1923, se reunieron un gran número de hermanos en Houston, Texas, con el propósito de organizarse bajo el nombre de **Concilio Interdenominacional Mexicano de Iglesias Cristianas, Inc.,** bajo el liderazgo de Olazábal como presidente, acompañado por Arnulfo M. López, Isabel Flores, Demetrio Bazán, Concepción Suárez y Enemecio Alaniz, entre otros más.

Concilio Latino Americano De Iglesias Cristianas, Inc. (CLADIC). El ministerio de Olazábal se extendió desde los estados del sur-oeste y de frontera con México, hacia el norte, en la costa del Pacífico; Colorado, Illinois y New York. En New York la obra se creció grandemente (1931) donde se alquiló el templo bautista de la calle 119 entre Lenox y la 5ta Avenida en Harlem. En 1932, se adquirió una sinagoga en la calle 114, inaugurándola con al nombre de **Iglesia Cristiana Betel**. Nunca se había experimentando la manifestación del poder de Dios con tanta fuerza. Este avivamiento dentro del ministerio global de Olazábal, sobre la base del Templo Betel de Nueva York, hizo que el propio evangelista efectuara modificaciones en la organización del **Concilio Interdenominacional Mexicano de Iglesias Cristianas**. En la convención de octubre de 1932 celebrada en Houston, Texas, se cambió el nombre al movimiento, llamándose: **Concilio Latino Americano de Iglesias Cristianas, Inc.**, con oficina centra en la ciudad de Nueva York.

La joven generación de puertorriqueños. El Templo Betel contaba con ochocientos miembros, donde gran parte de ellos eran puertorriqueños. Entre la generación joven de puertorriqueños que corría con el siglo, estaban Carlos Sepúlveda, Felipe G Sabater, Pedro Serrano y Frank Hernández. Ellos fueron solicitados por el evangelista Olazábal para importantes responsabilidades en la organización.

A Carlos Sepúlveda, le confió muchas veces el púlpito del Templo Betel. Sepúlveda procedía de la Iglesia Presbiteriana donde se graduó de bachiller en teología. Fue pastor de la Iglesia Betel en los Ángeles, California; Betel en Nogales, Arizona; Roca de Salvación en Playa de Ponce, Puerto Rico; y los templos Betel y Bethesda en El Paso, Texas.

A Felipe G. Sabater, se le confió la responsabilidad de líder en el Templo Betel, como maestro, director de la Escuela Dominical y pastor asistente. Se distinguió por su elocuencia y capacidad para predicar a multitudes.

Pedro Serrano, fue entrenado por Olazábal en el trabajo pastoral. Así lo vemos a cargo de una iglesia en la calle 146 y Broadway, en Manhattan.

A Frank Hernández, el evangelista lo nombró director de sus cruzadas, habiéndolo acompañado en catorce viajes. Hernández también era presbiteriano en Puerto Rico.

La partida de un apóstol. Francisco Olazábal era visto como apóstol, profeta, evangelista, pastor y maestro. Tenía los dones del Espíritu, entre los que se destacaban los de sanidad divina, milagros, y su ministerio estuvo impregnado con las señales descritas en Marcos 16. Vale resaltar el milagro que Dios hizo, cuando un cura se presentó en pleno culto llevando una niña aparentemente enferma. Olazábal, ejerciendo el don de discernimiento, ordenó parar el servicio y pidió que el sacerdote pasara a la plataforma y le dijo: ¿Por qué decís que la niña está enferma cuando en realidad murió hace cuatro días? Acto seguido exclamó: "Para que todos sepan que el Dios que resucitó a Lázaro es el mismo que hoy hará resucitar a esta niña." Oró y la niña estornudó, siendo entregada viva a sus padres.

Para el 1937, contaba la obra con más de 100 iglesias en los Estados Unidos, México y Puerto Rico. Es en un 31 de mayo, que rumbo a la ciudad de Edinburg, Texas, tiene un accidente automovilístico. Pasa sus últimos días dando instrucciones a los hermanos de seguir fieles a Dios. Muere un 9 de junio a la una de la mañana. Fue sepultado en el Cementerio Evergreen de la ciudad de Los Ángeles.

Fuente: http://aicinternacional.googlepages.com/nuestrahistoria

NOTE: THERE ARE ABOUT 130 LOCAL CONGREGATIONS IN THE USA.

TEMPLO BETHEL EN HOUSTON, TX

Nuestra iglesia, Bethel, situada en Houston, Texas, pertenece a la organización del Concilio Latino Americano de Iglesias Cristianas (CLADIC). Nuestro Concilio fue fundado en el año 1923 y nuestra iglesia es considerada como la "Primera Iglesia del Concilio".

Propósito

Nuestro propósito es de predicar el Evangelio al pueblo de habla Española. Este es el motivo que nuestros cultos se conducen netamente en español. Predicamos una sana doctrina y tenemos una constitución que nos gobierna en nuestra administración.

Doctrina

- Las Sagrada Escrituras
- La Trinidad: Padre, Hijo y el Espíritu Santo
- La Salvación por gracia
- Oficiamos el Bautismo en agua y la Santa Cena
- El Bautismo del Espíritu Santo
- Los dones y frutos del Espíritu Santo

- La Santidad
- La Sanidad Divina
- La Segunda Venida del Señor
- El Juicio Final
- El Infierno

El CLADIC

El fundador y primer Presidente de nuestra organización fue el Rev. Francisco Olazábal quien funcionó como Presidente de los años 1923 hasta su muerte en 1937.

El Dr. Miguel Guillen tomó la presidencia del año 1937 hasta su muerte en 1971.

El Dr. Arturo R. Muñiz siguió como presidente hasta su muerte en 1997.

Nuestro actual Presidente es el Dr. Gilberto C. Alvarado quien ha funcionado como Presidente desde 1997.

- Nuestra Oficina General está situada en Brownsville, Texas.

- Tenemos el "Seminario CLADIC" en El Paso, Texas.

- Nuestra organización publica mensualmente un periódico llamado "El Mensajero Cristiano".

Tenemos varias iglesias divididas en distritos en los Estados Unidos así como en México y Centro America.

Fuente: http://bethelhoustoncladic.com/

Templo Bethel (Mother Church)
710 76th Street, Houston, Texas 77012
Teléfono: 713.923.4119
Pastor Rev. George T. Vasquez
E-mail: contactus@bethelhoustoncladic.com

TEMPLO BETHEL
Latin American Council
of Christian Churches
JESUCRISTO ES EL MISMO AYER, Y HOY
Y POR LOS SIGLOS. HEBREOS 13:8
BIENVENIDOS
DOMINGOS
10-00AM Y 6-00PM
MARTES Y JUEVES
7-30PM

B4.02141

Church of Christ in the West Indies - Iglesia de Cristo en Las Antillas (1935, incorporated in Puerto Rico in 1938)

The Church of Christ in the Antilles – La Iglesia de Cristo en Las Antillas (1935, Los Dolores del Río Grande, Puerto Rico) was founded by pastors associated with the ministry of Rev. Francisco Olazábal; in 1938, when the name of the denomination was changed to **Christ Missionary Churches – Iglesias de Cristo Misionera,** a small group of pastors retained the original name but in 1972 changed it to the **Concilio Iglesia Universal de Jesucristo – Council of the Universal Church of Jesus Christ**; the related churches are mainly located in Puerto Rico and the Eastern USA.

Council of the Universal Church of Jesus Christ (1938, Puerto Rico; Iglesia de Cristo en Las Antillas) – Concilio Iglesia Universal de Jesucristo (name change in 1972, Puerto Rico)

HEADQUARTERS IN PUERTO RICO
Concilio Iglesia Universal de Jesucristo
Calle Pepita Albandoz 74, Canóvanas, Puerto Rico 00729
Apartado 1676, Canóvanas, Puerto Rico 00729
Internet: http://www.universaldejesucristo.com/

USA HEADQUARTERS
Iglesia Universal de Jesucristo
P. O. Box 260263, Tampa, FL 33685
Phones: (813) 881-1611 – (813) 748-8015
Superintendente: riveravega@iglesiauniversaldejesucristo.org
Información: inf@iglesiauniversaldejesucristo.org
Internet: http://www.iglesiauniversaldejesucristo.org/

LEGAL STATUS

El Concilio Iglesia Universal de Jesucristo (Iglesia) es una corporación sin fines de lucro, creada el 2 de abril de 1938 y reorganizada el 12 de noviembre de 1972 bajo las disposiciones de la Ley General de Corporaciones, 14 L.P.R.A. 1101, et seq. Esta Iglesia se rige por el "Reglamento de la Institución" (Reglamento), el cual sujeta a sus miembros a la autoridad de una Junta Pastoral Internacional (Junta).

Source: http://www.ramajudicial.pr/opiniones/2000/2000tspr47.pdf

Historia del la Organización

La Iglesia Universal de Jesucristo tuvo un origen humilde en Puerto Rico. La agricultura, principalmente el cultivo y cosecho de la caña de azúcar, era la más importante industria del país para la década del 1930. En el año 1932 el huracán San Ciprián azotó fuertemente a la isla. Después de la devastación dejada por el huracán a la industria de la agricultura, quedaron muy pocas fuentes de empleo para los muchos trabajadores agrícolas que había. Los daños no fueron graves en un lugar llamado **Colonia La Dolores de Río Grande, Puerto Rico**. Muchas personas de distintos pueblos del país se fueron a trabajar a aquel lugar. Como no vivían cerca, se quedaban en ranchos que eran propiedad de la Central Fajardo, empresa que procesaba la caña de azúcar producida en la referida Colonia.

Varias de las personas que trabajaban allí decidieron organizar un grupo para adorar a Dios; se hizo cargo del grupo el **Hno. Fulgencio Moreira**, mayordomo de la colonia, quien hace muchos años partió con el Señor. Dios se glorificó grandemente entre aquellos humildes hermanos y hermanas a los que se les unió la mayor parte de los trabajadores. Poco después, de este grupo surgió la **Iglesia de Cristo en las Antillas**, una iglesia pentecostal de sana doctrina. **Con dicho nombre fue incorporada el 2 de abril de 1938 según la Ley de Corporaciones de Puerto Rico.** Su intención fue predicar el evangelio en las □atron□d las cuales están localizadas entre el Océano Atlántico y el Mar Caribe. La Iglesia creció y comenzó a expandirse hacia otros lugares del país y en las □atron□d. **Pero no se quedó en las □atron□d sino que trascendió a otros países incluyendo a Estados Unidos de América. Por esta razón se le cambió el nombre a Iglesia Universal de Jesucristo el 12 de noviembre de 1972.**

Esta Institución cree que la Santa Biblia es la regla de fe y conducta de todo creyente en Cristo, pero en sus comienzos la Iglesia redactó, aprobó en Asamblea Constituyente y puso en vigor una Constitución y un Reglamento que rigen su funcionamiento interno. Dichos estatutos disponen que una Junta Pastoral Internacional sea la que dirija la Iglesia internacionalmente y que en cada país donde tenga misiones la dirija una Junta Pastoral Nacional. Además, tiene Junta Pastorales Estatales, (Provinciales o Departamentales). Como parte del organigrama de la iglesia, las Juntas Pastorales nacionales y las Estatales son dirigidas por Superintendentes.

Source: http://iglesiauniversaljc.org/historia.htm

ARTICULOS DE FE: http://www.iglesiauniversaldejesucristo.org/que-creemos.htm

HISPANIC CHURCHES IN THE USA (INCOMPLETE)

Iglesia Universal de Jesucristo
Jackson Springs Center, 6614 Hanley Rd., Tampa, FL. 33634
(813) 881-1611 – (813) 748-8015
Internet: http://www.iglesiauniversaldejesucristo.org/

Iglesia Universal de Jesucristo
P. O. Box 260263, Tampa, FL 33685
Superintendente: riveravega@iglesiauniversaldejesucristo.org
Información: inf@iglesiauniversaldejesucristo.org

CHECK THE FOLLOWING LINK: http://www.universaldejesucristo.com/

B4.02143

Council of Christ Missionary Churches, International Mission -
Concilio de Iglesias Cristo Misionera, MI
(1938, Los Dolores del Río Grande, Puerto Rico)

The **Church of Christ in the Antilles – Iglesia de Cristo en Las Antillas** was established by Rev. Pablo Rodríguez García in 1934-1935 as a result of evangelistic campaigns conduced by the **Rev. Francisco Olazábal** in the Caribbean; **the current name was adopted in 1987.**

Today there are affiliated churches in the USA, Canada, Mexico, the Caribbean (Puerto Rico, Dominican Republic and Cuba), all the Central American countries, Venezuela, Colombia, Ecuador, Peru, Bolivia, Argentina, Chile, Uruguay and Paraguay; in December 2007, this denomination reported 771 organized churches and 274 missions, with an estimated total membership of 45,400.

Source: http://www.conciliodecristomisionera.org/

INTERNATIONAL HEADQUARTERS
Iglesia de Cristo Misionera
P.O. Box 1809, Rio Grande, PR 00745
Tel: (1) 787-887-4710
Fax: (1) 787-888-3160
Internet: http://www.conciliodecristomisionera.org/

DECLARACION DE PRINCIPIOS:
http://www.conciliodecristomisionera.org/SobreNosotros/DeclaracióndePrincipios/tabid/59/Default.aspx

DIRECTORY OF CHURCHES IN THE USA:
http://www.conciliodecristomisionera.org/SobreNosotros/DirectoriodeIglesias/EEUU/tabid/74/Default.aspx

HISTORY

El Concilio de Iglesias Cristo Misionera, Inc., M.I. (Misión Internacional) es el remanente de la Campaña del Evangelista Francisco Olazábal. Este grupo fue organizado por el Rev. Pablo Rodríguez García, y se llamó Iglesia de Cristo en las Antillas hasta el año 1938. Luego, en la convención general de 1938, la asamblea dio de baja el nombre por creerlo limitado a las Antillas y aprobó un nombre que no tiene limite territorial o nacional: **Iglesia de Cristo Misionera Inc.**, y de ahí en adelante nos hemos llamado oficialmente así hasta.

Desde el 1935 – **La Iglesia de Cristo en las Antillas** – ha estado predicando el evangelio del Señor bajo nuestra lema que es, Predicando la Verdadera Palabra, y que hemos tratado de honrar como desde el primer día hasta ahora. Con un número de sobre **1,100 congregaciones (2009),** estamos tratando de alcanzar al mundo para Cristo, sin perder de perspectiva, que del Dios que nos envió no cambia y no tiene sombra de variación, por lo que hemos mantenido en alto nuestros principios de predicación, sin competir con nadie, sino con el deseo de hacer la

perfecta voluntad de aquel que nos llamó, y a quien tendremos un día que darle cuenta por aquello que el nos entregó como predicadores de su palabra.

Source:
http://www.conciliodecristomisionera.org/SobreNosotros/DirectoriodeIglesias/EEUU/tabid/74/Default.aspx

Historia del Departamento de Misiones

El Departamento de Misiones del Concilio de Iglesias Cristo Misionera M.I., Inc., surge a raíz de lo que llamamos hoy día Culto Misionero. El Rvdo. Jesús M. Figueroa, Secretario General del Concilio en el año 1967, realizó un viaje hacia la Obra Foránea y Doméstica, al regreso del mismo le recomendó al entonces presidente el Rvdo. Florentino Figueroa, la creación de un fondo económico que atendiera las necesidades del campo misionero, ya que lo estaban atendiendo a base de ofrendas voluntarias.

Mediante la resolución #3 del 12 de octubre de 1968 presentada por el Rvdo. Jesús M. Figueroa, se aprueba el culto misionero, "Para celebrar un Culto Misionero con fines de levantar fondos para la Obra Misionera, dentro y fuera de Puerto Rico".

Para el año 1970 quedó establecido oficialmente el Departamento de Misiones mediante la resolución #1 sometida por el Rvdo. Bartolomé Cotto Reyes. El Departamento de Misiones no sólo ha atendido las necesidades económicas habituales de nuestros misioneros, si no que se ha dado a la tarea de brindarle a los mismos un Bono Misionero. Para el mes de febrero del año 1981 viajaron a la República Dominicana el Director del Departamento de Misiones para ese entonces, Rvdo. Alfredo Pomales, y el Presidente del Concilio, Rvdo. Luciano Rodríguez. Estos dos ministros visitaron un pastor en la República Dominicana y le preguntaron entre otras cosas cómo pasaron el día de navidad, a lo que este respondió que la situación económica era deplorable debido al paso de los huracanes David y Federico. La cena de navidad de esta familia fue agua con azúcar y galletas sport soda, lo que motivó que el Departamento en Puerto Rico estableciera el culto Pro-Bono Misionero con la finalidad de celebrar un culto en el mes de noviembre de cada año y así poder enviar esa ofrenda íntegra a los pastores de todas las repúblicas donde está trabajando el Concilio. Esto hace posible que cada pastor en el mes de diciembre reciba una ayuda que le sirve para disfrutar su cena navideña junto a su familia y dar toda la gloria al Dios de los cielos.

Nuestra isla a nivel de Iglesias de Cristo Misionera consta de once distritos presbiterales, a través de los cuales se programa el culto de forma simultánea y se otorgan algunos incentivos a las iglesias que hacen su aportación, para también estimular a los hermanos en Puerto Rico para trabajar en conjunto para este culto.

Cada año tenemos más familias pastorales que ayudar, surgen nuevas situaciones, pero confiamos en nuestro Padre Celestial que ha de seguir tocando los corazones de cada hermano en la fe, de cada iglesia, de cada persona que quiere y anhela hacer el mandato divino amar nuestro prójimo como a nosotros mismos. Hemos recibido múltiples testimonios de nuestros hermanos en el campo misionero expresando agradecimiento por la provisión de Dios a través del Bono Misionero, así que hacia delante y manos a la obra que Dios nos da la victoria.

El Departamento de Misiones ha tenido misioneros puertorriqueños trabajando como supervisores y pastores en estos países, y por mencionar algunos, los reverendos Luis Rivera,

Benjamín Rodríguez, Juan B. Laboy, Jorge Cruz, Luis Rodríguez, Miguel Santana, Froilán Crespo, Elizabeth Resto, Yolanda Toro, Daniel Rivera, Hugo Fernández, Inés González, Guillermo Padín y otros.

Obras Establecidas Alrededor del Mundo

Argentina	Estados Unidos
Honduras	República Dominicana
India	Guatemala
Ecuador	Colombia
Paraguay	Venezuela
Uruguay	Perú
Chile	Costa Rica
Bolivia	Belice
Canadá	México
Nicaragua	El Salvador
Panamá	Bonaire
Cuba	Puerto Rico

Source: http://www.conciliodecristomisionera.org/Misiones/tabid/75/Default.aspx

HISPANIC CHURCHES IN THE USA = 22

B4.02144

Assembly of Christian Churches Council -
Concilio Asamblea de Iglesias Cristianas, Inc.
(1939, New York City, NY)

HEADQUARTERS IN USA
Rev. Abelardo Batista
Obispo y Presidente de AIC, Inc.
722 Prospect Avenue, Bronx, NY 10455

Compendio de la Historia de
Asamblea de Iglesias Cristianas, Inc.

Trasfondo histórico. El movimiento pentecostal moderno, tiene origen en el pueblo de Topeka, Kansas en el amanecer del 1ro de enero de 1901, en la Escuela Bíblica Betel, dirigida por Charles Fox Parham, líder de la iglesia Metodista Episcopal. El hecho se produce cuando la estudiante Agnes M. Osman, pidió a sus compañeros y maestro le impusieran sus manos en un acto de fe, para recibir el Espíritu Santo. A pocos minutos de la imposición de manos cayó el Espíritu Santo, con la evidente señal de hablar en lenguas. A la semana, Parham y sus estudiantes, iniciaron una serie de viajes, anunciado esta nueva modalidad del evangelio, con milagros, maravillas y prodigios del poder de Dios. A partir de ese momento, el fuego pentecostal se propagó entre pueblos y ciudades de la región.

Uno de los frutos de Parham lo fue el predicador del movimiento santidad, William J. Seymour. A comienzos de 1906, fue instalado como pastor auxiliar en Los Ángeles, California. Su predicación le obligó a realizar cultos en las casas de sus seguidores, fue así que un 9 de abril de 1906, oró por sanidad del dueño de la casa, quien fue sano y bautizado con el Espíritu Santo. Como el número de fieles aumentaba hallaron un local más amplio en el 312 de la Calle Azusa, en la ciudad de Los Ángeles con capacidad para 750 personas. En el culto de apertura el Espíritu Santo se derramó sobre todos los hermanos. Fue tan notorio que salió publicado el diario *Los Angeles Times.*

Este avivamiento cayó sobre las iglesias tradicionales e históricas, sin embargo, sus feligreses envueltos en el poder de lo alto, no podían mantenerse en sus denominaciones, porque los líderes conciliares eran opuestos abiertamente a la manifestación del poder pentecostal. Es así que para el 1910, ya estaban organizadas dos grandes asociaciones pentecostales. La primera, la Fraternidad de Texas y Arkansas dirigida por E. M. Bell y la segunda, la Fraternidad de Alabama y Missisipi a cargo de H. A. Gross. Años más tarde, E. M. Bell, expulsado de su organización bautista, por haber recibido el bautismo del Espíritu Santo, fundó el periódico “La Fe Apostólica”, con el propósito de promover la unificación de iglesias y grupos independientes. El 2 de abril de 1914, Bell funda las Asambleas de Dios.

Francisco Olazábal (1886-1937). Dentro de esta atmósfera pentecostal, el Señor llama a Francisco Olazábal, nacido en México el 12 de octubre de 1886. Estando en un puerto del Golfo de México, para embarcarse, conoció a Jesucristo a través de un tratado que recibió del maestro George Montgomery, ministro de la Alianza Cristiana y Misionera.

Inició su ministerio como pastor en Durango, México y para el 1911 ya era pastor de la Iglesia Metodista Hispana en El Paso, Texas. Sus estudios teológicos los realizó en el Instituto Moody de Chicago, Illinois. En 1914, fue ordenado al pleno ministerio por la **Iglesia Metodista Episcopal** y ese mismo año, se casó con la señorita Macrina Orozco. Su espíritu evangelístico y de amor por las almas perdidas le hicieron renunciar a su organización eclesiástica a fin de dar libertad al Espíritu y cumplir con llamamiento apostólico. Es cuando el Concilio General de las Asambleas de Dios lo invita a trabajar con ellos.

Concilio Interdenominacional Mexicano de Iglesias Cristianas, Inc. (CIMIC). Teniendo en cuenta que la obra liderada por Olazábal, entre los hermanos mexicanos que trabajaban en las Asambleas de Dios, iba creciendo bastante rápido, solicitaron a los ejecutivos de este movimiento, con sede en Springfield, Missouri, su reconocimiento como Distrito. Al no ser aceptados esta petición, la agrupación decidió separarse y formar su propio concilio. Según Olazábal, la razón fuerte para el rechazo fue que ellos no podían admitir a un mexicano como líder de Distrito. Así que, en 1923, se reunieron un gran número de hermanos en Houston, Texas, con el propósito de organizarse bajo el nombre de **Concilio Interdenominacional Mexicano de Iglesias Cristianas, Inc.,** bajo el liderazgo de Olazábal como presidente, acompañado por Arnulfo M. López, Isabel Flores, Demetrio Bazán, Concepción Suárez y Enemecio Alaniz, entre otros más.

Concilio Latino Americano de Iglesias Cristianas, Inc. (CLADIC). El ministerio de Olazábal se extendió desde los estados del sur-oeste y de frontera con México, hacia el norte, en la costa del Pacífico; Colorado, Illinois y New York. En New York la obra se creció grandemente (1931) donde se alquiló el templo bautista de la calle 119 entre Lenox y la 5ta Avenida en Harlem. En 1932, se adquirió una sinagoga en la calle 114, inaugurándola con al nombre de **Iglesia Cristiana Betel**. Nunca se había experimentando la manifestación del poder de Dios con tanta fuerza. Este avivamiento dentro del ministerio global de Olazábal, sobre la base del Templo Betel de Nueva York, hizo que el propio evangelista efectuara modificaciones en la organización del **Concilio Interdenominacional Mexicano de Iglesias Cristianas**. En la convención de octubre de 1932 celebrada en Houston, Texas, se cambió el nombre al movimiento, llamándose: **Concilio Latino Americano de Iglesias Cristianas, Inc.**, con oficina centra en la ciudad de Nueva York.

La joven generación de puertorriqueños. El Templo Betel contaba con ochocientos miembros, donde gran parte de ellos eran puertorriqueños. Entre la generación joven de puertorriqueños que corría con el siglo, estaban Carlos Sepúlveda, Felipe G Sabater, Pedro Serrano y Frank Hernández. Ellos fueron solicitados por el evangelista Olazábal para importantes responsabilidades en la organización.

A Carlos Sepúlveda, le confió muchas veces el púlpito del Templo Betel. Sepúlveda procedía de la Iglesia Presbiteriana donde se graduó de bachiller en teología. Fue pastor de la Iglesia Betel en los Ángeles, California; Betel en Nogales, Arizona; Roca de Salvación en Playa de Ponce, Puerto Rico; y los templos Betel y Bethesda en El Paso, Texas.

A Felipe G. Sabater, se le confió la responsabilidad de líder en el Templo Betel, como maestro, director de la Escuela Dominical y pastor asistente. Se distinguió por su elocuencia y capacidad para predicar a multitudes.

Pedro Serrano, fue entrenado por Olazábal en el trabajo pastoral. Así lo vemos a cargo de una iglesia en la calle 146 y Broadway, en Manhattan.

A Frank Hernández, el evangelista lo nombró director de sus cruzadas, habiéndolo acompañado en catorce viajes. Hernández también era presbiteriano en Puerto Rico.

La partida de un apóstol. Francisco Olazábal era visto como apóstol, profeta, evangelista, pastor y maestro. Tenía los dones del Espíritu, entre los que se destacaban los de sanidad divina, milagros, y su ministerio estuvo impregnado con las señales descritas en Marcos 16. Vale resaltar el milagro que Dios hizo, cuando un cura se presentó en pleno culto llevando una niña aparentemente enferma. Olazábal, ejerciendo el don de discernimiento, ordenó parar el servicio y pidió que el sacerdote pasara a la plataforma y le dijo: ¿Por qué decís que la niña está enferma cuando en realidad murió hace cuatro días? Acto seguido exclamó: “Para que todos sepan que el Dios que resucitó a Lázaro es el mismo que hoy hará resucitar a esta niña.” Oró y la niña estornudó, siendo entregada viva a sus padres.

Para el 1937, contaba la obra con más de 100 iglesias en los Estados Unidos, México y Puerto Rico. Es en un 31 de mayo, que rumbo a la ciudad de Edinburg, Texas, tiene un accidente automovilístico. Pasa sus últimos días dando instrucciones a los hermanos de seguir fieles a Dios.

Muere un 9 de junio a la una de la mañana. Fue sepultado en el Cementerio Evergreen de la ciudad de Los Ángeles.

Nacimiento del Concilio Asamblea de Iglesias Cristianas, Inc. (CAIC). Muerto el líder, algunos miembros de su equipo directivo creyeron que, en aras de proteger el ministerio y herencia del caudillo, *lo mejor era rescatar el trabajo del comienzo de la obra, concentrando la dirección en hermanos originarios de México. De esta forma, frenar la rápida asunción a niveles altos, de líderes y pastores puertorriqueños.* Por lo que, los dirigentes del **Concilio Latino Americano de Iglesias Cristianas,** decidieron que Miguel Guillén, elegido en la última convención de Edinburg como superintendente, para efectos administrativos, asumiera la presidencia y convocaron a convención para el mes de octubre de 1938 en el Templo Betel de Magnolia Park, en Houston, Texas.

Ni bien se declaró abierta la asamblea, el secretario-relator, dio lectura a una resolución de la directiva, donde se establecía que los puestos de presidente, secretario y tesorero del concilio eran vitalicios, no siendo necesario ninguna elección. *Medida a la que se opone enérgicamente Carlos Sepúlveda pastor de El Paso siendo respaldado por Felipe G. Sabater, Frank Hernández y Gilberto Díaz.* Los directivos que controlaban el concilio, siguieron adelante con sus planes teniendo a favor la asamblea y destituyeron a los cuatro pastores "rebeldes". *Ante esta situación el grupo de los cuatro, abandonó la asamblea, decidiendo volver a sus iglesias. Cuando llegaron a sus congregaciones, encontraron que habían sido relevados de sus puestos y sustituidos por otros pastores designados directamente desde Houston.* Fueron días difíciles siendo el foco de atención el Templo Betel de Nueva York. Este fue cerrado por la policía hasta que llegase el pastor, ya que la congregación no aceptó al pastor impuesto.

Los directivos del concilio, decidieron por todos los medios tomar la propiedad sin conseguirlo ya que, una razón de peso jurídico, la incorporación de templo fue registrada bajo el nombre **"Latin American Council of Christian Churches of New York".**

A comienzos de 1939, el pastor Carlos Sepúlveda sintió del Señor la necesidad de rescatar el espíritu y letra del ministerio de Olazábal. Este sentir lo compartió con los pastores y ministros que estaban en Nueva York y Chicago, quienes decidieron constituirse como concilio. **Para tal efecto, se convocó a la asamblea constituyente, en el Templo Betel de Nueva York, entre el primer y segundo domingos del mes de mayo de 1939.**

En la historia ***Declaración del Día de la Madre de 1939*****,** los pastores y miembros del cuerpo ministerial presentes, invocando la dirección del Espíritu Santo en el propósito de llevar la obra de Dios adelante, procedieron a discutir el nombre, la declaración de fe, estructura, organización y aspectos administrativos.

A propuesta del hermano Celestino Grisciotti, ex sacerdote católico en México, los constituyentes decidieron poner el nombre de ***Concilio Asamblea de Iglesias Cristianas, Inc.,*** capaz de reunir a individuos y grupos de cualquier extracción cristiana, siempre y cuando acepten la doctrina y práctica de esta organización. Luego se discutió las verdades fundamentales de doctrina y práctica, aprobando la constitución y reglamento del Concilio.

Se nombró la primera junta directiva, quedando conformada por:

Carlos Sepúlveda	Presidente y Superintendente
Gilberto Díaz	Vice-presidente
Frank Alexander	Secretario
Felipe G. Sabater	Tesorero
Frank Hernández	Vocal
Ángel Robles	Vocal
Pedro Serrano	Vocal

La sede fue establecida en el Templo Betel localizado en el número 1014 al oeste de la Calle 114 de la ciudad de Nueva York. **Finalmente, la junta acuerda incorporar la nueva organización con su personería jurídica en la ciudad de Washington, DC, como señal de gran alcance misionero.** El Certificado de Incorporación fue firmado por los primeros síndicos de la organización: Calos Sepúlveda, Frank Alexander, Felipe G. Sabater, Celestino Griscioti y Frank Hernández, **con fecha del 18 de septiembre de 1939.**

El desarrollo de la obra. El Concilio ya contaba con la revista "La Voz Evangélica", impresa en los talleres del Templo Betel de Nueva York. Para su tercera convención la organización contaba con siete Distritos: Nueva York; Chicago, IL; California; El Paso, TX; Puerto Rico; México y Cuba. En el plano de la educación, el Rev. Carlos Sepúlveda funda el **Instituto Bíblico Cristiano,** siendo su director el hermano Ramón Sánchez.

La creación del cargo de Obispo, en lugar de Superintendente, y el puesto de Supervisor se establecen en la 5ta Convención (1943). La nueva directiva quedó constituida de la siguiente forma:

Felipe G. Sabater	Obispo
Juan L. Lugo	Supervisor
Pedro J. Vargas	Secretario
Angel Robles	Tesorero
Carlos Sepúlveda	Presbítero Distrito de Nueva York

Felipe G. Sabater se constituye en el primer Obispo de AIC y el Presbiterio de Nueva York pasa a formar parte del Comité Ejecutivo Central.

En 1944 se organizan los Campos Misioneros de México y de la República Dominicana.

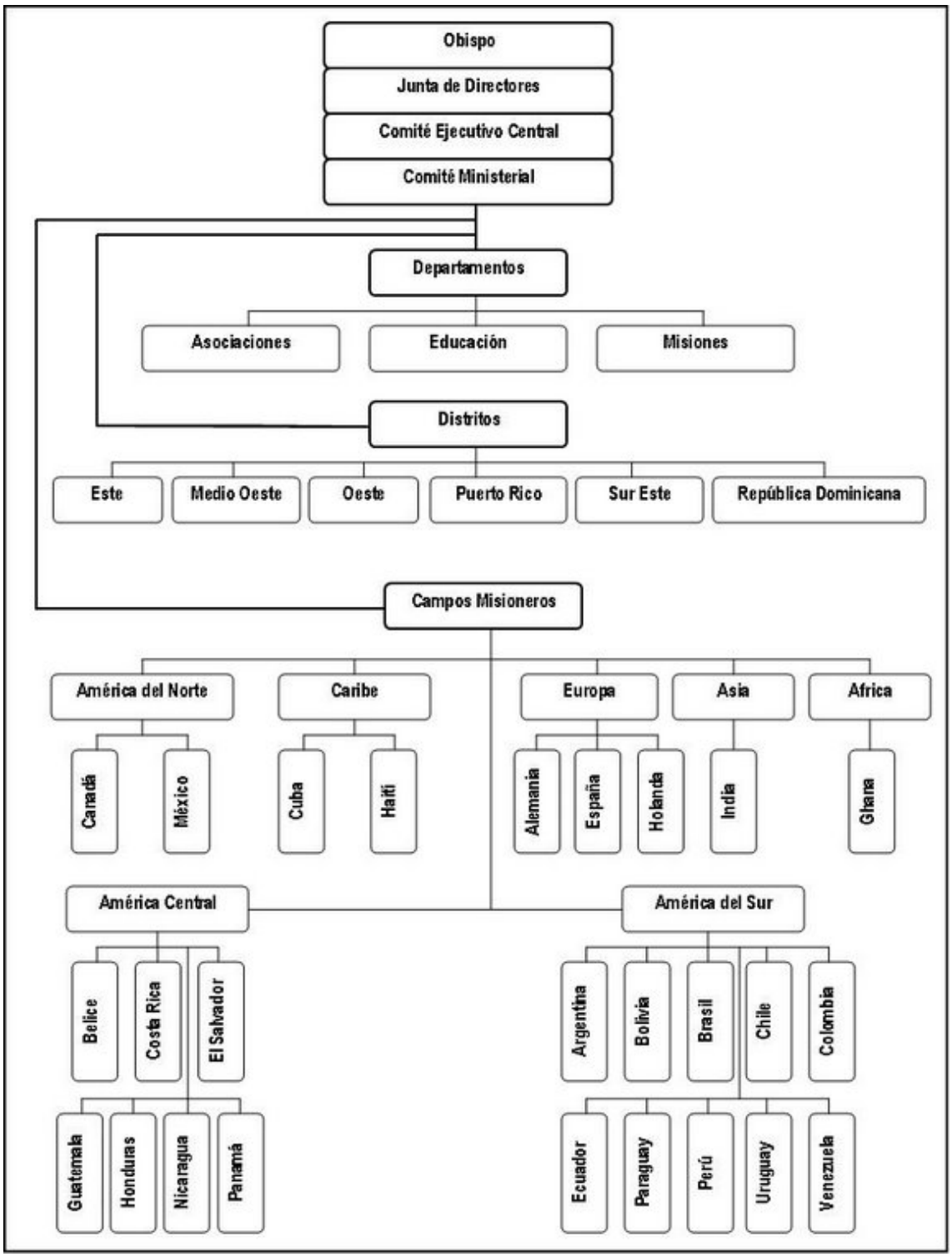
En 1945 se establece el Departamento de Misiones, se reorganiza el trabajo del Distrito de Chicago y se reconoce a la primera mujer ordenada al pleno ministerio en AIC: Cordelia Forrest, quien llegó a ser después Presbítero de este Distrito.

Durante los años 1946 y 1947, el pastor Sepúlveda fue elegido nuevamente líder de AIC y se crea el puesto de asistente a Obispo. La Directiva quedó conformada de la siguiente forma:

Carlos Sepúlveda	Obispo
Francisco Torres	Asistente a Obispo
Heriberto Valle	Secretario
Felipe G. Sabater	Tesorero

Luego de efectuarse algunos ajustes en la organización interna, el Concilio AIC, siguió conservando la visión de ser un movimiento de hispanos, dirigido por hispanos, con el fin de ganar a los hispanos para Cristo.

Organigrama del Concilio Asamblea de Iglesias Cristianas, Inc.



SOURCE: http://aicinternacional.googlepages.com/nuestrahistoria

B4.02145

Evangelical Church of Jesus Christ , Inc. -
Iglesia Evangélica de Jesucristo, Inc.
(2000, Los Angeles, CA) – aka
Concilio Olazábal de Iglesias Latinoamericanas
(1936-1981, Los Angeles, CA) – aka
Christian Council of Hispanic Pentecostal Churches -
Concilio Cristiano de Iglesias Pentecostales Hispanas
(1981-2000, Los Angeles, CA)

HEADQUARTERS ADDRESS

IGLESIA EVANGELICA DE JESUCRISTO, INC.
TABERNACULO BETHESDA
1925 E. First Street, Los Angeles, CA 90033-3412
P.O. Box 33186, Los Angeles, CA 90033
Tel. (323) 269-6221; FAX (323) 268-7069
http://www.iedjesucristo.org

OVERVIEW

The "**Olazabal 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).

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."**

The mother church was founded in 1942 in Los Angeles: **Tabernáculo Bethesda** (□atron□d for many years by Angela Carreño y Laura Kunde); the president of the Concilio was the Rev. Mike Muñoz and later the Rev. Juan Ramos.

La Convención Internacional N°67, se llevó a cabo en la Iglesia "Betania" en Los Angeles, California, durante los días 27 al 31 de Julio de 2009 (1942 + 67 = 2009)

COMITE EJECUTIVO:

Pastor General: Rev. Pedro A. Román.
Pastor General Auxiliar: Rev. Ricardo Díaz.
Secretario General: Rev. Apolinar Sánchez.
Tesorero General: Rev. Braulio E. González.
Vocales: Rev. Francisco Ramos, Rev. Osvaldo J. Prioni y Rev. Vidal Vargas

In 2009, this denomination reported 19 affiliated Hispanic churches in the USA and additional affilated churches in Mexico, Guatemala, El Salvador, Honduras, Costa Rica, Chile and Argentina.

* * * * *

Iglesia Evangélica de Jesucristo Betania
1219 E. Adams Blvd., Los Angeles, CA 90011
Tel: 323-200-5958 • 323-232-7700
email: adalbert-reyes@sbcglobal.net

BREVE HISTORIA MINISTERIAL DE BETANIA

Hablar o decir algo de Betania significa adentrarnos a un mar de experiencias, en donde de pronto podemos toparnos con una miríada de acontecimientos inéditos y hasta insólitos. Tomando en cuenta el anterior concepto, trataré de ser lo más corto y lacónico en este relato, que tiene como protagonista central posiblemente a usted que en este instante ha tomado de su tiempo para leer esta crónica, recordando así inolvidables y vívidos pasajes de su propia experiencia como parte de esta gran y única familia, como lo es Betania. Todo lo que tiene que ver con Betania tiene como epicentro a Jesucristo, en cuyo nombre hemos escalado montañas de vicisitudes y si aún no hemos coronado la enhiesta cumbre, es porque consideramos que es majar ir a paso lento pero seguro, recordando a cada Instante la milenaria pero perenne promesa de Dios: “No te dejaré, ni te desampararé”.

EL LLAMADO: Era el otoño del año 1977, un Domingo por la tarde del mes de noviembre, yo ejecutaba muy inspirado, aunque a duras penas, la música sacra en el **templo Bethesda, ubicado en la calle primera del Este de la ciudad de Los Ángeles, (donde hoy es pastor el Rev. Jesús Ávila).** Esa tarde la presencia divina se deba sentir en cada corazón, el ambiente estaba saturado de inmenso gozo y alegría en el Espíritu Santo. El Reverendo Juan Ramos, de grata recordación entre nosotros, era el pastor de dicha congregación. Antes de finalizar el culto de adoración él se me acercó y sin más ni mas, me espetó diciendo: “El Señor quiere ponerlo al frente de una obra nueva. Dios lo va a bendecir, por eso no debe declinar, sino aceptar el reto”. Yo ya tenía un poco de experiencia, pues tanto en mi país, como en la república de El Salvador,

en años anteriores había sido pionero en el establecimiento de obras nuevas, para la Gloria de Dios. Así que acepté ese llamado o mejor dicho confirmación, que el Señor por medio del Rev. Ramos una vez más se dignaba hacerme y ahora en un país lejos del mío. La decisión estaba tomada, así que se iniciaron los arreglos para poder comenzar a labrar ese nuevo zurco.

NUESTROS INICIOS: La visión de mi pastor era la **ciudad de Long Beach,** así que nos trasladamos a dicho lugar y rentamos un templo en la calle 15, donde se reunían un grupo de gente de raza negra. La inauguración de la nueva obra tuvo lugar el Miércoles 4 de Marzo de 1978, a las 7 de la noche, con la asistencia de un reducido grupo de hermanos del **Tabernáculo Bethesda, de la ciudad de Los Angeles** y otro grupo igual, de la **iglesia El Redentor, de la ciudad de Willmington, CA,** donde pastoreaba el hermano Felipe Sauceda. Para ayudar en el desarrollo de la nueva obra, se me asignó en calidad de préstamo al matrimonio compuesto por Martha y Joel Urista; la hermana Martina Bulgara y el Sr. Nicolás Ramírez.

SEE PDF HISTORY DOCUMENT

http://www.betaniaministries.org/images/historia_betania.pdf

http://www.betaniaministries.org/home.htm

Other Churches of this denomination:

Iglesia Evangélica de Jesucristo "Aposento Alto"
Pastor Fundador: Osvaldo José Prioni
132 N. Chicago Street, Los Angeles, CA 90033
Internet: http://aposentoaltochurch.com/default.html

Iglesia Evangélica de Jesucristo "Tabernáculo de la Verdad"
18363 Sherman Way, Reseda, CA 91335
Tel: 818-609-0425

B4.0220

Council of Damascus Christian Churches –
Concilio de Iglesias Cristianas Damasco, Inc.
(1950s, New York City; founded by
Rev. Leoncia Rosado Rousseau, aka "Mama Leo")

INTERNATIONAL HEADQUARTERS
Council of Damascus Christian Churches, Inc.
11742 126th St, South Ozone Park, NY 11420-2806
Mailing Address: P.O. Box 6213, Bronx, NY 10451-1707
Internet: unknown

Alternative Address:
Iglesia Cristiana Damasco, Inc.
170 E. Mount Eden Ave, Bronx, New York 10457-7605
Phone: 718-583-5550

OVERVIEW

Leoncia Rosado, also known as "Mama Leo," founded the "**Iglesia Cristiana Damascus**" and envisioned a ministry among drug addicts that for years has been an integral attempt to do mission. That's why she established the "**Damascus Youth Crusade**" [in 1957]. Many addicts were transformed by the ministry and pastoral care of "Mama Leo."

Source: http://findarticles.com/p/articles/mi_qa4044/is_200201/ai_n9026546/pg_2

Rev. Leoncia Rosado Rousseau, known as "Mama Leo," came to New York City in **1935** simply because she heard a "voice" while on a mountain in Toa Alta, Puerto Rico. Mama Leo birthed the Damascus Christian Churches movement and had a ministry to drug addicts that eventually brought some of today's greatest men and women of God into the kingdom, including Nicky Cruz, who went on to establish TRUCE, a worldwide evangelistic ministry, and Jim Jimenez, pastor of the Rock Church. Mama Leo found support from neither women nor her male counterparts, yet continued to minister until poor health subdued her.

Source: http://209.85.215.104/search?q=cache:ioCpvWejNmIJ:www.esa-online.org/Images/mmDocument/PRISM%2520Archive/In%2520Like%2520Manner/NovDec05InLikeManner.pdf+%22Leoncia+Rosado%22&hl=es&ct=clnk&cd=14&gl=es

Rev. Leoncia Rosado Rousseau, born April 11, 1912, died yesterday (October 6, 2006) in NYC, known as "Mama Leo" to many she has been promoted to glory. She was the founder of **Damascus Christian Churches** (later □atron□d by Rev. Enrique Melendez) and was the spiritual mom to many including Nicky Cruz, Jim Jimenez of the Rock Church in Virginia Beach and Bishop Jerry Kaufman, founder of Love Gospel Assembly in the Bronx. I wrote about her in my chapter *"The Ladies are Warriors": Latina Pentecostalism and Faith-based Activism in New York City* for **Latino Religions and Civic Activism in the United States**: Source Download ElizabethRios-12

Iglesia Cristiana de Jamaica
144-64 87th Avenue, Jamaica, NY 11435
http://lizrios.com/2006/10/06/a-pioneer-in-ministry-dies/

"Mama Leo" is what all the hundreds of ex-addicts, prostitutes, alcoholics, and street people call Rev. Leoncia Rosado. These are the social outcasts no one cared for; sad to say, even the church. But Mama Leo was called, along with her husband **Rev. Francisco Rosado**, to minister God's grace to these so-called outcasts. She cared. They both cared enough to begin in **1957 the Damascus Youth Crusade** while they were □atron□d□ **La Iglesia Cristiana Damasco** in the South Bronx. The Damascus Youth Crusade was to become the seedbed, leader, and inspiration for hundreds of Christian drug programs throughout the United States, Puerto Rico, and Latin America. Mama Leo's conception of the gospel always includes a social dimension. She speaks of her concern for social work, community involvement, and helping the needy-"the outcasts," as she calls them. Hers is a wholistic gospel responding to the whole person.

Rev. John Gimenez, ex-addict and alumnus of Damascus, who now pastors the large and influential Rock Church in Virginia Beach, Virginia, in his book *Up Tight!* Gives a compelling and powerful witness to Mama Leo and the Damasco church:

But all of us-directly or indirectly-trace our "delivery" to that little Spanish church at 861 East 162nd Street. It was God's house all right. He was there. You go inside Damasco, and boy! Something happens to you! It's like the excitement and gripping power of a new love affair.... In the little parlor you see Mom Rosado sitting with the Bible in her lap and she's got two or three boys sitting around, listening to her explain the message of God.... And people come in-broken people, rotten people, no goods, □atron□d. The misfits of society walk through those open doors to new life.... Damasco was like the center of a new life for addicts, and out from the temple there stretched life lines into the gutters of the great city of New York, and then further out into the towns and cities across America.

Many of the "graduates" of **Damascus Youth Crusade** have gone on to develop outstanding drug programs and outreach ministries. Evangelists, missionary workers, and pastors are among the alumni of Damascus, nurtured under the loving, dedicated, and sacrificial service of Rev. Francisco Rosado and Mama Leo.

Source:
http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=15814&pagenum=3&lang=

Oral interviews of **Leoncia Rosado Rousseau** and Aimee Garcia Cortese by Sanchez-Korrol and Benjamin Alicea in 1985, led to biographical studies that create a link between the early Puerto Rican settlements established in the 1920s and 1930s and the rise of this community in the United States after World War II. Reverend Leoncia, or Leo, as she is called by her followers, came to the United States in 1935, convinced that she had been chosen for an evangelical life in the Protestant Church. Her prophecy came true when her husband, Roberto, was drafted by the United States armed forces during the Second World War, and she succeeded him as the new pastor of the **Damascus Church in the Bronx,** the church in which they worshipped. As part of her ministry, Rosado Rousseau established programs for the rehabilitation of drug addicts, ex-convicts, and gang members, programs which began to deal

successfully with some of the more serious problems that affected the Puerto Rican community at the time. **The life story of Rosado Rousseau, thus, was tied to the early migration experiences and events in the Puerto Rican community in later years.**

Source:
http://209.85.215.104/search?q=cache:5fPpZcJNIoQJ:www.centropr.org/documents/journals/TheLivesofPioneras_AltagraciaOrtiz.pdf+%22Leoncia+Rosado%22&hl=es&ct=clnk&cd=15&gl=es

Damascus Christian Churches: Rev. Leoncia Rosado Rousseau,
Angel to the Outcasts

Born on April 11, 1912, Rev. Leoncia Rosado Rousseau or "**Mama Leo**," as she is affectionately called by many, came to New York City by boat on September 22, 1935. Although when I met her, she was ninety years old and suffering from the beginning stages of a progressive, neurodegenerative disease, Mama Leo could still recall her dramatic beginnings in ministry.

"There were no programs really dealing with drug addicts that were faith-based other than Teen Challenge and **Mama Leo**'s **Christian** Youth Crusade, which was part of the Damascus **Christian Church**."

From the seedy corridors of some of New York City's worst barrios, her ministry to "the outcasts" of society—the drug addicts, gang members, prostitutes, and alcoholics—has birthed some of today's greatest preachers, pastors, and evangelists, like **Nicky Cruz**, who went on to establish a worldwide evangelistic ministry; **Jim Jimenez**, who pastors the **Rock Church** in Virginia Beach, Virginia; and **Bishop Jerry Kaufman**, now deceased, who was a Jewish drug addict and went on to become a well-known figure in New York City after leaving John 3:16 to establish **Love Gospel Assembly** in the Bronx, to name just a few. "It was in the mountains," she says "of Toa Alta, Puerto Rico, when God spoke to me and told me I had to go to New York City."

After having a huge argument with her mother about this "voice," she arrived in New York, where she met **Rev. Francisco Olazábal,** who she credits for opening many doors of ministry for her. "I would go to services with him where he would be the invited speaker and out of nowhere he would say, 'I feel from the Lord to have Leoncia speak,' " she recalls. "You could see the disapproval of all the male ministers on the pulpit" but "I walked through every door God opened," she said. A great opportunity for city government sponsorship of her program came when Nelson A. Rockefeller was governor. "She actually said no to $12 million dollars!" said Sonia Gamboa, **Mama Leo**'s personal assistant for the last eleven years and a frequent participant of the **Center for Emerging Female Leadership**. "The *New York Times* actually wrote about her for this situation. Rockefeller offered her $12 million in state assistance to help fund the program she developed for drug addicts and prostitutes of the street but there was a catch, she had to take out the name of Christ in her programming." Sonia believes that the exact statement **Mama Leo** told them was "you can keep your $12 million, I will keep my Christ."

When asked about the discouragements and struggles she faced as a Latina in ministry, she said, "I was rejected by many." Sonia, her assistant, explained: "Cops didn't like [**Mama Leo**] because she was working with these really bad people who already had records in the police department. Ministers didn't like her because she was a woman "doing a man's work." It would have been easier to deal with" said Sonia, "if **Mama Leo** had other Latina sisters to talk to, but at that time not many of them were doing what she was doing. She was isolated." Another struggle

she faced was money for operating costs. It was difficult to meet some basic needs for her program participants, although she says, “God always provided.”

Today, while the drug and alcohol rehabilitation program no longer exists, she says it does live on through the legacies of the people she touched. However, **Damascus Christian Church** still operates successfully and has a Latina woman heading its operations as bishop. **Mama Leo** still attends the church she started in the 1970s, “**Iglesia Cristiana de Jamaica**,” which currently has a membership roster of about 150 people. **Mama Leo** went to the toughest neighborhoods, talked and ministered to some of our society’s less desirables, because she knew without a shadow of a doubt that God had called her. Perhaps that is what is missing in some of our emerging Latinas, a sense of divine purpose. Leo summed up her life with the quip, “if my life inspires other Latinas to get to know God then that is a good thing.”

Source: http://209.85.215.104/search?q=cache:qLHLI_-W9SQJ:latinaliz.typepad.com/lifejourney/files/ElizabethRios-12+%22mama+leo%22+jamaica+christian+church&hl=es&ct=clnk&cd=4&gl=es

B4.0226

Federation Council of Alpha & Omega Pentecostal Churches, Inc. -
Concilio Federación de Iglesias Pentecostales Alpha & Omega, Inc.
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- Rev. Felix Llera - Puerto Rico
- Rev. Guarionex Montaño - Republica Dominicana
- Rev. Concepción Martinez - Honduras
- Rev. Walter Barcial - Ecuador
- Rev. Fernando Suarez - Venezuela
- Rev. Felipe Martinez - Guatemala
- Rev. Josué Feliciano - México
- Lic. Maria Cuello - España
- Ext. Oscar Romero – El Salvador - Nicaragua

En el presente el concilio es conocido como la **Federacion de Iglesias Pentecostales Alpha y Omega Inc., el cual preside el Rev. William Vazquez-Velez. En el presente tenemos mas de 265 hijas iglesias para la gloria de Dios**.

HISTORIA DE LA PRIMERA IGLESIA PENT. ALPHA Y OMEGA, INC.

En el año 1956 estando el **Rev. Frank Olmeda** haciendo el trabajo misionero en Glen Cove, en Long Island, N.Y., Dios le hablo y le dijo que su tiempo alli se le habia cumplido y Dios le llevaria a un lugar que el no conocia, y le bendeciria grandemente. Desde ese momento el Rev. Olmeda comenzo a orar para que Dios lo dirijiera y hiciera con el segun su voluntad. Durante un culto de oracion en el hogar de los hermanos Andres y Sinecia Terron, en la barriada de Brownsville en **Brooklyn, N.Y.,** Dios le hablo al Rev. Olmeda y le confirmo que en esta barriada era el sitio donde el lo necesitaba y que el Señor lo iba a bendecir grandemente. A traves del tiempo resulto que tenian que desocupar su apartamento. Encontraron tres cuartos con un salon o sea un local pequeño en el 116 de la Avenida Belmont en Brownsville. Alli el Rev. Olmeda junto con su esposa Jennie, sus siete hijos y los hnos. Terron, comenzaron la obra de la Primera Iglesia Pent. Alpha Y Omega Inc. Luego llego el hno. espifanio Mateo y Hna. isolina Roman. Dios le bendijo y mudaron la obra al 110 de la Avenida Belmont Ave. El Rev. Olmeda probo a Dios si lo habia llamado y salio y compro 18 sillas mas a pesar de que las sillas presentes estaban vacias. Pero Dios no le dejo en verguenza, y a la pocas semanas se llenaron de almas. Despues de mudar la obra a varios lugares, **en el año 1959, compraron una Sinagoga Judia en el 199 de la avenida Christopher alli se fundo el Instituto Biblico Internacional Alpha Y Omega.**

Tambien el Rev. Olmeda fundo el **Concilio Federacion Internacional de Iglesias y Ministros Pentecostales, Inc., el cual fue Incorporado en el año 1968 en el Condado de East New York, Brooklyn,** siendo los incorporadores: Rev. Frank Olmeda, Rev. Pedro Santiago, Rev. Jaime Soto, Hector Matos y Pedro Quiles, el cual presidio por 10 años. Los primeros miembros fueron: Rev. William Vazquez, Rev. Leonardo Lugo, Rev. Gabino Hernandez, Rev. Anibal Hernandez, Rev. Francisco Espinosa, Rev. Jaime Soto, Rev. Carlos Soto, Rev. Celestino Lebron, Rev. Pedro Santiago, Rev. Emilio Soto, Rev. Valentin Montañez, Rev. Felix Llera, Rev. Fernando Maldonado, Rev. Jose H. Maldonado, Rev. Alex Maldonado, Justo y Adelina Maldonado, Eva Espinosa, Eraquio Espinosa, Pedrito Santiago, Maria Lebron, Ramonita Perez Soto, Maria Montañez, y otros mas.

Luego Dios le proveyo un lugar mas amplio en el 1855 Pitkin Ave., pero la condicion era horenda. Esta construcion duro mas de 14 meses, hasta fines del año 1969, cuando se hizo la inaguracion del templo, completamente renovado por dentro. Despues de tantas victorias, bendiciones y luchas tambien, el Rev. Omeda enfemo. En año 1983, Dios se llevo al Rev. Olmeda Y el Rev. Modesto Arriaga quedo como Pastor oficial de la **Primera Iglesia Pent. Alpha Y Omega.** Despues en el año 1996 el Rev. Valentin Montañez comenzo a pastorear la Primera Iglesia Pent. Alpha Y Omega. Despues de 13 años, el Rev. Montañez se retiro del pastorado. En Julio del año 2009, el Rev. Geller A. Caro tomo el pastorado de la Primera Iglesia Pent. Alpha Y Omega. Hoy celebramos con gozo los 54 años de la Primera Iglesia Pent. Alpha Y Omega Inc. Nos sentimos llenos de gozo porque hasta aqui nos ayudo Jehova. Gracias les damos a Nuestros Dios por su continua presencia y bendiciones durante estos años y lo por venir. Alpha Y Omega seguira marchando hacia adelante...

Fuente: http://www.primeraiglesiaalphayomega.com/Reflexiones.html

Historia

La Federación de Iglesias Pentecostales Alpha & Omega, Inc. fue fundada en el 1967 en Brooklyn, New York, con una Visión Misionera Mundial por el **Reverendo Dr. Frank Olmeda** hasta el 1978, cuando fue electo el **Reverendo William Vázquez Vélez**, actual Presidente Internacional.

Nuestros Propósitos:

1- Preparar y reclutar Ministros que vivan una vida de santidad y temerosos de Dios, con una doctrina fundamentalmente bíblica, para predicar y enseñar el evangelio de Jesucristo, según es presentado por la Biblia Reina de Valera.

2- Cumplir con la Gran Comisión, según fuera ordenada por el Señor Jesucristo en (San Mateo 28:18-20; San Marcos 16:15-20 y Hechos 1:8)

3- Promover la extensión del Evangelio por medio de la evangelización, enseñanza y la obra Misionera en todo el mundo hispano parlante.

Nuestras Organización:

1- Trabajamos en una forma democrática, donde el pueblo (la Asamblea Ministerial) elige por votación un Comité Ejecutivo compuesto de siete miembros, por el término de dos años; excepto el Presidente, quien se elige cada cuatro años.

2- Nuestra Constitución y Reglamento nos permite nombrar Comités, Departamentos, y Asociaciones, necesarios para la confraternidad y el buen funcionamiento de la Organización en general.

Nuestra Organización está debidamente Incorporada comenzando por el Estado de Nueva York, donde fue fundada y subsiguientemente en todos los Estados de la Nación Americana y todos los

Países del Caribe, Centro y Sur América en que tenemos Iglesias establecidas.

Somos también reconocidos como una Organización Religiosa sin fines de lucro, conforme a las leyes establecidas de la Nación Americana conocida como la Internal Revenue Service (IRS) , conforme a los estatutos de la Ley, Sección 501 (c) (3) del Código del 1954. Igualmente mantenemos este "status" en conformidad con las leyes de cada Estado de la Nación Americana, cubriendo todas nuestras Iglesias y Misiones.

Fuente:
http://concilioalphayomega.com/portal/index.php?option=com_content&view=article&id=43&Itemid=28te:

Ministerios

Aceptamos candidatos al Ministerio a hombres y mujeres de mas de tres años de convertidos que llenen los siguientes requisitos: bautizados en las aguas por inmersión y en el Espíritu Santo, que practiquen la sana doctrina, que observen un buen testimonio, y que den prueba del "llamado de Dios" al Ministerio, que se comprometan a cumplir con los requisitos y obligaciones estipuladas en el Reglamento de nuestra Organización y por ultimo, que sean recomendados por un Pastor de iguales calificaciones.

Ofrecemos cuatro Rangos Ministeriales, tales como: Obrero Cristiano, Ministro Exhortador, Ministro Licenciado y Ministro Ordenado. Cada dos anos, según el progreso y desarrollo del candidato en el ministerio, puede ser ascendido. Para Ordenación al Pleno Ministerio debe haber tenido no menos de siete (7) anos en el Ministerio activo.

Reconocemos los Ministerios de: Pastor (a), Evangelista, Misionero (a), Maestro (a) y los que sirven. (1 Cor. 12:5, 28; Efesios 4:11)

Fuente:
http://concilioalphayomega.com/portal/index.php?option=com_content&view=article&id=19&Itemid=18

B4.0262

International Fellowship of Christian Assemblies (1907-1910, Chicago, IL; originally known as the Italian Pentecostal Church)

INTERNATIONAL HEADQUARTERS
The Rev. Michael Player, General Overseer
1294 Rutledge Road, Transfer, PA 16154
Phone: 724-962-3501 – Fax 724-962-1766
Internet: http://www.ifcaministry.com/

Pastor Dale Russo, Director of World Missions:
worldimpact@ifcaministry.com

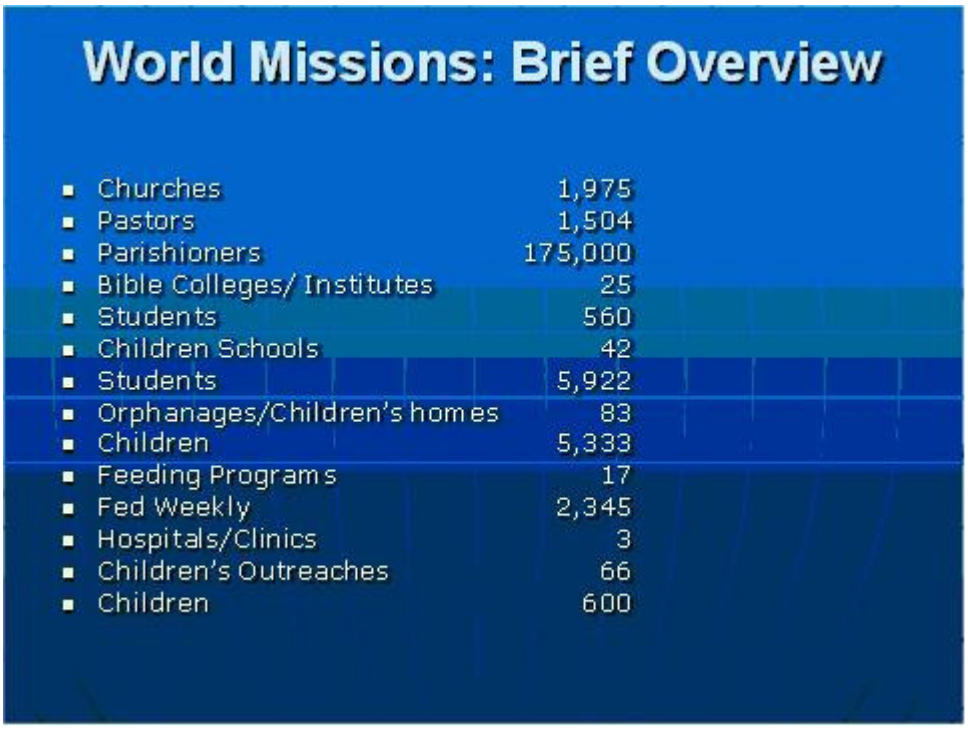
A BRIEF HISTORY

The International Fellowship of Christian Assemblies (IFCA) is a classical Pentecostal denomination that was birthed in the great outpouring of the Holy Spirit that took place at the beginning of the twentieth century. The beginnings of the IFCA can be traced back to 1906 to the city of Chicago. At that time some Spirit-filled believers, whose names have not been preserved for us, visited the city. Through their ministry people were saved and filled with the Holy Spirit. W. H. Durham's ministry, the North Avenue Mission, brought Pentecost to some Italian Protestants in the city; they received the baptism with the Holy Spirit with the initial physical sign of speaking in tongues. This resulted in the planting of the first Italian Pentecostal Church, the Grand Avenue Mission. The Italian Pentecostal Movement was thus born. From Chicago the Pentecostal flame spread to other places and other Italian Pentecostal Churches were formed. At its inception our movement was both Italian and missionary minded.

Over the course of time the Italian Pentecostal Movement sensed the need for some structure. There were various stages in the organization process. At the first convention the churches settled on twelve Articles of Faith and agreed to create a hymnal to be used in all of the churches. At this time the network of churches came to be known as the "Unorganized Italian Christian Churches of the United States." Later the name of the movement was revised to the "Italian Christian Churches of North America." At a later date the name was again changed this time to the "Christian Church of North America." This change was made, at least in part, because it was recognized that the gospel is for all people groups. During this same time a Missionary Society was formed, the "Missionary Society of the Christian Church of North America."

In April of 2006 the name of the denomination was changed to the "International Fellowship of Christians Assemblies." This name was chosen because it is more reflective of the movement. First, the movement is not restricted to North America. In fact, there are more IFCA affiliated church overseas than in the North America. The movement is indeed international in scope. Second, though IFCA is technically a denomination, it is more like a fellowship, that is, a collegial association. The movement is "large enough to make a difference and small enough to be personal." The movement remains true to its roots; it is staunchly evangelical, unapologetically Pentecostal, and passionately missions-minded.

Source: http://www.ifcaministry.com/our-history/



Source: http://www.bridgebuildersusa.org/f/docs/OurAffilation.html

The Italian Pentecostal Movement in the USA began approximately in 1904 with a break from the Italian Presbyterian Church over issues of church governance in Chicago. The leaders of the break-away congregation (ca. 1907-1910) attended a revival series led by William

Durham in Chicago and received the "Baptism in the Holy Spirit with the evidence of speaking in tongues."

From Chicago, Italian Christians took the word out into the world – literally! – with missionary trips in the USA and to South America and to Italy. Initial research shows that the early leaders were from the region of Tuscany (Florence, Siena, Pisa, Bologna, etc.) but quickly the work spread to the southern regions (the Mesogiorno) and Sicily. In fact, again, early research shows that early work in central Italy met with little success, but when the missionaries went south – especially to Sicily – it took off with great success.

The Antonio deGregorio Collection at the David duPlessis Center and Archive (Fuller Theological Seminary, Pasadena, CA) contains 115 biographies and autobiographies (some in Italian) on leaders in the **Italian Pentecostal Movement.** It also contains 50 draft histories on various Italian congregations belonging primarily to the **CCNA (Christian Churches of North America)** – despite the name, it is an organization developed and still principally governed by Italian-Americans.

Source/adapted from: http://www.italywgw.org/contents/records/pentecostal_movement.html

Note: some of the churches affiliated with this denomination conduct services in Italian, Portuguese and/or Spanish. See USA Church Directory:
http://congregacioncristiana.weebly.com/ccusa.html

National Church Directory: http://www.ifcaministry.com/churches/

B4.03

Name of Jesus (Oneness) Pentecostal Family

B4.0304

Apostolic Church of Faith in Jesus Christ - Iglesia Apostólica de Fe en Cristo Jesus (1914, Villa Aldama, Chihuahua, Mexico)

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 dissention 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 Sinoloa, Nanyarit 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=distritos. 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

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Apostolic Assembly of Faith in Jesus Christ - Asamblea Apostólica de la Fe en Cristo Jesus (1912, San Diego, CA)

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.

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Spiritual Christian Evangelical Church - Iglesia Evangélica Cristiana Espiritual (1926, Tampico, Tamaulipas, Mexico)

By Clifton L. Holland

According to an official history of this denomination, the *Iglesia Evangélica Cristiana Espiritual* (IECE) was founded in Tampico, Tamaulipas, Mexico by an independent Irish missionary, **Joseph Stewart** (1871-1926), in 1926. Stewart was born on September 9, 1871, the tenth son of Joseph Stewart Sloan and Jane Hall, in the village of Rosedernate, near Cloughmills, County Antrim, Northern Ireland. The family was dedicated to working in agriculture, which was the only means of subsistence in the region.

All the Stewarts were faithful members of a local Presbyterian church but the surprise visit by "two missionaries" to their village in 1893 had a disruptive impact on the family. The missionaries found lodging with the Stewart family and were invited to preach at the Presbyterian Church in Clough. The two missionaries are not identified by name or organization, but what they preached and taught is known today as the Oneness Pentecostal doctrine, which was rejected as heresy by the local pastor and most of his church members.

The two missionaries gave a message that the folks in this rural Irish congregation were not accustomed to hearing, which greatly impacted Joseph Stewart. The message, in a direct and clear manner, urged the congregation to live a holy life, full of the fear of God, and stated that baptism should be conducted only in the name of Jesus. This message, with a frontal attack on sin, was backed up by alleged manifestations of the Holy Spirit, including the gift of tongues (*glossalalia*). This deeply moved 22-year-old Joseph, who was "filled with the power of God and had the good fortune to speak in tongues, being sealed by the baptism of heaven" (the Baptism in the Holy Spirit), according to the denominational history.

The two missionaries, who were treated as radical extremists, were asked to leave town because their message was extremely difficult for the congregation to accept. An exception, however, was Joseph, who accepted their message and soon developed a great desire to take the Gospel to other countries.

In early 1894, Joseph made a decision to leave his family to go preach the Gospel with the message of the "apostolic doctrine" that he had received. Having had no further contact with the two missionaries, he joined The Faith Mission, which was founded in Edinburgh, Scotland, in 1886. Joseph was an energetic young man, very spiritual, and a good singer, so he had no problem being accepted by The Faith Mission for the purpose of engaging in missionary work in rural Scotland and Ireland, which he did for a few years before return home to rest and recuperate for a year.

During 1897-1899, Joseph served as a missionary with the British-based nondenominational Christian Soldiers Association in Cairo, Egypt, where he ministered to British troops stationed in the region. For two years he preached the Gospel in the atmosphere of war and in a climate completely different from that in his own country. He returned home for a brief rest of two months (October-November 1899) before being sent to South Africa by the Christian Soldiers

Association to conduct missionary work among British soldiers fighting in the Second Boer War. Joseph stayed in South Africa for one year, and returned home to Ireland in November 1900.

Joseph remained in Rosedernate until September 1901, during which time he helped his family with farm work. During this time a sympathizer of the Gospel donated funds in sterling pounds so that he could continue his missionary work. He once again sailed to South Africa and preached the Gospel among people in the regions of Vryburg and Capetown. He returned home in October 1902 in poor health due to poor nutrition and the climate in South Africa. A few months after his return to Rosedernate, he resigned from the Christian Soldiers Association in March 1903. Once again he worked with his family on the farm, which was a blessing because the abundant harvest made it possible for him to carry out his previous plan to go to South America as a missionary. He had been preparing for this by studying Spanish.

He stayed with his parents for a little more than a year before travelling by ship to Argentina, where he arrived in early 1904. Soon thereafter, he learned that a group of U.S. missionaries of the Christian and Missionary Alliance had been working in the country for some time. The group included David Buchanan and his wife who had been assigned as missionaries to Argentina in February 1898, and Miss Genoveva Harrison who arrived in September 1903.

Although the Christian and Missionary Alliance (CMA) is a non-Pentecostal Trinitarian organization of the Holiness tradition, Joseph Stewart and David Buchanan soon became friends; and David recommended that Joseph be accepted as a missionary by the CMA, which became official on June 25, 1904. Buchanan, after understanding the Oneness Pentecostal doctrine preached by Stewart, began to experience a radical change as he adopted and supported Stewart's doctrinal position: water baptism (or rebaptism) in the name of Jesus, personal holiness and the gift of tongues as evidence of the baptism in the Holy Spirit; as well as denouncing fornication, adultery and all other vices.

Miss Harrison, also, was converted to the Oneness Pentecostal doctrine taught by Stewart, became a member of the group of believers who preached the Full Gospel, and was the woman Stewart chose to be his wife. After getting the approval of her parents who lived in Boston, Massachusetts, and after receiving permission from CMA officials, they were united in marriage on August 17, 1904, in Argentina.

During the eight years (1904-1912) the Stewarts lived and worked in Argentina, they had three children who were born in the city of Olavarria in the province of Buenos Aires, located 350 km south of the City of Buenos Aires. The eldest, Carlos, was born in October 1906, followed by Ana in April 1908 and by Benjamin, who was born in May 1911.

However, serious problems began to emerge within the CMA missionary family in Argentina because of the Oneness Pentecostal doctrine preached by Stewart. While most of the CMA missionaries rejected this doctrine, a few accepted it, including Joseph's wife, Genoveva Harrison Stewart, along with David Buchanan, Alberta Bachelor and two other Irish missionaries whose names are unknown. When this situation was brought to the attention of CMA officials in New York, it was decided to dismiss those who espoused the Oneness Pentecostal doctrine due to conflicts with the CMA's official doctrinal position. Their dismissal occurred on December 9, 1911. The stated reason for their dismissal was "owing to their difference of conviction on questions relating to Restorationism and the future life" (CMA Annual Report for 1912). Restorationists sought to re-establish, renew or restore the Christian Church on the pattern of primitive Christianity as set forth in the New Testament—specifically regarding the charismatic gifts, such as "speaking in tongues," miraculous healing, prophecy, etc. The CMA stance was

both a rejection of Pentecostalism in general and a rejection of the Oneness doctrine in particular.

Once they had been dismissed by the CMA, Joseph Stewart and his family, and David Buchanan and his wife, left Argentina. The Stewarts went to Northern Ireland and the Buchanans to the USA and settled in San Diego, California. Joseph returned to the land of his birth after an eight- year absence, with a wife and three children who had been born in Argentina. After staying for a little while with family members, Joseph, Genoveva and their children once again began to travel, this time to the USA, with two objectives: first, to meet Genoveva's parents in Boston, and secondly to visit David Buchanan in San Diego. They made this trip in late 1912 or early 1913.

After meeting and spending some time with Genoveva's family in Boston, the Stewarts traveled across the country from east to west, arriving in California and settling in Santa Barbara in 1914. During that year and the next, Joseph worked as a missionary among Mexican immigrants near Los Angeles and San Diego with his friend David Buchanan. Together, they visited places such as Santa Barbara, Los Angeles, Indio and San Diego. The turmoil produced by the Mexican Revolution brought tens of thousands of Mexicans to Southern California during the period 1910-1920.

However, because of a lack of employment and the economic recession in the USA in 1915, Joseph and his family traveled to Canada, now with four children; a daughter, Victoria, had been born in California. The Stewarts stayed in Canada for three years, where Joseph worked with an evangelical group, called **The Christian Workers' Church of Canada (later reorganized** under the name of **Associated Gospel Churches in 1925).** During their stay in Canada their fifth and last child was born in February 1916, named Philip. In 1919, they returned to California, first to Santa Barbara and then to San Diego, where they worked with David Buchanan as missionaries among the Spanish-speaking population.

This was a difficult time because the recession hit the nation hard during 1920 and 1921. There was little work for everyone and in correspondence from Genoveva to her family in Indiana (dated July 3, 1921), she tells them about the difficult situation they were going through. She mentioned that their children were working, also, in order to get through this situation. She also mentioned that problems were growing with David Buchanan's wife. Ever since they were in Argentina together and had been dismissed by the CMA, she had shown great annoyance toward the Stewart family.

In 1922, the U.S. government arrested Joseph for "alleged accusations" (probably made by Mrs. Buchanan), and he was interned at Patton State Mental Hospital, near San Bernardino, California. This was a hard blow for his family and mainly for his wife, Genoveva, who, alone with her children, was feeling abandoned and became ill with meningitis, which led to her death in June 1922. Confined, Joseph was unable to attend his wife's funeral and he grieved for her and his children. After Genoveva's death, her parents took charge of four of the children, taking them to Indiana where they were then living.

After being dismissed from the hospital, Joseph stayed in San Diego with only his eldest child, Carlos. However, in February 1923, the U.S. Government decided to deport Joseph as an "undesirable alien" and put him on a ship headed to Northern Ireland. He arrived there in March, extremely sad and enormously concerned for his children. He received some consolation from his family in Ireland who grieved with him about everything that had happened.

During the nine months that he stayed on the family farm, he worked diligently plowing the fields, and once again the land provided him with sufficient income to afford to set out to find his children; this time he headed to Mexico. While processing his passport and respective permits to leave the country, he headed to the port of Glasgow, Scotland, where he boarded the British Navy ship "Diplomat" on December 1, 1923. He was on the high seas for a little over a month; the ship stopped in Cuba and then went on to the port of Veracruz, Mexico, where he was scheduled to disembark. However, because of the political situation there, it was impossible to leave the ship and the "Diplomat" continued to the port of Tampico, where Joseph touched Mexican soil for the first time on January 6, 1924.

Manuel J. Gaxiola (1994) states that Stewart visited several Protestant churches in the port of Tampico after his arrived in 1924, where he met **Ireneo Rojas Castillo**, who later became president of the IECE after its formal establishment in 1926. Together, Stewart, Rojas and other leaders established the first of many "spiritual churches" that later became associated with the IECE. Stewart travelled to other places in northern Mexico between 1924 and 1926, and when he returned to Tampico in January 1926 he discovered that the first church he helped establish had grown to about 200 members. In 1926, some of these small congregations were organized by Stewart and his associates under the name "Iglesia Evangélica Cristiana Espiritual" with headquarters in Tampico. Stewart ordained **Juan Carreón Adame for the ministry of Elder** (Gaxiola 1994:165) prior to leaving Tampico and travelling to the city of Guadalajara, Jalisco, in mid-1926, where he became serious ill and died later that year.

Many of the early converts to Stewart's brand of Oneness Pentecostalism had previously been associated with non-Pentecostal Protestant denominations in northern Mexico. These included Presbyterians, Congregationalists, Baptists, Methodists, Christian Church-Disciples of Christ, the Friends Church (Quakers), etc., or were converts from Roman Catholicism.

Some members of the early **Apostolic Faith movement** (i.e., churches associated with the Apostolic Church of Faith in Jesus Christ of Mexico or its sister denomination in the USA, the Apostolic Assembly of Faith in Jesus Christ) 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 Christ." 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.

The "Saul and Silas Pentecostal movement" produced a great deal of confusion and dissention within the churches associated with the Apostolic Church of Faith in Jesus Christ in northern Mexico during the decade 1925-1935, which caused some Apostolic pastors and 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 (Gaxiola 1994: 178-181). The result was that some Apostolic leaders and church members formed another movement 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" (Gaxiola 1994: 204-206). This group later became affiliated with the **IECE with headquarters in Tampico, Tamaulipas, founded by Joseph Stewart in 1926, and later led by Ireneo**

Rojas Castillo after Stewart's death in late 1926. According to Gaxiola (1994: 163-170), there are few doctrinal differences between these two denominations.

Note: The following is taken from an Internet website that has a brief history of the IECE, which is located at: http://members.fortunecity.es/castillojp/iece_historia.html

After his arrival in Tampico in 1924, Stewart preached in an independent Presbyterian church in Colonia Primero de Mayo that met in the home of Mr. Juan Carreón; he was invited to preach there by **Ireneo Rojas Castillo.** According to those who were there, when he preached in that place there were great manifestations of blessing in the hearts of those who listened to the Irish missionary, among whom was a woman named **María Hernández from the Lagunera region (she was a member of the Spiritual Church of Torreón, Coahuila).** A doctor, an attorney, a German and many others were also there and saw in the missionary a powerful man, in word and deed, and they would later testify of his great passion when speaking about salvation, and his insistent call for sinners to repent, his energetic condemnation of sin and of the "erroneous doctrine of some who preached the Gospel," meaning those who were not Stewart's brand of Oneness Pentecostals.

Because of Stewart's stubborn and direct personality, he was thrown out of some evangelical churches, including a Presbyterian church and an Associate Reformed Presbyterian church. There is an anecdote that mentions the testimony of **Clara Tenorio Abundiz**, who had great admiration for him: The pastor of an Independent Presbyterian church invited Brother Joseph to preach, and he agreed, but on the condition that on that day they buy ten new flower vases and that they be placed behind the pulpit, which the pastor of the church agreed to do. The worship service was held outside because there was such a large attendance that they couldn't fit inside the church. When it was Brother Stewart's turn to speak, he read Exodus 20. When he got to the third commandment he stopped reading and took one of the vases, forcefully breaking it on the ground, and stomping on the flowers, he said, "Thus says God, This is what you have done with my Word and therefore you have invalidated my pact." Taking another vase, he did the same thing and when he was about to take the third vase the pastor of the church told him, "No more, preacher, no more," and "I will not allow you to continue preaching," but some of those present asked that he be allowed to continue preaching. They said: "No one has spoken like him." Some of those who witnessed this received the Word and believed, and were later baptized [in the Name of Jesus Christ] as was the case of our sister Tenorio.

Stewart had a loud, ringing voice and the ability to sing and play the piano and organ very well. On some occasions, while he was preaching, he would go down from the pulpit and play one of these instruments and sing a hymn, after which he would continue preaching. Ciro Puga from Salsipuedes, Veracruz, reported that, when he was 15 years old, on one occasion the missionary arrived at a place called Llenaderas in the port of Tampico at a house of prayer at the hour of worship and entered singing Hymn No. 91 of [*Himnario Celebremos su Gloria?*] with such a loud voice that no other voice could be heard, with his arms raised and palms upward. Upon seeing him, Catherine Ramos, who was leading the worship service on that occasion, exclaimed: "A servant of God is with us." Brother Joseph immediately went to the pulpit and preached with a rhetoric that was not only convincing but with a biblical depth that reached into the deepest of the hearts of those who heard him. Brother Puga concluded his testimony by saying that what happened that night had been a great blessing; the service ended at about 11 p.m.

The topic of the sermons preached by missionary Stewart were regularly about the fundamentals for salvation, repentance, forgiveness of sin, baptism in the Name of Jesus Christ,

Christian honesty, the qualities of the ministers, the baptism of the Holy Spirit as evidenced by speaking in tongues and others. These were messages that fell on "good ground" and bore fruit in the hearts of the first 27 believers, who separated from other religious groups to live a holy, honest life in piety. Included in this number were J. Carmen Barrientos, Francisca Segura, Victoriana Segura, Siria Segura, Juan Carreón, Joaquina Martínez de Carreón, Agapito Solo, Juvencia López, María Santos Martínez, Pablo Ortíz and Dionisio Rodríguez. These people are believed to be the first stones of the *Iglesia Evangélica Cristiana Espiritual* – the Spiritual Christian Evangelical Church, established in 1926 by Stewart and his associates.

Having remained for some months in the port of Tampico after his arrival in 1924 and after having preached in the surrounding areas, missionary Stewart began making his way north with the intention of going to see his family in the United States. Along the way, we find him in an evangelical church in Villa González, Tamaulipas, helping to organize a Christmas party. Then, when going through Ciudad Victoria, the capital of Tamaulipas, he preached in a church of The Friends, where Isabel Salazar accepted his message.

Continuing his trip, he visited Linares, Montemorelos, General Terán, Allende and the city of Monterrey, the capital of the state of Nuevo León. He preached at the Methodist Church, located on Escobedo and Washington Streets, where the Rodríguez Peña family heard him and subsequently Brother Rodríguez Peña, his wife and daughter Luz accepted the Oneness Pentecostal doctrine. He continued toward the state of Coahuila, stopping in San Pedro de las Colonias to preach to a group where José Rivera Quistián was pastor, and found this group to be lacking in the Pure Apostolic doctrine.

The next point on his trip was Torreón, Coahuila, where he preached in a Methodist Church where Francisco Montelongo was pastor. While Stewart was preaching, Pastor Montelongo tried to silence him because he was bothered by Stewart's message. Stewart later preached in the "Spiritual Church" where Aurelio Rodríguez was pastor, and met Manuel Walton, an evangelist. Upon hearing Stewart's message, Walton accepted the Oneness doctrine and later proclaimed that message. Upon arriving in the capital of Chihuahua, he stayed in the home of the Methodist minister, Ezequiel Vargas, who accompanied him on his trip through the northern mountain range of the state toward the U.S. border.

After he reached the U.S.-Mexican border he was unable to enter the USA so he returned to Tampico, going through the same places he visited on his trip north. He stayed in San Pedro de las Colonias, Coahuila, where he found María Hernández, one of the believers he had left in Tampico, and asked her about the early converts. María responded that she and a man named Catarino Ramos had taken the leadership of the group. During the time he stayed in San Pedro de las Colonias (1925), Stewart discovered the teaching of an erroneous doctrine that was taught and practiced by the followers of the two barefoot pseudo-prophets, "Saul and Silas of Israel**,"** and missionary Stewart biblically refuted this doctrine.

In January 1926 Stewart returned to the port of Tampico and found that the church he had organized there now had more than 200 members, but with major doctrinal errors due to the faulty teaching of pastor Catarino Ramos. Joseph talked with him directly about these doctrinal errors, and made him see the seriousness of them and how they affected the people's ability to serve God properly. He sought, in this way, to free those who had received the testimony of the Word of God with sincere hearts, and having accepted the Oneness doctrine were at risk of returning to a formality of religion that pretended to serve God in word but denied Him with their actions. Once he completed his missionary work in Tampico, he headed to La Armenta in mid-1926 where he had the opportunity to once again present the message of salvation and baptize

other people, in addition to having long talks with the group of those who were first converted, indoctrinating and instructing them in how to live a Godly life..

It was in La Armenta that Stewart told Alvaro Resendiz Urías, J. Carmen Barrientos and Juan Carreón about plans for his trip to Guadalajara, Jalisco, on the West Coast. Before starting this new trip, Stewart ordained Juan Carreón Adame for the ministry of Elder in La Armenta and, after talking with Ireneo Rojas about the God's work in that place, Stewart was seen headed toward the city of Perla Tapatia**.** For about three months he served as a missionary in that city about which he later testified: "The city is completely dead to the things of God; it appears that Satan has complete control of the large majority, and it is one of the deadest centers I have seen. However, here I am in the Name of the Lord, and I will not move until He shows me I should."

In order to pay his expenses in Perla Tapatia he worked teaching private English classes and had the opportunity of visiting **Los Reyes, Michoacán,** where he later reported that "the Word of God did not take root due to the hardness of the people's hearts." They did not permit him to even preach in the evangelical churches there, and as the days went on his economic needs became more serious to the point that he had to eat food from street venders, which gave him a serious stomach infection that kept him in bed until September 5, 1926. According to a letter he sent to the brethren in Tampico, upon analyzing his situation, he said: "I have experienced a good proportion of God's generousness. I have nearly always been in good health and with good physical strength; if I am sick now, my Father knows why that is."

After his arrival in the large city of Guadalajara, Stewart's health deteriorated to the point that he could no longer walk, and was prostrate in the home of **Alfonso Diaz Morales,** where he had been received when he arrived, which was located in the Juárez sector on Calle 28, house No. 32. He accepted his sickness as a discipline of the Lord. Finally, the night of October 31, 1926, was the last day of agony for this missionary. He came to the end of his strength and, during the early hours of November 1, his spirit left his body and he entered God's presence. No close family member, no brother in Christ was there to encourage him during his final days. Only those who lived in that house and some humanitarian neighbors witnessed his home-going. They arranged the funeral services and the corresponding permit to bury him, which took place in the Mezquitán cementery in Guadalajara, on what was previously known as Munguía Street. A tombstone with the text, "Behold, He is coming with the clouds" (Rev. 1:7) and "Come, Lord Jesus" (Rev. 22:20), was placed on his grave.

(Note: the previous section on the History of the IECE was translated from Spanish by Linda J. Holland on June 16, 2009, and the text was adapted for this article by Clifton L. Holland.)

After the death of Stewart in late 1926, the first Pastor General of the IECE was Francisco Borrego of Torreón, followed by Ireneo Rojas Castillo in 1934 and continuing until his death in 1954, according to Gaxiola (1994: 205-206). In 1993, the President of the IECE was Félix Moreno Hernández, who registered this denomination with the Mexican government's Secretaría de Gobernación under the Department of Religious Associations. As of April 2008, Félix Moreno Hernández was still the President, according to a local press report.

Overall, the IECE is considered to be socially very conservative and apolitical in terms of its religious practices and its relationship with the larger society; its other-worldly orientation offers its adherents a retreat from the world's problems ("a refuge for the masses") while providing

them with a strong sense of community. According to several reliable sources, the unique characteristics of this Pentecostal denomination are:

1. It only uses the Reina Valera 1602 Revised Version of the Bible as Holy Scripture.
2. Its leadership tends to be authoritarian and hostile to other denominations, but the denomination is missionary-minded and seeks to plant new churches where needed, both nationally and internationally.
3. Believers must be baptized (or rebaptized) in Jesus' name based on the Oneness doctrine, and the traditional Protestant doctrine of the Trinity is rejected as being un-Biblical.
4. Water baptism is essential for Salvation based on The Acts of the Apostles, 2:37-42.
5. Members are taught that all the other churches (Protestant, Catholic or whatever) are erroneous, while their doctrines and practices represent the True Gospel.
6. Members are not allowed to visit or have fellowship with believers from other denominations.
7. The pastor functions as a type of priest before whom church members have to confess their sins; he is a disciplinarian who is in charge of maintaining proper order and décor with the congregation; and he has the authority to remove rebellious members from the fellowship of the church (the practice of shunning or excommunication).
8. Members are prohibited from earning a living from sports activities, which are considered to be worldly pursuits.
9. The women are prohibited from cutting their hair, using makeup, using jewelry and wearing slacks; and their skirts and dresses must be less than 20 centimeters above their shoes.
10. Women must cover their heads with a scarf while praying.
11. Women and men must be seated on opposite sides of the sanctuary during religious services.
12. Men are prohibited from wearing shorts in public places.

Not much is known about the historical development of this denomination since 1926, but it has been reported by Gaxiola and other sources that the IECE has experienced several notable organizational splits due to leadership conflicts during the past decades. Nevertheless, the denomination has experience geographical expansion within Mexico as well to other Latin American countries, as well as membership growth in many of the existing congregations. In 1994, Gaxiola reported that the IECE had an estimated 14,000 baptized church members in Mexico, and that it had expanded its work into the USA, Central and South America.

According to one source (2008?), there were 362 IECE congregations and 578 missions ("campos de evangelización") in Mexico, as well as an unknown number of associated churches in other countries: the USA, Argentina, Colombia, Paraguay, El Salvador, Honduras, Nicaragua, Costa Rica, Ecuador, Perú and the Philippines.

In July 2005, IECE held its 79th Annual Convention in its own installations in San Luís Potosí, México, with the participation of an estimated 18,000 people from many parts of Mexico and several other countries. In the city of San Luis Potosí alone, the work of IECE is organized in four districts, with an estimated 3,000 adherents, according to a local press report.

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Clifton L. Holland - Last revised on June 18, 2009

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Parte 3- http://www.youtube.com/watch?v=iDZ1lo2Fwa4&feature=mfu_in_order&list=UL

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United Pentecostal Church (1945, Hazelwood, MO)
Hispanic Ministries - Iglesia Pentecostal Unida Internacional

HEADQUARTERS
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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 extrabiblical 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 bring 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:

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Source: http://www.homemissionsdivision.com/spanishEvangelism/

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Hispanic United Pentecostal Church -
Iglesia Pentecostal Unida Hispana, Inc. (1971, Houston, TX)

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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 construcciónde 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 dehaber 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 ayudo a Jehová” (1 Samuel 7:12). Todo sea para la gloria de Dios.

Source: http://www.ipuhcentral.com/pages/lideres

B4.03212

Latin American United Pentecostal Church -
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/

JUNTA DIRECTIVA NACIONAL

Presidente - Herman Castellanos
Vicepresidente - Juan C. Monsalve
Tesorero General - Nestor H. Rivera
Secretario General - Jaime Jimenez
Director de Educación Cristiana - Guillermo E. Posso
Misionero - Eliseo Duarte

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

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, Illinios, 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

AFFILIATED HISPANIC CHURCHES IN THE USA = 81

B.40330

Church of Jesus Christ, Inc. -
Iglesia de Jesucristo (Bell Gardens, CA)

HEADQUARTERS
Iglesia de Jesucristo, Inc.
7413 Jaboneria Rd., Bell Gardens, CA 90201
E-mail: reylili@verizon.net
Internet: http://www.idjministerios.org/

La Iglesia de Jesucristo es una asociación de pastores trabajando en conjunto con la misma vision. **Actualmente son Presididos por el pastor Reynaldo Leal,** y son parte por ya muchos años de la **Fraternidad Apostolica Mundial**. Su liderazgo esta basado en Bell Gardens, CA, donde año tras año llevan a cabo su convencion general.

Note: The number of affiliated Hispanic churches in the USA is unknown.

AFFILIATED WITH THE
APOSTOLIC WORLD CHRISTIAN FELLOWSHIP:
http://www.awcf.org/

B4.0331

Church of the Living God "Christ is Coming" - Iglesia del Dios Vivo "Cristo Viene" (1974, El Paso, TX)

HEADQUARTERS
Iglesia del Dios Vivo "Cristo Viene"
8800 Cristo Viene Dr., El Paso, TX 79907
Phone: (915) 592-1061 - FAX: (915) 592-0303
E-Mail: info@cristoviene.net
Internet: http://www.cristoviene.net/home.htm

La Iglesia del Dios Vivo, cuyo pastor principal es el **Dr. Amador Valenzuela**, está localizada en El Paso, Texas. El pastor Valenzuela ha sido identificado por muchos con un llamamiento apostólico, por medio del cual ha ayudado, asesorado y establesido a muchos pastores en diversas partes del mundo.

Trayectoria desde Nuestros Inicios

Los ministerios que hoy tenemos la dicha de disfrutar, han sido una labor de mas de 30 anos, desde que nuestro **pastor Amador Valenzuela** iniciara cultos en su hogar de la calle Glenwood, para despues continuarlos en el hogar de la calle Savannah, donde se obtuvo el primer fruto, ahora administrador de la iglesia: nuestro hermano Jaime Escamilla en 1974; siguiendole en la obra nuestros hermanos Manuel y Elsa Morales, Ma. De Jesus Huizar, Janie Escamilla y otros hermanos mas. Al no haber suficiente cupo alli, continuaron en la Bliss y Houston, para despues comprar las instalaciones del 7959 Esther en 1981; y en 1982 se vio la necesidad de abrir una oficina, siendo nuestra hermana Letty Valenzuela la pionera, iniciando sus labores como recepcionista. En 1998, el Senor nos dio un nuevo templo y en Octubre del 2003, hicimos la dedicacion de la **Academia Maran-ata,** donde ahora se encuentran las oficinas de la Iglesia del Dios Vivo.

Source: http://www.cristoviene.net/Nosotros.htm

AFFILIATED CHURCHES IN THE USA = 27

AFFILIATED CHURCHES IN MEXICO = 4

AFFILIATED WITH THE
APOSTOLIC WORLD CHRISTIAN FELLOWSHIP:
http://www.awcf.org/

B4.0332

The Ancient Path Pentecostal Church -
Iglesia Pentecostal La Senda Antigua
(1996, Spanish Harlem, NYC)

HEADQUARTERS
Iglesia Pentecostal - La Senda Antigua
c/o Rev. Edwin López, Presidente Nacional
P. O. Box 8169, Glendale, Arizona 85312
Phone: (623) 776-7917
E-mail: lasendaantigua@aol.com
Internet: http://www.lasendaantigua.com/home.htm

NUESTRA HISTORIA

Nuestra primera iglesia nace en el Barrio hispano de Harlem (Manhattan) en la Ciudad de Nueva York el 2 de marzo del 1996. Se le llamó desde ese momento Iglesia Pentecostal La Senda Antigua Inc. **Su primer pastor y fundador lo fue el Rev. Edwin López.** Desde ese momento se encendió la llama del avivamiento del nombre de Jesús y la iglesia comenzó a crecer extendiéndose a otros lugares de la ciudad y fuera de la ciudad.

Desde la primera iglesia en Harlem 1996, le siguieron las primeras iglesias de expansión, Woodside en Queens 1997, Corona Queens 1997, Paterson Nueva Jersey 1998, El Bajo Manhattan Nueva York 1998. **Es así que desde el comienzo del año 1998 la Iglesia Pentecostal La Senda Antigua se convierte en una Organización oficial con un total de cinco congregaciones.**

Durante el año 1999 se establecen nuevas iglesias en el **Bronx, Nueva York**, en **Puerto Rico** en los pueblos de Vega Baja, Vega Alta y Naranjito. Siguiendo este avivamiento desde el año 2000 la iglesia ha seguido creciendo dentro de los Estados Unidos **con nuevas congregaciones en los estados de Nueva York, Nueva Jersey, Florida, Delaware, Arizona, Nuevo México, Carolina del Norte, California, Pensilvania y Georgia.**

También la iglesia ha seguido creciendo en Puerto Rico, República Dominicana, México, Ecuador, Colombia, Venezuela, Guatemala, India, Cuba y en El Salvador donde se nos ha donado una propiedad para que comencemos la iglesia. Además Contamos con Radio La Senda Antigua un ministerio evangelístico de 24 horas a todas las naciones a través de la red de Internet. En la actualidad se están uniendo a este movimiento muchos pastores y congregaciones independientes del nombre de Jesús dentro y fuera de los Estados Unidos.

El propósito de este cuerpo unido es para predicar el evangelio de nuestro Señor Jesús a todos los hispanos de Estados Unidos y a donde quiera que el Señor Jesús nos llame; para publicar y distribuir literatura cristiana; para establecer nuevas iglesias; para la preparación de obreros; y para ayudar de la mejor manera posible a las necesidades de las iglesias locales. A este fin nosotros ahora prendamos nuestras oraciones, nuestra fe, nuestra vida y amor y todos nuestros medios terrestres de apoyo, nuestro tiempo en el temor de Dios y para Su gloria.

Nos reconocemos como miembros del cuerpo de Jesucristo, y por lo tanto, hermanos en la fe, todos los que profesamos los mandamientos establecidos por el Espíritu Santo en el capítulo 2 de los Hechos de los Apóstoles, versículos treinta y ocho y treinta y nueve: "Y 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".

Declaramos esforzarnos para guardar la unidad del Espíritu en el vínculo de la paz, no discutiendo por nuestras convicciones personales, sino profesando nuestra adoración, a un Señor, una fe y un bautismo, ya que tenemos solamente un Dios y padre de todos y en todos. Un cuerpo, y un Espíritu como fuisteis también llamados en una misma esperanza de vuestra vocación; un Señor, una fe, un bautismo, un Dios y padre de todos, el cual es sobre todos, y por todos, y en todos. (Efesios 4:3-6)

La Iglesia Pentecostal La Senda Antigua Inc. es una organización autónoma y mantendrá comunión espiritual y administrativa con todos los que en cualquier lugar invocan el Nombre de nuestro Señor Jesucristo, Señor de ellos y nuestro y que profesan una fe igualmente preciosa que la nuestra: "a la iglesia de Dios que está en Corinto, a los santificados en Cristo Jesús, llamados a ser Santos con todos los que en cualquier lugar invocan el Nombre de nuestro Señor Jesucristo, Señor de ellos y nuestro" (2 Pedro 1:1).

Source: http://www.lasendaantigua.com/iglesia.htm

AFFILIATED HISPANIC CHURCHES IN THE USA = 37

Source: http://www.lasendaantigua.com/estados%20unidos.htm

B4.0333

Rhema International Association
(2004, Channelview, TX; Dr. Jesus M. Nieves) -
Asociación Internacional Rhema

HEADQUARTERS
Asociación Internacional RHEMA
P.O. Box 1866, Channelview, TX 77530
Phones: (832) 359-6020 Celular - (832) 359-7006 Celular
E-mail: bishop@e-rhema.org
Internet: http://www.e-rhema.org/

DOCTRINAL STATEMENT:
http://www.e-rhema.org/id21.html

FOUNDERS: Dr. Jesus & Maria Nieves

Los pastores Nieves recibieron su llamado al ministerio; en el 10 de Octubre 1980; Donde el Señor los mando al área de Baytown, Texas para pastorear la **Iglesia Pentecostal Unida** donde ministraron por un año.

De allí el Señor los envió a la ciudad de Channelview, Texas para tomar el pastoreado de Tabernáculo De La Verdad donde ya tienen 29 años pastoreando.

Durantes estos treinta años los hermanos Nieves han sacado al ministerio cinco hijas con cinco nietas. **Fundaron el Colegio Bíblico RHEMA y las siguientes Iglesias, Tabernáculo De La Verdad, Templo Pentecostal Amisadai (Channelview, Texas) y Templo de Fe (Baytown, Texas).**

Por diez años, desde él año 1994 al 2004 el Rev. Nieves fue el Director del Ministerio Hispano del Distrito de Texas y el Distrito sur de Texas de la Iglesia Pentecostal Unida, Internacional. La hermana Nieves fue la presidenta distrital de ambos distritos por la misma cantidad de años. A través de su liderazgo levantaron un gran ministerio en estos distritos, donde no había nada ahora hay un poderoso ministerio. Fue uno de los fundadores del **Colegio Centro Teológico Ministerial** donde muchas obras hispanas del nombre se han levantados para la gloria del Señor Jesús. Gracias al Rev. James Kilgore [pastor de "Life Tabernacle Church in Houston"] quien abrió las puertas a los hermanos Nieves y los apoyó grandemente. El Rev. Nieves posee un doctorado en Divinidad y una certificación en Consejería Cristiana.

Ahora [desde 2004] el Señor ha dirigido al los hermanos Nieves en un ministerio que por la gracia de Dios va a ser lo que va a traer un gran avivamiento entre los hispanos de norte América, este ministerio se llama **Asociación Internacional RHEMA Apostólica**. Muchas personas serán bendecidas por este ministerio.

Actualmente estan abriendo tres hijas más y estan trabajando una iglesia en la ciudad de Austin y Dallas Texas.

Los pastores Nieves quieren agradecer mucho a toda la congregación de Tabernáculo De La Verdad por su apoyo y la confianza que ellos han puesto en su ministerio.

Source: http://www.e-rhema.org/id22.html

El Distrito de Texas esta dividida en las siguientes Sectores. Cada sector se compone de estas ciudades:

Sector de Houston, Texas

a. Pasadena, Texas
b. Houston, Texas
c. Baytown, Texas
d. Galveston, Texas
e. Alvin, Texas
f. Pearland, Texas

Sector de Victoria, Texas

a. Freeport, Texas
b. Clute, Texas
c. Angleton, Texas
d. Rosenburg, Texas
e. Edna, Texas
f. Victoria, Texas

Sector de Dallas, Texas

a. Dallas, Texas
b. Fortworth, Texas
c. Whichital, Texas
f. Athen, Texas
g. Garland, Texas
h. Richardson, Texas
i. Mesquite, Texas

Sector del Valle de Texas

a. McAllen, Texas
b. Roma, Texas
c. Farfuria, Texas
d. Raymonsville, Texas
e. Edinburg, Texas
f. Alice, Tx
g. Mision, Texas
h. Farr, Texas
i. Weslaco, Texas
j. Donna, Texas
k. Brownsville, Texas
l. Mercedes, Texas

Sector de San Antonio, Texas

a. San Antonio, Texas
b. Laredo, Texas
c. San Marcos, Texas
d. Del Rio

Sector de Austin, Texas

a. Roundrock, Texas
b. Waco, Texas
c. Hillsboro, Texas
d. Johnson city, Texas
e. Austin, Texas

Sector de Beaumont, Texas

a. Liberty, Texas
b. Beaumont, Texas
c. Port Arthur, Texas
d. Anahuac, Texas

Sector de Lufkin, Texas

a. Lufkin, Texas
b. Longview, Texas
c. Center, Texas
d. Livingston, Texas
e. Splendora, Texas
f. Corsicana, Texas

Sector de Nacadogches, Texas

a. Nacadogches, Texas
b. Marshall, Texas
c. Texarkana, Texas

Cada sector será dirigido por un Presbítero y un Secretario, la sede será establecida en Houston, Texas dirigida por el Obispo Presidente y la Junta Ejecutiva. Más tarde estaremos dando a conocer más de la estructura de la Asociación Internacional RHEMA.

TOTAL HISPANIC CHURCHES IN THE USA = 57

B4.0334

Apostolic Universal Christian Pentecostal Church of Jesus -
Iglesia Cristiana Universal Apostólica de Jesús Pentecostés, A.R.
(Registered as an AR in 1993, Mexico)

INTERNATIONAL HEADQUARTERS
Iglesia Cristiana Universal Apostólica de Jesús Pentecostés, A.R.
Mina No.311, Jojutla, Morelos, Mexico C.P. 62900
Representante: Pastor Almanza Delgado
Apoderado: David Gutierrez Torres
Apoderado: Antonio Garces Farfan
Source: http://www.emorelos.gob.mx/10gobierno/files/DGAR_padron_AR09.pdf

HISPANIC CHURCHES IN THE USA

Iglesia Cristiana Universal Apostólica de Jesús Pentecostés
4058 W. Pico Blvd., Los Angeles, CA 90019-4309
Pastor Reyes González Navarro

OTHER CHURCHES ARE REPORTED TO EXIST IN THE FOLLOWING PLACES:

DENVER, CO

AURORA, CO

COMMERCE CITY, CO

CHARLOTTE, NC

CONCORD, NC

THE DALLES, OR

Source: http://www.veromi.com/BusinessDetailPg000006644.aspx

B4.0335

Pentecostal Movement Council, Inc. -
Concilio Movimiento Pentecostal, Inc.
(1972, Isla de Santa Cruz, Virgin Islands; 1981, Massachusetts, USA)

INTERNATIONAL HEADQUARTERS
Concilio Movimiento Pentecostal, Inc.
P.O. Box 104 Kingshill St. Croix, V.I. 00823

HEADQUARTERS IN USA
Iglesia Movimiento Pentecostal de Clinton
193 Pleasant St. / P.O. Box 671, Clinton, MA 01510
Pastor: Rev. Jorge L. Santiago, Presidente de la Junta Administrativa
Correo Electronico- pastorjsantiago@hotmail.com
Internet: http://conciliomovimientopentecostal.com/

CHURCH DIRECTORY:
http://www.conciliomovimientopentecostal.com/nuestrasiglesias.htm

Iglesia Evangelica Shaddaí
43 Park St. / P.O. Box 4924, Framingham, MA 01701
Pastor: Rev. Jose Omar Hernandez, Supervisor en EUA

Iglesia Pentecostal Trono Celestial
117 Perry St. Lowell, MA 01854
Pastor: Rev. Eugenio Bermudez
http://www.tronocelestial.com/

Iglesia Casa de Oración
435 Essex St. / P.O. Box 951
Lawrence, MA 01841
Pastor: Rev. Higinio Santana

Iglesia Pentecostal Cristo Viene
1960 Virginia Ave.
Martins Ville, Virginia 24112
Pastora:Maria Gutierréz

Iglesia Liro de los Valles
16 Wooster St. / P.O. Box 1581
New Britain, CT 06050
Pastora: Mis. Lucy Cruz

Iglesia Movimiento Pentecostal de Worcester
385 Millbury St. Worcester, MA 01610
Pastor: Rev. Hector Lucero

http://www.radiobendicionpentecostal.com/
http://www.power1310.com/

Iglesia Movimiento Pentecostal de Southbridge
56 Strand Place/ P.O. Box 345
Southbridge, MA 01550
Pastor: Rev. Felix Quiñones
http://www.radiouncionpentecostal.com/

Iglesia Movimiento Pentecostal de Clinton
193 Pleasant St. / P.O. Box 671
Clinton, MA 01510
Pastor: Rev. Jorge L. Santiago
Programa : "Conociendo la Verdad" Martes a las 9 p.m.
http://www.power1310.com/

Iglesia Pentecostal, La Puerta Estrecha
Pastor Rev. Felix L. Burgos
6 Chandler St., Worcester MA 01610

Iglesia Bajo la Cubierta de Sus Alas
Pastor. Alexander Ramos
26 West St. Leominster MA. 01453

Iglesia Movimiento Pentecostal, Diamond Ruby
Pastor Rev. Genaro Torres
P.O. Box 104 Kingshill St. Croix, V.I. 00823

Iglesia Movimiento Pentecostal, Upper Love
Pastor Rev. Angel Suliveres
P.O. Box 1189 Kingshill, St. Croix, V.I 00823

TOTAL CHURCHES = 13

B4.04

Finished Work of Christ Pentecostal Family

B4.0401

Assemblies of God, General Council - Hispanic Ministries
Asambleas de Dios-Latin American District (1915, Texas)
Spanish Eastern District (1928, New York City, NY) -
Iglesia Cristiana Juan 3:16 (1936, New York City, NY;
affiliated with the Spanish Eastern District of the Assemblies of God)

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

A SHORT HISTORY OF THE SPANISH ASSEMBLIES OF GOD
By Henry C. Ball*

In 1910, on November 6th, I gave my heart to the Lord in the very small (country) village of Ricardo, Texas. I knew the night I was saved that I would have to preach. So, seeing the Spanish-speaking people living all around me, I felt I should do something to get them to Christ. **Let me state here that I was born in Brooklyn, Iowa, on February 18, 1896**. My father was a Quaker, my mother a Methodist, however, my father, in reading his Bible, became convinced he should be baptized, and was baptized by a denominational minister.

At almost 12 years of age (my father having died) my mother took me to live in Amistad, New Mexico. From there, at 13 years, we moved to Ricardo, Texas. However, Ricardo was not our planned destination—but somewhere in the State of Morelos, Mexico. We made the trip in a covered Express wagon, three donkeys pulling the same. At Riviera, Texas, the dirt road ended, so we returned to Ricardo and mother bought ten acres of land from the King Ranch. There, the men of the neighborhood erected for us a one-room shack.

I was attending high school in Kingsville at the time of my conversion. I had joined the **Methodist [Protestant Episcopal] Church South**, Brother Hatfield taking me into the church on Christmas day. Brother Hatfield invited me to stay one night and hear a missionary from Venezuela, S.A., a Brother Bach. I did so, and felt I was really called to be a missionary.

I spoke to Brother Hatfield about my desire to do something for the Mexicans in Ricardo, six miles to the south of Kingsville. He spoke a little Spanish, but, of course, could not help me, but he did happen to have some Sunday School quarterlies in Spanish. They were dated 1904. I found a Spanish lady in Ricardo that let me borrow a Spanish-English New Testament from her and also permitted me to copy a Spanish hymn from a hymnal that had belonged to her husband. He was dead, she was quite elderly, so she could not help me, but she did teach me a few Spanish words. The first ones I learned being: “El domingo, en la tarde, en la escuela” (Sunday afternoon, in the school house).

Equipped with these few words I went Saturday afternoon from house to house among the Spanish people. A few of them could speak English and asked about what time to go there. Also, what we would have. I simply told them to come and see.

I had the permission of the School Board to use the school house in the afternoon, and I rang the school house bell long and loud, several times. I waited for my congregation. Thank God, two came. One was a Mr. Villarreal, the other Mrs. Juanita Bazán. If these two had not come my life's work could have been very different.

I sang for them the one song, "We Praise Thee, Oh God." Then, I said "Oramos". I should have said "Oremos." I opened the New Testament and read the Lord's Prayer, shading my eyes with my hand. At a convenient place in the prayer I glanced at my congregation. They both were seated and simply looking at me. Then, I sang the second time the one song I had copied. Not being able to speak to them, I opened the Testament to Romans the 12th chapter and offered it to Mr. Villarreal. He could not read, so I offered it to Mrs. Bazán. I could tell she did not want to read, but finally she took the book and began to read. Then, I found out she had a hard time trying to read. I suppose she read some 10 or 12 verses and then for a full 30 minutes she talked to Mr. Villarreal. I learned two words that afternoon, one "Protestante"—Protestant) and the other "Católico"—Catholic. They are very similar in both languages.

At the end of the service I sang the same hymn, and then pointed to the door. They shook my hand and left.

The next Sunday, Mrs. Bazán returned bringing with her some six others. I had another hymn by then, "In the Sweet By and By"—in Spanish.

Mrs. Bazán let me know that she was a Catholic, and would always be so, but she was helping me because I needed her—and I very much did appreciate her help.

I found a Mexican man who read well and got him to read each Sunday John Wesley's sermons in Spanish, dividing each sermon into two messages. After some six months I could preach a little in Spanish and our Sunday School had grown to over 30. It finally reached over 50.

A Methodist preacher, Pablo Verduzco, from Alice, Texas came and helped us with a meeting. After several nights, Mrs. Bazán gave her heart to the Lord. After the meeting we organized a Methodist Church with eleven members. Before I left the Methodist Church we had reached a membership of twenty-two.

In my last year in High School in Kingsville I ran into a tent meeting. I found out the meeting was being conducted by the **Assemblies of God.** The Lord had been preparing me for their message, for a family by the name of Smalley had moved into Ricardo and had been helping me with the English Sunday School in the mornings. The Smalleys were Pentecostal and spoke to me about the need of power in my life.

I informed the Smalleys of the tent in Kingsville and, naturally, they wanted me to go with them. A Brother Thacker, missionary to Mexico, had invited me to help him with his projector, to show slides in the Methodist Church in Kingsville. So, I went with the Smalleys, they to the tent, I to the church. After the service I went to the tent and heard my first Pentecostal sermon—and a good one.

Well, I soon became deeply interested in the **Baptism of the Spirit,** and after tarrying for three weeks received a glorious outpouring of the same. I had desired to receive this experience at a little altar I had erected on the 10-acre farm we had in Ricardo, but the Lord gave it to me in the tent, just across the street from the principal grocery store in Kingsville, and on a Saturday afternoon, when the small city was crowded with farmers from the country side.

Then, the battle began. My Methodist ministers warned me to investigate the Assemblies of God and their missionary program. I did so, finding out they only had two missionaries in Argentina and three in Nicaragua. No national workers, not a single chapel, no publishing plants—they were just getting started. Also, I was warned that no salaries were paid to Assemblies of God missionaries—so, my future with them was bleak, indeed.

I continued as pastor of the small Methodist church in Ricardo, under superior pastors in Kingsville. My superior in Kingsville came to Ricardo one Sunday afternoon and requested that I preach only the doctrines in the Discipline. After a two-hour conference together, he gave me my letter of dismissal from the Church. I had wanted to remain a Methodist, but preach as the Pentecostals do. **So, on the 10th of January, 1915, I was ordained in Kingsville by the Assemblies of God.**

As I had the permission of the School Board to use the school house, I continued there. On July 4, 1915, we gathered at the Beretelson ranch to baptize 13 candidates, a few of them being my Methodist members, and other new converts. After the baptismal service we returned to the school house (1-1/2 miles distant) and held our service. I was serving the Lord's Supper for the first time. I was giving the bread and after serving some four or five, got to Mrs. Isidra Garza. She had her head bowed and did not accept the bread. I stopped to request her to do so and much to my surprise, I heard her talking in other tongues, the tears of joy flowing down her cheeks. That ended the Lord's Supper for that occasion, I believe. Nine received the Baptism in the Spirit that afternoon. I did not know it then, but Sister Juanita Bazán and another had gone into the woods to pray and had received the experience a few days previous.

This started a movement that has continued to this day. People came from as far away as 15 miles to hear and see what the Lord was doing. Soon our people were scattered over South Texas to pick cotton. Wherever they went they held services at night. Soon I was receiving letters to go and meet the new believers in several South Texas places.

These believers from different towns requested us to supply them the best qualified man to lead the small congregation.

About this time I found out that the Lord had been working in Uvalde and Pasadena, Texas. I visited the Pasadena brethren and found quite a good number there. From this group came such men as **Rodolfo C. Orozco,** a great leader, now located in Monterrey, N.L., Mexico.
We held our first Convention in the first Assembly of God chapel ever erected for Spanish services in all of Latin America in Kingsville in January 1918. This Convention was for 1917. **The 1918 Convention was held in San Antonio on South Laredo Street.** In the first Convention we had some six preachers. In San Antonio there were some ten preachers, among them **Brother Francisco Olazábal**, who was to become an evangelist greatly used of God. This Convention in San Antonio was held in a small rented hall. The first church building in San Antonio was erected the next year, 1919.

In 1918, Mrs. Ball and I visited in California where **Miss Alice E. Luce** had gone from Texas to work among the Mexicans and Latins there. She already had a nice congregation in a rented

hall on the plaza [in Los Angeles]. There was also a fairly good congregation in San Jose, California, that we visited. **By this time several hundred Latins in Texas, Arizona and California, and even a few in Colorado, had come into the Assemblies of God.**

In September 1916, we printed the first issue of our magazine, *La Luz Apostólica*, in Kingsville, Texas. It has continued to be printed in San Antonio, Texas. The office of our movement (Latin) was first located in San Antonio, was moved to El Paso and eventually to Albuquerque, New Mexico, where it is at present.

In 1926, Miss Luce opened the doors of the **Latin American Bible Institute in San Diego, California.** Since then it has been located in La Mesa, Los Angeles and now in La Puente, California.

In the same year (and by agreement between Sister Luce and Brother Ball) the **Latin American Bible Institute was opened in San Antonio, Texas.** In 1935, it was moved to a farm near Saspamco, Texas, then to Ysleta, now a suburb of El Paso, Texas. It is still there.

Our work was known for some time as the Mexican Convention. It covered all the Latin work (Spanish) in the USA (including at one time the Portuguese work); all of Mexico, El Salvador and Guatemala, and for some time Cuba also. Then the name was changed to the **Latin American Convention.**

In the early days of our work the Lord gave us such outstanding men as Simón R. Franco, Francisco Nevarez, Francisco Olazábal, José C. Caballero, Josué Cruz, Demetrio Bazán (now senior), R.C. Orozco, David Ruasga, Cesáreo Burciaga, Modesto Escobedo and others.
In 1929 our work was organized as the Latin American District Council. Our territory was, and is, all the states west of the Mississippi River, but also, we take in the states of Illinois, Wisconsin, Michigan and Indiana.

All the territory east of these states is included in the **Eastern District of the Hispano-Americano District Council**. The majority in this part of the USA are Puerto Ricans.

Demetrio Bazán was the first Secretary of the Latin American District Council and H. C. Ball was the first Superintendent. Then, Josué Cruz succeeded as Secretary. Bazán succeeded H. C. Ball as Superintendent, then José Girón.

Those interested in the number of church buildings, ministers, etc., can get this information from the Latin America District Council, 1519 Los Tomases Dr. N.W., Albuquerque, New Mexico 87107.

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*A typed document written by Henry C. Ball in San Antonio, TX, and sent to Clifton L. Holland in Pasadena, CA, received on October 10, 1970. The bold text in the above document was added for emphasis by Holland.

Additional historical information was published in *La Luz Apostólica*, Vol. 50, Nos. 7-12 (March 1966 thru August 1966), “History of the First Fifty Years of the [Hispanic] Assemblies of God,” written by H. C. Ball. Personal accounts by other pioneer leaders were published in *La Luz Apostólica* in the following issues:

Vol. 51, No. 4 (December 1966)
Vol. 51, No. 5 (January 1967)
Vol. 51, No. 6 (February 1967)
Vol. 51, No. 10 (July 1967)
Vol. 51, No. 12 (August 1967)

Holland has photocopies of all of these documents from *La Luz Apostólica*, which were made in the offices of the Latin American Bible Institute in La Puente, CA, in 1970. These pages were translated into English by Mrs. Mary Anne Voelkel (a missionary on furlough from Colombia with the Latin America Mission) in 1971 at the request of Holland, who was studying in the M.A. program at the School of World Mission at Fuller Theological Seminary in Pasadena, CA (1969-1971). At some time in the mid-1980s, a photocopy of the English text was presented to the Rev. Jesse Miranda, General Superintendent of the Pacific Latin American District of the Assemblies of God and president of AHET (Asociación Hispana de Educación Teológica), by Holland.

Holland wrote his M.A. thesis on the history of the Hispanic Protestant Church in Southern California, which was published in 1974 under the title, *The Religious Dimension in Hispanic Los Angeles: A Protestant Case Study* (South Pasadena, CA: William Carey Press, 1974, 550 pages).

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Gary B. McGee
"Pioneers of Pentecost: Alice E. Luce and Henry C. Ball"
in *Assemblies of God Heritage* magazine, Summer 1985

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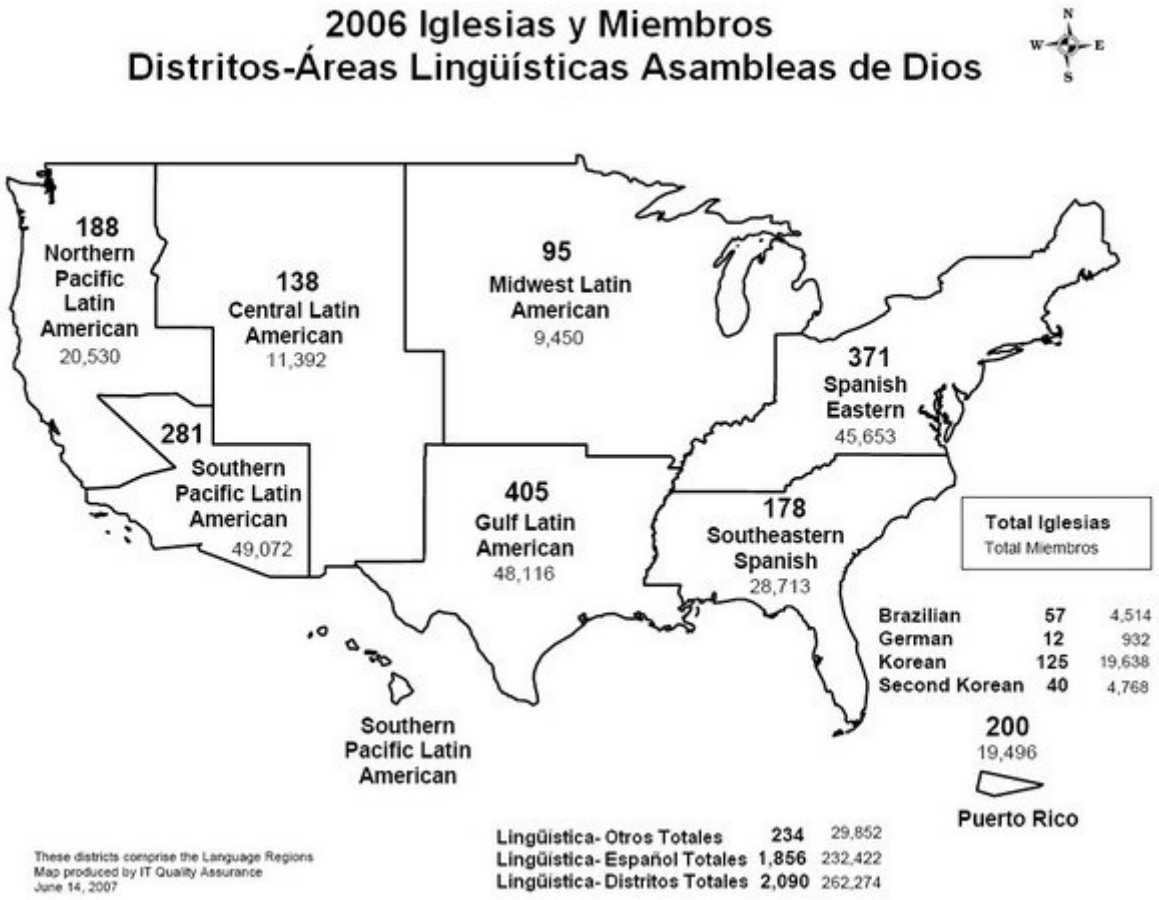
Oficina de Relaciones Hispanas

Establecida por el liderazgo del Concilio General, la Oficina de Relaciones Hispanas (Office of Hispanic Relations) se inicio en enero de 2006. Con el crecimiento de iglesias hispanas, la Oficina de Relaciones Hispanas sirve como puente conectando las oficinas nacionales con nuestros constituyentes hispanos, ya sean ministros, congregaciones, líderes de ministros, o laicos.

Actualmente, hay más de 2.200 congregaciones hispanas afiliadas con el Concilio General de las Asambleas de Dios E.U.A. Hay 8 distritos hispanos con más de 3.300 ministros y el número de adherentes hispanos sobrepasa 293.000.

Nuestra oficina está a vuestra disposición para servirles a lo mejor de nuestro alcance. Se puede comunicar con nosotros de las siguientes maneras:

Teléfono: 417.862.2781, ext. 4014
Fax: 417.862.3299
Email: hispanicrelations@ag.org



Distrito	Información de contacto
Central District Council/Distrito Central Supt: Dennis Rivera	Tel: 720.540.3183 Fax: 720.540.3197 E-mail: leijacladc@aol.com Página de web: http://www.cladc.org/
Gulf Latin American District Supt: Gary Jones	Tel: 210.688.3045 Fax: 210.688.3628 E-mail: gulflatindist@aol.com
Midwest Latin American District Supt: Clemente Maldonado	Tel: 773.237.7852 Fax: 773.237.7853 E-mail: mladcag@sbcglobal.net Página de web: http://www.mladc.org/
Northern Pacific Latin American District Supt: Lee Baca	Tel: 916.387.8800 Fax: 916.387.8851 E-mail: northplad@gmail.com
Puerto Rico District Supt: Juan Suarez	Tel: 787.798.5903 Fax: 787.785.7268 E-mail: agprdist@isla.net Página de web: http://www.cadpr.org/

Southeastern Spanish District Supt: Saturnino González	Tel: 407.850.9861 Fax: 407.850.9887 E-mail: abby@sesdag.org Página de web: http://www.sesdag.com/
Southern Pacific District Council Supt: Sergio Navarrete	Tel: 626.968.5088 Fax: 626.330.8292 E-mail: btorres@splad.org Página de web: http://www.spladag.org/
Southwest District Council Supt: Tony Martinez	Tel: 602.956.5802 E-mail: btorres@splad.org Página de web: http://www.azlatindistrict.org/
Spanish Eastern District Supt: Rafael Reyes	Tel: 201.358.8610 Fax: 201.358.9295 E-mail: lsoto.sed@gmail.com Página de web: http://www.spanisheasterndistrict.org/

Source: http://asambleasdedios-conciliogeneral.org/?TargetPage=AE6A661B-6647-4667-899C-7CCCFB05654C

B4.04015

Pentecostal Church of God, International Mission (1916, Puerto Rico) - Iglesia de Dios Pentecostal, Misión Internacional (1929, New York City, NY)

INTERNATIONAL HEADQUARTERS

Iglesia De Dios Pentecostal, Misión Internacional
P.O. Box 21065, San Juan, Puerto Rico 00928-1065
Av. Las Cumbres # 1820- Carr. 838, Monacillos, Río Piedras, P.R.
Phone: (787) 763-6363 – FAX: (787) 767-3693
E-mail iddppr@iddppr.org
Internet: http://www.iddppr.org/index.html
http://www.idpmipr.org/iglesia/

HISTORIA EN PUERTO RICO

La Iglesia de Dios Pentecostal, M. I., Región de Puerto Rico, comenzó su ministerio en Puerto Rico en el año 1916. Los pioneros de Pentecostés en Puerto Rico fueron, entre otros: Juan L. Lugo, Salomón Feliciano, Lena S. Howe, Frank Finkerbinder, Aguedo Collazo, Tomás Finkerbinder, Isabel Ortiz y Eleuterio Rodríguez.

Aunque Juan L. Lugo al llegar a la isla, predicó por primera vez en Santurce y por unos días en Yauco, fue en la ciudad de Ponce, lugar específico de su llamado, donde se inicia el pentecostalismo en Puerto Rico. Desde Ponce, y sus pueblos limítrofes, llega esta experiencia a todas partes de esta isla, que sólo mide 35 millas de ancho por 100 de largo, sin incluir sus islas municipio de Culebra y Vieques, y como milagro de Dios, a todo el Caribe, haciendo presencia también en los países de Centro y Sur América y los grupos hispanos del Norte.

Este flanígero movimiento religioso no surge sin la influencia de Las Asambleas de Dios del Norte, que también fungían como eje propulsor de esta experiencia germinada por los grandes avivamientos de principio del siglo 20, en las montañas de Tennesee, Topeka, Kansas, Calle Azuza en California, entre otros.

Esta Organización celebra su Asamblea Constituyente en el 1921 y un año más tarde logra su personería jurídica bajo el nombre: **Iglesia de Dios Pentecostal, Inc.**.

Esta Iglesia surge de las clases empobrecidas tanto urbanas como rurales, en el contexto socioeconómico de una isla sumida, a su vez, en fuerte estrechez económica.

Es innegable el propósito divino a favor de esta isla, por lo que la Iglesia pudo tener un desarrollo visionario aguerrido y valiente contra la condición pecaminosa reinante. Esta ha sido una Iglesia proactiva, basando su entusiasmo y compromiso en el área de valores invaluables.

Uno de los valores que caracteriza a esta Iglesia es el servicio, es decir, su quehacer constante, primero a Dios y luego su vital ejecutoria de índole horizontal, alcanzando con amor la dimensión projimal, que le sirve a su vez, de escenario donde emular y obedecer a su Señor.

A través de ocho (8) décadas, esta Organización se fortalece y enriquece en su estructura bibliocéntrica y administrativa. Se abre paso en la visión misionera, echa pie en las comunicaciones: en la página impresa, la radio y televisión. Funda su escuela teológica y organiza exitosamente sus grupos generacionales a través de asociaciones, se auto educa, a la vez que procura y acepta la capacitación en las artes ministeriales, evalúa y gesta su personalidad como institución religiosa, y amplía, fortalece y se enriquece en sus procesos administrativos.

En el año 1981, en la ciudad de Caguas, esta Organización toma el acuerdo en Asamblea, de establecer un mecanismo administrativo a nivel internacional. De hecho, ya había trabajos debidamente establecidos en grupos hispanos del Norte, el Caribe, Centro y Sur América y Europa. El nuevo enfoque establecía el ordenamiento administrativo formal de su infraestructura de Regiones Eclesiásticas Nacionales y Misionales. En el **1982**, se celebra una Asamblea Constituyente, a fin de aprobar la Constitución y Reglamento, donde enmarcar la nueva visión administrativa de alcance mundial. Esto se celebra en la ciudad de Humacao. **Este es su nuevo nombre:** ***Iglesia de Dios Pentecostal, M. I.***

Al presente, la Organización cuenta con más de 560 Iglesias diseminadas a través de toda la isla.

Source: http://www.iddppr.org/historia.html

Cuadro Estadistico Mundial XIII Bienal 2008:
3,164 = Iglesias Organizadas
361,129 = Feligreses

Source: http://iglesialaroca.net/MisionesMIInternacional.html

HISPANIC CHURCHES IN THE USA

La Iglesia de Dios Pentecostal, Movimiento Internacional, comenzó su obra de evangelización en Puerto Rico para fines del año 1916. **En los Estados Unidos de América, Puerto Rico y el Caribe, tenemos seis Regiones Eclesiástica y misiones domésticas en Texas y las Montañas Rocosas.**

La Iglesia de Dios Pentecostal M.I. de la Región Este de los Estados Unidos de América se originó en el año 1929 cuando enviaron de la Isla de Puerto Rico al **pastor Tomás Álvarez,** quien inició una obra en Greenpoint, Brooklyn. Para el año 1931 dado que la obra había prosperado, el **Pastor Rev. Juan L. Lugo**, Superintendente en la Isla decide trasladarse a la urbe neoyorquina y transladar al Rev. Alvarez a Puerto Rico. En el mismo año (1931) el Hno. Lugo abrió un nuevo salón en el 61E de la calle 104, cuando apenas comenzaba el barrio hispano en dicha ciudad. Dado el crecimiento de la obra del Señor, el Hno. Lugo se vió en la necesidad de conseguir un local más amplio. Alquiló una sinagoga judía en la calle 115 oeste. De esta obra bendecida se esparció el trabajo entre la población hispana.

Fue en el año 1937 que el Hno. Lugo decide regresar a Puerto Rico; hecho que permite buscar un pastor que lo sustituyera. Al encontrarse el **Hno. Frank Finkenbinder** en la ciudad de New York, se le solicita que se haga cargo de la iglesia La Sinagoga. Después de doce años varios oficiales de La sinagoga le solicitan a la oficina en Puerto Rico se le enviara un nuevo pastor. Ese nuevo pastor es el Rev. José Martínez Jr., luego de un tiempo el pastor Martínez decide regresar a Puerto Rico y se solicita que envíen al Rev. Jesús Pérez Torres. En el momento el hno. Jesús Pérez no estaba disponible. En su lugar se envía al que fuera hasta ese momento el pastor del barrio Tejas de Humacao, el **Rev. Abelardo Berríos**

en el año 1951. Después de varias reuniones con los oficiales de la iglesia en Puerto Rico, se decide en una reunión de dos días, 26 y 27 de julio del 1957, en La sinagoga comenzar de nuevo la obra aquí.

Esta vez unos artículos llamados "Bases de Afiliación" fueron llevados por los oficiales de Puerto Rico como condición para aceptar aquella obra como parte integrante de la obra en Puerto Rico. **Con algunas modificaciones se aceptaron las bases de afiliación y por segunda vez se establecía la Iglesia de Pentecostal en la Ciudad de New York.**

El nombre de la obra sería "Concilio Latino Americano de la Iglesia de Dios Pentecostal" [conocida hoy como CLANY] afiliado a la Iglesia de Dios Pentecostal de Puerto Rico. Luego de muchos años donde pastores de Puerto Rico venían a pastorear a lo que conocemos como el Este de los Estados Unidos y los de Estados Unidos iban a Puerto Rico a pastorear porque éramos uno. Las relaciones entre la oficialidad en New York y Puerto Rico, comenzaron a enfriarse, para principios del 1980. **El Rev. Berrios, en unión a varios pastores e iglesias, deciden terminar su relación con Puerto Rico**. Aunque se trató de que esto no sucediera fue imposible lograrlo. Catorce (14) hombres valientes y 13 congregaciones determinaron continuar siendo parte de la iglesia en Puerto Rico. A estas iglesias se les conoce como las famosas 13 colonias.

Nuestra primera oficina estuvo localizada en las facilidades de la Iglesia Emmanuel en el 71 West 106 St., New York. Luego pasaron a la calle 116 del barrio en New York. Un año después se trasladaron a las facilidades de la Iglesia Segunda Hermosa en el 1810 Randall Avenue en el Bronx. **En el 1983 se logra la bendición de adquirir lo que sería las nuevas oficinas propias de la Iglesia de Dios Pentecostal M.I. en el 1248 White Plain Road, Bronx, New York 10472, donde estamos actualmente.**

Source: http://iglesialaroca.net/Aboutus_EsteUSA.html
http://www.iddpmire.org/misin.htm

REGIONES ECLESIASTICAS	Iglesias	Membresia
EUA Este	93	7,402
EUA Sudeste	111	12,451
EUA Mediano Oeste	84	7,416
EUA Pacífico	68	8,031
EUA Atlántico Medio	47	2,774
EUA Atlántico Sur	25	2,831
EUA Centro Sur (Texas)	33	2,440
EUA Montañas Rocosas	20	1,266
TOTALES 2008	**481**	**44,611**
Tomado del Cuadro Estadistico Mundial XIII Bienal 2008		

Source: http://iglesialaroca.net/MisionesMIInternacional.html

EASTERN REGION: http://www.iddpmire.org/

MIDWEST REGION: http://iddprmo.org/

PACIFIC REGION: http://www.iddpmi.com/

USA CONTACT:

Iglesia de Dios Pentecostal, MI
1248 White Plains Road, Bronx, New York 10472
Tel. 718-792-6722 / Fax. 718-918-2414
Email: oficinaregional@iddpmire.org
Internet: http://www.iddpmire.org/contctenos.htm

* * * * *

Note: The IDPMI's sister denomination in the USA is known as:

Latin American Council of the Pentecostal Church of God of New York - Concilio Latinoamericano de la Iglesia de Dios Pentecostal de Nuevo York (CLANY - 1954, New York City, NY)

HEADQUARTERS
Iglesia La Sinagoga de CLANY
Rev. Samuel Cruz, Pastor
115 E. 125th Street, New York, NY 10035
Teléfono: (212) 722-4165
Internet: www.clany.org

(See the separate profile on this denomination under CLANY)

B4.04016

Pentecostal Church of Jesus Christ International Mission -
Iglesia Pentecostal de Jesucristo Misión Internacional, Inc.
(1938, Puerto Rico; Rev. Felix Rivera Cardova)

B4.040161

Aka, International Council of Pentecostal Churches of Jesus Christ -
Concilio Internacional de Iglesias Pentecostales de Jesucristo (CINIPEJE)

B4.040162

Assembly of Pentecostal Church of Jesus Christ, Inc. -
Asamblea de Iglesia Pentecostal de Jesucristo, Inc.
(1947, New York City, NY; Pastora Juana Rivera)

WORLD HEADQUARTERS
Iglesia Pentecostal de Jesucristo Misión Internacional, Inc.
Calle Reina #239, Ponce, Puerto Rico
P.O. Box 7877, Ponce, Puerto Rico 00732
Phones: 787-833-6469 - 787-380-0767
Internet: http://www.ipjpr.org/

NUESTRA HISTORIA

La Iglesia Pentecostal de Jesucristo, Inc., fue fundada por el Rev. Félix Rivera Cardona e Incorporada ante la Secretaría de Estado de Puerto Rico el 8 de enero de 1938. El fundador era miembro y Pastor de la **Iglesia de Dios Pentecostal en Mayagüez** y debido a problemas de índole familiar se desligó de dicha iglesia hermana.

En la segunda asamblea anual se le unió el Rev. Juan Amado (Juan Amaro) y un grupo de obreros cristianos del área este del país dando así proyección insular al naciente movimiento. **En 1947 se extendió el trabajo eclesiástico hacia la Ciudad de Nueva York** através de la hermana del fundador, la hermana Juana Rivera. Así se fundó lo que hoy es el Concilio Internacional de Iglesias Pentecostales de Jesucristo (CINIPEJE) en la gran urbe.

Presidentes en la Historia de la Iglesia Pentecostal de Jesucristo, Inc., de Puerto Rico

Rev. Félix Rivera Cardona	1938-1949, 1962-1963
Rev. Juan Amaro Santiago	1950-1952
Rev. Rafael Torres Rivera	1953-1959, 1961, 1966-1986
Rev. Carlos Lebrón Monclova	1960
Rev. Francisco Berberena Sánchez	1964-1965
Rev. Santiago González Velásquez	1986-1999
Rev. Linardo E. Báez Ruiz	1999
Rev. Gilberto Ramos Granell	2000 -2008

Rev.Elias Sostre Garcia 2008 al presente

Misiones. Actualmente el trabajo de expansión evangelizador de ésta iglesia se realiza en diversas partes del mundo como son: Argentina, Colombia, Estados Unidos, Guatemala, Haití, Nicaragua, República Dominicana y Venezuela, Zona Indígena Guajira.

PRINCIPIOS DOCTRINALES: http://www.ipjpr.org/modules.php?name=Content&pa=showpage&pid=3

HISTORIA: http://www.aipj.org/index.php?option=com_content&view=article&id=57&Itemid=56

Para más información vea el libro **"Edificando muros, extendiendo fronteras"** Historia de la Iglesia Pentecostal de Jesucristo, Inc. (2005). **Este libro está disponible para la venta a un costo de $15 más $1.75 de franqueo. Puede solicitarlo escribiendo a: PO Box 7877, Ponce, Puerto Rico 00732. Tambièn puede comunicarse a los telèfonos 787-833-6469 ò el 787-380-0767**

INTERNATIONAL CHURCH DIRECTORY:
http://www.ipjpr.org/modules.php?name=Content&pa=showpage&pid=6

USA HEADQUARTERS
Asamblea de Iglesia Pentecostal de Jesucristo, Inc. (AIPJC)
Concilio Internacional de Iglesias Pentecostales de Jesucristo (CINIPEJE)

Dr. Kittim Silva Bermudez, Obispo-Presidente
Iglesia Pentecostal de Jesucristo de Queens
128-05 Liberty Ave., South Richmond Hill, NY 11419
Phone: (718) 322-1498
Internet: http://kittimsilva.org/

Dr. Kittim Silva es un destacado homileta, conferenciante y predicador. Ha viajado por muchos países proclamando el evangelio de Jesucristo. **Es presidente de Radio Visión Cristiana Internacional, obispo-presidente del CINIPJE y pastor de la Iglesia Pentecostal de Jesucristo de Queens, Nueva York, desde 1983.**

Source: http://www.llibreriacristiana.com/es/tienda-online?page=shop.product_details&category_id=45&flypage=shop.flypage&product_id=2444&vmcchk=1

El Dr. Silva pastorea la *Iglesia Pentecostal de Jesucristo de Queens, Inc.*, desde el año 1983. Una congregación progresista, visionaria, con una misión nacional e internacional. Através de campañas evangelísticas, trabajo misionero y un un programa de rehabilitación para adictos y alcohólicos conocido como el *Ministerio "Puerta A La Vida",* el cual él preside han ayudado a muchas personas.

Entre sus logros está el haber fundado con el apoyo de ***Radio Visión Cristiana Internacional*** lo que se conoce como la *Confraternidad de Líderes Conciliares* (CONLICO) la cual él presidió en sus dos primeros años de formación.Es vice-presidente de la *Coalición Nacional de Ministros y Líderes Cristianos* (CONLAMIC), que preside el Rvdo. Miguel A. Rivera. Ha sido capellán acreditado con el *Departamento de Servicios Correccionales del Estado de Nueva York*, desde el año 1988.

Source: http://kittimsilva.org/

HISTORY OF THE CHURCH IN THE USA

Desde un terruño tropical en la cuenca del caribe sin barreras, murallas, ni fronteras para expandir el Reino de los cielos, siguiendo las direcciones divinas, surge un nuevo Éxodo. En el año 1944, después de la reseción provocada por la segunda guerra mundial, un grupo de hermanos oriundo de la isla de Puerto Rico y miembros del movimiento I**glesia Pentecostal de Jesucristo** (cuyo presidente en ese tiempo era el **Rev. Feliz Rivera Cardona**), llegan a la ciudad de los rascacielos; Nueva York Adoptan la gran urbe como su nuevo hogar y consientes de la gran Comisión de: "Id y predicad el evangelio a toda criatura." Marcos 16:15, sin pérdida de tiempo se lanzaron hacia las calles frías llevando un mensaje de Salvación.

Desafiando las inclemencias del tiempo, desafiando una cultura diferente a la Borinqueña; desafiando aún las barreras del lenguaje, logran abrirse paso y al poco tiempo fundan algunas obras en la ciudad de New York. **Tomando posesión de la nueva tierra en el nombre de Jesucristo, la Misionera Juana Rivera, hermana del Rev. Félix Rivera, y su familia enarbolan con victoria.**

Este es el grupo que surgió del primer movimiento Pentecostal en Puerto Rico llevándose consigo la misma creencia primitiva:

1. La Inspiración de las Sagradas Escrituras
2. El Único Dios verdadero
3. La Adorable Deidad

Luego más tarde se estableció otra iglesia en el 114 E. 108 en Manhattan, NYC, cuyo pastor vino a ser el Rev. Joaquín Ramos, hoy doctor en educación teológica, retirado en la isla de Puer to Rico. Más tarde el Rev. Joaquín fue trasladado a pastoreado en el 667 de Broadway en Bronx, NY, siendo instalado en Manhattan, NYC, el Rev. Guillermo Valentín.

Para el año 1951, oyendo la voz "Ensancha el sitio de tu tienda, y las cortinas de tus habitaciones sean extendidas; no seas escasa; alarga tus cuerdas, y refuerza tus estacas"; Isaías 54:2, llegan a la ciudad de los vientos **Chicago, Illinois**, el Hno. Agusto Rodríguez, Hno. Raymond Rodríguez, y su esposa Maria De Jesús y otros más que al momento no podemos recordar sus nombres. Estos hermanos alquilar on un salón en la calle Madison de la ciudad de Chicago, IL. Después de orar por algún tiempo acordaron traer a pastorear al Rev. Tomas Cortes de Puerto Rico. La obra siguió su grande progreso bajo el pastorado de nuestro hermano.

El año 1952 fue una época de oro para nuestro movimiento. La semilla siguió esparciéndose con Iglesias establecidas en Nueva York, Chicago, Wisconsin e Indiana. Siendo el Presidente el Rev. Joaquín Ramos. Por razones que no conocemos, el Rev. Tomas Cortes tuvo que regresar a Puerto Rico, tomando su lugar como Pastor en propiedad, el Rev. Andrés Matos el 31 de diciembre de 1953.

Ministrando esto al Señor, y ayunando; dijo el Espíritu Santo:"Apartadme a Bernabé y a Saulo para la obra a que los he llamado." Bajo el hábil liderato del Rev. Andrés Matos, para el año 1955 conoce al joven dinámico de visión misionera, Clotilde Medina, quien era miembro de una de las iglesias de Dios Pentecostal en East Chicago, Indiana. Continua la obra del Señor su gran progreso y para el año 1957 el **Rev. Andrés Matos** fue electo Presidente del Concilio en convención anual que se celebraba en este tiempo por primera vez.

Para el año 1961 era Secretario general de nuestro movimiento el muy querido hermano Rumualdo Rivera, que pastoreaba en una Iglesia ubicada en el 1043 N. Wells en Chicago y tesorero general el Rev. José L. Troche, por causa de enfermedad, el Rev. Rivera tuvo que ser trasladado a Puerto Rico donde partió con el Señor. Más tarde el **Rev. Clotilde Medina** que pastoreaba en Milwaukee, Wisconsin, fue trasladado a tomar la Iglesia que el Rev. Rivera había dejado. No podía faltar la oposición del enemigo

por la construcción de los muros, y el gran desarrollo del pueblo de Dios. Para este tiempo se tuvo que responder al llamado que le hiciera la Iglesia de Broadway, en el Bronx N.Y. donde pastoreaba el **Rev. Raymond Figueroa**. De ahí surgió la primera directiva oficial de nuestro concilio. **El día 8 de Marzo de 1962, en la ciudad de Albany, NY, se incorpora nuestro movimiento con el nombre Asamblea de Iglesia Pentecostal de Jesucristo, Inc.**

Source: http://www.aipj.org/index.php?option=com_content&view=article&id=45&Itemid=56

B4.040163

Assembly of the Pentecostal Church of Jesus Christ, Inc., "The New Jerusalem" - Asamblea de Iglesia Pentecostal de Jesucristo, Inc., "La Nueva Jerusalem"
(1997, Ocoee, FL; Gabino Quiñones)

INTERNATIONAL HEADQUARTERS

Organization, Bylaws & Doctrinal Statement

Local Church Directory

Bible Institute

Note: There are many local churches affiliated with this denomination (founded in 1997), but it may have existed previously under another name. See **Local Church Directory** for the geographical distribution of its churches.

B4.04017

Latin American Council of the Pentecostal Church of God of New York -
Concilio Latinoamericano de la Iglesia de Dios
Pentecostal de Nuevo York (CLANY - 1954, New York City, NY)

HEADQUARTERS
Iglesia La Sinagoga de CLANY
Rev. Samuel Cruz, Pastor
115 E. 125th Street, New York, NY 10035
Teléfono: (212) 722-4165
Internet: www.clany.org

Historia del CLANY: Semblanza de un Paladin

Rev. Abelardo Berríos (1916-1991)

Con el propósito de traer al pueblo de Dios, algunos puntos sobresalientes en la vida de nuestro muy amado hermano, amigo y **fundador del Concilio Latinoamericano, Inc., Rev. Abelardo Berríos,** nos dimos a la tarea de buscar en el recuerdo de algunos hermanos que le conocieron, y he aquí lo que encontramos:

El Rev. Abelardo Berríos fue el octavo hijo de una familia de nueve. Sus padres fueron: Serafín Berríos y María Dolores Rivera, su nombre completo fue Abelardo Berríos Rivera y nació el 16 de Agosto de 1916 en el barrio Tejas de **Humacao, Puerto Rico.**

Desde muy niño se vislumbró en él cualidades muy especiales. Era un joven bien educado con muchas aspiraciones, sus amigos y familiares decían había en él algo diferente a los demás.

Corría el año de 1939 cuando el Evangelio llegó al barrio Tejas de Humacao, los vecinos del barrio acudían a escuchar los mensajes y entre ellos también asistía el joven Abelardo; en el año de 1940 entregó su vida a Jesucristo, se nos cuenta que a raíz de este evento, aquellas cualidades existentes en él se fueron desarrollando con mayor rapidez.

Se unió a su Pastor, Rev. Onofre de León, para ayunar y orar con vehemencia delante de El Señor. Su desarrollo cristiano se debió a su amor por la lectura de la Biblia y largos períodos de oración y ayuno.

Por recomendación del **Superintendente de la Iglesia de Dios Pentecostal, Inc.,** el hermano Abelardo, Berríos fue al Instituto Bíblico Mizpa, donde se graduó con honores y más tarde llegó a ser maestro de esa Institución.

Después de graduarse fue llamado a ser Co-Pastor de la Iglesia del "Coqui" en Salinas, Puerto Rico; posteriormente es llamado a ocupar el pastoreado de la Iglesia del barrio Tejas. Estando allí, hizo un solemne compromiso con Dios: "No casarse hasta escalar el completo ministerio".

En 1947 ya habiendo sido ordenado al completo ministerio, conoció a la hermana Carmen Camacho, tres años más tarde se unieron en matrimonio. De dicha unión nacieron cinco hijos: Abelardo Jr. Judith, Ruth, Bernice y Raquel. **Esa boda se efectuó en la Iglesia "La Sinagoga" en la ciudad de Nueva York.**

Estando pastoreando su Iglesia en Puerto Rico, los Hnos. Berríos recibieron una carta de los oficiales de la Iglesia La Sinagoga en la cual le pedían que tomaran el pastoreado de esta Iglesia.

El Hno. Berríos presentó este asunto al Señor, quien le respondió: "Yo soy el Dios de Abraham, el Dios de Isaac, el Dios de Jacob, ve a Nueva York, yo estaré contigo y te daré sabiduría.

Después de dejar todo en orden, en 1951, partió hacia Nueva York a pastorear la Iglesia "La Sinagoga".

Observando el Rev. Berríos, la responsabilidad por los cargos que ocupaba, se matriculó en el Long Island University, de donde en 1973, recibe su bachillerato en Ciencias de Educación, más tarde en el Hunter College, de Nueva York, recibe su Maestría en 1982 y posteriormente su doctorado en Divinidades.

El 24 de diciembre de 1991, en una forma sencilla Dios llamó al Rev. Abelardo Berríos a su bien merecido descanso; había pastoreado por 40 años la Iglesia "La Sinagoga"; por 37 años consecutivos fue el Presidente del Concilio Latinoamericano, Inc. que comenzó de la nada y lo dejó con más de 500 Iglesias y cerca de 900 ministros.

El Rev. Berríos fue también el fundador, director y maestro por más de tres décadas del Instituto Bíblico Latinoamericano. El Rev. Berríos fue un hombre muy querido y admirado por todos los que le conocieron; hombre conservador y reservado, Fue pastor, predicador de muchos recursos; excelente maestro, consejero y Líder indiscutible.

A B**RIEF HISTORY OF THE LATIN AMERICAN COUNCIL**

The history of the Latin American Council begins in 1951 with Rev. Abelardo Berrios pastoring the Latin American Pentecostal Church, known to the community as "The Synagogue", located at that time on 109th Street, between Park and Madison Avenue, in the City of New York.

1952 - The Latin American Bible Institute is inaugurated in the church.

1954 - The Latin American Council of the Pentecostal Church of God was officially recognized as a Religious Organization (12/1/54).

1957 - The Latin American Council of the Pentecostal Church of God, Inc., was recognized by the State of New York. (12/7/57)

1959 - The church "The Synagogue" and the Latin American Council move to their current address, 115-125 East 125th Street, between Park and Lexington Avenue, in the City of New York.

1965 - The missionary work of the Latin American Council begins in the Republic of El Salvador and has extended throughout Latin America, the United States, and Europe.

2004 - The Council celebrates it's 50th Anniversary in "La Sinagoga" of N.Y.

2005 - Summary of the work of the Latin American Council Inc.:

Our Council is organized in 26 countries and in 20 States of the Nation.

Our Council counts with 626 established churches; 1,409 ministers; 44,672 members and 325 churches own their worship facilities.

BRIEF BACKGROUND OF THE SENIOR PASTOR

Rev. Santos Roman was born on March 18, 1937, in Manati, Puerto Rico.

1967 - Began pastoring with the Latin American Council in the City of New York, the church “Mount Zion”.

1976 - Was transferred to pastor the church “First House of Prayer” in Bridgeport, Connecticut.

1978 - Was elected as Vocal of the Executive Committee of the Latin American Council.

1981 - Was transferred to pastor the church “Christian Pentecostal Church” in Passaic, New Jersey.

1984 - Was elected as Vice President of the Latin American Council.

1991 - Temporarily, acts as President of the Latin American Council.

1992 - Was officially elected by the general assembly of the council on October 16, 1992, as President of the Latin American Council.

1998 - Was reelected as President of the Latin American Council for another 2 years. The current Presidential term expires on October 2006.

2008 - Was re-elected as President of the Latin American Council for another 2 years.
The current Presidential term expires on October 2010.

Source: http://www.clany.org/modules.php?name=Content&pa=showpage&pid=8

B4.0405

Pentecostal Church of God of America -
Iglesia de Dios Pentecostal de América
(1919, Chicago, IL; Overseer John C. Sinclair,
pastor of the Christian Apostolic Assembly in Chicago)

Pentecostal Church of God International Headquarters
PO Box 850 **4901 Pennsylvania Ave**
Joplin, MO 64802 **Joplin, MO 64804**
Phone: 417-624-7050
Internet: http://www.pcg.org/

The original name was **Pentecostal Assemblies of the U.S.A.**; the name was changed to **Pentecostal Church of God** in 1922; between 1927 and 1932 the headquarters were located in Ottumwa, Iowa, under General Secretary A. D. McClure; between 1933 and 1950 the headquarters were in Kansas City, MO, and in 1934 "of America" was added to the official name; since 1951, the headquarters have been in Joplin, Missouri; in 1983 the decision was made to merge the denomination's two colleges, Southern Bible College in Houston, TX, and Evangelical Christian College in Fresno, CA, into a new nationally-sponsored learning center known as **Messenger College,** located in Joplin, MO; foreign missions had been a vital part of the movement since its inception, but the **World Missions Department** was not organized until 1929; today, the PCOG ministers in approximately 58 nations and maintains ministers' training schools in many of these regions; affiliated churches are located in Haiti, Trinidad-Tobago, Bolivia, Brazil, Honduras and Guatemala.

Offical History: http://pcg.org/cgi-bin/gx.cgi/AppLogic+FTContentServer?pagename=FaithHighway/10000/7000/880PE/main_history

AFFILIATED HISPANIC CHURCHES IN THE USA = at least 16
(call for more information)

Western Hispanic District
Bishop José Rivas
6729 W. Garfield Rd., Phoenix, AZ 85043
Telephone: 602-919-2703

Eastern Hispanic District
Bishop Leo Tirado
7718 Wolford Way, Lorton, VA 22079
P.O. Box 1014, Lorton, VA 22199
Telephone: 703-339-0982 (home): CELL 301-233-4164

B4.0407

International Church of the Foursquare Gospel (1923, Los Angeles, CA)
Hispanic Ministries - Iglesia Cuadrangular (1929, Los Angeles, CA)

INTERNATIONAL HEADQUARTERS
1910 W. Sunset Blvd., Los Angeles, CA 90026-0176
Phone: 1-888-635-4234 (toll free) - Fax: (213) 989-4590
Internet: http://www.foursquare.org/landing_pages/8,3.html

History

The early 20th century evangelist, **Aimee Semple McPherson**, 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 an 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 was born October 9, 1890 on a small farm near Ingersoll, Ontario, Canada and was the only child of James and Minnie Kennedy. While a student in high school, she attended a revival service conducted by Robert Semple. By her own account, she stated that at the time she was "cold and far from God" and began questioning the truths of the Bible. During this revival meeting, the message of "repentance" and a "born again experience" pierced her heart with conviction. When Robert began talking about the baptism with the Holy Spirit, it disturbed her so much that she left the meeting. But the Holy Spirit continued to grip at Aimee's heart, and for three days she struggled with such conviction until finally, alone in her room, she threw up her hands and said, "Lord, God, be merciful to me, a sinner." Immediately the burden was gone and the glory of the Lord filled her heart. She had been born again.

As she continued to attend the revival services, she learned that God had even more for her and so she began to seek the baptism with the Holy Spirit. After a time of prayer and seeking the Lord, she was gloriously filled and began speaking in her heavenly language and praising God. Aimee would describe that time by saying, "Each moment I could feel myself drawing nearer, nearer into His presence," and her heart cried out, "Take me, use me, have Thine own way. I am only a school girl. I live on a Canadian farm, but such as I am I give myself to Thee." Aimee said that, with the incoming of the Holy Spirit came a love and compassion for souls that melted her heart with longing for Christian service.

Her desire for serving the Lord seemed perfectly fitted to Robert Semple's evangelistic work and when he asked her to marry him, she quickly responded with a "yes." The two were married and this longing for service was first fulfilled when, before her twentieth birthday, she and her husband of less than two years, embarked on a missionary trip to China. Aimee would have been content to live out her days in obscurity. But what started out as a glorious adventure and

fulfilment of God's calling ended with the tragic death of her husband three months after their arrival. Penniless, and alone with a one-month-old daughter, Aimee returned to the United States.

Shortly after returning home, Aimee met and married a businessman, **Harold McPherson,** with whom she had a son, Rolf. She tried to settle down to a "normal" home-life, but the call to Christian service remained constant. God continually knocked at the door of her heart and said, "Now will you go?" Growing weaker and weaker from sickness, Aimee, while on her deathbed after her second operation within two years, answered "yes" to God's call. Almost immediately thereafter, she was healed.

Knowing that she had to keep her promise to the Lord, she began evangelizing and holding tent revivals, first by traveling up and down the eastern part of the United States, then by expanding to other parts of the country. She eventually held meetings in all parts of the world. People began coming in ever-increasing numbers to hear this remarkable lady evangelist. When not in a tent, she would need to find the largest auditorium in town in order to hold the record number of people that would come to her meetings. Often times she would have to share the time with whatever "event" was happening in the town. Like, on one occasion she met in a boxing ring, but had to hold her meetings before and after the boxing match. Once in San Diego, the National Guard had to be brought in to control the crowd of over 30,000 people. People would often stand in line and wait many hours for the next service to begin in order to be assured a seat.

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 fulfillment.

With Aimee, all were called and all were welcomed. God was no respecter of persons and neither was Aimee. She evangelized when segregation was rampant in the South. Although she invited all to come to her meetings, often times she would go to the "black" parts of town and hold meetings after the main meeting was over. She broke down racial barriers such that one time at Angelus Temple, some Klu Klux Klan members were in attendance, but after the service, many of their hoods and robes were found thrown on the ground in nearby Echo Park. She is also credited with helping many of the Hispanic ministries in Los Angeles get started, and there was even a great Gypsy following, after the wife of a Gypsy chief and the chief himself had been healed in a Denver revival meeting. **With Aimee Semple McPherson there was no color, ethnic, or status separation line.**

While holding a revival meeting in San Francisco in April 1922, Aimee became the first woman to preach a sermon over the radio. Being intrigued with the possibilities of this medium, Aimee purchased a radio station herself, thus making her **the first woman to own and operate a Christian radio station**. Through the wonder of radio, Aimee's voice became the most recognizable voice around the world. Since there were not many stations in Los Angeles at its inception, one could walk down the street, especially on a Sunday morning, hear the entire message from one open window to another, get to the destination, and not miss a single word of the sermon.

Weary of constant traveling and having no place to raise a family, Aimee rejoiced when in 1918, God called her to Los Angeles. This was to be her base of operation. God told her He

would build her a house in Los Angeles and He did—one for her family and one for His people. For several years she continued to travel and raise money for the building of **Angelus Temple** and on January 1, 1923, Angelus Temple was dedicated. The church held 5,300 people and was filled to capacity three times each day, seven days a week. In the beginning, Aimee preached every service. It became the spiritual home for thousands of her followers and a base for her evangelistic ministry. What grew out of a desire to have a base of operation to preach the Gospel, quickly evolved into a church organization—supporting and sending out missionaries, providing commissary and community services that were more reliable than the city's own relief programs, as well as a full program of church ministries.

Aimee was famous inside and outside the church. Every city where services were held usually had in attendance civic leaders, as well as pastors representing the local churches of every denomination. She made sure that Angelus Temple was represented in local parades and entered floats into the famous Rose Parade in Pasadena. Her illustrated sermons attracted even those from the entertainment industry, looking to see a "show" that rivaled what Hollywood had to offer. These famous stage productions drew people who would never have thought to enter a church, and then presented them with the message of salvation. Aimee believed that the Gospel was to be presented at every opportunity and used worldly means at her disposal to present the Gospel to as many people as possible.

She was a woman in a man's world, and single at a time when women her age were suppose 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 fulfill 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."

Sister McPherson, as she was affectionately called by her constituents, went to be with the Lord, September 27, 1944, while conducting a revival service in Oakland, Calif. Memorial services were held on her birthday, October 9th, at Angelus Temple.

From its beginning at Angelus Temple, The Foursquare Church has now grown to include more than 55,000 churches worldwide. There are currently more than 10 million members in 149 countries around the globe. It presently ranks as one of the three or four most distinguished branches of Pentecostalism.

SOURCE: http://www.foursquare.org/landing_pages/8,3.html

History: 1944-Present

When Aimee Semple McPherson's life was concluded in 1944, the leadership of the Foursquare movement was entrusted to her only son, **Rolf K. McPherson.** Subsequently, he would serve as the president and chairman of the board of directors for forty-four years. The change of a generation in leadership did not slow the progress of the denomination. By 1949, the number of

churches had increased from 355 to 521 and two states were added, from 33 to 35. **Today, there is a Foursquare church in every state of the union, and over 149 countries around the world.**

In 1948, The Foursquare Church joined with the Assemblies of God, the Church of God, the Open Bible Standard Church, and the Pentecostal Holiness Church to form the **"Pentecostal Fellowship of North America."** The purpose of the PFNA was to promote inter-church Pentecostal fellowship and united action within North America. The PFNA was reorganized in 1994 to become the Pentecostal/Charismatic Churches of North America (PCCNA) to allow for greater inclusion and diversity. Since that time, the Foursquare Church continues to partner with the greater Body of Christ to reach our communities and world, echoing the words inscribed on the cornerstone of Angelus Temple dedicating its members to "Worldwide Inter-denominational Evangelism."

During the years between 1958 and 1971, the growth rate of The Foursquare Church slowed. During this season, however, roots were being deepened and church facilities were relocated and improved allowing for more efficient use of resources. Likewise, this period of time allowed Foursquare to further establish a policy of balance and openness to Charismatic movements that set the stage for a period of stimulation and new growth.

In 1974, several pastors were beginning to set patterns of explosive growth and spiritual renewal. These would powerfully challenge the entire Foursquare movement. They included **Jack Hayford** in Van Nuys, Calif.; **Roy Hicks, Jr.** in Eugene, Ore.; **Jerry Cook** in Gresham, Ore.; **Ron Mehl** in Beaverton, Ore.; and **John Holland** in Vancouver, British Columbia. **These and others helped The Foursquare Church experience a remarkable numerical growth and spiritual awakening.**

At the 1987 convention, The Foursquare Church paid tribute to **Dr. and Mrs. Rolf K. McPherson** for their many years of untiring service and leadership as they announced their retirement from the presidency. On May 31, 1988, **Dr. John R. Holland** was installed as the third president of The Foursquare Church. *

Since that time the mantle of the Foursquare presidency has passed on to **Dr. Harold Helms** (interim president, July 1997-July 1998), **Dr. Paul Risser** (July 1998-2004) and **Jack Hayford** (2004-present).

Where does The Foursquare Church go from here? In the recent months, Foursquare has embraced a new vision of expansion and church multiplication. On June 27, 2001, an announcement was made over the Foursquare News Service (FNS) that the Board of Directors had approved a recommendation that up to seven new districts would be established from what was the Eastern District. This has made way for a new vision of district and church multiplication that will see the present number of districts multiplied to include at least 50 distinct districts across the United States. Likewise, three Administrative Resource Centers (ARC) are also being established in strategic locations of the nation. **Each ARC would service 15-20 districts and would be overseen by a Regional Administrator.** This will provide greater efficiency, expediency and specialization in the "daily details" presently demanded of our district offices, and free the district supervisors to minister greater care and nurture to the local churches. It is envisioned that the greater cooperation and networking will result in a stronger local vision by those who are already acquainted with their communities. In turn, additional churches will be

planted and The Foursquare Church will grow into new communities that have not yet been reached by the gospel of Jesus Christ.**

(* The information on this page was excerpted in part from *The Vine and the Branches: A History of the International Church of the Foursquare Gospel*, by Nathaniel M. Van Cleave, 1992; ** and from the Foursquare News Service #95, July 16th 2001.)

SOURCE: http://www.foursquare.org/landing_pages/10,3.html

Our Name: Foursquare

"Foursquare" is a Biblical term used of the tabernacle in the Book of Exodus, of the Temple of the Lord in Ezekiel 40:47, and of Heaven, as described in the book of the Revelation. The term "Foursquare Gospel" was given in the inspiration of revival to the denomination's founder, **Aimee Semple McPherson,** during an evangelistic campaign in Oakland, Calif., in 1922. It represents that which is equally balanced on all sides, established and enduring. Such confidence in the power of the Gospel is also expressed by the verse, Hebrews 13:8, displayed in Foursquare churches proclaiming, "Jesus Christ the Same, Yesterday and Today and Forever."

The name represents the four-fold ministries of Jesus:

The Savior
"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him..." –Isaiah 53:5 (Titus 2:14, Is. 55:7, Heb. 7:25, Is. 1:18)

The Baptizer with the Holy Spirit
"For John truly baptized with water, but you shall be baptized with the Holy Spirit... you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." –Acts 1:5,8 (Jn. 14:16-17, Acts 2:4, Acts 8:17, Acts 10:44-46, 1 Cor. 3:16)

The Healer
"He Himself took our infirmities and bore our sicknesses..." –Matthew 8:17 (Mk. 16:17-18, Mt. 9:5-6, Acts 4:29-30)

The Soon-Coming King
"For the Lord Himself will descend from heaven with a shout... the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord." –1 Thessalonians 4:16-17 (Titus 2:12-13, Mt. 24:36-44, Heb. 9:28, Lk. 19:13, Lk. 12:35-37.)

Vision

The vision of The Foursquare Church is to present Jesus Christ, God's Son, to every person in every culture and nation as **The Savior**, **The Baptizer with the Holy Spirit**, **The Healer** and **The Soon-Coming King**. Since the founding of The Foursquare Church in 1923, that vision has

been realized through evangelizing the lost and establishing local congregations in the United States and abroad, through the nurturing and training of believers into leadership on all levels of church life, and in cooperation with other members of the body of Christ at large in the fellowship of the Gospel and the fulfillment of the biblical mandate to be "light" and "salt" on the earth.

SOURCE: http://www.foursquare.org/landing_pages/2,3.html

ANNUAL STATISTICS: 2008 OR 2009?

Members and Adherents	8,439,618
Churches and Meeting Places	59,620
Ministers	70,029
Countries & U.S. territories with a Foursquare Work	144

Leadership

Official business of the The Foursquare Church is conducted by the president, the board of directors, the Foursquare cabinet and the Foursquare executive council. According to the bylaws, the president is elected for a 5-year term and may be re-elected for an additional 5-year term. The president is the "pastor" of the denomination, giving spiritual and administrative oversight.

Corporate Officers

- Interim President - Glenn C. Burris Jr.
- Vice President, Interim General Supervisor - Tammy L. Dunahoo
- Vice President, Director Foursquare Missions International - Jonathan C. Hall
- Vice President, Chief Operating Officer, Corporate Secretary-Treasurer - Sterling Brackett
- Vice President. Chief Information Technologies Officer - K. Daniel Ussery
- Chief Financial Officer - Ron Thigpenn

SOURCE: http://www.foursquare.org/landing_pages/42,3.html

HISPANIC MINISTRIES

"The Hispanic part of The Foursquare Church is called by God to lead the broader Foursquare Church into the 21st Century and model the way the church is to become." Pastor Jack Hayford, President

On September 14-16, 2006, The Foursquare Church conducted its first **National Hispanic Leader's Conference.** The theme for this event was, "Potencia Hispana; Convirtiendonos de camp a fuerza." Over 500 leaders from across the country and around the world participated in this history-making event.

CD and DVD copies of the National Hispanic Leader's Conference are now available for purchase. Just download the order form below and return it complete with your check or money order to the listed address. Supplies are limited.

SOURCE: http://www.foursquare.org/articles/573,1.html

Reaching Spanish-Speaking Communities

By Daniel O. Prieto

As we enter the 21st century, the church in America faces a significant social and evangelical challenge: Spanish-speaking communities. At issue is whether we as a Christian body will become a key player in the great story of revival that's occurring among these people.

Hispanics living in the United States now number 41.3 million, making them the largest ethnic minority in the country and the fastest growing one, according to a U.S. Census Bureau report issued in June. It is estimated that by mid-century there will be 500 million people worldwide who speak Spanish, with more than 50 million of them residing in the United States! In fact, 22 million of the 41.3 million currently speak their mother tongue.

In America since the 1920s, Hispanics have formed Spanish-speaking communities that are at the heart of Hispanic life. Writer William Restrepo reported it correctly, as quoted by Urulink.com, when he stated that the Spanish-speaking community consists of "a population that survives with its habits, customs, religious beliefs, history, folklore, music--and above all else, its language!"

The Outreach of the Hispanic Church

Pastoring a Spanish church in the United States presents its challenges. That's partly because Hispanics in North America are concentrated into one of two fundamental groups: 1) Spanish-speaking communities, which represent the 22 million people who preserve their mother tongue; and 2) enculturated Hispanics, whose members are submerged in Anglo culture and lifestyle.

Because of these cultural distinctions, the Hispanic church is not reaching all Hispanics. It is reaching the Spanish-speaking communities, the 22 million people who preserve their mother tongue. By contrast, the Anglo church is reaching enculturated, Americanized Hispanics.

In the United States, 95 percent of Hispanic churches are pastored by first- or second-generation Hispanic pastors. The growth of these churches rests upon cell groups being established in the heart of Spanish-speaking communities.

The cell groups are successful because Hispanics respond to relationships, not meetings. Some 35 percent of Hispanics, especially if they are second-generation and over 18 years of age, attend Anglo churches--so much so, that in communities where bilingual programs are combined with a strong emphasis on fellowship, the percentage can reach as high as 75 percent.

The good news is that, overall, spiritual growth is occurring. Thanks to the church-growth phenomenon that has been taking place in Latin America, the newest Hispanic immigrants to the

United States are increasingly evangelical, sympathetic to the evangelical church or open to receiving the good news.

Moreover, only 15 years ago, 5 percent of Hispanics who came to the United States to stay were evangelical. Today 25 percent profess faith in Christ.

In addition, many Hispanic Catholics in the United States are becoming involved in evangelical churches, even though for centuries their ancestors have been devoted Catholics in Latin America. Many who become a part of the Hispanic community here abandon the Catholic Church for evangelical churches because they receive peace and comfort and sense a move of the Spirit they did not experience in Catholicism. Even various Protestant denominations and evangelical groups are developing diverse strategies, such as radio and TV announcements, for reaching out to Hispanic-American Catholics.

These and other factors account for the fact that Hispanics, with an annual growth rate of about 1.2 percent, are the fastest growing evangelical ethnic group in the United States, with numbers that continue to rise.

What the Church Must Do

The relevant discussion among Hispanics today is whether or not we will assimilate into American culture. Many times, the argument that is made about cultural assimilation depends on the social or political message one desires to communicate.

According to Juan Francisco Martinez Guerra's "Aculturation and the Latin Evangelical Church in the United States," those who wish to focus on the importance of community as a distinct entity speak of the United States as the fourth-largest Spanish-speaking country in the world. Those who wish to demonstrate that the Hispanic community is an immigrant population similar to earlier immigrant groups in the United States speak of the number of Hispanics who marry non-Hispanics, of the significant percentage of Hispanics who prefer to speak English, and of the majority of Hispanics who have achieved success in the United States while speaking very little Spanish.

For the church, however, the discussion should neither be whether Hispanics are a subculture nor whether we will become Americanized. The true challenge for the church should be both to determine how we will reach Spanish speakers with the gospel and to position ourselves as a national church in order to bring in a great harvest from the Hispanic communities. It is for us, as Christians, to lift up our eyes and see that in the Spanish-speaking communities the fields already are ripe for harvest.

Daniel O. Prieto has served for the last 14 years as senior pastor of the **Compañerismo Cristiano Foursquare Church in Downey, Calif.** He is also the supervisor of the **Spanish District of Foursquare Churches of Los Angeles.**

SOURCE: http://www.foursquare.org/articles/37,1.html

Announcing Hispanic Ministries and the Student-Focused IGNITE

April 30, 2008

Foursquare President Jack W. Hayford, along with General Supervisor Glenn Burris Jr. and the board of directors, announced two new ministries of the **U.S. Foursquare Church that will expand our outreach to Hispanic leaders and congregations and the next generation of young leaders.** These exciting opportunities were presented during cabinet meetings in March, where representatives of the historic districts and regions were given opportunity for feedback. The response for these intentional efforts toward kingdom expansion was enthusiastic.

National Office of Hispanic Ministries

Jim Tolle, senior pastor of the English- and Spanish-speaking congregations of The Church On The Way in Van Nuys, Calif., and supervisor of the Sur de California District of Foursquare churches has been appointed director of the Office of Hispanic Ministries. Serving within the Department of Urban and Multicultural Ministries overseen by Art Gray, this new department will provide resources and partnerships for ministers and congregants of our Foursquare Spanish-speaking churches.

The Office of Hispanic Ministries will also resource Foursquare district supervisors and their offices around the U.S. in communicating with and equipping Spanish-speaking pastors, leaders and congregations regarding church activities. Jim and his team will partner with Foursquare Church Multiplication in establishing ministries among the Spanish-speaking population and providing immigration assistance to churches and districts for Hispanic pastors. More information regarding the **Office of Hispanic Ministries** is available online or by contacting Cherry Richey.

IGNITE

Mike Larkin has completed his service as director of Foursquare Missions and has accepted an appointment as director of IGNITE. This new ministry emphasis of the National Church Office will serve recent high school graduates who want to devote a season of their lives to serving Christ on an intensified level, gaining in-depth knowledge of the Word and learning to be led by the Spirit. IGNITE will serve as a catalyst for future Foursquare leaders who are in pursuit of their life-mission through discipleship, education and training in a life-changing college atmosphere that provides focus on both local church outreach ministries and global missions.

During the NextGen Summit '07 last December, Glenn Burris Jr. challenged the students in attendance to tithe one year of their lives to seek God and help meet the needs of others. The response of students following Glenn's challenge was significant, and IGNITE will offer one avenue for fulfilling this call in these student's lives. IGNITE is a field-based ministry of the National Church Office located on the campus of Life Pacific College, also known as LIFE Bible College, in San Dimas, Calif. Information about IGNITE is available online or by contacting Kristin Flores.

Foursquare News Service #329: http://www.foursquare.org/articles/590,1.html

Office of Hispanic Ministries

April 15, 2008

The Office of Hispanic Ministries has been created to aid The Foursquare Church in serving the particular needs of our Spanish-speaking leaders. Recognizing the unique dynamic of the growing Spanish-speaking population, this field-based office will serve our leaders in impacting this community as it brings dynamic change to the United States and beyond.

This new ministry will serve Foursquare churches that are predominantly Hispanic or have a Hispanic department and will also help Foursquare churches reach out to the Hispanic community. The Office of Hispanic Ministries will facilitate communication between the church and the Hispanic community and will provide education courses and leadership training to bridge that communication.

The Office of Hispanic Ministries will be led by **Jim Tolle,** senior pastor of the English- and Spanish-speaking congregations of **The Church On The Way, in Van Nuys, Calif.,** and supervisor of the Sur de California District.

More information on the Office of Hispanic Ministries coming soon.

SOURCE: http://www.foursquare.org/articles/582,1.html

The International Church of the Foursquare Gospel

An excerpt from *The Religious Dimension in Hispanic Los Angeles: A Protestant Case Study* (South Pasadena, CA: William Carey Library, 1974, pp. 376-378), by Clifton L. Holland, regarding Hispanic Foursquare work in Southern California up to 1970-1971.

Founded by Aimee Semple McPherson in 1921, the Foursquare Gospel Church was composed of people who were attracted by her particular brand of Pentecostal Fervor. Early in 1921, while conducting an evangelistic campaign in Oakland, California, "Sister Aimee."

> Became fascinated by the prophetic vision of four faces (those of a lion, man, ox and eagle) recounted in Ezekiel 1:4-10, and she immediately associated them with the four points which she incessantly emphasized in her gospel preaching: Salvation, Holy Spirit baptism, healing and the second coming of Christ (Nichol 1966:120).

Thus was born her new emphasis on "the Foursquare Gospel." After calling a ministerial conference a few days later, over 1,000 followers signed a doctrinal statement in support of Mrs. McPherson's views, and out of this conference came **The Foursquare Gospel Association** (1966:120-121).

Growth 1923-1966. Although not incorporated until 1927, the **International Church of the Foursquare Gospel** established its "mother church," Angeles Temple, at the north end of Echo Park in Los Angeles in 1923. This impressive church had a seating capacity of 5,300 and was constructed at a cost of about 1.5 million dollars. By 1925, there were at least 32 affiliated churches in Southern California, and by 1966, the number of churches had grown to 741

nationwide, with a communicant membership of about 89,200 (Clark 1959:115; Nichol 1966:121-122).

Angeles Temple Bible School. Many of these churches were founded by students who graduated from the "Evangelistic and Missionary Training Institute," now called LIFE Bible College, which was started at Angeles Temple in 1923. Over 100 missionaries are now serving in 26 countries and many of them received their training at this institute (1966:122).

Hispanic Ministry. At least 21 of the Foursquare Gospel churches in the United States were Spanish-speaking congregations in 1971. These churches were located in only three states: California (11), Arizona (1), and Colorado (9). All of the Spanish-speaking congregations in California were in the southern half of the state, with all but one (El Cajón) located in Los Angeles County. The following cities had Hispanic Foursquare Gospel Churches: Baldwin Park, Canoga Park, Compton-Willowbrook, La Puente (Spanish Department), and San Gabriel. Each of these Los Angeles suburbs had but one Spanish-speaking congregation, while the City of Los Angeles itself had five: Angeles Temple Spanish Department; Boyle Heights Pan-American; El Sereno Foursquare; *El Gethsemaní* (south-central district); and Belvedere Pan-American. The total communicant membership for Los Angeles County was about 600 and the national Hispanic membership totaled approximately 1,050.

El Buen Pastor. Interestingly enough, the first Spanish-speaking church affiliated with the Foursquare Gospel Movement, *Misión Mexicana McPherson*, established in 1929 in Boyle Heights, is still in existence but does not presently belong to the Foursquare Church. Mrs. McPherson took a special interest in the establishment of this mission and contributed $12,000 (in 1930!) to build an impressive California mission stucco-type structure, with an auditorium that seated 500 people (Ortegon 1932:53).

The first pastor of the McPherson Mexican Mission was **Antonio Gamboa,** who is still its pastor, although the name of the church has been changed to *El Buen Pastor.* Gamboa completed six years at the Lydia Paterson Institute in El Paso, Texas prior to coming to California in about 1927. After his arrival in Los Angeles, he enrolled in the Plaza Training School for Methodist pastors and became a licensed preacher. However, he left the Methodist Church and joined the Pentecostal movement about 1928, where he eventually became involved with The Foursquare Gospel Church. In 1929, Gamboa established the denomination's first Spanish-speaking mission, which had an amazingly rapid growth to about 500 members by 1932. While pastoring this mission during its first year, Gamboa attended and graduated from the "Angeles Temple Bible School" (1932:53-54).

Although not particularly sympathetic to the Pentecostal movement, Ortegon gives us an interesting insight into the ministry of this church in the early 1930s:

> The work of [*Misión Mexicana McPherson*] is essentially evangelistic. It is given impetus by the healing services which appeal strongly to the Mexican mind. Services are held every night at 7:30 p.m. and extend sometimes to 11:30 p.m. There are no clubs, no industrial centers. The main feature is the evangelistic service. There is, however, in this church a woman's [sic] society which has once a week a sale of old clothing for the needy. It also gives away bread and groceries. The pastor states that during the present economic crises the church feeds 400 every week (1932:54).

Gamboa has been the pastor of *El Buen Pastor* for over forty years, where he has witnessed many ethnic population changes in the Boyle Heights area. However, his church, *now*

independent and interdenominational, continues to maintain a membership of about 400 communicant members, although the average Sunday morning attendance is only about 200.

General Evaluation. Most of the Spanish-speaking Foursquare Gospel churches were established after the mid-1940s and many of them are pastored by graduates of either LIFE Bible College in Los Angeles or the Foursquare Spanish Bible School in Denver, Colorado. Most of the Spanish-speaking churches in Los Angeles County are operated as autonomous Hispanic congregations, but there are two churches that function as a Spanish department of an Anglo church: La Puente and Angeles Temple. Although the Hispanic ministry of the Foursquare Gospel Church is not very large, most of the ministers evidently are graduates of Bible institutes and many of them are under forty years of age.

Source: Clifton L. Holland, *The Religious Dimension in Hispanic Los Angeles: A Protestant Case Study* (South Pasadena, CA: William Carey Library, 1974, pp. 376-378).

B4.0408

Defenders of the Faith (1925, Gerald B. Winrod) -
Iglesia Defensores de la Fe (1931, Puerto Rico; 1944, New York City)

INTERNATIONAL HEADQUARTERS
Defenders of the Faith / Iglesia Defensores de la Fe
P.O. Box 2816, Bayamon, PR 00621-0816

The Defenders of the Faith was formed in 1925 by an interdenominational group of pastors and laymen headed by Dr. Gerald B. Winrod, an independent Baptist preacher. Winrod gained a reputation in the 1930s not only for his fundamentalism but also for his support of right-wing political causes. The Defenders of the Faith became the instrument by which Winrod promoted his ideas, and during his lifetime it was a large organization. After Winrod's death in 1957, the group lost many members. However, in 1963, it began a three-year revival under Dr. G. H. Montgomery, who died suddenly in 1966. Since then, it grew slowly and steadily under Dr. Hunt Armstrong, its new leader.

Its main program consists of publishing a magazine, *The Defender*, and numerous pamphlets and tracts; administering six retirement homes in Kansas, Nebraska, and Arkansas; maintaining a school (opened in 1957) and headquarters in Kansas City; and conducting a vigorous mission program.

The Defenders of the Faith was not intended to be a church-forming organization nor to be associated with Pentecostalism. In 1931, however, Gerald Winrod went to Puerto Rico to hold a series of missionary conferences. He met Juan Francisco Rodriguez Rivera, a minister with the Christian and Missionary Alliance. Winrod decided to begin a missionary program and placed Rodriguez in charge. A center was opened in Arecibo, and *El Defensor Hispano* was begun as a Spanish edition of *The Defender*. Rodriguez's congregation became the first of the new movement. In 1932, Rodriguez accompanied **Francisco Olazabal** founder of the **Concilio Olazábal de Iglesias Latino Americano** on an evangelistic tour of Puerto Rico. The Defenders of the Faith received many members as a result of the crusade and emerged as a full-fledged Pentecostal denomination. A theological seminary was opened in 1945 in Rio Piedras. Members of the Defenders of the Faith migrated to New York in the late 1930s. **In 1944, the Defenders' first church in New York was begun by J. A. Hernandez. From there the movement spread to other Spanish-speaking communities in the United States.**

Doctrinally, the churches are not specifically Pentecostal; e.g., they do not insist that speaking in tongues is the sign of the baptism of the Holy Spirit. They are fundamentalist, believing in the Bible, the Trinity, salvation by faith, and the obligation of the church to preach the gospel, to carry on works of charity, and to operate institutions of mercy. Baptism is by immersion. Beyond the basic core of theological consensus, there is a high degree of freedom. Many congregations have become Pentecostal. Others are similar to Baptist churches. Premillennialism is accepted by most.

A central committee directs the work of the Defenders of the Faith. An annual assembly is held. Ties to the national office in Kansas City, which in 1965 discontinued all specific direction for the Spanish-speaking work, are very weak. It does continue support of missionaries and pastors.

Hispanic congregations in the USA are located primarily in the New York City and Chicago metropolitan areas.

Membership: In 1968 there were 14 churches and approximately 2,000 members in the USA, and 68 churches and 6,000 members in Puerto Rico.

Educational Facilities: Defenders Seminary, Kansas City, Missouri.

Periodicals: *The Defender*. Send orders to 928 Linwood Blvd., Kansas City, MO 64109.

Source: http://www.novelguide.com/a/discover/ear_01/ear_01_00082.html

B4.0409

Movimiento Iglesia Evangélica Pentecostés Independiente A. R. (MIEPI) –
Independent Pentecostal Evangelical Church Movement
(1930, Mexico City)

HEADQUARTERS
Movimiento Iglesia Evangélica Pentecostés Independiente
Iglesia Central Templo "Rostro de Dios"
Carretones 123, Col Merced Balbuena
Del. Venustiano Carranza, México, DF, C. P. 15810
Internet: http://www.miepi.com/webmiepi/

El Movimiento Iglesia Evangélica Pentecostés Independiente Asociación Religiosa (M.I.E.P.I. A.R.), es una organización con fines NO LUCRATIVOS, que tiene como propósito difundir la Palabra de Dios ante toda la gente, haciéndose valer de todos los medios posibles, sin embargo, únicamente dependiendo de Dios, el Ser Supremo.

Actualmente, el MIEPI cuenta con más de 1.000 iglesias en toda la República Mexicana y parte de los Estados Unidos de Norteamérica.

HISTORY:
http://www.miepi.com/webmiepi/index.php?option=com_content&view=article&id=47&Itemid=56&showall=1

El MIEPI fue fundado en el año 1930 por el hermano Valente Aponte González y su esposa Elisa Garrido de Aponte. Desde entonces ha predicado la Palabra de Dios buscando llevar siempre la Doctrina Santa, Sana y Pura de Nuestro Señor Jesucristo. Creemos en Dios Padre, Dios Hijo y Dios Espíritu Santo y en el Sacrificio cruento de Nuestro Señor Jesucristo para la Salvación de toda la humanidad. Disfrute al navegar por todas las secciones de este Sitio y por favor háganos llegar sus comentarios en el libro de Visitas.

LOS INICIOS DEL MIEPI

Durante cerca de dos años [1929-1930] Valentito [Valente Aponte González] combinó sus labores sirviendo en el templo de la Calzada de Guadalupe (que entonces llevaba el nombre de **"Asambleas de Dios"**) y la atención al grupo que se inicio en "Carretones". Pero contrariamente a la inquietud evangelistica y amor por los inconversos que él sentía, la estructura de gobierno de la iglesia donde servia no apoyaba la idea de grupos de predicación fuera del templo, lo cual ocasionó que el Hno. Valente Aponte González, habiendo agotado toda posibilidad de permanecer bajo el cobijo de aquella iglesia, tuvo que tomar la decisión de dedicarse de tiempo completo a la atención de los creyentes que se reunían en "Carretones", de manera personal e independiente. De esta forma, Dios permitió que el **28 de noviembre de 1930** se realizaran ya en forma y continuamente los cultos; ese día se hizo la primera ofrenda que fue de 60 Centavos.

Templo de Carretones. Desde entonces oraban y ayunaban porque tenían la necesidad de adquirir un terreno para la edificación del Templo. En esos días de oración y ayuno, una noche "mamá Vichita" (como se conocía a la Hna. Elisita), llena del Poder de Dios, se levantó a decir:

–Hermanos, no pidamos más, sino demos gracias a Dios porque Él ya nos dio la casa–; –¿En dónde, hermana Vichita?– le dijeron, ella contestó: –No sé, sólo sé que el Señor ya nos la dio–. Y efectivamente, esta fue una profecía y un acto de fe, pues no terminó esa semana cuando Amelita Aponte informaba que en la calle de Carretones #123 esquina con 2ª Cerrada de Confraternidad (así se llamaba antes), vendían una casa que costaba ocho mil pesos 'plata mexicana', ¡y no llegaba ni a mil pesos lo que nuestros hermanos tenían! Pero siempre confiando en Dios y con la fe que caracterizó a los primeros creyentes, fueron a ver al dueño para preguntarle qué posibilidades había para adquirirla. Gratamente encontraron que el apoderado del dueño de la casa, había sido también apoderado de Valentito cuando fue presidente de la Alianza Camionera de México, en la ruta Guerrero- San Lázaro. Dios facilitó las cosas, pues el Apoderado dijo al dueño: –Don Mateo, el señor Aponte es persona solvente, yo le conozco, puede usted confiar en él y dejarle la casa, él se la pagará–; –¿Cuánto tiene usted, señor Aponte?– preguntó el dueño, –Trescientos pesos– respondió Valentito, –bueno, pues démelos usted, es exactamente lo que necesito ahora con urgencia para un pago-. Lo demás... según se fijo en el contrato: Dos mil pesos para firmar el contrato de compraventa y el resto se pagó ¡con letras mensuales de cien pesos! Valentito les dijo: –Estamos por recibir dinero de un momento a otro–; más tarde comentó: –Si me hubieran preguntado ¿De dónde? mi respuesta hubiera sido solo: ¡Del Cielo!-, ¡Gloria a Dios!

Para terminar de pagar la deuda de la casa de Carretones decidieron rentar las accesorias que había en lo que ahora es el frente del templo. Las rentaron a unos hermanos en TREINTA Y CINCO PESOS y sólo dedicaron la parte sur del local para Templo.

Respuesta a un llamamiento. En 1931, Valentito, considerando que atender a este grupo de creyentes en constante crecimiento era mucha responsabilidad para él, pidió a hermanos Ministros de otro Movimiento llamado **"Iglesia Evangélica Independiente"** que tenia sus sede en el Templo Sarón de la Calzada de los Misterios, que tomaran a su cuidado esta naciente Iglesia, pero ellos le dijeron: –No hermano Aponte, Dios le dio a usted esta Iglesia y usted debe pastorearla–. Sintiendo la angustia de la responsabilidad, Valentito le dijo a Dios en oración: –Si verdaderamente es tu voluntad que yo sea el pastor de esta Iglesia, bautízalos a todos con el Poder del Espíritu Santo–. ¡Y así sucedió: Dios los bautizó a todos esa noche!

Los hermanos del movimiento I.E.I., al ver lo que Dios estaba haciendo, le dieron su respaldo y le extendieron su certificado de ordenación como Pastor y Ministro el 27 de Julio de 1931. En ese mismo año, el 28 de Octubre, después de hacer los trámites correspondientes ante la Secretaria de Gobernación, Dios permitió que Valentito recibiera su registro como Pastor de la naciente Iglesia.

Zonas que Conforman el MIEPI

Por la misericordia de Dios el Movimiento se ha ido extendiendo a casi todos los Estados de nuestra República. Lo forman 32 Zonas que están distribuidas en la **República Mexicana** y una en los **Estados Unidos de Norteamérica: la Zona en el país vecino lo conforman 16 iglesias y misiones en Illinois, Texas, Kansas, California, Nevada, Idaho, North Carolina y Florida.**

USA LISTINGS: http://www.miepi.us/quienes.html

USA Director: Pastor Obed Cudillo
614 Virgil Avenue, Elgin, IL 60120
Tel. (224) 795-2370
E-mail: obedc@miepi.us

B4.0411

Open Bible Standard Churches (1935, Des Moines, IA)
Hispanic Ministries - Iglesias de la Biblia Abierta
(since 1996, Open Bible Churches)

HEADQUARTERS
2020 Bell Avenue, Des Moines, IA 50315
Phone: 515.288.6761; Fax: 515.288.2510
E-mail: info@openbible.org
Internet: http://www.openbible.org/

Welcome

Open Bible Churches is an association of evangelical Pentecostal/Charismatic churches called to be a vital organ in the Body of Christ. The Holy Spirit is blowing a fresh breeze of repentance, prayer, fasting, and evangelistic fervor into our movement. Our mandate includes the development of healthy, loving relationships that produce support and accountability among our ministers and churches. God is giving us ever clearer vision, vibrant leadership, and comprehensive strategic planning that we might fulfill His purposes in this generation.

Governance

The membership of Open Bible Churches is the highest governing body. Our convention meets biennially and consists of credentialed ministers in good standing, national directors, and one voting delegate per 100 members from each officially affiliated church. A national board of directors, composed of national directors and regional representatives, is delegated to conduct the business of the association.

Communications

Open Bible's official publication is the award-winning *Message of the Open Bible*. Our most recent history book, *Heart for the Harvest*, completes Open Bible's trilogy, beginning with Heritage *and Horizons*, a history of Open Bible's first 50 years, and *Heritage and Harvests*, a history of International Ministries' first 50 years. *Jeff's Journal,* by Dr. Jeff Farmer, and *Leadership Tips,* by Dr. Paul Leavenworth, are also available for Open Bible Ministers. Other national ministries publish their own material as well.

Leadership Development

Both traditional and non-traditional leadership development and ministerial tracks are available in Open Bible. Eugene Bible College (EBC), situated on a beautiful campus overlooking the city of Eugene, Oregon, is part of the Pacific Rim Christian College Consortium. As Open Bible's accredited and official Bible college, EBC provides traditional, campus-based education. INSTE Bible College, Open Bible's church-based program, offers systematic discipleship and leadership training, including academic preparation for ministerial credentials. Other integrated models combining the strengths of both traditional and non-traditional programs are also

available, including Master's Commission, EBC extension courses, and Regional Refocus Networks. For those involved in active ministry, in-service training is also available.

Source: http://www.openbible.org/about_discover.aspx

Our History

The heart of Open Bible's history is the story of men and women of God who were ardent seed sowers, evangelists, builders, pastors, and teachers.

Open Bible Churches originated from two revival movements: **Bible Standard Conference**, founded in Eugene, Oregon, in 1919, and **Open Bible Evangelistic Association**, founded in Des Moines, Iowa, in 1932. Similar in doctrine and structure, the two groups amalgamated in 1935 as "Open Bible Standard Churches" with the national office located in Des Moines.

Roots of the parent groups reach back to the outpouring of the Holy Spirit in 1906 at the Azusa Street Mission in Los Angeles and to the full gospel movement in the Midwest. Both were organized under the impetus of Pentecostal revival. Simple faith, emphasis on prayer, evangelism, international missions, and free fellowship with other groups characterized the growing organization.

There are over 46,000 members in 371 Open Bible congregations and over 1100 licensed or ordained ministers in the United States. Additionally, there are over 45,000 members in over 700 international congregations.

Source: http://www.openbible.org/about_history.aspx

ETHNIC MINISTRIES - HISPANIC MINISTRIES
Internet: http://www.openbible.org/ministries_ethnic.aspx

Directory of Hispanic Churches in the USA (27):
http://www.openbible.org/directory_churches.aspx

4.0412

The Church of God, Inc. (1938, Caguas, Puerto Rico)
Iglesia de Dios, Inc. (1948, Chicago, IL?)

INTERNATIONAL HEADQUARTERS
La Iglesia De Dios, Inc.
Administrative Offices
P.O. Box 7288, Caguas, PR 00725
Phones: 787-746-6606 – 787-286-5895
E-mail: info@laiglesiadediosinc.com
Internet: http://www.laiglesiadediosinc.com/

USA HEADQUARTERS
La Iglesia de Dios, Inc.
Rvdo. José López
450 Willis Avenue, Bronx, NY 10455
Phones: 718-402-0542 - 347-683-5804
Internet: http://www.iglesiadediosinc.org/index.php?page=somos

Quienes Somos

La Iglesia De Dios, Inc. es una entidad esencialmente cristiana pentecostal, y sin fines de lucro. **Somos una rama foranea del concilio de La Iglesia De Dios, Inc., el cual fue fundado para el año 1938 en la isla de Puerto Rico como resultado del gran avivamiento pentecostal en la iglesia tradicional, y que hoy en día todavia sigue creyendo en la plena libertad a la manifestación del Espíritu Santo.**

Ademas de las iglesias en Puerto Rico, nuestro concilio tiene establecidas iglesias en los Estados Unidos, Republica Dominicana, Haití, México, Guatemala, El Salvador, Honduras, Panamá y otros países de habla hispana, esperamos poder seguir ampliando nuestro distrito no solo en cantidad de iglesias, sino tambien en sobre todas las cosas alcanzar a los no alcanzados con la predica del evangelio.

Historia de La Iglesia de Dios, Inc.

La iglesia De Dios, Inc., es una entidad cristiana pentecostal dirigida por el Dios del Cielo. Nuestro objetivo principal es predicar el Evangelio completo, esto es, que Cristo sana, salva, bautiza, su Segunda Venida, guardar un testimonio publico de acuerdo a las Sagradas Escrituras bajo la dirección del Espiritu Santo. Nuestras metas son alcanzar pueblos, paises y naciones con la verdad maravillosa y libertadora del Evangelio.

Nuestra historia tiene su origen en el año 1938 en la Isla del Encanto, Puerto Rico, como resultado del gran avivamiento pentecostal en la iglesia tradicional. Los ministros de Dios: Rev. Aurelio Tiburcio y Rev. Benito Cintron, entre otros, liderearon un grupo de hermanos de Quebada Vueltas, Fajardo y Quebrada Gande, Las Piedras, respectivamente; quienes deciden reunirse para fortalecer la fe del Evangelio y predicar a otros el mensaje de redencion dando plena libertad a la manifestacion del Espiritu Santo.

Aquella primera iglesia impacta poderosamente a la clase trabajadora del pais, especialmente a quienes trabajaban en las centrales azucareras. La emigracion de hermanos a la nacion americana en busqueda de mejores condiciones de vida y trabajo permite el surgimiento de un gran grupo de iglesias que con gran ahinco evangelizan la poblacion hispana en los Estados Unidos, llegando tambien a las republicas hermanas del Caribe y Centro America.

Este movimiento es incorporado, según las leyes del Estado Libre Asociado de Puerto Rico en enero de 1939 y adopta el lema: Libertas, Unidad, Caridad.

Las oficinas administrativas se ubican en la carretera 172 km. 0.4, en Caguas, Puerto Rico.

Nuestro presidente actual lo es el Rev. Víctor M. Santana Rosario.

¡Nuestro mayor anhelo es servir con excelencia al Dios del cielo y a nuestro prójimo!

(Por: Msnra. Lucy Valentin de Rodriguez)

Source: http://www.iglesiadediosinc.org/index.php?page=historia

DISTRICTS IN THE USA

Distrito A – New York, New Jersey & Pennsylvannia (parts)

Distrito A1 – New Jersey & Pennsylvania (parts)

Distrito B – Illinois & Missouri

Distrito C – Massachusetts, Connecticut and Rhode Island

Distrito D – Michigan & Ohio

Distrito E – California & Baja California (Mexico)

Distrito Florida – Florida

TOTAL NUMBER OF CHURCHES = 64 (2009)

ESTADO LIBRE ASOCIADO DE PUERTO RICO

16 ta. Asamblea 1 ra. Sesión
Legislativa Ordinaria

SENADO DE PUERTO RICO
R. del S. 109

21 de enero del 2009

Presentada por el señor *Díaz Hernández*

RESOLUCION

Para expresar la más sincera felicitación y reconocimiento, en nombre del Senado de Puerto Rico, a la iglesia evangélica, La Iglesia de Dios Inc. fundada en Puerto Rico y con presencia a lo largo y ancho de los Estados Unidos de América, el Caribe y Centroamérica, **en ocasión de celebrarse su Septuagésimo (70) Aniversario, el viernes 23 de enero del 2009.**

EXPOSICION DE MOTIVOS

La Iglesia de Dios Inc., fundada el 25 de enero de 1938, surge como fruto de la visión compartida de nueve (9) personas, determinados a establecer una entidad cristiana que practicara diversas doctrinas que otros concilios evangélicos no aceptaban. Motivados por su fe y anhelo de difundir su misión como organización eclesiástica, los miembros deciden **incorporase bajo el nombre de La Iglesia de Dios de Puerto Rico, el 23 de enero del 1939 para luego adoptar su actual denominación.**

En sus inicios La Iglesia de Dios Inc., tuvo como lideres ministeriales a los Reverendos Aurelio Tiburcio, Rogelio González y Andrés Toledo. Desde su génesis este Concilio experimentó un enorme crecimiento impulsado por su significativa aportación social. Como resultado de tan acelerada ampliación como institución eclesiástica, **ya para el año 1948, el ministerio expande su obra a los Estados Unidos** y posteriormente a países hermanos del Caribe y Centroamérica mediante su obra misionera. El 21 de abril de 1979, se inauguró el imponente centro de convenciones de La Iglesia de Dios, Inc., el cual alberga las oficinas administrativas de la iglesia, además de ser la cede para todas las convocatorias estatales e internacionales de La Iglesia de Dios, Inc.

En la actualidad, La Iglesia de Dios Inc. se compone de ciento veintiuna (121) congregaciones en Puerto Rico, y **otras sesenta y tres (63) congregaciones foráneas a través de los Estados Unidos continentales**, además de su presencia como entidad misionera en la República Dominicana, Haití, Honduras, Guatemala, México, y Panamá.

Esta reconocida entidad cuenta con una estructura organizacional que se compone de varios departamentos tales como; la Revista La Voz Apostólica, el Expositor Bíblico Cristiano, el Departamento de Misiones, Fraternidades, Asociaciones, Confraternidades, Ministerios Especiales y el Instituto Bíblico Hispano, Inc. Estos ministerios contribuyen extraordinariamente a la importante labor ministerial y social como institución, además sirven de instrumento de fortalecimiento y apoyo a La Iglesia de Dios, Inc., para enfrentar con firmeza la dinámica social y comunitaria de nuestros tiempos.

El Senado de Puerto Rico entiende menester reconocer y felicitar a La Iglesia de Dios, Inc., en ocasión de celebrarse su Septuagésimo (70) Aniversario, el viernes 23 de enero del 2009, por su incansable dedicación a proclamación de su mensaje de esperanza y fe y la labor social ejemplar que ofrecen en beneficio de la comunidad. Agradecemos su compromiso con el Pueblo y su genuino interés de ejemplificar su fe ayudando al prójimo y promoviendo la sana convivencia social mediante los valores del amor, el respecto, la tolerancia y ayuda al más necesitado. De esta manera ciertamente contribuyen al futuro de bien y progreso que anhelamos para nuestra bendita Isla.

Source: http://www.senadopr.us/Proyectos%20del%20Senado/rs0109.pdf

B4.0414

Samaria Evangelical Church -
Iglesia Evangélica Samaria (1941, Puerto Rico)

NOTE: INFORMATION IS INCOMPLETE

HEADQUARTERS
Samaria Iglesia Evangélica Inc.
83A Calle Veve Calzada, Fajardo, PR 00239
Teléfono: 787-922-9004
Internet: ?

CHURCHES IN THE USA

(Note: it is unknown whether all these churches are related)

Iglesia Evangélica Samaria
106 Masachussettes Street, Lakeland, Fl 33525
Rev. Juan Oquendo – Pastor

Iglesia Evangelica Samaria, Inc.
367 Dudley Street, Roxbury, MA
Phone: (617) 825-4985

Iglesia Evangélica Samaria
3705 Brush Hill Rd., Nashville, TN 37216
Phone: 615-262-3134

SOME CHURCHES WITH THE SAME NAME IN OTHER COUNTRIES

Iglesia Cristiana Samaria (Denominación: Pentecostal)
Dirección: Carretera de Moncada 664 bis,
Terrassa Ciudad: Barcelona Estado: Cataluña País: España Código Postal:
Fono: (93) 731 1181 E-mail: iglesia_samaria@hotmail.com
Pastor: José García Tomas E-mail Pastor:

Samaria Iglesia Evangélica (Denominación: Evangélica)
Dirección: Kirchgemeindehaus Mattäus-Ost, Würzenbachmatte 2
Ciudad: Lucerne Estado: Lucerne País: Suiza Código Postal: 6006
Pastor: Jesús, Gian y Fredy E-mail Pastor:

Samaria Iglesia Evangélica, Inc. (Denominación: Evangélica)
Dirección: Comunidad Las 80 Ciudad: Salinas Estado: País: Puerto Rico
Fono: (787) 824 6036 E-mail:
Pastor: José Colón E-mail Pastor: rutguillo@hotmail.com

B4.0415

Rehoboth Council of Christian Churches, Inc. -
Concilio de Iglesias Cristianas Rehoboth, Inc. (1944, Bronx, NY)

HEADQUARTERS?
Concilio de Iglesias Cristianas Rehoboth, Inc.
709 W. 4TH Avenue, Bronx, NY 11232
Phone: 718-499-9402
Internet: http://conciliorehoboth.com/main.html

HISTORIA

En el año **1944,** Dios puso en el corazón de **América y Epifania Vargas** el comenzar con un grupo pequeño una obra en la esquina de la calle 118 y la Avenida Lexington [Bronx, NY] y ponerle el nombre de REHOBOT. Entre los que fueron parte de ese grupo: Esperanza Concepción, Rafael y Eligia Hernández, Samuel Vega, Angelita Montañez y otros.

Después de varios años y contando con cinco Iglesias Rehoboth, el **Rvdo. Rafael Hernández** formo el **Concilio de Iglesias Cristianas Rehoboth, Inc., en el año 1964.** Tres años después, en el año 1967, celebramos nuestra primera Convención Anual. A través de los años Dios le ha placido en ser fiel a lo que significa el nombre "REHOBOTH", ensanchar.

Desde la primera Iglesia de Nueva York, hoy por hoy contamos con Iglesia Rehoboth en Nueva Jersey, California, Florida, Utah, Nevada, Puerto Rico, Santo Domingo, El Salvador, Honduras, Ecuador, España y México.

¡Verdaderamente, Dios se ha glorificado!

En esta convención queremos recordar y reconocer la labor ejercida por todo los que han puesto su granito de arena en la viña del Dios Todo poderoso.

Las victorias obtenidas durante estos 40 años se las debemos todo a Dios.

Source: http://conciliorehoboth.com/historia.html

NEW HEADQUARTERS ADDRESS?
Concilio de Iglesias Cristianas Rehoboth, Inc.
Presidente: Rvdo. Filadelfo Pacheco - 917-709-2660 Cellphone
P.O. Box 320043, Brooklyn, NY 11232
Phone: 718-832-1055
Internet: http://www.conciliorehoboth.com/index.htm

B4.0416

Prince of Peace Evangelical Mission – Misión Evangélica Príncipe de Paz
(1955, Guatemala City, Guatemala; Pastor José María "Chema" Muñoz) -
Ministerio Palabra de Fe y el Centro Internacional Cristiano Yeshua -
(Apostle Josue Muñoz) -
Centro Internacional del Príncipe de Paz
(Pastors Benjamin & Christian Muñoz)

This denomination was founded by José María Muñoz Domínguez (known popularly as "Chema"), who for decades had a very successful radio ministry in Guatemala and surrounding countries—Mexico, El Salvador and Honduras; it has mission work in Mexico, Central America and the USA among Hispanics. After the founder's death in 1979, Muñoz' son Josué became pastor of the Central Church in Guatemala City and was the denomination's president until 2000, when Jorge Mario Mancio was named its president; in 1999 Josué was appointed an "Apostle" and later founded the **Yeshúa International Apostolic Ministry**, which led us to reclassify his new organization as part of the **New Apostolic Reformation**, **B4.1111,** although the **Misión Evangélica Príncipe de Paz** may still belong in the older classification, as listed here.

Both the **Prince of Peace Evangelical Mission** / **Misión Evangélica Príncipe de Paz** founded in 1955 by José María Muñoz Domínguez and **Ministerio Palabra de Fe y el Centro Internacional Cristiano Yeshua** founded by Apostle Josué Muñoz are reported to have affiliated Hispanic churches in the USA and in other countries.

Breve Historia

La Misión Príncipe de Paz tiene 1.755 templos afiliados y la Iglesia Central cuenta con una membresía de unas 5 mil personas bajo el pastor Josué Muñoz.

"Josué Muñoz es el heredero de la iglesia que fundó su padre, José María Muñoz Domínguez, en 1955 y que fue una de las primeras iglesias pentecostales nacionales. El famoso "templo amarillo" se instaló en la avenida Centroamérica, zona 1. Muñoz Domínguez recorrió el país para predicar y expandir su misión y fue el primero en transmitir un programa evangélico en la radio. Cuando murió en 1979, su iglesia superaba los 29 mil miembros y los 500 templos. Su hijo Josué quedó al frente, pero en 2000 perdió la Presidencia y ahora es un pastor más de los 1,755 que conforman la Misión, aunque dirige la iglesia central y aún es reconocido como el heredero natural de la congregación".

Fuente: http://www.elperiodico.com.gt/es/20070923/actualidad/43966/

Cuando se publicó en 1981 el Directorio Nacional del Movimiento Protestante en Guatemala, la denominació más grande era la Iglesia Evangélica Principe de Paz, con 518 congregaciones y 33.670 miembros. – Clifton L. Holland

B4.0418

World Wide Missionary Movement - Movimiento Misionero Mundial
(1963, Luis M. Ortiz, Puerto Rico)

HEADQUARTERS IN PUERTO RICO
Movimiento Misionero Mundial, Inc.
Rev. Gustavo Martínez, President
Caguas, PR
Phone: 787-761-8805
Internet: http://mmmpuertorico.org/

HEADQUARTERS IN THE USA
Rev. Alberto Ortega (Supervisor Nacional)
Movimiento Misionero Mundial, Inc.
10210 North West 7th Avenue, Miami, FL 33150
Phone: (305) 757-6477 - FAX: (305) 757-6477
E-mail: mailto:supervisor@mmm-usa.org
Internet: http://www.mmm-usa.org/
www.mmm-miami-nw.org
http://www.movimientomisioneromundial.com/

MMM USA DIRECTORY:
http://www.mmm-usa.org/Enlaces.php

HISTORY OF MMM IN THE USA:
http://www.mmmhouston.org/historia.html

El ***Movimiento Misionero Mundial*** es una obra iniciada por Dios; es una obra profetica que siempre estuvo en el corazon de Dios, para levantarla en esta hora final cuando tantos creyentes, congregaciones y concilios, se estan 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 tambien fue revelada a varios de sus siervos simultaneamente, siete años antes de su inicio historico.

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 inconmovible de la Palabra de Dios!

Dios ha dado a esta obra una vision local, nacional, hemisferica y global. Es un Movimiento Misionero Mundial. Es "en Jerusalen, en toda Judea, en Samaria y hasta lo ultimo de la tierra." Nuestra vision no es de grandeza humana, social, intelectual, conciliar, numerica, ni financiera; es una vision para "alzar nuestros ojos y mirar las regiones, que ya estan blancas para la cosecha" y poblar el cielo con los redimidos por la sangre de Cristo. Esta es una obra de accion, no somos visionarios que dicen tener vision, pero no tienen accion. Tampoco somos llorones, que siempre estan 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 recien 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 aqui con el nutritivo pan de la Palabra de Dios, el aceite del Espiritu Santo y el balsamo de la Sangre de Cristo, recobran su vida espiritual y siguen sirviendo a Dios con gozo y victoria. El Senor nos dijo que habia 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 sacaria y traeria para restablecerlos.

Es una obra de fe y necesita mucho tu oracion, intercesion y cooperacion; porque conforme crece la obra, asi 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.

Junta de Oficiales Internacionales

Presidente: *Rev.Gustavo Martinez*
Vice Presidente: *Rev.Jose Soto*
Secretario: *Rev.Jorge Alvarez*
Tesorero: Rev.Rodolfo Gonzales
Director: *Rev.Ruben Rosas*
Director: Rev. Armen Rosas
Director: *Rev.Enrique Centeno*
Director: *Rev.Alvaro Garavito*
Director: *Rev.Malgaro Figueroa*

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, asi como de la mision como tal:

Su Fundador:

Esta obra de M.M.M. nacio en el corazon 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 sabiduria, 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 obscuro en este mundo de tinieblas, uso a un hombre el cual desde su ninez, lo aparto para depositar en sus manos esta gran responsabilidad.

En el año de 1929 cuando un nino 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 reunia en la iglesia denominada “Discípulos de Cristo”. Nadie podía imaginarse los planes que Dios tenia preparados para este

pequeno.

Recien 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 oracion en un hogar, el Senor le confirmo el llamado a la obra, por medio de una hermana misionera que se encontraba ahi mismo.

Su Desarrollo:

En el año de 1943 salio como misionero hacia Cuba junto con su esposa Rebeca Hernandez Colon, a quien conocio en Puerto Rico y ahí se casaron. Salieron juntos a servirle al Senor en la obra misionera en Cuba, pues ambos tenían el mismo llamado hacia esa isla del caribe.

Luego de dieciséis 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 despues de varias reuniones y deliberaciones entre los directivos de aquel concilio al que pertenecían, recibieron un “NO” como respuesta a su llamado, pues su vision misionera a nivel mundial no encajaba dentro de los reglamentos y directrices de esa mission.

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, entregandose al ayuno y la oracion en espera de; la guía del ESPIRITU SANTO.

Hay que considerar aqui 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 (Jeremias 20:11), no se puede luchar contra el.

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 Senor y no a los hombres, de lo contrario no seria siervo de Cristo (Galatas1: 10).

Siendo que el llamado de Dios para los Hnos. Ortiz era a nivel mundial y que su vision no calzaba en la organizacion a la cual pertenecían y luego fueron guiados por el Espíritu Santo a formar y dar inicio a una gran labor misionera y de evangelizacion mundial

Es asi 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 organizacion humana, quien quiza hasta de locos los tilda por su visión y su llamado.

Sin tener una iglesia local donde recibir apoyo, sin medios economicos para movilizarse dentro de su pais, mucho menos a nivel mundial. ! Estan locos! Diria cualquiera con un razonamiento humano y carnal. Mas ellos no se inquietaron por esas cosas, no se amedrentaron ni se acobardaron, ni se estancaron; pues sabian quien los habia llamado, sabian distinguir muy bien entre la emocion 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 habia 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.**

SOURCE: http://www.movimientomisioneromundial.com/

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.

El 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.

Pastor Alberto Ortega

Clases en directo
Todos los lunes a partir de las 8.00 de la noche (Eastern time) estamos en vivo y en directo en todos nuestros Centros locales.

Miami Sede Internacional de IBELIM
10210 NW 7th Avenue, Miami, FL 33150
PHONE: (305) 757-6477 - FAX: (305) 757-6477
E-mail: mailto:ibelim@bellsouth.net
Internet: http://www.ibelim.org/

B4.04181

Missionary Association of Pentecostal Churches -
Asociación Misionera de Iglesias Pentecostales (AMIP)
(2003, Puerto Rico)

INTERNATIONAL HEADQUARTERS
Presidente: José D. Muñoz
Américo Miranda 1427, Caparra Terrace, San Juan, PR 00921
P.O. Box 193610, San Juan, Puerto Rico 00919-3610
Phone: (1-787) 793- 6510
E-mail: **josemun@prtc.net**
Internet: **http://www.pentecostesenmarcha.org/**

Historical Overview. AMIP was founded by José D. Muñoz in San Juan, Puerto Rico, in 2003; Muñoz previously was affiliated with the **Worldwide Missionary Movement – Movimiento Misionero Mundial**, also based in Puerto Rico; the reason for his leaving the MMM is unclear, but it was not without friction because there was a legal battle over properties belonging to MMM that were taken over by pastors who left the MMM and joined the AMIP; AMIP reports that it has affiliated churches in the USA, Puerto Rico, Dominican Republic, Colombia, Chile, Cuba, Ecuador, Panama, Peru, Uruguay and Venezuela, as well as in Europe [Spain and Italy], Africa, Asia and Oceania.

Below is a self-description from the AMIP website:

Somos una Asociación Misionera de Iglesias Pentecostales (AMIP) establecida en distintos países del mundo: **América**, **Europa**, **Africa**, **Asia** y **Oceanía**.

Hemos unido y asociado esfuerzos identificados en la visión del Señor Jesús de **"Ir y hacer discípulos en todas las naciones"** antes que venga el fin sobre la tierra.

La **Asociación Misionera de Iglesias Pentecostales** es una obra evangélica, cristiana, misionera, pentecostal, trinitaria, no ecuménica, de fundamento bíblico y proclamamos que el hombre es salvo por fe, por gracia y por Jesús.

En las Américas tiene obra en:

Chile
Cuba
República Dominicana
Panama
Colombia
Ecuador
Peru
Uruguay
EUA

Instituto Teológico Berea Internacional

Internet: **http://www.institutoberea.net/index2.html**
E-mail: **info@institutoberea.net**

Les damos la más cordial bienvenida a nuestro ITBI por Internet. Este es un proyecto que soñamos durante varios años y que estamos felices y agradecidos a Dios de al fin, tenerlo a disposición del pueblo cristiano. Es nuestro deseo poder alcanzar al mayor número posible de creyentes que desean recibir entrenamiento en las distintas disciplinas bíblicas, teológicas y ministeriales que les pueden capacitar para "presentarse ante Dios aprobado, como obrero que no tiene de que avergonzase, que usa bien la palabra de verdad."

El ITBI nació en el año 2003 en San Juan, PR, como el Instituto Bíblico Berea de sistema presencial. Allí graduamos nuestro primer grupo de estudiantes en el 2006.

Luego, Dios nos permitió fundar los Institutos Bíblicos Intensivos en los cuales un grupo de profesores viajaba por un mes a un país y dedicaba si tiempo en forma intensiva a dar los cursos para la preparación y capacitación de nuestros obreros y colaboradores en cada país. De estos dimos uno en Guinea Ecuatorial en África en el 2004, en Ecuador en 2005 y en Italia en 2006.

Próximamente, en Mayo de este año 2008 estaremos llevando el Instituto Intensivo a Louisiana, Estados Unidos.

Pero, aún con todo este trabajo tan intenso y costoso, anhelábamos desarrollar un sistema que nos permitiera alcanzar a más gente en menor tiempo y con costos muchos menores. Y que mejor que hacer buen uso de los adelantos que la tecnología ha puesto a nuestro alcance en este siglo 21. A través del internet podemos brindar los cursos a personas alrededor de todo el planeta. Estudiando cada uno desde su país, en el horario más conveniente para él y a un precio muy económico. Para ellos es que hemos diseñado el ITBI. Pero no deseamos perder el contacto humano con nuestros estudiantes, por lo cual, cada profesor contará con horas de tutoría online para poder atender personalmente a los alumnos, aclarar dudas, contestar preguntas o simplemente compartir experiencias y el amor de Cristo con los alumnos. Ya hemos abierto nuestro servicio de chat y foros donde los alumnos también pueden conocerse e interactuar entre ellos uniendo así cada vez más a la familia de BEREA.

Finalmente, damos gracias al Dios que nos salvo a través de su Hijo Jesucristo y nos ha dado el privilegio de ser llamados "hijos de Dios"; el Dios que nos ha llamado a servirle a través del ministerio de la Palabra. A El sea toda la Gloria, toda honra ahora y siempre.

En el servicio de Cristo,
Hermana Laura Santiago
Directora ITBI

DOCTRINA. Esta Asociación acepta las Sagradas Escrituras como la revelación de la voluntad de Dios y manteniendo la unidad entre los hermanos, adopta la siguiente declaración de fe:

EL ÚNICO Y VERDADERO DIOS
Creemos en un único y verdadero Dios que se ha revelado al hombre como el **"Yo soy"** que siempre ha existido por la eternidad, quien también se ha revelado como un Dios Trino, manifestado en tres personas, Padre, Hijo y Espíritu Santo. **Deuteronomio 6:4**; **Marcos 12:29**; **Isaías 43:10, 11**; **Mateo 28:19**

EL HOMBRE CAÍDO Y LA REDENCIÓN
Creemos que el hombre fue creado a la imagen de Dios, bueno y honesto. Sin embargo, el hombre incurrió voluntariamente en el pecado, y, por consiguiente, se hizo merecedor de la muerte física y la muerte espiritual, la cual

es separación de Dios. La única esperanza del hombre es la redención por medio de Jesucristo, el Hijo de Dios. **Génesis 1:26-31**; **3:1-7**; **Romanos 5:12-21**

LA SALVACIÓN DEL HOMBRE

Condiciones para la Salvación:
Creemos que el hombre es salvo por fe, por gracia y por Jesús; esto significa que la gracia de Dios se ha manifestado para la salvación de todos los hombres por la predicación del Evangelio mediante: la fe en el sacrificio de Cristo y el arrepentimiento de sus pecados. El hombre es salvo por la obra de regeneración y renovación del Espíritu Santo, y siendo justificado por la fe llega a ser heredero de Dios según la esperanza de la vida eterna. **Tito 2:11**; **Romanos 5.1-2**; **Lucas 24:47**; **Tito 3:5-7**

Las evidencias de la salvación:
Creemos que la evidencia interna de salvación en el creyente es el testimonio directo del Espíritu Santo **Romanos 8:16**. La evidencia para todos los hombres es una vida de rectitud y frutos de santidad **Efesios 2:10**; **1 Pedro 1:13-16**

EL BAUTISMO EN LAS AGUAS
Creemos en el bautismo por inmersión en las aguas y que el mismo es un mandato escritural para todo aquel que se haya arrepentido de sus pecados y haya creído de corazón en Cristo como su único y suficiente salvador. Que el bautismo es un simbolismo de la limpieza del cuerpo exterior en las aguas así también como la del interior. Por medio de este acto se hace una declaración ante el mundo entero de que el hombre como persona **"murió"** juntamente con Cristo y juntamente con Él resucitó para una nueva vida. **Mateo 28:19**; **Hechos 10:47-48**; **Romanos 6:4**; **Hebreos 10:22**

EL BAUTISMO EN EL ESPÍRITU SANTO
Creemos firmemente en la promesa del Padre, el bautismo en el Espíritu Santo, una investidura de poder para la vida cristiana y el servicio. Creemos en hablar en otras lenguas, como el Espíritu Santo dirija a cada persona, como la evidencia y señal de dicho bautismo. Todos los creyentes cualifican para recibir esta promesa pero deberán buscarla seriamente y ardientemente esperarla. Esta tremenda experiencia personal es diferente y subsiguiente a la salvación. **Lucas 24:49**; **Hechos 1:4, 8**; **2:4**; **19:4-6**; **1 Corintios 12:1-31**; **Efesios 5:18**

LOS DONES DEL ESPIRITU SANTO
Creemos en la manifestación de los dones del Espíritu Santo en la Iglesia. Estos dones son habilidades sobrenaturales impartidas por el Espíritu Santo a los creyentes para la obra del ministerio y la edificación de la Iglesia de Dios. La manifestación de los dones debe ser regulada en la Iglesia para edificación, exhortación y consuelo según la enseñanza bíblica. **1 Corintios 12**; **Romanos 12:6-8**; **1 Corintios 14**

LA MESA DEL SEÑOR
Creemos que el Señor Jesús nos ordenó participar de la Cena del Señor, una conmemoración y recordatorio de la pasión y muerte de Cristo en la cruz del Calvario, y una proclamación de nuestra fe en la profecía que anuncia su Segunda Venida. Es un acto simbólico para expresar nuestra parte en la naturaleza divina de nuestro Señor Jesucristo y consiste de los siguientes elementos: el pan y el fruto de la vid. **1 Corintios 11:23-26**; **2 Pedro 1:4**

LA SANTIFICACIÓN
Creemos que es la voluntad de Dios la entera santificación de todos los creyentes. Las Sagradas Escrituras enseñan una vida de santidad **"sin la cual nadie verá al Señor"**. Con el poder del Espíritu Santo seremos capaces de obedecer el mandato: **"Sed santos porque yo soy santo"**. Dicha santificación implica una separación total del pecado y de la mundanalidad, y una completa consagración a Dios que abarca todas las áreas de nuestro ser. Por tanto, todo creyente debe caminar diligentemente y en obediencia a la Palabra de Dios. **1 Tesalonicenses 4:3**; **Hebreos 12:4**; **1 Pedro 1:15-16**; **1 Tesalonicenses 5:23-24**; **1 Juan 2:6**; **2 Corintios 7:1**; **Juan 17:17**

LA IGLESIA
Creemos que la Iglesia es el cuerpo de Cristo, la habitación de Dios mediante el Espíritu. La misma tiene reuniones divinas en la cual es llena del Espíritu Santo para así poder cumplir con su gran comisión. Cada creyente, nacido de nuevo, es una parte integral de la Asamblea General y de la Iglesia que esta escrita en el cielo. **Efesios 1:22-23**; **2:19-22**; **Hebreos 12:23**

EL MINISTERIO
Creemos que es Dios quien llama soberanamente al ministerio y que siendo los dones y el llamamiento irrevocables, la iglesia no tiene potestad para elegir o nombrar o revocar un llamamiento a ningún ministro, los cuales serán reconocidos y promovidos según el testimonio del Espíritu Santo y según el criterio de las autoridades espirituales

puestas por Dios para la edificación del cuerpo de Cristo y para bendición de su obra. **Efesios 4:11-16** La Asociación Misionera de Iglesias Pentecostales, reconocerá los ministerios activos y presentes en este tiempo, como son: El Ministerio Apostólico o Misionero, El Ministerio Pastoral, El Ministerio Evangelístico y el Ministerio de Enseñanza, aceptando y respetando el carácter profético de la palabra de Dios y la obra profética del Espíritu Santo presente y actuante hoy día en su iglesia.

LA SANIDAD DIVINA
Creemos que la liberación de las enfermedades es provista mediante el sacrificio de nuestro Señor Jesucristo, y es un privilegio para todos los creyentes. **Isaías 53:4-5**; **Mateo 8:16, 17**; **Marcos 16:17-18**; **Santiago 5:14-15**

LA SEGUNDA VENIDA DE CRISTO
Creemos que la segunda venida de Cristo es la bienaventurada esperanza de la Iglesia, y que esta venida será personal, corporal, visible y premilenial. Cristo descenderá primero en una nube para levantar a su Iglesia compuesta por los muertos en Cristo que resucitaran y los creyentes vivos que serán transformados. Luego, se desatarán sobre la tierra los juicios de la Tribulación, y al final de este periodo el Señor Jesucristo regresara con sus santos para juzgar al mundo e instaurar su reino sobre la tierra. **Tito 2:13**; **1 Tesalonicenses 4:16-17**; **1 Corintios 15:51-52**; **Judas 14, 15**; **Romanos 8:23**

EL REINO MILENIAL DE JESÚS
Creemos que, al finalizar la Gran Tribulación, Jesucristo regresará a la tierra a establecer un reinado de paz y justicia por un periodo de mil años. Durante ese tiempo Satanás será encadenado y Cristo reinará con sus santos sobre la tierra. En este periodo se completarán las promesas y pactos de Dios con el pueblo de Israel. **2 Tesalonicenses 1:7**; **Apocalipsis 19:11-16**; **Romanos 11:25-27**; **Apocalipsis 20:1-6**

EL LAGO DE FUEGO
Creemos que, luego del Milenio, el diablo, sus ángeles, el Anticristo, el Falso Profeta y todo aquel que no este inscrito en el libro de la vida será lanzado al lago de fuego y azufre donde sufrirán el castigo eterno, la muerte segunda. **Apocalipsis 19:20**; **20:10-15**

LA NUEVA TIERRA Y LOS NUEVOS CIELOS
Creemos que, al final de los tiempos, el orden presente de las cosas se disolverá y el cielo nuevo y la tierra nueva donde mora la justicia, serán creados como el estado final, donde el justo habitará para siempre. **2 Pedro 3:10-13**; **Apocalipsis 21:1**

EL MATRIMONIO
Creemos que el matrimonio es una institución creada por Dios para preservación de la raza y felicidad del ser humano. Esta unión que simboliza la unión mística entre Cristo y su Iglesia debe ser monogámica, heterosexual e indisoluble. Desaprobamos el divorcio, conforme a la Escritura, no importando cual sea su causante y/o premisas legales, excepto por causa de fornicación. **Mateo 5:31-32**; **Marcos 10:1-12**; **1 Corintios 7:13, 15**

EL DIEZMO
Creemos que es la voluntad de Dios que todo creyente separe el diez por ciento de sus ingresos y lo traiga al alfolí, el cual será utilizado para: el sostenimiento del Pastor, la promoción del trabajo de Dios y para los gastos y utilidades de la Iglesia. **Mateo 10:10**; **Génesis 14:20**; **28:19-22**; **Malaquías 3:7-10**; **1 Corintios 9:7-14**.
Asimismo concordamos en que todo Ministro debe igualmente separar el diezmo del diezmo y de las ofrendas y el diezmo de sus ingresos personales, para el sostenimiento de la obra y para su avance a nivel nacional y mundial.

AFFILIATED HISPANIC CHURCHES IN THE USA = 4

ASOCIACION MISIONERA DE IGLESIAS PENTECOSTALES, INC. (AMIP)
HEADQUARTERS IN THE USA
Pastor Wilfredo Luque
235 N. Rancho Santa Fe Rd., San Marcos, CA 92069
Teléfonos: (760) 761-0561
Internet: **www.galeon.com/visioncalifornia/**
http://www.galeon.com/visioncalifornia/productos686162.html

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Victory Outreach International Ministry Office
Mailing Address: P.O. Box 3760, San Dimas, CA 91773
Street Address: 250 West Arrow Highway, San Dimas, CA 91773
Contact: Phone: (909) 599-4437 - Fax: (909) 599-6244
Email: info@victoryoutreach.org

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See the 1993 AHET History Project, Chapter 13:
Victory Outreach – Alcance Victoria
By Saul Garcia

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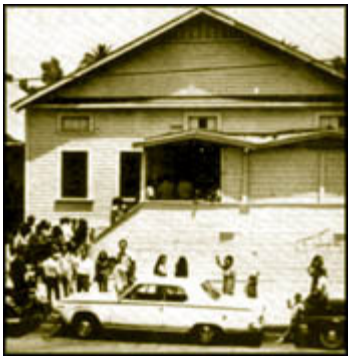
History of Victory Outreach International



The first church of Victory Outreach

Since our humble beginning in 1967, Victory Outreach grew from one church to a worldwide network of over 600 churches and ministries, with locations across America and in 30 countries from the Philippines to the Netherlands. We have grown into one of the largest inner-city ministries in the world meeting the needs of people from all walks of life.

For over 40 years, Victory Outreach has trained and equipped men and women to reach their full potential in life, whether it is establishing a church, building a career, or growing and nurturing a family.

The following timeline illustrates the growth and development of Victory Outreach International. In 1967, our vision was to reach Los Angeles. This vision broadened to include California, then all of America, then the entire world.

Reaching Los Angeles

Victory Outreach was founded in 1967 by Sonny and Julie Arguinzoni when they invited people from their local community -- people they did not know -- into their own home. They shared the basic truth of the Gospel: God loves them and has the power to change their lives. Victory Outreach was born and began to flourish.

Reaching California

In the early 1970s, members of Pastor Sonny's church felt an overwhelming sense of destiny: They dared to believe God and stepped out in faith starting Victory Outreach churches across California. They had little financial support, and in some cases, had no friends or contacts in cities they embraced as their own. Faith began to swell in the heart of every Victory Outreach member.

Reaching America

In the 1980s, Victory Outreach emerged to the forefront of mission-focused ministries. Churches were planted across America. Some of the churches began to grow to over 1,000 members. This success spurred the next daring move: A cross-cultural church planted in Amsterdam, Netherlands.

Reaching the World

From the 1990s onward, it has been a time of explosive growth for the ministry, both here and abroad. Currently, a full one-third of all Victory Outreach churches planted are overseas which has added a strong international flair to the ministry. However, the primary focus of the ministry continues to be meeting needs within America.

We are poised on the brink of a new era of growth and development. The ministry of Victory Outreach is as exciting today as was the day it was founded 40 years ago.

Source: http://www.victoryoutreach.org/aboutus/victory-outreach-history.asp

B4.0422

International Council of Churches Freed by Jesus Christ, Inc.
(1997, New York City)
Concilio Internacional de Iglesias Libres por Jesucristo, Inc.

HEADQUARTERS
Concilio Internacional de Iglesias Libres por Jesucristo, Inc.
P.O. Box 687, Bronx, NY 10451
Tel. (718) 401-6386
E-mail: iravale@aol.com
Internet: http://www.conlibre.net.ms/

¿Quienes Somos?

Nuestro Concilio nace el 22 de diciembre del 1997 en la ciudad de Nueva York. Es producto de una visión de un grupo de Iglesias independiente que se afilian para tener el apoyo moral dentro del pueblo cristiano y la protección y beneficios de las leyes del país.

Desde su fundación ha sido el Rev. Valentín Cruz el Presidente de la junta directiva. En los anos que hemos estado en función hemos trabajado en la isla de Puerto Rico, República Dominicana y la Ciudad de Nueva York, donde están nuestras oficinas centrales.

CUERPO EJECUTIVO

Rev. Valentín Cruz, Presidente
Lic. Iraida Rosado, Secretaria
Rev. Inés Vallejo, Tesorero
Rev. Ángel A. Mateo Ferrera, Representante en Rep. Dominicana
Pastor. Maritza Reyes, Secretaria. Rep. Dominicana
Lic. Héctor Evangelista, Tesorero Rep. Dominicana

NEW YORK

Iglesia El Buen Samaritano
Brooklyn, Nueva York
Pastora Inés Vallejo
(718) 418-8385.

Iglesia Evangélica Elim
Bronx, Nueva York
(718) 401-6386

EN LA REPUBLICA DOMINICANA

Primera Iglesia El Testimonio, Sabana Perdida, Santo Domingo
Segunda Iglesia El Testimonio, San Cristóbal, Rep. Dominicana
Tercera Iglesia El Testimonio, Guerra, Santo Domingo
Iglesia El Arca de Noé, Guerra, Santo Domingo

B4.05

Sabbatical Pentecostal Family

B4.0501

International Evangelical Church Soldiers of the Cross (1922-1925)
Iglesia Evangélica Internacional Soldados de la Cruz (La Havana, Cuba)

Sedes Internacionales
Iglesia Evangélica Internacional Soldados de la Cruz
USA: 641 W. Flagler St., Miami, FL 33130
Cuba: Ave. 83 #15212 e/ 152 y 156, La Lisa, Marianao, Habana 11500

HISTORIA

El nombre original de la Iglesia fue "Bando Evangélico Gedeón", y tuvo su primer centro de reuniones en la calle Habana, en la ciudad de La Habana, Cuba, donde fue organizada entre los años 1922 y 1925 por **Ernest Wiliam Sellers**, ciudadano norteamericano que llegó a ser más conocido en el seno de la Iglesia como **Apóstol Daddy John.**

Ernest Sellers realizó una extraordinaria actividad misionera anunciando las buenas nuevas en varios países, pero su labor más fecunda fue realizada en Cuba, donde además de efectuar varios recorridos evangelísticos de la ciudad, predicó por la radio y fundó la revista El Mensajero de los Postreros Días, cuyo primer número salió a la luz el día 15 de septiembre de 1939.

La Iglesia fue incorporada legalmente el día 25 de marzo de 1930, y pasó a tener su oficina principal en la Ave. 1ra. Y calle 36, Rpto. Miramar, Marianao, Prov. Habana, de donde fue trasladada a la Playa de Baracoa, término municipal de Bauta, Prov. Habana, el día 13 de julio de 1942 .

El apóstol Daddy John murió en la Playa de Baracoa, el día 24 de febrero de 1953, contando al fallecer la edad de 83 años. Antes de morir tuvo la satisfacción de ver el fruto de su esfuerzo, dejando en Cuba una iglesia bien organizada, con cientos de misioneros voluntarios desplegando sus actividades en todo territorio nacional, México y Panamá.

Al fallecer Ernest Sellers, le sucedió en la dirección de la Iglesia el obispo Ángel María Hernández Esperón, quien a la sazón ocupaba el cargo de Embajador Especial del apóstol Daddy John.

Durante la corta administración del apóstol Ángel María la Iglesia logró alcanzar un desarrollo considerable, pues se le dio un gran impulso al establecimiento de nuevas iglesias y misiones, así, como al mejoramiento de las ya existentes en todo el país. Ángel María dedicó sus mejores esfuerzos a la extensión internacional de la Iglesia, enviando misioneros a fundar nuestra obra en varios países de Centro y Sudamérica y el Caribe.

Su muerte ocurrió el día 27 de diciembre de 1961, en la Playa de Baracoa, Prov. Habana, contando al fallecer la edad de 61 años.

Al fallecer el apóstol Ángel María Hernández, asumió la dirección provisional de la Iglesia una Junta, compuesta por **los obispos Florentino Almeida Morales, Samuel Mendiondo García y José Rangel Sosa**. En una reunión extraordinaria celebrada el día 31 de diciembre de 1961, la junta de Obispos anunció que el nuevo director de la Iglesia sería el **obispo Arturo Rangel Sosa**, lo cual fue aprobado por unanimidad.

Ya hacía más de 10 años que Arturo Rangel residía en tierra panameña, como director de nuestra iglesia en ese país, cuando le fue comunicado su nombramiento como director General de la Iglesia. Por tal motivo se trasladó a Cuba y tomó posesión de su nuevo cargo como Apóstol-Director en la circulación de *El Mensajero de los Postreros Días*, llegándose a imprimir hasta 250,000 ejemplares por edición. Poco después, a causa de las restricciones que sufrió la prensa en Cuba, la impresión de *El Mensajero* fue trasladada a la República de Panamá, donde todavía se sigue editando.

En el año 1964 el Apóstol agregó al nombre de la Iglesia la palabra "Internacional", registrándose desde entonces como "**Bando Evangélico Gedeón Internacional".**

El día 17 de agosto de 1966 el apóstol Rangel salió de la Oficina Central, en compañía de su hermano, el obispo José Rangel y del evangelista Heliodoro Castillo, rumbo a la provincia de Matanzas, y hasta la fecha se ignora el paradero de estos tres insignes hermanos.

Debido a la desaparición del apóstol Arturo Rangel, los obispos Florentino Almeida y Samuel Mendiondo integraron nuevamente una junta que asumió la dirección de la Iglesia con carácter provisional, responsabilidad que fue tomando carácter definitivo con el transcurso de los años, logrando así mantener a la Iglesia en buena actividad y organización a pesar de las grandes dificultades por las que atravesaban todas las Iglesias del país.

Como las relaciones entre el régimen gobernante en Cuba y las distintas religiones se fueron haciendo cada vez más tensas, y ante la creciente dificultad para mantener comunicación con la iglesia en otros países, la Junta de Obispos decidió trasladar la Oficina Central para los Estados Unidos de Norteamérica. Así el día 27 de febrero de 1968 logró salir de Cuba el obispo Samuel Mendiondo, y el 21 de julio de 1969 salió el obispo Florentino Almeida, quienes establecieron la Oficina Central en la ciudad de Tampa, en el estado de Florida, y más tarde, en 1971, la trasladaron a la cercana ciudad de Miami, donde radica actualmente.

El día 14 de mayo de 1971, en la conferencia internacional que se celebró en Tampa, los obispos Florentino Almeida y Samuel Mendiondo fueron ascendidos al grado de Arzobispos. Ese mismo año, por requerimiento de "The Gideons Internacional", una organización cristiana formada por hombres de negocios, el nombre de la iglesia tuvo que ser cambiado de "Gideon Evangelistic Band Internacional" a "Gilgal Evangelistic Band Internacional", y más tarde, en 1974, a "**Soldiers of the Cross of Christ Evangelical International Church" (Iglesia Evangélica Internacional Soldados de la Cruz de Cristo),** nombre con que oficialmente está incorporada en los distintos países de América y Europa donde ha sido establecida.

El día 3 de enero de 1987, en un emocionante acto ante más de 500 hermanos reunidos en la XVI Conferencia Internacional, los 11 obispos presentes confirieron el grado de **Apóstol a los arzobispos Florentino Almeida y Samuel Mendiondo.**

El día 14 de octubre de 1987 dejó de existir el apóstol Samuel Mendiondo, quedando como director de la Iglesia el **apóstol Florentino Almeida.**

FUENTE: http://ieiscc.org/index/node/2

Tiene obras en los siguientes países:

México: Calle San Antonio, Manz. 513, Lote #5, Col. S. Ursula Coapa. Mexico 22 D.F.
Guatemala: 8va. Ave. #5-94, Zona 7 Ciudad Guatemala.
El Salvador: Apdo. 1768. San Salvador.
Honduras: Apdo. 28 Col. Kennedy. Tegucigalpa D.C.
Belice: P.O. Box 55. San Ignacio, Cayo.
Nicaragua: Apdo. 2518. Managua.
Costa Rica: Apdo. 8-6440. San José.
Panamá: Apdo. 51. Zona 1 Ciudad Panamá.
Venezuela: Apdo. 1711 Maracaibo. Estado de Zulia.
Colombia: Apdo. 6281 Cartagena. Bolívar
Ecuador: Casilla 7027. Guayaquil
Peru: Mz. L. Lote 22-23 Jr. Ica. 3585 Canto Rey. 2da. Etapa. Lima
Chile: Casilla 196-2 Santiago
Bolivia: Casilla 5169 Santa Cruz
Argentina: Casilla 15 (1825) Monte Chingolo. Buenos Aires.
Paraguay: Arsenales 029-9 #1078 Barrio Sajonia, Asuncion.
Puerto Rico: Pedro Marcano # 13 Bayamon. P.R. 00619
República Dominicana: Apdo. 165, zona 12. Los Minas. Santo Domingo
Haiti: B. P. 2016. Port-au-Prince.
España: C/ Mendez Pelayo #33 La Linea de la Concepcion, Prov. de Cadiz 11300. Tel. 956 761197 (+)
Portugal: Rua Arca de Noe, 357 Nova de Gaia
Alemania: Am Langen Steg 3. 92249 Vilseck, West Germany.
Mozambique: Caiya postal 3125 Maputo 5. Africa

B4.0502

Missionary Church of the Disciples of Jesus Christ (1970)
Soldiers of the Cross of Christ in the State of California (1992)

WORLD HEADQUARTERS
Missionary Church of the Disciples of Jesus Christ
Bishop Rolando González Washington
15906 E. San Bernardino Rd., Covina, CA 91722

The Missionary Church of the Disciples of Jesus Christ dates to 1970 and the arrival in Los Angeles of **Rolando González Washington** and his wife, formerly associated with the **International Evangelical Church Soldiers of the Cross**, a Pentecostal church founded in Cuba early in the twentieth century. Washington and his wife had felt a calling to "preach the Gospel of Christ in the State of California." They found people who would assist them in their evangelistic endeavors, and began to preach on the streets and held Bible studies in any homes that would open their doors to them. After five years, however, they had not made a single convert. Then, after going through a period of discouragement, the work began to succeed and a church emerged through the late 1970s. As the work grew, Gonzalez opened rehabilitation centers to assist youth to free themselves from drugs and alcohol addiction. Two such centers remain in operation, one in Baja California and another in Bell Gardens, California.

Like the International Evangelical Church, the Missionary Church of the Disciples of Christ is a **sabbatarian Pentecostal church** based upon the authority of the Bible. It affirms that "the Sabbath, the seventh day, is the day of rest blessed by God," the baptism of the Holy Spirit, and divine healing. It teaches that the Bible's admonitions on healthfulness should be observed by church members, especially its designation of clean and unclean foods. It practices baptism by immersion, the Lord's Supper as a memorial to Christ's death (not his resurrection), and foot washing.

The church actively solicits financial assistance from non-members to support its charitable activities including the providing of hot meals to the hungry, rescuing runaway teens, assisting teens with alcohol and drug addictions, and managing rehabilitation centers. In Southern California, they have set up tables in public sites to generate income. In 2001, their activity in front of several Wal-Mart stores led to Wal-Mart's suing the church. Wal-Mart charged that the church was raising some $115,000 per month and that the store had received many complaints from its customers because of their positioning themselves in front of the entrance way. The litigation was ongoing as of 2002.

Bibliography:

Missionary Church of the Disciples of Jesus Christ. http://www.disciplesofjesuschrist.org/
http://disciplesofjesuschrist.org/language/en/testimony.php

"Wal-Mart Sues Church to Stop its Solicitors," in the *Arizona Daily Star* (July 9, 2001).

Source: http://www.novelguide.com/a/discover/ear_01/ear_01_00082.html

B4.06

Divine Healing & Deliverance Pentecostal Family

B4.0609

Elim Christian Mission of Guatemala – Misión Cristiana Elim de Guatemala (1964, Guatemala City, Guatemala; founded by Dr. Othoniel Ríos Paredes) – Note: this denomination has been reclassified as part of the New Apostolic Movement: see B4.1106.

This organization, now one of the fast growing denominations in Central America, began as a house church in 1962 with four families in Zone 1 of Guatemala City, under the leadership of pastor Moisés Ríos Vásquez and his wife, Antolina Paredes de Ríos, who previously had been affiliated with the Central American Mission-related churches.

In 1964, their son, a well-known medical doctor and radio personality, Dr. Othoniel Ríos Paredes, was baptized in the Holy Spirit and spoke in tongues, which resulted in this house church becoming part of the Pentecostal movement. Dr. Ríos Paredes, although raised in a Christian home, was converted to Christ during the Evangelism-in-Depth campaign in 1962 at the Olympic Stadium and began to serve the Lord publicly in a variety of ways. In 1964, Rios began to utilize local radio stations to broadcast his particular brand of the Gospel message, which included the offer of divine healing and the baptism in the Holy Spirit as evidenced by "speaking in tongues." He also began an active ministry as an evangelist throughout the country and spoke in many different churches, both Pentecostal and non-Pentecostal, including the **Bethania Presbyterian Church in Quezaltenango** in 1966. This congregation largely adopted the Pentecostal message and later withdrew from the National Presbyterian Church to become an independent Pentecostal church in 1972 under the leadership of pastor Efraín Aguilar, who was ordained to the ministry by Dr. Ríos Paredes.

In 1973, Ríos Parades decided to terminate his medical practice and devote himself to a full-time pastoral ministry and building up a large central church, which grew from 500 to 1,000 members in a short period of time. In 1979, after this congregation moved into a new 6,500-seat auditorium (called Elim Central Church) in Barrio Rosario, the daily attendance (Monday-Saturday) grew to an average of 3,000. The combined Sunday services (at least two) reached an average of more than 5,000, and on many occasions totaled more than 9,000 (with three or more services). At that time, the Elim Central Church was the largest single congregation in Central America.

During 1980-1981, the Elim Central Church baptized 150-200 new members monthly, mainly new converts from nominal Catholicism, which included many people from the middle and upper classes, according to Dr. Ríos Paredes.

By 1981, the national ministry of Elim included 38 churches and 109 missions with a total membership of about 15,290, in addition to a growing association of Elim sister churches in El Salvador, Honduras, Mexico and Los Angeles, California. Few denominations in Central America have experienced such rapid growth in a similar time frame.

Beginning in 1982, Dr. Ríos Paredes began to introduce “strange new teachings” at the Elim Central Church in Guatemala City, which generated great controversy among the members and serious accusations against Elim by members of the Guatemalan Evangelical Alliance who questioned these alleged doctrinal deviations from the orthodox Christian faith.

After Dr. Othoniel Ríos Paredes died in May 1998, the organization in Guatemala suffered a leadership crisis that resulted in a series of divisions, both in Guatemala and in other countries where there were affiliated churches. The current Pastor General is **Héctor Rodolfo Nufio Monzón** / **Gaspar Sapalú** / **Luis Alberto Morales?** The Central Elim Church in Guatemala is now known as **Ministerios Elim (MI-EL)**. -- http://www.centralpalabramiel.org/website.html

-- Clifton L. Holland

4.06091

Elim Christian Mission of El Salvador – Misión Cristiana Elim de El Salvador (1977, San Salvador; Sergio Daniel Solórzano Aldana; note, since 1998, under the leadership of chief pastor Mario Vega, this movement has developed notable growth and expansion in El Salvador and other countries; it has now been reclassified as part of the **Shepherding Movement; see B4.0903**)

Although this organization began with the support of the Elim Christian Mission of Guatemala, under the supervision of Dr. Othoniel Ríos Paredes, Solórzano and his affiliated churches were disassociated (“expelled”) from the mother church in Guatemala in October 1993 over doctrinal and organizational disputes with Ríos Paredes.

In 1985, the Central Elim Church in El Salvador had an average attendance of about 3,000 persons with affiliated churches in Honduras, Costa Rica, the USA, Canada and Australia, principally due to the migration of Elim Church members from El Salvador to other countries; in 1986, Solórzano began a “cell group” ministry that was based on the writings of the Rev. David Yonggi Cho of South Korea; in 1988, he began to hold mass evangelism crusades in the National Stadium [with a seating capacity of 43,000], which had a significant impact on the whole country; by 1995, Solórzano was drawing an attendance of between 60,000 and 86,000 people at the National Stadium with extra seating added in the floor of the stadium.

In 1995, the name of the organization was changed to **Misión Cristiana Elim Internacional** due to the continued expansion of the ministry to other countries; however, in October 1995, Solórzano began demonstrating “incoherent conduct” in his preaching and personal life, which led to a crisis of leadership whereby the Board of Directors suspended Solórzano from his ministerial and leadership functions and appointed **Jorge Alberto Galino** as pastor of the Central Church and as head of Elim International; in April 1997, Solórzano resigned from the Council of Ministers of Elim International in order to begin a new, independent church.

At about the same time, the Board of Directors of Elim International appointed a **new Pastor General, Mario Vega**, who had pioneered the development of Elim Church in Santa Ana; in 1998, Vega, after rebuilding the leadership structure and gaining the confidence of the members, began to hold massive meetings for Elim adherents in two different stadiums on the same day, with a total attendance of about 93,000 persons, which was evidence of the enormous growth of this ministry in a country torn asunder by civil and political stife; in November 1999, Vega held three mass meetings in different stadiums on the same day, with a total attendance of about 110,000 people; this was repeated in 2000 using five stadiums with a

total attendance of 140,000 people in different cities; in 2007 Elim International claimed to have about 200,000 members and affiliated churches in Guatemala, Honduras, Nicaragua, Peru, Bolivia, Mexico, the USA, Canada, Belgium and Australia) -- http://www.elim.org.sv/
http://www.elimva.com/HistoriadelaiglesiaELSALVADORrtf.rtf

-- Clifton L. Holland

B4.07

Latter Rain Pentecostal Family

B4.0701

Elim Fellowship (1933, Lima, NY) - Elim Bible Institute
Hispanic Ministries - Asambleas Elim

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Internet: http://www.elimfellowship.org/contactustop.html

OVERVIEW

Elim Fellowship is about helping you fulfill your call to ministry. Our history gives us deep roots that add to our ability to help those seeking to fulfill their destiny. Our passion to intentionally raise up a new generation of spiritual leaders keeps us connected to what God is doing today.

Elim Fellowship began in 1933 as an informal fellowship of churches, ministers and missionary endeavors, developing from individuals trained at Elim Bible Institute (www.elim.edu). Being of Pentecostal conviction and Charismatic orientation, Elim Fellowship has grown in its vision as a Christ-centered worldwide fellowship serving pastors, churches, missionaries and other Christian ministers.

Elim Fellowship provides credentials and counseling for ministers, has developed support ministries for churches, assists in the establishment of new churches, and enables missionaries and overseas outreaches. Our heart is to extend the hand of fellowship to all pastors and churches, and to encourage and edify all followers of Christ no matter what their church background. We offer to walk hand-in-hand with all who will fellowship with us, in order to promote a cooperative relationship resulting in spiritual growth and enlargement as we serve and minister with the whole Church. Elim Fellowship is a member of:

- **ECFA** - Evangelical Council for Financial Accountability
- **NAE** - National Association of Evangelicals
- **IPPA** - International Pentecostal Association
- **PCCNA** - Pentecostal/Charismatic Churches of North America
- **CLF** - Charismatic Leaders' Fellowship
- **NARSC** - North American Renewal Services Committee: on this website you will find brief descriptions of the many aspects of ministry in which Elim Fellowship is involved.

MISSION STATEMENT

The mission of Elim Fellowship is to glorify God and His Son Jesus Christ and to obey Christ's mandate to preach the Gospel and make disciples of all nations. To this end we are committed to serving and equipping our worldwide constituency in carrying out their respective missions.

STATEMENT OF PURPOSE

The purpose of Elim Fellowship is to provide visionary leadership, spiritual covering, pastoral care, mutual accountability, ministry resources and fellowship for its credential holders, affiliated churches and ministries. We also purpose to fellowship with all pastors, missionaries, leaders, churches and ministries who manifest the Spirit of Christ; and to encourage and edify the Body of Christ.

CORE VALUES - We are committed to:

- Fervent witness to the Gospel in the United States and other nations.
- Serving with simplicity and sacrifice.
- An authority of Godly influence without control.
- The ministry of reconciliation in restoring broken lives, relationships, churches and ministries.
- An emphasis of worship and the manifestations of spiritual gifts among our constituency.
- Discerning, pursuing and participating in any fresh emphasis or revival of the Holy Spirit.
- Promoting relationships of integrity throughout the Body of Christ encompassing both genders, all races and all ethnic groups.

Source: http://www.elimfellowship.org/aboutmm/aboutmmsub.html

HISPANIC MINISTRIES

DANIEL ESTRADA served as a Senior Pastor within Bethel Evangelical Church of Cuba from 1986 to 1997. He graduated from the University of Havana with a B.A. in Science. He moved to the United States and served as an Associate Pastor of Elim Missionary Assemblies in Kendall, Florida for two years. Subsequently he became the Pastor of **Casa De Misericordia in Miami, Florida** where he now pastors and resides with his wife Mary and their three children. **Daniel serves as the U.S. Ministries Area Representative for South Florida.** Daniel was appointed to the Council of Elders in 2007.

http://www.elimfellowship.org/leadershipm.html

Iglesia Camino Nuevo PO Box 702, Chicago IL 60534 Mr. Marco Villalobos	**Iglesia Cristiana Casa De Misericordia** 12395 SW 130 St., Miami FL 33186 Phone: 305-278-7220

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U.S. MINISTRIES FAMILY MAGAZINE, JANUARY 2008

Reaching the Chicago Gangs for God

By Marco A. Villalobos, Senior Pastor

After graduating from **Elim Bible Institute** in 2005, I felt equipped with tools for ministry, but I didn't realize that my previous gang affiliation would be one of those tools.

Psalm 107:2 says: *"Let the redeemed of the LORD say so, whom He has redeemed from the hand of the enemy,"*

God has used my testimony and the testimony of others to reach the inner city gang youth of **Chicago** with the Gospel. Close to 100 decisions for Christ have been made since 2005. On one occasion, I was asked to lead a prayer vigil for a 15-year-old boy who was gunned down on the door steps of his home. There were 30 to 40 gang and family members gathered outside the home. I began by sharing the words of Jesus when he said *"Jerusalem, Jerusalem, how I have longed to gather you, but you are unwilling."* I told them how God has longed to gather the people of this community for such a long time. I then made a passionate appeal to those present not to retaliate to this latest shooting but to surrender their lives to Jesus. I finished by asking those present if they wanted God to take control of their lives and to receive Jesus Christ as their Savior. Every hand went up! I led them in the sinner's prayer and we made a declaration ordering Satan to leave our neighborhood. Forty gang members joined in telling the devil to get lost because the neighborhood now belonged to Jesus. It was awesome! After that night there were 60 days without a homicide in the neighborhood and we continue to pray for peace.

God has given our church a unique opportunity to reach the gangs of **Chicago.** Our Youth Director, Jorge Roque, has worked for several years with the YMCA Gang Intervention Unit. We have partnered with the YMCA and other local community organizations to bring 40 to 50 teens to an open gym every Tuesday night, where they play basketball and other sports.

The Word of God is shared with them during half-time, we pray for them and also do one-on-one mentoring. None of the organizations we work with oppose the Gospel, in fact they encourage it. They have tried "their" way for so long with little results. Our youth outreach program has been successful in reaching and integrating teens and their parents into the church. Recently we had a therapist come in and conduct meetings with our youth and their parents with excellent results. I led in prayer and parents talked about the hurts and struggles that they have experienced with their children's gang involvement. Tears were shed, walls came down, and real healing began to take place. The two professional therapists, one Catholic and the other Greek Orthodox, recently commented that they believe "God has an awesome purpose for this Church and for this community."

Amen to that! God is truly turning "*the hearts of the fathers to the children, and the hearts of the children to their fathers"* in the City of **Chicago**. Please pray for us as we mentor these young men to maturity in Christ.

Marco and Margie Villalobos have been married for 14 years and have 4 daughters. They planted "Iglesia Camino Nuevo" in Chicago's Little Village neighborhood one month aftergraduating from Elim in 2005. The Church currently has approximately 75 weekly attenders, and Marco is now working full-time in the Church.

Source: http://www.elimfellowship.org%2Fdownloadallsection%2Fcategory%2F7-familymagazine_cat.html%3Fdownload%3D31%253Afamily-magaizine-jan-08&rct=j&q=%22Iglesia+Camino+Nuevo%22+chicago&ei=y_qfS-WII4S1tgexlqTwDQ&usg=AFQjCNHOfwXJKXzlIzTr_MkeTF8P1yM46Q&sig2=cWBLxTH5CczU-dSBbUGQHw

B4.08

Charismatic Movement Family

B4.0805

Calvary Chapel (1965, Costa Mesa, CA)
Hispanic Ministries - Capilla de Calvario

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OUR HISTORY

In 1965 Pastor Chuck Smith started his ministry at Calvary Chapel Costa Mesa. Beginning with a mere 25 people, he saw God bless his simple, yet consistent style of teaching straight through the Bible.

Today Calvary Chapel has grown to over 1,500 churches worldwide. With a genuine heart for the lost, Pastor Chuck made room in his ministry for a generation of hippies, surfers, and drug addicts. This generated a stirring of the Holy Spirit, which spread from the California coast to the Atlantic and beyond. This movement was instrumental in bringing thousands of young people to Jesus Christ during the 60s and 70s in what was known as the Jesus People Movement.

As God expanded his ministry, Pastor Chuck's visionary leadership saw the birth of other ministries such as The Word for Today, a publishing/radio broadcasting ministry which is heard worldwide. A noted speaker and the author of over 25 books, Pastor Chuck can be heard daily on television, radio, and webcasts throughout the world.

You may visit Pastor Chuck Smith's church at http://calvarychapelcostamesa.com/ or review resources authored by him at http://www.twft.com/

HISPANIC MINISTRIES

Calvary Chapel Costa Mesa Ministerio Hispano
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El Ministerio Hispano de Calvary Chapel Costa Mesa es una congregación de creyentes bajo el señorío de Cristo Jesús. Nuestro más grande deseo es conocer a Cristo y ser transformados a su imagen por el poder del Espíritu Santo.

Nosotros no somos una iglesia denominacional, ni estamos en contra de ellas, en lo que no estamos de acuerdo es en el sobre énfasis que ponen en las diferencias doctrinales que han llevado a la división del cuerpo de Cristo.

Nosotros creemos que el único fundamento verdadero de la comunión cristiana es su amor Ágape, el cual es más grande que cualquier diferencia que podamos tener y sin el cual, no tenderíamos el derecho de llamarnos cristianos.

Nosotros creemos que la adoración a Dios debe ser espiritual. Por lo tanto: Nos mantenemos flexibles y cedemos a la guía de Espíritu Santo para que el dirija nuestra adoración.

Nosotros creemos que la adoración a Dios debe ser de inspiración. Por lo tanto: Le damos un gran lugar a la alabanza en nuestra adoración.

Nosotros creemos que la adoración a Dios debe ser inteligente. Por lo tanto: Nuestros servicios están diseñados con un gran énfasis en la enseñanza de la palabra de Dios, para que seamos instruidos en como adorarle.

Nosotros creemos que la adoración a Dios debe ser fructífera. Por lo tanto: Buscamos el amor de Dios en nuestra vida como la manifestación suprema de que en verdad le hemos adorado.

NOTE: Many of the Calvary Chapels are bilingual and a few are predominantly Spanish-speaking. See the following link for the USA national directory:
http://www.calvarychapel.com/index.php?option=com_content&view=article&id=5&Itemid=69

B4.0806

Association of Vineyard Churches (1974, 1982 – Yorba Linda, CA)
Hispanic Ministries - Asociación de Iglesias La Viña

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HISTORY: http://www.vineyardusa.org/site/about/vineyard-history

Humble Beginnings

The Vineyard story is about ordinary people who worship and serve an extraordinary God. The Vineyard is simply one thread in the rich tapestry of the historic and global Church of Jesus Christ. But it is a thread of God's weaving.

From the beginning, Vineyard pastors and leaders have sought to hold in tension the biblical doctrines of the Christian faith with an ardent pursuit of the present day work of the Spirit of God. Maintaining that balance is never easy in the midst of rapid growth and renewal.

John Wimber was a founding leader of the Vineyard. His influence profoundly shaped the theology and practice of Vineyard churches from their earliest days until his death in November 1997. When John was conscripted by God he was, in the words of *Christianity Today*, a "beer-guzzling, drug-abusing pop musician, who was converted at the age of 29 while chain-smoking his way through a Quaker-led Bible study" (*Christianity Today*, editorial, Feb. 9 1998).

The Early Years

In John's first decade as a Christian he led hundreds of people to Christ. By 1970 he was leading 11 Bible studies that involved more than 500 people. Under God's grace, John became so fruitful as an evangelical pastor he was asked to lead the **Charles E. Fuller Institute of Evangelism and Church Growth.** He also later became an adjunct instructor at Fuller Theological Seminary where his classes set attendance records. In 1977, John reentered pastoral ministry to plant **Calvary Chapel of Yorba Linda.**

Throughout this time, John's conservative evangelical paradigm for understanding the ministry of the church began to grow. George Eldon Ladd's theological writings on the kingdom of God convinced John intellectually that the all the biblical gifts of the Holy Spirit should be active in the church. Encounters with Fuller missiologists Donald McGavaran and C. Peter Wagner and seasoned missionaries and international students gave him credible evidence for combining

evangelism with healing and prophecy. As he became more convinced of God's desire to be active in the world through all the biblical gifts of the Spirit, John began to teach and train his church to imitate Jesus' full-orbed kingdom ministry. He began to "do the stuff" of the Bible that he had formerly only read about.

The Vineyard Is Born

As John and his congregation sought God in intimate worship they experienced empowerment by the Holy Spirit, significant renewal in the gifts and conversion growth. It became clear that the church's emphasis on the experience of the Holy Spirit was not shared by some leaders in the Calvary Chapel movement. **In 1982, John's church left Calvary Chapel and joined a small group of Vineyard churches.** Vineyard was a name chosen by Kenn Gulliksen, a prolific church planter affiliated with Calvary Chapel, for a church he planted in **Los Angeles in 1974.** Pastors and leaders from the handful of Vineyard churches began looking to John for direction. And the Vineyard movement was born.

A Season of Expansion

Twenty-five years later, there are more than 1,500 Vineyard churches worldwide, 550+ in the USA, with 8 regions actively planting churches across the country. Vineyard worship songs, documented by Vineyard Music, have helped thousands of churches experience intimacy with God. Many churches have been equipped to continue Jesus' ministry of proclaiming the kingdom, demonstrating the kingdom and training disciples.

The Vineyard's journey has not been a straight path. It winds through many trials and triumphs. If you are interested in more, there are a number of books and DVDs available from Vineyard Resources that explore the history, events, issues and people who shaped the Vineyard in its first two decades.

* * * * *

Wikipedia article: http://en.wikipedia.org/wiki/Association_of_Vineyard_Churches

The **Association of Vineyard Churches**, also known as the **Vineyard Movement**, is a neocharismatic evangelical Christian denomination with over 1,500 affiliated churches worldwide. It has been associated with the "Signs and Wonders" movement, the Toronto blessing, the Kansas City Prophets and a particular style of Christian worship music.

The Vineyard Movement is rooted in the charismatic renewal and historic evangelicalism. Instead of the mainstream charismatic label, however, the movement has preferred the term *Empowered Evangelicals* (a term coined by Rich Nathan and Ken Wilson in their book of the same name) to reflect their roots in traditional evangelicalism as opposed to classical Pentecostalism. Members also sometimes describe themselves as the "radical middle" between evangelicals and Pentecostals, which is a reference to the book *The Quest for the Radical Middle,* a historical survey of the Vineyard by Bill Jackson.

John Wimber is considered a leading founder and evangelist of the movement, although the first Vineyard churches already existed before his Calvary Chapel church in Yorba Linda, California, joined the movement in 1982. The first Vineyard Church started when Kenn Gulliksen brought together two Bible studies, both meeting at the houses of singer/songwriters: Larry Norman and

Chuck Girard. In early 1975, thirteen people met at the Beverley Hills Women's club. These Bible studies, and others like them, were attended by many popular actors/actresses and musicians including Bob Dylan.

The Vineyard Movement suffered a visible leadership vacuum after Wimber's death on November 16, 1997. However, **Todd Hunter**, who served as National Coordinator since February 1994 and as acting Director of the Vineyard at the time of Wimber's death, became the National Director in January 1998 and served in that capacity until he resigned in May 2000.

After Hunter's resignation, the National Board of Directors named **Bert Waggoner** of Sugar Land, Texas, as the new National Director. As of 2007, the Association of Vineyard Churches includes over 1,500 churches around the world, and this number continues to grow due to a strong priority placed on church-planting within the Vineyard mission.

Vineyard Church pastors and ministers are officially ordained after years of church service in the role of a lay leader, rather than after seminary education as in mainline Protestant denominations. Clergy in the Vineyard, like the membership and the church as a whole, are known for their “relaxed” style. More likely than not, clergy will be seen preaching on Sunday morning in jeans and a button-down shirt, and they never wear ceremonial vestments.

Many Vineyard Churches have no official membership procedures or membership records, and such a policy is not dictated by the national Vineyard Church. Instead, a community of believers is formed by those who attend Sunday or weekend services, weekday homegroups, and participate in various church ministries.

The Vineyard has a highly decentralized organizational structure, reflecting the church's belief that local and regionally-based management, ministries and outreach are more effective. Besides the nations listed below, the Vineyard also exists in many countries across Latin America, Africa, Europe, Asia and the Far East. Most national Vineyard churches are charged with their own governance, although some smaller groups exist with the support and oversight of another nation's leadership.

The national headquarters of Vineyard USA is currently located in Sugar Land, Texas. Vineyard USA is divided into eight regions, and each region has clusters of churches grouped together by relationship and location, facilitated by an **Area Pastoral Care Leader (APCL).** The APCL's work together with the Regional Overseer (RO) to provide leadership and encouragement to the region. The central governing body of the Vineyard in the U.S. is a **12-member National Board,** made up of the eight regional overseers plus four additional leadership members, including the **National Director**.

Currently, the President and National Director is Bert Waggoner. All major strategic decisions, including theological and doctrinal statements, are made by the National Board. In 2004, Vineyard USA had 140,000 members in 600 churches.

Criticism of the Movement

The Vineyard was heavily criticized by some Evangelical leaders in the early years of the movement and accused of promoting heresy due to the sometimes-controversial teachings of

John Wimber relating to spiritual gifts and the claims of unusual experiences of the Holy Spirit in the church, often referred to as "manifestations". Such manifestations of the Spirit included shaking. Evangelical, conservative, and fundamentalist leaders[1] have contrasted Wimber's teachings with the rest of mainstream Protestant evangelical belief, saying that Wimber claimed that experiential spiritual revelation was equally or more important than Biblically-based teachings. Thus, opponents reasoned, the Vineyard movement was denying sola Scriptura or "the sufficiency of Scripture," a doctrinal tenet that Protestant churches have held to be incontrovertibly true. Wimber, however constantly emphasized that clear, accurate teaching and knowledge of the scripture is critical for every Vineyard church, without expressly stating the scriptures to be the final and supreme authority in all matters of faith. These items are included in the "Vineyard Genetic Code" paper he released in 1992.

Throughout the early years of the Vineyard (1970s to 1992), Wimber avoided publicly responding to his critics. Instead, he invited his critics to meet with him personally to talk through their charges in accordance with his understanding of Scripture (Mat 18:15-17, Gal 6:1, 1 Tim 5:1). However, as the influence of the Vineyard broadened and certain misunderstandings were repeated from different sources, both outside the church and within, Wimber made the decision to respond publicly. **The decision is detailed in Vineyard Position Paper #1 entitled "Why I respond to criticism" authored by John Wimber.**

This was followed by a number of other position papers from various sources within the national Vineyard leadership which sought to address the most serious and widespread of the criticisms leveled against the movement.

One example often cited in criticism of the Vineyard church model is the Toronto Airport Christian Fellowship, formerly affiliated with the Vineyard. The phenomenon known as the Toronto Blessing originated in this church, and has been the source of much controversy. For a detailed treatment of this topic, refer to "The Quest For the Radical Middle" by Bill Jackson.

Claims of heresy and apostasy against the Vineyard have waned in recent years, especially since the death of John Wimber in 1997.

* * * * *

Toronto Airport Christian Fellowship
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Internet: http://www.tacf.org/

Wikipedia article: http://en.wikipedia.org/wiki/Toronto_Airport_Christian_Fellowship

Toronto Airport Christian Fellowship (TACF) is a non-denominational neocharismatic Christian church in Toronto, Canada. **It is affiliated with the Partners in Harvest group of churches and with Catch the Fire Ministries**. The church is famous as the birth place and center of the Toronto blessing, a prominent religious revival and phenomenon in charismatic Christianity during the 1990s.

Toronto Airport Christian Fellowship is a multisite church with campuses meeting in various venues throughout the **Greater Toronto Area.** TACF Airport is the primary and largest campus. Senior pastors are Steve and Sandra Long.

Pastors John and Carol Arnott founded the church around 1988. The church later joined John Wimber's Vineyard movement and was known as **Toronto Airport Vineyard Church**. It met in various rented locations throughout Toronto until the early 1990s when the church found a more permanent home near the Lester B. Pearson Airport.

In January 1994, Randy Clark, a Vineyard pastor, was invited to preach. John Arnott heard that Clark had attended a conference with Rodney Howard-Browne and had been greatly impacted by Howard-Browne's ministry. The revival started during Clark's two-month visit but continued after he left. *Some Christian leaders criticized the church and revival because of the teachings and manifestations that occurred. Wimber initially defended the Airport Vineyard saying "Nearly everything we've seen—falling, weeping, laughing, shaking—has been seen before, not only in our own memory, but in revivals all over the world."*

Nevertheless, the church withdrew or was expelled, according to some, from the Vineyard. Wimber explained the circumstances surrounding the split in a *Christianity Today* interview, saying that the revival at Toronto was "changing our definition of renewal in Vineyard" and that "[the Vineyard's] decision was to withdraw endorsement; [TACF's] decision was to resign."

After the break with Wimber and the Vineyard in 1995, the church was renamed Toronto Airport Christian Fellowship. It founded *Partners in Harvest,* a group of churches that shared similar beliefs. In 2006, the Arnotts resigned as senior pastors to pursue a new ministry, Catch the Fire. They were succeeded by Steve and Sandra Long.

At TACF revival services, worshippers have exhibited unusual behaviours that they attribute to an encounter with God and the presence of the Holy Spirit. The most common described behaviours include laughter (often referred to as "holy laughter"), weeping, deep bowing, shaking, "drunkenness" (a reference to Acts 2:13-15 and Ephesians 5:18), slain in the Spirit and speaking in tongues. Other less common behaviours include producing sounds that resemble animals, such as roaring like lions.

The TACF website described it thus: "**The Toronto Blessing** is a transferable anointing. In its most visible form it overcomes worshippers with outbreaks of laughter, weeping, groaning, shaking, falling, 'drunkenness,' and even behaviours that have been described as a 'cross between a jungle and a farmyard.'" The church is also the site where the prophecy of the golden sword was given.

* * * * *

Culturally Relevant Mission to Hispanics in the USA

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Homero Garcia*

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Consumers have changed their buying habits. Nowadays, people use the internet to buy almost everything. When was the last time you used the yellow pages or the newspaper to buy something? The new way to buy is through the internet. That is why everybody is spending thousands of dollars on internet advertising. But there are those who continue to advertise their business in the yellow pages or the newspapers while at the same time filing for bankruptcy. Why? Because they are not adjusting to the new ways of our culture.

There is an important lesson for the Vineyard to learn from this. If we want to continue not only to survive but thrive, we need to be a movement that is relevant to our fast-pace changing culture. I strongly believe that one of the areas where we need to be relevant is in our diversity. **Our society is multicultural.** Granted, it is more in some parts like the inner city and less in other parts like the suburbs. But still we are a multicultural nation when compared with other countries.

How can the Vineyard be culturally relevant to our ethnically diverse society? Let me give you an example. Mundelein is a suburb located about thirty-five miles northwest of Chicago. It is predominately white middle class with a very strong Catholic presence, the town was named after Archbishop George Mundelein and the city is known for St. Mary's of the Lake seminary, probably the largest Catholic seminary in the Midwest. Mundelein is 76% white and 24% Hispanic. In spite of these demographics, the Lord moved my wife and me to plant a Spanish-speaking Vineyard church in Mundelein about fourteen years ago.

It turns out that our church is multicultural. It is formed mainly of first generation Hispanics from twelve nationalities including Mexico, Guatemala, El Salvador, Honduras, Puerto Rico, Brazil, Chile, Colombia, Ecuador, Peru, Panama and the USA.

We have tried to be culturally relevant to those we are trying to reach in various ways. For instance, since our church is multicultural our worship time is trilingual. **We sing mainly in Spanish but also in English and Portuguese**. Every time we sing Come Now Is the Time to Worship in these three languages it is like heaven, people from various tongues worshipping God.

We have tried to be culturally relevant in our preaching. I preach in Spanish and my sermon is frequently translated into English. Often we invite guest speakers who teach in Portuguese or English and we translate their message to Spanish. We do this so that everyone in the church can listen to the Word in their native language.

We have also been culturally relevant by acknowledging and embracing one important aspect of the Latino culture, we are not time or task oriented but relational oriented. For that reason we have scheduled church activities every single day of the week, from prayer

meetings, to musical instrument classes, to bible studies, to soccer practice, to women's group and many others. We have small groups where sitting at the table to have dinner together is a requirement. We love to be together. There are other activities where all the church is invited. I am talking about baby showers, weddings, picnics, family camp outs, parties and other events that promote fellowshipping. Our auditorium gets packed every Sunday but we do not like the rule that says that if you have reached 80% of the seating capacity then it is time to find a bigger facility. We like to be crowded. We enjoy being close to each other. It makes us feel and realize that we are part of a big family. You see, family is a high value in the Latino culture. The more people we put together in one room the more attractive it is and draws even more people to the church.

There are a number of particular issues with which we have to deal. And even in those issues we try to be culturally relevant. For example, most of our church members are poor so we try to help them as much as we can by providing food, paying their rent when they just cannot do it; we even provide loans without charging interest. To deal with the problem of job instability, because many are seasonal workers, we frequently advertise job opportunities from the pulpit, the church bulletin and the bulletin board. To address the immigration problem, many are undocumented immigrants; we have had immigration lawyers come to our church to do workshops on immigration. Since many come from dysfunctional families, were addicted to drugs or alcohol, or were involved in witchcraft, we do a lot of inner healing and deliverance ministry almost on a day-to-day basis.

Can a predominantly white, middle class, English speaking movement called the Vineyard be culturally relevant to a predominantly brown, lower income, Spanish speaking group of people living in the northwest suburbs of Chicago? You bet. I am living proof of that. And I am not the only one. The DNA of the Vineyard has been translated not only language wise but culturally and applied to our context and we have seen phenomenal results. The lives of hundreds, and possibly thousands, have been drastically transformed by the power of God expressed through a **Hispanic Vineyard church in America.**

I would like to conclude by sharing four key actions that can help us be a more culturally relevant mission. First, learn the culture. Study it and know it well. Secondly, embrace the culture you want to reach. Do not try to change it or impose your own culture or someone else's. Thirdly, use the language and the forms of the culture to express the values of the Vineyard. And fourthly, redeem areas of the culture that need to be aligned to the culture of the Kingdom of God.

Source: http://www.vineyardusa.org/site/about/article/culturally-relevant-mission-hispanics-usa

Clásicos de La Viña

En 1991, John Wimber escribió que creía que La Viña en los Estados Unidos tení una conexión especial dada por Dios con el mundo hispanohablante. Casi diez años después estamos viendo a Dios afirmar esa revelación a medida ue el moimiento de La Viña se está extendiedo por todas las naciones Hispanas. John también indicó que mientras que en ese tiempo no teniamos una estrategia para misiones, él creía que Dios llamaría a La Viña a extenderse internacionalmente y que nos daría Su plan para hacerlo. Este tiempo también ha llegado a medida que nos hemos comprometido a misiones basadas en la iglesia local y el trabajo en equipo.

Este diseñado como un recurso para la gente de La Viña que ministra en nacioniones hispanohablantes Incluye una serie de enseñanzas basicás de La Viña en inglés y en español. Oramos que Dios use nuestros esfurezos para Su gloria.

In 1991, John Wimber wrote that he believed the Vineyard in the United States had a special God-given connection to the Spanish-speaking world. Nearly ten years later we are seeing God affirm that insight as the Vineyard movement is spreading throughout the Hispanic nations. John also indicated that while at that time we did not have a strategy for missions, he believed that God would call the Vineyard to expand internationally and would give us His plan for doing so. This time has also arrived as we have committed ourselves to missions based in the local church and to partnership.

These materials are designed as a resource for Vineyard people ministering in Spanish-speaking nations. We pray that God will use our efforts for His glory.

Mark Fields
Missions Coordinator
Association of Vineyard Churches, USA

Artículos Principales

Contiene los artículos, enseñanzas y declaraciones que se han traducido o editado para este proyecto. Son artículos, enseñanzas y declaraciones que tratan con conceptos fundamentales del movimiento de La Viña.

This section contains articles, teachings or statements that deal with fundamental concepts of the Vineyard movement.

Declaraciones Teológicas y Filosóficas de La Viña / Theological and Philosophical Statements

- Declaraciones Teologicas y Filosoficas de La Vina [PDF]

Los Dones Espirituales: Volumen I - John Wimber / Spiritual Gifts: Volume I - John Wimber

- Los Dones Espirituales Volume 1 [PDF]

Los Dones Espirituales: Volumen II - John Wimber / Spiritual Gifts: Volume II - John Wimber

- Los Dones Espirituales Volume 2 [PDF]

Seminario de Sanidad: Volumen I - John Wimber / Healing Seminar: Volume I - John Wimber

- Seminario De Sanidad [PDF]

El Procedimiento de Sanidad y Sus Cinco Pasos - Adaptado de John Wimber.
The Healing Procedure and Its Five Steps - adapted from John Wimber

- El Procedimiento De Sanidad [PDF]

La Adoración: Intimidad con Dios - John Wimber / Worship: Intimacy with God - John Wimber

- La Adoracion: Intimidad con Dios [PDF]

El Reino de Dios - resumen de Ed Cook / The Kingdom of God - summary by Ed Cook

- El Reino de Dios [PDF]

Cuatro Pasos en el Desarrollo de un Líder de Doug Sanders y Chuck Apperson /
Four Steps in the Development of a Leader - Doug Sanders and Chuck Apperson

- Cuatro Pasos en el Desarrollo de un Lider [PDF]

Source: http://www.vineyardusa.org/site/task-forces/diversity/espa%C3%B1ol

Comunidad de Iglesias Viña Ibero-Latinoamericanas (CIVILA)
Internet: http://www.civila.net/

Directorio de Iglesias La Viña:
http://www.civila.net/index.php?option=com_wrapper&Itemid=29

There are eight (8) La Viña Hispanic churches in the USA:
http://www.civila.net/index.php?option=com_wrapper&Itemid=29

B4.0813

Fountain of Salvation Christian Churches -
Iglesias Cristianas Fuente de Salvación (ca. 1978, Jersey City, NJ)

HEADQUARTERS
Iglesia Cristiana Fuente de Salvacion de Jersey City
Pastores: Luis y Teresa Fernández
324 Communipaw Avenue, Jersey City, NJ 07304
Phone: 201-435-0009
E-mail: pastorluisf@gmail.com
Internet: http://www.fuentedesalvacion.com/index.php -
http://www.fuentedesalvacion.com/iglesiasd.php?pid=10&ppais=usa

HISTORIA: http://www.fuentedesalvacion.com/historia.html

IGLESIAS EN LOS EUA: CLICK ON LINKS

Newark Juan Francisco y Lidia de la Rosa	Jersey City Luis y Teresa Fernández
North Bergen Tomás e Irma Reyes	Bronx Edgardo y Blanca Maribel Forti
Lawrence Luis y Cecilia Leonor	Cleveland, Ohio. Pedro y Georgina Leonardo
Kissimmee Martín y Wanda Rivera	Brooklyn Ignacio y María Vitalia Torres
Paterson Julio y Jackie Ramos	Rhode Island Agustín y Betania

This denomination, founded in New Jersey among Dominican immigrants, reports affiliated churches in USA (11), Dominican Republic (16), Cuba (1), Mexico (1), Colombia (1), Ecuador (2) and Spain (1). **Total = 33.**

Source: http://www.fuentedesalvacion.com/iglesias.php

HISTORIA DE LAS IGLESIAS CRISTIANAS FUENTE DE SALVACION (1)

En la década del 1970 la Iglesia Católica Romana fue impactada por un movimiento de carácter religioso conocido bajo el nombre de **Renovación Carismática Católica.** Este movimiento surgió de manera espontánea y en forma simultanea en diferentes partes del mundo. Muchas familias de tradiciones religiosas muy fuertes fueron conmovidas por este mover del Espíritu Santo. Tal es el caso de la familia Fernández Martínez, una **familia dominicana** de 14 hijos que había emigrado a New York en busca de nuevos horizontes. **En septiembre de 1976, Irma Fernández y Teresa Gómez de Fernández fueron de los primeros miembros de la familia en asistir a un retiro carismático.** Estas hermanas, después de vivir la experiencia espiritual, persuadieron a los hermanos Pablo y Luís Fernández para que asistieran a las actividades de un grupo de oración carismática en la ciudad de **Hoboken, New Jersey.**

A través de la participación en los retiros carismáticos que se celebraban en diferentes parroquias del área metropolitana, varios miembros de esta familia, amigos y relacionados, tuvieron la oportunidad de ser bautizados en el Espíritu Santo. Después de esto, Pablo y Luís quisieron compartir las experiencias con sus hermanos católicos, por lo cual solicitaron a los sacerdotes de las parroquias de San Pedro y Santa Maria en Jersey City, New Jersey, que les permitieran formar un círculo de oración carismática. A través de estas reuniones muchos católicos sinceros en su fe, pero cautivos en las tradiciones religiosas, fueron alcanzados.

El 10 de diciembre de 1977 Luís Fernández llego a la Republica Dominicana, enviado por el Señor para testificar a sus familiares y amigos la nueva experiencia de católico renovado. Después de celebrar varias reuniones de oración carismática en el Seminario católico San Pío X de Licey al Medio, Santiago, las familias Taveras Martínez y Morel Martínez, vivieron la misma experiencia carismática al ser bautizados en el Espíritu Santo con la señal visible del hablar otras lenguas.

Este grupo inicial estaba constituido por **católicos fervorosos y militantes** en varios movimientos dentro del catolicismo, entre los cuales se pueden citar: Cursillistas de Cristiandad, Legión de Maria, Juventud de Acción Católica, Pascua Juvenil, Movimiento Familiar Cristiano, Lectores de las Misas, Coros, etc. Estas personas a pesar de su activismo religioso, no tenían seguridad de salvación y vida eterna, hasta que a través de la tercera persona de la trinidad, el Espíritu Santo, con las manifestaciones de los dones de poder, conocieron a nuestro Salvador Jesús.

Este grupo experimentó gran hambre y sed de estudiar la Biblia y fue así como, escudriñando las Escrituras, conocieron la verdad y la verdad los hizo libres (Juan 8:32).

El 9 de diciembre del mismo año [1977] se efectuó el primer bautismo en las aguas en los Estados Unidos, en el cual participaron los hermanos Pablo, Luís, Bernarda, Teresa, Irma y Dulce Fernández. **El 15 de enero de 1978 fue el primer bautismo en las aguas en Republica Dominicana.** En esta ocasión fueron bautizadas Milagros Morel y las hermanas Maribel, Leyba y Adria Taveras. Estas personas no imaginaban que esta era el comienzo de lo que finalmente se constituiría en la **Iglesia Cristiana Fuente de Salvación.**

Al dar el paso de ser bautizados en las aguas Pablo y Luís fueron llamados a juicio ante los sacerdotes y líderes carismáticos de la Arquidiócesis de Newark, New Jersey, y se les prohibió seguir predicando en la Iglesia Católica. Al suceder esto, Dios les hablo por medio de Ezequiel 12:2 diciéndoles que habitan en medio de casa rebelde y en 2 Corintios 6:14-18, les

exhortaba: “Salid de en medio de ellos, pueblo mío, porque que acuerdo hay entre el templo de Dios y los ídolos”.

Al ser expulsados de la Iglesia Católica, tuvieron que realizar sus reuniones en los hogares de los hermanos [1978]. El lugar principal de reunión en Estados Unidos era el **apartamento del hermano Pablo Fernández, ubicado en la 100 de la Calle Montgomery, apartamento 20 H en Jersey City**. Sus primeros pasos en el evangelio fueron guiados por el Pastor Jafet Coto. En la **Republica Dominicana** el centro de reuniones fue el hogar de la familia Taveras Martínez, localizado en el Kilómetro 9 de la Carretera Duarte, Licey al Medio, Santiago.

Otros hermanos carismáticos se fueron añadiendo al grupo original, entre estos cabe destacar la familia de José y Carmen López de Hoboken. Debido a las quejas de los vecinos tuvieron que suspender las reuniones en el apartamento. **En esa ocasión se le presento la oportunidad de congregarse en el Salón Comunal del mismo edificio.** Para esta tiempo se vio la necesidad de identificar el grupo con un nombre, fue así como surgió **IGLESIA CRISTIANA FUENTE DE SALVACION [1978].**

Debido al crecimiento vertiginoso que experimento el grupo también hubo problemas con el uso del Salón Comunal, por lo cual hubo la necesidad de buscar un local más amplio. Fue en este momento cuando se alquilo dos veces por semana el **templo metodista, ubicado en 260 de la calle Grove, Jersey City.** En este local el grupo había alcanzado categoría de iglesia y permaneció allí por espacio de un año. **El 13 de enero de 1979** cuando el grupo de Jersey City era todavía una Iglesia en embrión, salen los primeros misioneros Luís Fernández y su esposa Teresa Gómez, con su único hijo Josué de seis meses de edad, a pastorear el grupo que concomitantemente de iba gestando en Licey al Medio, Republica Dominicana. Este grupo se reunía primero debajo de una mata de tamarindo y luego paso a congregarse en una pequeña enramada construida de tablas de palmas y techada de canas con piso de tierra.

En el 1981 los hermanos de New Jersey fueron forzados a salir del templo metodista, por lo cual tuvieron que reunirse por un espacio de un ano en el apartamento de la familia Fernández Martínez, ubicado en la 163 de la Calle York en Jersey City. Dios había prometido llevarles de nuevo al templo metodista. Esta promesa se cumplió de manera milagrosa con la llegada desde Filipinas de un ministro metodista carismático llamado Job Tacadena, quien les rento el templo. La congregación siguió creciendo, pero con la llegada de otro ministro metodista en **el año 1984** se les pidió que entregaran el templo.

La joven congregación oraba por un templo donde reunirse, Dios contesto el clamor y fue así como se abrieron las puertas de **un templo Episcopal localizado en la 39 de la Calle Erie en Jersey City.** Este local tenía más del doble de la capacidad del primero. La congregación continuo creciendo, pero al cabo de dos anos también se les pedio que entregaran el templo.

Clamaron a Dios fervientemente para que les diera un templo propio y la mano de Dios se manifestó de manera providencial al presentarse la oportunidad de comprar un templo antiguo con capacidad para 600 personas. [*Dios escucha la oración y en 1987 da la respuesta y adquieren el local en el 324 de la Avenida Communipaw, en Jersey City, New Jersey, lugar que pertenecía a la Iglesia Reformada y que fue construido en 1864*.] Una vez cerrada las negociaciones se iniciaron los trabajos de remodelación de la planta física. Se construyeron salones de clases en el sótano y otras facilidades, según las necesidades de la congregación. El 11 de junio de 1987 con gran júbilo los hermanos desfilaron por las calles de Jersey City, para inaugurar lo que actualmente es la **Sede de las Iglesias Cristianas Fuente de Salvación,**

ubicada en la 324 de la Avenida Communipaw en Jersey City, New Jersey. Poco tiempo después también se compro un área de estacionamiento con capacidad para 60 vehículos.

En la Republica Dominicana la historia fue similar. Hubo que enfrentar mucha oposición para obtener un templo, pero el 7 de junio de 1981 Dios abrió las puertas de un local con capacidad para 70 personas, ubicado en la Carretera Duartes, Kilómetro 11 de Licey al Medio, Santiago. Esta casa había sido un bar para el consumo de bebidas alcohólicas, pero los hermanos la acondicionaron y la convirtieron en un templo para adorar al Dios Todopoderoso. En poco tiempo se lleno en toda su capacidad, por lo cual los hermanos clamaban y ayunaban al Señor para que les diera su propio templo.

Milagrosamente en enero de 1985 se adquirió un terreno de 1500 metros cuadrados en el Kilómetro 9 de la misma Carretera. En marzo de este ano se inicio la construcción. Dios hizo muchos milagros hasta el punto que sin tener dinero inicialmente y sin recurrir a préstamos en tan solo 10 meses la construcción fue terminada. Fue así como el 1 de febrero de 1986, miles de hermanos desfilaron por las calles de Licey al Medio, para dedicar al Señor aquel hermoso templo, con capacidad para 500 personas. En el ano 1992 construyeron la segunda planta para impartir las clases a los niños del Programa de Ayuda Social Para la Niñez Desamparada, y en el 1994 adquirieron una porción de terreno para el área de recreación de los niños y estacionamiento. Este templo es actualmente la Sede de las Iglesias Cristianas Fuente de salvación en la Republica Dominicana.

Con el transcurrir de los años Dios ha permitido que se levanten otras congregaciones en los Estados Unidos: El Bronx, NY, Brooklyn, NY, Elizabeth, NJ, Guttenberg, NJ, Orlando, FL, Lawrence, MA.

En la Republica Dominicana en Santo Domingo, Santiago, Puerto Plata, San José de las Matas, Pananao, El Rubio, Altamira y Villa González. También se han establecido obras florecientes en Ciudad Victoria, México y en San Pablo de Urama, Venezuela; Guayaquil, Ecuador; San Fernando, España. Para la gloria de Dios, varias de estas congregaciones tienen su propio templo.

En el aspecto social se ha abierto el PROGRAMA DE AYUDA SOCIAL PARA LA NINEZ DESAMPARADA (PASPLAND). Este programa consiste en el patrocinio de niños pobres del mundo donde reciben los servicios básicos de alimentación, educación, medicina y formación cristiana.

En la actualidad se cuenta con un significativo numero de ministros, pastores, evangelistas, misioneros y maestros; diversos Centros de formación Ministerial.

Los hombres y mujeres que Dios ha usado como instrumentos en estos primeros 21 anos para lograr lo que son las Iglesias Cristianas Fuente de Salvación, reconocemos que siervos inútiles somos ya que hemos hecho lo que se nos había ordenado hacer.

Muchas otras cosas se pueden escribir de lo que Dios ha hecho, pero estas las escribimos para testimonio de todos los hermanos que Dios va añadiendo a la familia Fuente de salvación. Procuramos no olvidar nuestro AYER, actuar mejor en el HOY y mirar al MANANA con una perspectiva más amplia. Toda la GLORIA por todo lo sucedido la damos a nuestro Señor Jesucristo, quien en su amor y misericordia nos llamó de las tinieblas a la luz.

Source:
http://www.fuentedesalvacion.com/HISTORIA%20DE%20LAS%20IGLESIAS%20CRISTIANAS%20FUENTE%20DE%20SALVACION.doc

HISTORY (2)

En la década de 1970 la Iglesia Católica Romana fue impactada por un movimiento del Espíritu Santo conocido como: "La Renovación Carismática". Muchas familias de arraigadas tradiciones religiosas fueron movidas por el Espíritu Santo a tener una relación mas personal con Jesucristo, tal fue el caso de la **familia Fernández Martínez, una familia de inmigrantes dominicanos, que fueron a residir a la gran ciudad de Nueva York.**

Don Germán Fernández y Doña María Martínez desconocían el plan de Dios para con su familia. Cuando ellos llegan a Nueva York de inmediato buscan una parroquia católica y se integran militantemente, guardando de esta manera la Fe, que por generaciones habían recibido de sus antepasados. **Es así como en Septiembre de 1976 Irma Reyes, fundadora de Fuente de Salvación, recibe la invitación de asistir a un grupo de oración del Círculo de Oración Carismática.** Después de asistir por primera vez, Irma invita a **sus hermanos Luis y Pablo** a que le acompañen a aquel lugar y sintieran y vivieran lo que ella había recibido. El poder de Dios impactó a los hermanos Fernández así como a la esposa del pastor Pablo y futura Esposa del Pastor Luis, desde ese momento sus vidas no fueron iguales.

Tiempo después los hermanos Fernández reciben el bautizo del Espíritu Santo y así con ese deseo inmenso de compartir lo que habían recibido, es como solicitan a **la parroquia San Pedro, en Jersey City,** le permitieran abrir un grupo de oración carismática. Motivados por el Espíritu Santo no cesan de escudriñar la escrituras y comenzaron a descubrir verdades que nadie les enseñaba, como por ejemplo, que Jesucristo era el único mediador entre Dios y los hombres y la verdad del Bautismo, estas y otras verdades le fueron reveladas por la palabra y son los detonantes principales de su expulsión de la Iglesia Católica acusados de protestantes y se les prohíbe seguir predicando en los círculos de oración. De esta manera reciben palabra de Dios en Ezequiel 12:2:3 diciendo: Hijo de hombre, tú habitas en medio de casa rebelde, los cuales tienen ojos para ver y no ven, tienen oídos para oír y no oyen, porque son casa rebelde. Por tanto tú, hijo de hombre, prepárate enseres de marcha, y parte de día delante de sus ojos; y te pasarás de tu lugar a otro lugar.

Abandonan así las filas del catolicismo Romano y se empiezan a reunir en las casas y a predicar en las calles, logrando por el poder del Espíritu Santo que muchas vidas reciban la verdad de Jesús revelada en su palabra. **Cinco personas iniciaron esta obra donde la sede principal de reuniones era el apartamento de Pablo y Bernarda ubicado en la calle 100 de Montgomery en Jersey City, Nueva Jersey,** posteriormente el grupo sigue en aumento y es cuando deciden rentar dos veces por semana el salón comunitario del edificio, renta que para esa época les costó unos diez dólares por reunión.

Después de mucha oración y guerra y del grupo crecer en gran manera, **la iglesia Metodista de Lafayette** le permite reunirse dos veces por semana en su templo. Después de pasar por varios lugares alquilados y de reunirse en los hogares, Dios habla al Pastor Pablo Fernández y la iglesia asume el reto de levantar un fondo Pro-templo y así orar por un lugar propio. *Dios escucha la oración y en 1987 da la respuesta y adquieren el local en el 324 de la Avenida Communipaw, en Jersey City, New Jersey, lugar que pertenecía a la Iglesia Reformada y que fue construido en 1864.* El 21 de junio del 1987 con mucho gozo y alegría la familia **Fuente de**

Salvación desfilaba victoriosa en un recorrido por la avenida Pacific para rededicar a Dios el lugar que les había dado para que fuera casa de Dios y puerta del cielo, espacio que es hasta hoy sede de las "Iglesias Cristianas Fuente de Salvación". De esta forma nace la iglesia Fuente de Salvación de Jersey City.

Source: http://www.fuentedesalvacion.com/iglesiasd.php?pid=10&ppais=usa

Reseña Histórica de la Iglesia en Newark, New Jersey

La Iglesia de Newark nace fruto de la visión que Dios puso en el corazón del **apóstol de nuestro ministerio Pablo Fernández,** al declarar el año 2004 como año de la expansión.

Fue así como **nuestro Obispo y pastor de la Iglesia Madre de Jersey City Luis Fernández (hermano de Pablo)**, creyendo la palabra de fe ya declarada dio a luz las iglesias gemelas de **Newark y Paterson.** Es para nosotros la fecha del 28 de Febrero del 2004 motivo de gran regocijo puesto que ese día tuvimos la pre-inaguaracion del local que el señor nos proveyó en el 9 Webster St. Mas tarde el 7 de Marzo fue nuestra gran celebración oficial y con ella declaramos la conquista de esta ciudad para el reino de nuestro Señor Jesucristo. El 19 de Mayo del 2007 marcamos un nuevo paso en la historia de nuestra congregación, cuando el señor nos muda hacia otro lugar. Agradecemos a la Iglesia Bethel Assebly of God por la acogida que nos ha dado para compartir sus facilidades. Damos toda la Gloria y honor a nuestro Dios, por su guianza en todo el proceso del establecimiento de nuestra joven y pujante **Iglesia Cristiana Fuente de Salvación de la ciudad de Newark.**

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B4.0814

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HISTORY IN BOLIVIA

The remarkable ministry of a young Catholic layman, **Julio César Ruibal Heredia**, began in La Paz during 1972 after he returned to his homeland from the Los Angeles, CA, area where he had been studying and came into contact with the famous Pentecostal faith-healer Kathryn Kuhlman (1907-1976), under whose ministry he experienced a personal conversion to Christ and was baptized in the Holy Spirit.

In Bolivia Ruibal began to share his new-found faith in the homes of his family and friends and in local Catholic parish churches, where he began to preach the Gospel and heal the sick and the oppressed. His first public meetings took place in the parish of San Miguel Arcangel on the southside of La Paz, where numerous healings occurred. Between December of 1972 and February of 1973, Ruibal held a series of impromptu three-day crusades at soccer stadiums in La Paz, Santa Cruz and Cochabamba with over 200,000 people in attendance, according to news reports, and with remarkable results. In January of 1972, Ruibal preached to a crowd of 25,000 in the Hernando Siles Stadium in La Paz, where many were touched by his message and allegedly experienced supernatural manifestations, such as glossolalia and physical healing, which were reported widely in Bolivian and international news media.

In May 1974, a group of about 300 persons organized an autonomous congregation under Ruibal's leadership in La Paz, which was incorporated in June of 1975 under the name "Ekklesia Misión Boliviana." Between 1976 and 1986, Ruibal and several of his leaders ministered in Colombia while others expanded the ministry to other Bolivian cities, such as Santa Cruz. However, in 1995, after Ruibal was murdered in Colombia, the leadership of the movement he founded was continued by his disciples under the administration of pastoral teams in many parts of Bolivia. Currently, this independent denomination has a strong presence in the nation, with affiliated churches in at least ten countries, and is a member of the National Association of Evangelicals of Bolivia.

Source: Clifton L. Holland, "Religion in Bolivia" article inr the PROLADES *Encyclopedia of Religion in Latin America and the Caribbean (2010)*, available at:
http://www.prolades.com/encyclopedia/encyclopedia_sam.htm

HISTORIA EN ESPAÑOL

Nuestra historia se remonta a 1972 cuando el **evangelista Julio César Ruibal** es enviado por Dios de retorno de los Estados Unidos a Bolivia para ser el instrumento de provocar el avivamiento más grande de la historia de Bolivia, afectar el país dramáticamente y reclutar a más de 2000 jóvenes para que sirvan al evangelio; nuestro llamado y nuestra historia empiezan desde allí pasando por **Ekklesia Misión Boliviana**, **Ekklesia Bolivia** y finalmente en 1997 con el inicio de lo que es **Ekklesia Estados Unidos**.

Ekklesia USA se inició en el Hotel Holiday Inn de Virginia con 40 personas luego de haber salido de La Paz-Bolivia habiendo dejado una iglesia de 12.000 miembros completamente establecida y organizada para comenzar prácticamente de cero.

Actualmente contamos con una asistencia promedio de 700 personas, un ministerio establecido en el área, una reputación que se extiende por diferentes países en el continente y una voz que habla con fuerza en el mundo cristiano latino en **el área Metropolitana de Washington, DC.**

Source: http://ekkle.com/quienes-somos/historia.php

Testimonio de los Pastores Carlos y Mirian Peñaloza

El Pastor Carlos Peñaloza, a quien se le ha llamado "El Job del Nuevo Testamento" conoció el evangelio bajo el evangelista **Julio César Ruibal** en el año 1973 en los finales de lo que fue el avivamiento de Dios en **Bolivia.** Fue llamado al ministerio a los pocos meses de ser convertido. Se preparó en Portland Bible College en Bible Temple, Portland, Oregon. **Fue ordenado como el primer pastor de Ekklesia en Bolivia**. Hizo trabajos misioneros en Colombia, Chile, Argentina, Estados Unidos y otros países. **Actualmente desempeña la función de Senior pastor en Ekklesia USA** en el estado de Virginia, Estados Unidos, es conferencista internacional, tiene experiencia en medios de comunicación y es el **actual Presidente de la AEMH (Asociación de Ministros Hispanos del Área Metropolitana de Washington, DC.)**

Su esposa, la Pastora Miriam Peñaloza, recibió al Señor Jesucristo en el año 1975 en Bolivia. Ella tiene una gran experiencia de trabajo sirviendo a la visión de Ekklesia. Fue ordenada en el año 2002 como pastora. Se mueve bajo una unción profética, es directora de alabanza y directora de la Escuela Dominical en la congregación.

Los pastores Peñaloza tienen 25 años de casados. Ambos trajeron al mundo a 4 hijos: José, Carla, Sara y Daniela que partieron a la presencia del Señor. Ahora tienen cientos de hijos espirituales que están dispersos en todo el continente. Ambos trabajan a tiempo completo en el ministerio y forman juntos un equipo ministerial que ha sido de mucha bendición para la iglesia en general.

Source: http://ekkle.com/quienes-somos/pastores.php

DOCTRINAL STATEMENT: http://ekkle.com/quienes-somos/enquecreemos.php

B4.08121

Fellowship of Charismatic Christian Churches -
Hermandad de Iglesias Cristianas Carismáticas (1979, Puerto Rico)

PUERTO RICO
Hermandad De Iglesias Cristianas Carismaticas
F5Y6 Calle 1, Urb Santa Ana, Vega Alta, Puerto Rico 00692

USA HEADQUARTERS
Iglesia Cristiana Carismatica Renacer
118 Burr Court, Bridgeport, CT
E-mail: pastorhector@sbcglobal.net
Internet: http://www.iccrenacer.faithweb.com/about.html

Que es el Movimiento Carismatico?

Las iglesias Cristianas Carismaticas de Puerto Rico y E.U. nacieron del movimiento de la Renovacion Catolica para el 1967. Este movimiento surge de la necesidad de cambios dentro de la iglesia catolica romana durante el Segundo Concilio Vaticano en el 1962. Durante este concilio, dirigido por el Papa Juan XXIII, se discuten los problemas que enfrentaba la iglesia catolica relacionado a su poco crecimiento de feligreses, el avance de las iglesias protestantes en America Latina y la gran escasez de vocaciones sacerdotales.

El Papa Juan XXIII hace un llamado al clero para encaminar la institucion catolica a una renovacion espiritual. Se dice que el Papa hizo una oracion al Espiritu Santo que renovara a la iglesia. El segundo concilio vaticano, termina en el 1965 bajo fuerte controversia debido a los cambios de renovacion que se aprueban para la iglesia catolica. Entre los cambios que trajo este concilio, podemos mencionar lo siguiente: ampliar la participacion de los feligreses en los asuntos y actividades de la iglesia, promover la lectura de la Biblia como fundamento de la fe cristiana y cambios en la forma de adoracion en los servicios para que fuesen mas atractivos.

Luego de esta apertura de cambios en la iglesia catolica, surgen los primeros grupos de renovacion catolica en los EU. Esto comienza dentro de un pequeno grupo de profesores de la **Universidad Catolica de Duquersne (Pittsburg)**; cuya busqueda de una fe cristiana mas profunda culmino el 13 de enero de 1967 en una experiencia del bautismo del Espiritu Santo. Los involucrados **(cursillistas, monjas, sacerdotes y otros**) fueron impactados en un culto carismatico protestante, que los alento a profundizar en la vida en el espiritu.

La lectura de la Biblia ayudo grandemente a descubrir las verdades de esta experiencia espiritual que estuvieron ocultas dentro de la iglesia catolica. Jesucristo dijo: "***Conocereis la Verdad; y La Verdad Os Hara; Libres***." Estas verdades biblicas que llevaron a estos catolicos a una experiencia espiritual profunda con el Espiritu Santo, trajo como resultado la

manifestacion de senales tales como: **hablar en otras lenguas, sanidades, liberacion de personas oprimidas y milagros.**

Poco despues de estas primeras experiencias, el fenomeno se repitio tambien en las universidades de **Notre Dame y Michigan State.** El movimiento llego a **America Latina** por contactos informales, publicaciones y la activa labor de carismaticos catolicos. En cada pais, una comision de servicio, asesorada por el clero, coordinaba y regulaba las actividades del movimiento.

La renovacion carismatica se caracteriza por los miles de grupos que se reunen para la oracion y el estudio biblico. Los grupos carismaticos se distinguen por la espontaneidad de su culto y alabanza, actitudes de companerismo, cooperacion y aceptacion cristiana, fervor por la lectura biblica y el conocer la voluntad de Dios, Espiritu de servicio abnegado y por su aceptacion de los dones o carismas del Nuevo Testamento. El movimiento enfatiza: Bautismo en el Espiritu Santo; experiencia que se interpreta como la renovacion de su conversion o bautismo.

Actualmente la renovacion catolica carismatica ha sufrido cambios debido, principalmente, a la salida de muchos grupos por causa del descubrimiento de verdades biblicas que van en contradiccion con los dogmas de la iglesia catolica. Aun asi; la renovacion carismatica catolica seguira siendo un instrumento de Dios para mostrar las verdades del evangelio de Jesucristo. Para el 1979 surgio un fenomeno muy interesante en el pais de Puerto Rico. Varios grupos Carismaticos (sobre 40) fueron expulsados de la Iglesia Catolica. Muchos sacerdotes fueron presionados por la alta gerarquia (obispos, Cardenales y por instrucciones directas de Roma) para expulsar aquellos grupos (personas) que no estuviesen de acuerdo con las tradiciones, costumbres y principios de la Iglesia Catolica Romana. Esto, ocurre cuando comenzamos a estudiar las escrituras y encontramos que por mucho tiempo estabamos practicando costumbres y tradiciones que **no estaban conforme a las Escrituras**, dejamos de rezar...***aprendimos a orar***, dejamos de usar imagenes como medio de intersecion ahora vamos directamente al Padre Celestial atravez de nuestro Amado Salvador Jesucristo, ahora levantamos las manos para adorar al Senor atravez del Espiritu Santo. Le Adoramos en voz Alta. Comenzaron a ocurrir Milagros Sanidades, Comenzamos a hablar en otras lenguas atravez del Bautizmo del Epiritu Santo. Todo esto causo que nos comenzaran a presionar hasta que nos expulsaron. Es por esto que hicimos de Juan 8:32 nuestro verso lema: Y conocereis la Verdad y la Verdad os hara libres.

Curiosamente cada grupo penso que esta situacion les estaba ocurriendo solo a ellos, para luego descubrir que cuando comenzaron a comunicarse entre aquellos que se conocian, les estaba ocurriendo exactamente la misma experiencia. Fue entonces que estos grupos comenzaron a compartir y se instituyeron en nuevas Iglesias Cristianas Carismaticas y para aproximadamente en el mes de junio de 1979 tomaron la decision de formar lo que es hoy dia; ***La Hermandad de Iglesias Cristianas Carismaticas de Puerto Rico***. Dicha hermandad ha ido creciendo a tal magnitud que en otros paises hermanos han ido surgiendo nuevos grupos y por ende nuevas Iglesias.

Actualmente, luego de casi un cuarto de siglo de existencia, nuestra organizacion tienen otras Iglesias en Rebublica Dominicana, Ecuador, Venezuela, Africa, Area este de EU (USA) (NY, NJ, Penn., CT, FL, Chicago IL y otros.

Tambien exiten otras Iglesias Carismaticas hnas. que aunque no estan unidos a nuestra Hermandad, si han surgidos bajo el mismo movimiento del Espiritu Santo, Iglesia como la de Colombia, que es considerada la segunda Iglesia mas grande del mundo con mas de docientos

mil miembros (200,000), y es Carismatica.Tambien en otros lugares de Centro y Sur America, EU y Europa. Hoy dia hacemos nuevos planes en el Senor para seguir expandiendo el evangelio de Jesucristo y llevarlo hasta los confines de la tierra.

Y como una de las mas recientes, esta, la Iglesia Cristiana Carismatica de Brideport, CT que surgio apenas en el 2000. Nuestra iglesia esta ubicada en el 118 Burr CT, Bridgeport CT 06605 (salida 25 de la I95 CT) ***Al Senor sea toda la Gloria porque es unicamente de EL***.

Por favor si quieres comunicarte con nosotros, puedes enviar un correo electronico al pastor.

Con amor

Senior Pastor: **Hector Vera**

email: pastorhector@sbcglobal.net

Fuente: http://www.iccrenacer.faithweb.com/custom.html

HISPANIC CHURCHES IN THE USA

Iglesia Cristiana Carismática Renacer
118 Burr Court, Bridgeport, CT
E-mail: pastorhector@sbcglobal.net
Internet: http://www.iccrenacer.faithweb.com/about.html

Hermandad de Iglesias Cristianas Carismáticas, Inc.
c/o Hipolito López
28 Obrien Place, Brooklyn, NY 11208
Internet: http://hermandad-de-iglesias-cristianas-carismaticas-inc-brooklyn-n.assistance-from-nonprofits.aidpage.com/

Dirección: Iglesia Cristiana Carismática Fuente de Amor *@ Real Life Church*
2413 S. Goldenrod Road
Orlando, FL 32822
http://fuentedeamor.net/contacto.html

Teléfono: (407) 690-9228

Dr. Angel R. Otero: aotero@fuentedeamor.net
(Pastor Rector)

Dr. Jose L. Otero: jotero@fuentedeamor.net
(Pastor Asociado)

B4.09

Shepherding Pentecostal Family

B4.0902

International Charismatic Mission (1983, Bogotá, Colombia: Vision G12) - Misión Carismática Internacional (Miami, FL)

INTERNATIONAL HEADQUARTERS
G12 Centro de Convenciones
Carrera 30 No. 23 – 37, Bogotá, D.C., Colombia
Phone: (571) 337- 9211
Internet: http://www.mci12.com.co/

USA HEADQUARTERS
Misión Carismática Internacional—Miami, FL
Pastors Eliemerson and Johanna Proença
1490 N. Flamingo Road, Plantation, FL 33328
Phone: 954 634 0809
E-mail: info@visiong12.com
Internet: http://visiong12.com/index.php?option=com_wrapper&view=wrapper&Itemid=156&lang=es

What is G12?
http://www.g12media.tv/en/g12/26-what-is-g12

Nuestra Historia

El Pastor César Castellanos Domínguez después de experimentar en el año de 1972 el nuevo nacimiento y de liderar una pequeña congregación, se dio cuenta que aunque la gente llegaba a su Iglesia con cierta regularidad todos los domingos y un corazón dispuesto, muchos no perseveraban en su decisión por Cristo y al poco tiempo no regresaban. Totalmente convencido de que la Iglesia necesitaba una transformación direccionada por el Espíritu Santo, y con un deseo ardiente en su corazón por servirle a Dios, comenzó a predicar con un deseo ardiente por todas las calles de Bogotá, y llevar así una palabra de salvación a miles de personas.

1983 fue el período donde llegó esa anhelada dirección, cuando el Señor le dijo: "Sueña con una iglesia muy grande, porque los sueños son el lenguaje de mi Espíritu. La Iglesia que pastorearás será tan numerosa como las estrellas del cielo y como la arena del mar, que de multitud no se podrá contar". **Así, el 19 de marzo de ese mismo año, con 8 personas reunidas en la sala de su casa, nació la Misión Carismática Internacional.**

La confirmación de esta palabra se concreta en un desarrollo ministerial sin precedentes, al lado de su esposa, la **Pastora Claudia Rodríguez de Castellanos**, sus cuatro hijas, sumado a un equipo de pastores y líderes que se han determinado servirle a Dios. La realización de eventos masivos por toda la ciudad, convenciones internacionales con la participación de más de 4000 extranjeros, nos han ratificado

como una de las iglesias cristiana de mayor impacto en Colombia.

En el año 2005 con sedes en las principales ciudades del país y la realización de más de 25.000 células en todas las ciudades, con 35.000 personas inscritas a las escuelas de formación, consolidan a la Misión Carismática Internacional como un ministerio multitudinario. **Tras varios años de ministerio, la consolidación del trabajo celular y la formación de líderes, la Visión del Gobierno de los 12 (G12) empieza a tocar las naciones a través de las sedes internacionales de la MCI en Brasil, Chile, Bolivia, Ecuador y Estados Unidos.** Durante el 2007, después de una gran estrategia titulada: *Toma de Bogotá*, lograron alcanzar más de un millón de almas para el Señor en la capital de Colombia; estrategia que se extendió en varias regiones de nuestro país, e incluso a otras naciones.

El 2008, ha traído consigo grandes logros: la apertura de 50 sedes en todo el territorio colombiano, alcanzando alrededor de 169 sedes en el país. Por otra parte, se obtuvieron 49 cargos de elección popular a nivel nacional y por último, la consecución de uno de los terrenos más importantes de la ciudad por su ubicación y sus dimensiones, para dar inició a uno de los proyectos más significativos, el Centro de Convenciones Misión Carismática Internacional, con capacidad para 12 mil espectadores.

Ser fiel y sensible a la voz de Dios, desde el instante en que, al igual que Abraham, Dios le dijo “Haré de ti una nación grande, y te bendeciré y engrandeceré tu nombre y serás bendición”, han hecho del Pastor César Castellanos Domínguez, y de la iglesia que lidera, un ejemplo de fe y amor, una congregación que está impactando al mundo.

Después de años de ministerio y de consolidar la Iglesia con el trabajo celular y la formación de líderes, la Visión del Gobierno de los 12 (G12) empieza a tocar las naciones a través de las sedes internacionales de la MCI en Brasil, Chile, Bolivia, Ecuador y Estados Unidos.

Durante el 2007, después de una gran estrategia que se llamó la Toma de Bogotá, lograron alcanzar más de un millón de almas para el Señor y además esta estrategia se extendió a toda Colombia e incluso a muchas otras naciones.

Entre los grandes logros de este año está: la apertura de más de 50 sedes en todo el territorio colombiano, logrando ahora tener 169 sedes en el país; al igual en las pasadas elecciones se obtuvieron 49 cargos de elección popular a nivel nacional y por último, la consecución de uno de los terrenos más importantes de la ciudad por su ubicación y sus dimensiones, para dar inició a uno de los proyectos más significativos, **el Centro de Convenciones Misión Carismática Internacional, con capacidad para 12 mil espectadores.**

El ser sensible a la voz de Dios y fiel a Él, desde el instante en que, al igual que Abraham, Dios le dijo “Haré de ti una nación grande, y te bendeciré y engrandeceré tu nombre y serás bendición” han hecho del Pastor Cesar Castellanos Domínguez y de la iglesia que lidera un ejemplo de fe y de amor, una congregación que está impactando al mundo.

Source: http://www.mci12.com.co/index.php?option=com_content&task=view&id=62&Itemid=81

G12 AFFILIATED CHURCHES:
http://visiong12.com/index.php?option=com_content&view=article&id=128&Itemid=126&lang=es

NUMBER OF RELATED HISPANIC CHURCHES IN THE USA = _____?

B4.0903

Elim International Mission (1977, El Salvador)
Sergio Solorzano (founder) and Mario Vega (current chief pastor) –
Misión Elim en los EUA (1986, Los Angeles, CA)

USA HEADQUARTERS
Iglesia Restauración Los Ángeles
4409 West Adams Blvd., Los Angeles, CA 90016-3019
Phone: 323-766-2454 – FAX: 323-766-2458
E-mail: info@restauracion.com
Internet: http://www.restauracion.com/index_1.htm

Tomado de la Historia de la Misión Elim Internacional de El Salvador

…

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 Elim 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 **Pastor Sergio Solórzano** recibió la visita del Ingeniero **Jorge Elías Serrano,** quien por ese tiempo había sido oficializado como "profeta" de Misión 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, Misión Elim de El Salvador era expulsada de la Misión Elim de Guatemala 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 constituía 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, los EUA, 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 Misión Elim 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 Misión Elim en El Salvador 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.

Fuente: http://www.elim.org.sv/historia.html

NUESTRO INICIOS EN LOS ANGELES, CA

La historia del inicio de este ministerio se remonta hasta el **1 de Diciembre de 1986,** dia preciso cuando Dios le permite a el **Pastor Rene F. Molina** hacerse cargo de dirigir a **unas 30 personas** que hacía unos meses antes de la fecha mencionada habían comenzado un grupo en el área del **Sur Centro de la Ciudad de Los Angeles**, el cual, por designios de Dios se había quedado sin líder para guiarlos.

Se pidio la direccion a Dios, y se obtuvo la autorización de la iglesia central en El Salvador, y con el apoyo de Dios y del grupo antes mencionado se comenzo a trabajar en el área de Los Angeles en la esquina de Normandie Ave. y 103th St. en el Sur Centro de Los Angeles desarrollando la labor de evangelizacion tradicional a las almas, y a su vez una constante exposicion de la Palabra en los servicios de cada semana en el templo.

El 27 de Mayo de 1987 se inicia el primer programa radial de 30 minutos un día a la semana en KMAX 107.1 FM. Gracias a Dios. Transcurre el tiempo y para el 1 de Mayo de 1988 nos trasladamos de local a la Main Ave. y 52th St. tambien en Los Angeles, habiendo crecido a **una membresía de 150 personas.**

Nos permite el Todopoderoso permanecer en ese local por un lapso de casi 2 años donde pasamos momentos felices de gloria y disfrute de la presencia de Dios como tambíen situaciones tan difíciles, que ahora entendemos Dios las utilizó para madurarnos y prepararnos para lo que vendría. El 15 de Marzo de 1990 necesitamos una vez más movernos a un nuevo local contando con **una congregacion de 300 personas,** en esta ocasion Dios nos permite rentar un auditorio de una escuela superior ubicado en la esquina de Vermont Ave. y 42th St. en Los Angeles por un período de 3 años lapso en el cual **la membresia aumentaria de 300 personas a 950 personas para la gloria de Dios.** Se tenía en ese momento una programación radial de 30 minutos al día. El 1 de Mayo de l993 nos vemos obligados (según creíamos) a abandonar el mencionado auditorio, pero era Dios, el que estaba sobre todas las cosas como siempre.

Nos permite el Señor encontrar otro templo en esta ocasión, uno ubicado en la esquina de Central Ave. y 52th St. donde estariamos más de 3 años trabajando para la gloria de Dios.

Despues regresamos al Auditorio de la Vermont y 42, en el cual permaneceriamos otros 3 años, pero para el mes de mayo de 1995. Dios nos permite cristalizar el esfuerzo economico de la congregacion, obteniendo nuestro propio local en las esquinas de Adams y Crenshaw en Los Angeles.

Un teatro abandonado, ocupado por personas sin hogar y sin esperanza, fue transformado por la fe y el amor de un pueblo, en un hermoso santuario, donde se alaba y se glorifica el Nombre de Jesucristo. **En Octubre despues de casi 5 años de batalla con los permisos que requeria la ciudad, y la inversion millonaria que exigia este proyecto, se inaugura el 30 de Octubre del 2000, el templo central de este ministerio. Se mantiene la programacion radial y televisiva, alcanzando a miles de almas con el poderoso mensaje de Restauracion.** Ademas se ha ministrado por años a todo el continente americano por medio de la onda corta, con la Palabra de Dios. A la fecha en la que se escribe esta sencilla historia estamos **atendiendo un total de 3,003 adultos y 1,222 niños,** desarrollando al presente tres servicios los días domingos, atendiendo diferentes personas en cada uno de ellos.

Además debido al crecimiento y a la expansión del mensaje de Restauración, nos ha permitido Dios abrir congregaciones filiales en ciudades como: El Valle de San Fernando, El Monte, Oceanside, SouthBay, Santa Ana, Bakersfield, South Pasedena todas ellas en el estado de California, tambien en Grands Rapids, Michigan; Hillsboro y Portland, Oregon; Chicago, Illinois; y Houston, Texas. Dios nos ha permitido incursionar en el campo misionero en países como: Guatemala, Canadá, Estados Unidos, México, Cuba, Australia, Peru, España, Chile, Argentina y muchos paises mas que nuestro Gran Dios nos permita alcanzar antes de su venida.

Dios ha llamado a otros ministros para que colaboren junto al **pastor Rene F. Molina** para atender no sólo a los que ya están sino también, sin duda alguna a los que llegarán... ¡DE LOS CUALES USTED ES UNO DE ELLOS!

Source: http://www.restauracion.com/menu_pages/quienes_somos/Nuestros_inicios.htm

FILIALES = ASSOCIATED CHURCHES: http://www.restauracion.com/menu_pages/Filiales.htm

HISPANIC CHURCHES IN THE USA AFFILIATED WITH
MISION CRISTIANA ELIM INTERNACIONAL
EL SALVADOR

TOTAL = 46

B4.0904

Heavenly Vision Christian Centers -
Centro Cristiano Visión Celestial (1993, Bronx, NY)

Heavenly Vision Christian Center - Dr. Sal Sabino
2868 Jerome Ave, Bronx, NY 10468
718-220-8124
E-mail: salsabino@aol.com
Web: www.heavenlyvision.org
Web: www.salsabino.com

NUESTRA HISTORIA

En el año 1988 el Pastor Luis Fernández [en Puerto Rico] despidió a la joven Marisol Martínez, quien salía hacia la ciudad de Nueva York, USA, diciéndole: "vete, porque de tu casa saldrá una nueva iglesia". Por otra parte, en la prisión estatal de Fishkill, NY, el Señor llamó al cielo al hno. Salvador Sabino y allí le mostró una gran multitud y le dijo: "Predica mi Palabra".

Subsecuentemente, el Señor por tres ocasiones le dijo al hno. Sabino que trabajara con el **Pastor Pablo Fernández, Apóstol y Obispo de las Iglesias Cristianas Fuente de Salvación.** Al salir a la libre sociedad, los pastores Pablo y Bernarda Fernández encomendaron al hno. Sabino a que fortaleciera la célula que había en casa de la familia Martínez, ubicada en el 975 de Walton Ave. Apto. 3C/S del Bronx, NY.

Las reuniones hogareñas crecían en asistencia. Los hermanos predicaban y enseñaban a Cristo de casa en casa casi todos los días de la semana. Los domingos viajaban a Jersey City, donde se reunían en la iglesia madre como una gran familia para adorar a Dios. Mientras la adoración subía al cielo, los hermanos recibían Palabra de Dios que confirmaba la apertura de la nueva iglesia. El señor también hablaba en las reuniones hogareñas a través de profecías, sueños y visiones. El hno. Salvador Sabino, quien era el dirigente de la célula, soñó que el templo que se necesitaba para la esperada apertura de la nueva iglesia estaba a distancia de una parada de tren desde el lugar donde vivía, entonces ubicado en el 2685 de Grand Concourse, Jersey City, NJ.

Fue así como el día 16 de diciembre de 1990 las puertas de Creston Avenue Baptist Church, iglesia localizada justamente a una parada de tren, o sea Fordham Rd., se abrieron para dar inicio a la primera **Iglesia Cristiana Fuente de Salvación del Bronx** y plantar bandera por primera vez en la Ciudad de Nueva York. Los hermanos gozosos por las maravillas del Señor continuaron en el servicio a Dios ganando almas para Jesucristo.

Tres años más tarde, el 4 de diciembre de 1993, bajo lluvia, un grupo de unos 120 hermanos, miembros locales, acompañados por grupos representantes de las **Iglesias Cristianas Fuente de Salvación de Jersey City** y la **Iglesia Cristiana Carismática de Elizabeth** marcharon hacia su propio templo, ubicado en el 2868 Jerome Ave., Bronx, NY, cantando todos unidos: "Dios no nos trajo hasta aquí para volver atrás, nos trajo aquí a poseer la tierra que El nos dio".

El 4 de noviembre de 1995 se inauguró lo que es hoy el Templo de Adoración el Shaddai

Brooklyn pastoreada por el Pastor Luis Guillermo, nuestra hija primogénita. De igual forma hace ya alrededor de 3 años, el 1ro. de enero de 1999, después de mucha oración, adoración y la evangelización consistente de hermanos guerreros y esforzados, se abren las puertas del **Centro Cristiano Visión Celestial de Manhattan.**

Más recientemente, un sin número de sueños, profecías y visiones confirman la necesidad de reenfocarnos en la visión que Dios nos había encomendado. Al cierre del pasado siglo el Señor nos dirigió hacia un cambio radical en todo nuestro ministerio. Desde el fortalecimiento de nuestro sistema celular hasta un cambio de nombre. Tal y como Dios lo hizo con el Apóstol Pablo el Espíritu nos ministró a ser obedientes a la visión celestial. Hechos 26:19 dice: "Por lo cual, o Rey Agripa, no fui desobediente a la visión celestial". Bajo esa ministración en enero del 2000 recibimos identificarnos como **Centro Cristiano Visión Celestial.**

Un cambio de nombre es solo una señal del gran llamado de Dios para esta iglesia. En ese mismo año inauguramos una nueva iglesia. El día 15 de julio del 2000 dimos apertura al **Centro Cristiano Visión Celestial de Long Island**, pastoreada por los Pastores Vicente y Mónica Guzmán. Dios ha estado con nosotros, nos ha fortalecido y nos ha ayudado. Al Señor pertenece toda la gloria.

Hoy el Centro Cristiano Visión Celestial cuenta con una membresía de más de 1,200 miembros. Es una congregación de hombres y mujeres llenos del Espíritu Santo, amor y fe, quienes han llegado a un común acuerdo de establecer una iglesia creciente bilingüe de células G12 para el año 2012, compuesta por 12,000 miembros y 1,200 células con 6 a 12 discípulos cada célula y que todos en la unidad del Espíritu glorifiquen a Dios.

http://www.heavenlyvision.org/esp/ourhistory.html

The S.E.A -

The S.E.A (Sabino Evangelistic Association) is an international evangelistic association that was founded by **Senior Pastor Sal Sabino**. This association is led by Sal Sabino, a team of evangelists, intercessors, worship leaders and church administrators. Its mission is to take the Gospel to all parts of the World in the anointing and power of the Holy Spirit.

Pastor Sal is a leader and counselor for over one hundred ex-gang members from the Latin Kings, Zulu Nation, Latin Republic, the Bloods and other notorious gangs of New York City. He has shared his testimony in many arenas from coast to coast in North and South America. The S.E.A sponsors a local New York City food pantry that distributes hundreds of pounds of food to the needy each day. His ministry has also funded and distributed food, clothes and medicine among the poor in the Dominican Republic and Africa.

The S.E.A is involved in many activities and events all year round. The event "Two Ways" started out as a book launch on June 21, 2003 to celebrate the release of Sabino's new book, now this event is one of the church's main event and is celebrated every year. In his book, "Two Ways--Dos Caminos" Sabino shares his personal testimony and life as an ex-drug dealer and how God delivered him from this life of crime.

http://www.heavenlyvision.org/esp/thesea.html http://www.heavenlyvision.org/esp/pastors.html

Our Vision & Mision

A Growing Bilingual church of the Government of Twelve, where each disciple share Jesus Christ publicly and from house-to-house in the power of the Spirit.

1- A Growing church: The Lord Jesus showed in heaven a multicultural and of multitudes on the day of the celestial calling of our Pastor.

2- Bilingual: It is evident that a bilingual church is necessary since Hispanics constitute the fastest growing group in the United States, where English is the national language.

3- Of the Government of twelve (G12): Although the church of our vision is numerically a giant, it is a congregation with a personal touch, given the dynamics and the koinonia of the Team of 12, the cell groups and the Nets: Each person is responsible for someone, but nobody is responsible for more than twelve.

4- Where each disciple shares Jesus Christ: Each disciple will be instructed in our School of Leaders or School of Ministry to share Jesus Christ personally and massively in his or her cell group and in any other place with the revelation of the Scriptures.

5- Publicly and from house-to-house: Each disciple will share Christ publicly everywhere. Every disciple will participate in the winning strategy, consolidate, disciple and send just as the primitive church.

6- In the power of the Spirit: The vision of this church will employ the effort from the disciples through the three weapons of conquest. The Intercession, which binds the enemy (Matthew 18:18-20), Worship, which confuses the enemy (2 Chronicles 20:22) and the Evangelism, which takes away the spoils from the enemy and ruins him (Mathew 10:7-8; 12:29; Acts 1:8; 5:42). Disciples will utilize all available resources, but they'll depend exclusively on the power of the person of the Holy Spirit.

LADDER OF SUCCESS

WIN - To win is a process where we announce the Gospel to every creature, but at the same time, we should make sure they will be able to bear fruits worthy of repentance. The salvation of soul is God's heart burning desire, because of this, there should be a combination of God's timing with the anointing and sensibility to the Holy Spirit to move us in his direction. Since souls are eternal, we must ask God to make us experts in the art of rescuing them.

CONSOLIDATE - The care and attention that we should give to every new believer in order to reproduce in him/her the character of Christ with the aim that he/she fulfills the purpose of God for his/her life which is to bear fruit that endures.

DISCIPLE - The purpose of making disciples is to prepare efficient cell group leaders with ability to win souls for Christ and work in the lives through the School of Leaders. The training is done only in the classroom setting.

To prepare efficient cell leaders with the ability to win lives for Christ, who can continue to disciple new believers until they become successful leaders. It is a program of simple teaching, orientated to practical things, which motivates people to learn themselves. The person gains practical experience through cells. It is for those who have completed an Encounter and attended the Post Encounter teachings. The courses cover three primary areas of study and ministry activation.

Semester 1 - Foundations in Christ: Builds a strong and meaningful foundation for your relationship with the Lord Jesus Christ as well as a foundation for Christian living. It includes the doctrines of the Bible as well as seminars on the family and courtship.

Semester 2 - Cell Group Ministry: Prepares and trains you in the fundamentals of leading a Cell Group as well as seminars on intercession, evangelism and service.

Semester 3 - Leadership through the Government of 12: Imparts the essential leadership skills and anointing necessary to mentor leaders, multiply cell groups and build groups of 12. Duration : Three semesters of ten weeks each.

SEND - "The leader is sent and released fully in ministry; teaching, preaching, evangelization in missions, including outreach locally and abroad.

Re-Encounter Weekend: The Re-Encounter occurs during the School of Leaders as an opportunity for the people to have a weekend away for a time of refreshing, impartation, equipping for ministry, and instruction in the Vision.

Prerequisite - Completed the first two semesters of the School Of Leaders

Cell planting: We believe that everyone can be a person of influence or a leader. Once people graduate from the school of leaders they will plant a cell of their own under the care and assistance of their cell leader.

Active ministry involvement. As cell leaders are now part of a group of leaders or a G12, they now facilitate and assist in encounters, school of leaders

Development of a group of leaders and G12

As people are continually won to Christ through their network, the leader can now begin to develop their own group of leaders and eventually their own G12.

http://www.heavenlyvision.org/esp/vision.html

Note: G-12 was first defined and implemented by the ministry of César Castellanos of the International Charismatic Mission in Bogota, Colombia.

http://www.visiong12.com/ http://www.mci12.com.co/

B4.10

Word of Faith Pentecostal Family

Note: most of the churches in the USA affiliated with this Family are composed of Afro-American members.

B4.1007

Council of Holy Spirit and Fire Churches -
Concilio de Iglesias Espíritu Santo Y Fuego

10200 SW 107th Ave, Miami, FL 33176
P.O. Box 650057, Miami, FL 33265-0057
Phone: 305.207.9387
E-Mail: mailto:contactus@esyf.org
Internet: http://www.esyf.org/

Partners with Kenneth Copeland Ministries: http://www.bvov.tv/

Meet the Team - SENIOR PASTORS: EDDIE & MARCIA CASTILLO

(EMC Ministries)

Pastors Eddie & Marcia Castillo pastor the **Church of the Holy Spirit and Fire**; a church born in the heart of God for the restoration of families and the expansion of the Gospel to all the nations.

Pastor Eddie preaches on the importance of obedience, holiness and faith in God and challenges the believer to persevere in their walk with Christ without considering the circumstances that may surround them. God uses him powerfully in the prophetic word and his messages exhort everyone to live their lives in the light of the Gospel of Jesus Christ, which promises a life of purpose, peace, joy and bountiful spiritual prosperity.

Pastor Marcia has been anointed as a dynamic teacher and preacher of the Word of God moving in the Gifts of the Holy Spirit. The emphasis of her ministry is to disciple the Body of Christ to have an intimate and purposeful relationship with the Lord: reaching, restoring and discipling souls for Christ through the Word and love of God is the vision and passion that unite these two servants as they fulfill the mandate given to them by God.

Directory of affiliated Hispanic churches:

Iglesia Espíritu Santo Y Fuego
Pastores Eddie & Marcia Castillo
10200 SW 107th Ave, Miami, FL 33176

Iglesia Espíritu Santo Y Fuego
Rev. Carmen Torres
New Jersey

B4.1008

Alpha & Omega Church - Iglesia Alpha & Omega
Pastor: Dr. Alberto M. Delgado
7800 SW 56th Street, Miami, Florida 33155
Telephone: 305-273-1263 - FAX 305-273-1264
Internet: http://alpha-omega.org/es/index.php

HISTORICAL OVERVIEW

Alpha & Omega was conceived through a God given dream that was given to our Pastor Alberto M. Delgado. Once he finished his theological studies in **RHEMA Bible Training Center** (of Kenneth Hagin Ministries) in Oklahoma, Pastor Delgado traveled to Latin America as a missionary, specifically to Guatemala, Mexico and Belize.

In September of 1984, he returned to Miami and this is where the Alpha & Omega Church had its beginning. The first meeting was under a tent at Miami's well-known Tamiami Park where there were 20 people in attendance. A year later we moved to a storefront in a shopping center on Flagler Street and the membership of the church grew to 86.

Believing in God's promises and taking a step in faith, Alpha & Omega moved into a place that was previously used as a Jewish Synagogue, and it was then, guided by the Spirit of God, where we were able to choose the leaders that would help take this mighty work forth and concrete the designs and plans that God so lovingly handed our Senior Pastor, Alberto M. Delgado.

Praise God for His faithfulness to our church that it grew in such a way that in a period of five years, we no longer able to fit at our location. Again, God broadened our horizon and in 1992 we moved to what we now call our "chapel," located on the corner of Miller Drive and 78th Avenue where our main campus currently resides.

God's glory accompanied us there as well and we quickly grew to 1,500 hungry souls in our Sunday service. Years later, we were challenged by God to build a state of the art temple for 2,000 people. God had once again given us a dream and we were willing to bring it from heaven and establish it on earth.

It was in September of 2003 that we inaugurated our new state of the art temple with a capacity for well over 2,000 members equipped with classrooms, lounges, a bookstore, a video production room, and much more.

Alpha & Omega church operates with an administrative office staff of well over 50 as well as licensed and ordained ministers and associate pastors who assist our pastor in fulfilling his vision.

Today Alpha & Omega counts a Campus in Miami & another in Broward County. Our Main Campus in Miami houses a Christian Learning Center, Bible Training Center, Fellowship Hall, Bookstore, Recording Studio, Television Studio, Chapel, and Sanctuary for 2,000 people.

Nos hemos expandido también en el campo misionero y ahora tenemos 19 iglesias en Cuba, seis en Guatemala, cuatro en Argentina y una en Nicaragua.

With 25 years as a ministry, more then 5,000 members, and hundreds of thousands of saved lives, it is without a doubt that we are…

Alpha & Omega… A Church of Miracles!

Source: http://alpha-omega.org/en/index.php?option=com_content&task=view&id=1&Itemid=3

B4.1100

New Apostolic Reformation Family

B4.1104

Maranatha World Revival Ministries
(1974, Chicago, IL: Apostle Nahum Rosario) -
Ministerio Internacional Maranatha

Maranatha World Revival Ministries
4301 W. Diversey Ave., Chicago, IL 60639
Tel. (773) 384-7717 - Fax (773) 384-3892
E-Mail: info@maranathaUSA.com
Internet: http://www.maranathausa.com/

Maranatha World Revival Ministries is a ministerial fellowship overseen by Apostle Nahum Rosario. It is a ministry that is dedicated to **"Filling the earth with the glory of GOD"**, raising strong churches and Believers throughout the cities and nations of the earth. With over 400 churches strong throughout North, South, Central America, Africa, Asia, Europe and the Caribbean, Maranatha is spanning the globe with the gospel of Jesus Christ and fulfilling the great commission (Matthew 28:19-20) with the WORD of Faith & Power. Maranatha is currently celebrating its 30th year of ministry unto GOD and humanity.

This vision was birthed in the heart of Apostle Nahum Rosario some 25 years ago, as GOD told him, **"…teach my people my WORD!"** He has faithfully fulfilled and continues to fulfill GOD'S mandate on his life. **Apostle Nahum Rosario** is a general in GOD'S Army and a true spiritual father that is dedicated to rising up a generation of men and women that will revolutionize the world in this new millennium with the anointing of the **HOLY SPIRIT** and the **WORD of FAITH & POWER.**

Source: http://www.maranathausa.com/english_ministries.htm#

Apostle Nahum Rosario is the Founding Pastor of Maranatha World Revival Ministries. Since he began this ministry in 1974 in the city of Chicago, the hand of God has been evident in the life and ministry of this man of God. Not only has Nahum Rosario built one of the most powerful and prosperous churches in Chicago, Illinois; God also gave him the vision of “Filling the earth with the glory of God”. This vision gave birth to an apostolic ministry, which has taken him to minister the Word throughout 4 different continents. Hundreds of pastors and churches around the world are under the spiritual covering of this Apostle of the Lord, and are also impacting their nations with the Word of Faith and the Power of the Holy Spirit.

Nahum Rosario also has a weekly television program, “FE y PODER” (Faith & Power), which is transmitted through two different Christian television stations. Words of faith that challenge individuals to come out of sin, sickness, and poverty proceed from this man of God’s lips. Nahum Rosario is respected internationally as a true Apostle of the Lord Jesus Christ with the signs of an apostle following him.

The consistency, integrity and perseverance of this “Apostle of the Lord”, has projected to the church the true character of God. We can say that he is a man sent by God with a message of Faith, power and anointing. His ministry is recognized as a ministry with a simple word, but powerful through de revelation and the manifestation of the Holy Spirit. The greatest emphasis of the Apostle Nahum Rosario has been to bring restoration, reformation and revival to the church of our Lord Jesus Christ. For this reason, he dedicates his energy to the edifying and growth of the local church throughout the world. God has given this man a vision for the nations, which is noticeable through the growth that Maranatha WORLD REVIVAL MINISTRIES has had.

Now, this ministry is composed of over 300 churches and pastors, in United Status of America, Mexico, Central America, South America, Puerto Rico, Cuba, Europe, an other nations under the covering and supervision of the Apostle.

Besides being a powerful man of God with signs and wonders following the word that he preaches, he has dedicated himself to write books that are helping thousands of Christians around the world. Some of these books are also being translated in different languages to reach those nations that are hunger for the move of the Holy Spirit.

Source: http://www.maranathausa.com/english_apostle.htm

MARANATHA CHURCHES IN THE WORLD:
http://www.maranathausa.com/english_churches.htm

MARANATHA CHURCHES IN THE USA:

Iglesia Cristiana Avivamiento Maranatha
http://www.maranathausa.com/iglesias_html/usa.htm

B4.1106

**Elim Christian Mission of Guatemala (1964, Guatemala City) -
Apostles Othoniel Rios Paredes (fundador) and
Héctor Nufio as Pastor General (current leader)**

Iglesia de Cristo Elim Central - Elim Central Church of Christ
3a Avenida 11-42, Colonia El Rosario, Zona 3
Municipality of Mixco, Guatemala City
Guatemala City
Pastor General Héctor Nufio

This organization, now one of the fast growing denominations in Central America, began as a house church in 1962 with four families in Zone 1 of Guatemala City, under the leadership of pastor Moisés Ríos Vásquez and his wife, Antolina Paredes de Ríos, who previously had been affiliated with the CAM-related churches.

In 1964, their son, a well-known medical doctor and radio personality, Dr. Othoniel Ríos Paredes, was baptized in the Holy Spirit and spoke in tongues, which resulted in this house church becoming part of the Pentecostal movement. Dr. Ríos Paredes, although raised in a Christian home, was converted to Christ during the Evangelism-in-Depth campaign in 1962 at the Olympic Stadium and began to serve the Lord publicly in a variety of ways. In 1964, Rios began to utilize local radio stations to broadcast his particular brand of the Gospel message, which included the offer of divine healing and the baptism in the Holy Spirit as evidenced by "speaking in tongues." He also began an active ministry as an evangelist throughout the country and spoke in many different churches, both Pentecostal and non-Pentecostal, including the **Bethania Presbyterian Church in Quezaltenango** in 1966. This congregation largely adopted the Pentecostal message and later withdrew from the National Presbyterian Church to become an independent Pentecostal church in 1972 under the leadership of pastor Efraín Aguilar, who was ordained to the ministry by Dr. Ríos Paredes.

In 1973, Ríos Parades decided to terminate his medical practice and devote himself to a full-time pastoral ministry and building up a large central church, which grew from 500 to 1,000 members in a short period of time. In 1979, after this congregation moved into a new 6,500-seat auditorium (called Elim Central Church) in Barrio Rosario, the daily attendance (Monday-Saturday) grew to an average of 3,000. The combined Sunday services (at least two) reached an average of more than 5,000, and on many occasions totaled more than 9,000 (with three or more services). At that time, the Elim Central Church was the largest single congregation in Central America.

During 1980-1981, the Elim Central Church baptized 150-200 new members monthly, mainly new converts from nominal Catholicism, which included many people from the middle and upper classes, according to Dr. Ríos Paredes.

By 1981, the national ministry of Elim included 38 churches and 109 missions with a total membership of about 15,290, in addition to a growing association of Elim sister churches in El Salvador, Honduras, Mexico and Los Angeles, California. Few denominations in Central America have experienced such rapid growth in a similar time frame.

Beginning in 1982, Dr. Ríos Paredes began to introduce “strange new teachings” at the Elim Central Church in Guatemala City, which generated great controversy among the members and serious accusations against Elim by members of the Guatemalan Evangelical Alliance who questioned these alleged doctrinal deviations from the orthodox Christian faith.

After Dr. Othoniel Ríos Paredes died in May 1998, the organization in Guatemala suffered a leadership crisis that resulted in a series of divisions, both in Guatemala and in other countries where there were affiliated churches. However, the Central Elim Mission Church in Guatemala City (Municipality of Mixco) remained loyal to the founder under Pastor General Hector Nufio.

-- Clifton L. Holland

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.

Fuente: http://www.elim.org.sv/historia.html

Elim Christian Mission of El Salvador – Misión Cristiana Elim de El Salvador (1977, San Salvador; Sergio Daniel Solórzano Aldana; note, since 1998, under the leadership of chief pastor Mario Vega, this movement has developed notable growth and expansion in El Salvador and other countries; it has now been reclassified as part of the **Shepherding Movement; see B4.0903**)

Although this organization began with the support of the Elim Christian Mission of Guatemala, under the supervision of Dr. Othoniel Ríos Paredes, Solórzano and his affiliated churches were disassociated (“expelled”) from the mother church in Guatemala in October 1993 over doctrinal and organizational disputes with Ríos Paredes.

In 1985, the Central Elim Church in El Salvador had an average attendance of about 3,000 persons with affiliated churches in Honduras, Costa Rica, the USA, Canada and Australia, principally due to the migration of Elim Church members from El Salvador to other countries; in 1986, Solórzano began a “cell group” ministry that was based on the writings of the Rev. David Yonggi Cho of South Korea; in 1988, he began to hold mass evangelism crusades in the National Stadium [with a seating capacity of 43,000], which had a significant impact on the

whole country; by 1995, Solórzano was drawing an attendance of between 60,000 and 86,000 people at the National Stadium with extra seating added in the floor of the stadium.

In 1995, the name of the organization was changed to **Misión Cristiana Elim Internacional** due to the continued expansion of the ministry to other countries; however, in October 1995, Solórzano began demonstrating "incoherent conduct" in his preaching and personal life, which led to a crisis of leadership whereby the Board of Directors suspended Solórzano from his ministerial and leadership functions and appointed **Jorge Alberto Galino** as pastor of the Central Church and as head of Elim International; in April 1997, Solórzano resigned from the Council of Ministers of Elim International in order to begin a new, independent church.

At about the same time, the Board of Directors of Elim International appointed a **new Pastor General, Mario Vega**, who had pioneered the development of Elim Church in Santa Ana; in 1998, Vega, after rebuilding the leadership structure and gaining the confidence of the members, began to hold massive meetings for Elim adherents in two different stadiums on the same day, with a total attendance of about 93,000 persons, which was evidence of the enormous growth of this ministry in a country torn asunder by civil and political stife; in November 1999, Vega held three mass meetings in different stadiums on the same day, with a total attendance of about 110,000 people; this was repeated in 2000 using five stadiums with a total attendance of 140,000 people in different cities; in 2007 Elim International claimed to have about 200,000 members and affiliated churches in Guatemala, Honduras, Nicaragua, Peru, Bolivia, Mexico, the USA, Canada, Belgium and Australia) -- http://www.elim.org.sv/
http://www.elimva.com/HistoriadelaiglesiaELSALVADORrtf.rtf

-- Clifton L. Holland

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/

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

Iglesia de Jesucristo Palabra Miel de EUA

USA HEADQUARTERS
Iglesia de Jesucristo Palabra Miel - Sub-Sede 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

Somos un centro de ayuda y canalización, de la Oficina Central de Ministerios Palabra MIEL en Guatemala, C.A.

Internet: http://www.centralpalabramiel.org/website.html

Nuestra visión y propósito es:

- Agilizar el trabajo de la Directiva Nacional
- Mantener la Comunicación estrecha entre la Oficina Central y las Iglesias de Estados Unidos, por medio de un directorio actualizado, un sitio de Internet, avisos de retiros, seminarios, entre otros eventos de la misión.
- Ser un centro de canalización de finanzas para la Oficina Central y facilitar el envío de fondos por medios electrónicos.
- Tener un Directorio Nacional de Iglesias de Estados Unidos. Tener una veracidad de un 100% en direcciones y números de teléfono de cada pastor de Estados Unidos.
- Establecer la Misión bajo principios legales mas firmes.
- Facilitar la distribución de materiales del Hno. Apóstol Gaspar Sapalú a los pastores y las iglesias.
- Agilizar el trabajo de la directiva nacional y de las directivas regionales.
- Facilitar la distribución de material de Retiros Regionales y Nacionales como material de la misión.

También nos encargaremos de 5 áreas importantes que son: la Comunicación, Distribución, Atención a Pastores e Iglesias, Finanzas, legal y Soporte Técnico.

La comunicación es por medio de cartas, circulares, invitaciones, pagina de Internet, la cual se les da aviso de los retiros, eventos, comunicados o cualquier otra cosa relacionada con nuestra misión.

La Distribución, es la manera de hacerle más fácil la adquisición de materiales como retiros, eventos, libros, materiales didácticos, material visual o auditivo, música entre otras cosas.

La subsede se encargara de **apoyar a Pastores e Iglesias**, dándoles un soporte administrativo, facilitándoles normas y procedimientos para una mejor administración; como también herramientas de capacitación como lo es la clase de CEBE (Centro de Estudios Bíblicos Miel); como también darles información acerca Eventos o Retiros.

Subsede Miel también se encarga de la **canalización de las ofrendas como el diezmo** y envío de recibos y recordatorios para Central en Guatemala; Canalizamos el Diezmo de Diezmos y las ofrendas. Mantenemos un Record de los diezmos y ofrendas de cada iglesia.

Buscamos conseguir mecanismos **legales** para dar un mayor soporte y validez a las actividades de la Misión en Estados Unidos.

El **soporte técnico** que ofrecemos, es con la distribución de herramientas y recursos para desarrollar un trabajo más eficaz.

Con esto tenemos la Pagina de Internet www.subsedemiel.org, con la cual usted tiene acceso al

directorio nacional e información extra, como lo es calendarios de actividades, retiros, material, información, etc. También se le a proporcionado un e-mail para que usted pueda estar mas comunicado con las Iglesias hermanas como también con nosotros.

Source: http://www.subsedemiel.org/Quienes_somos.html

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Ministerios Ebenezer Guatemala
13 Avenida 27-59, Zona 5, Ciudad de Guatemala, Guatemala
Tel: (502) 2379-8550
Internet: http://www.ebenezer.org.gt/spanish/index.htm

AFFILIATED CHURCH ASSOCIATIONS
Ministerios Ebenezer Guatemala**

Classcode	Ministerio	Dirección física	En Internet	Pastor
B4.1107	**Iglesia de Cristo Ebenezer Guatemala**	Zona 5, Ciudad de Guatemala	**www.ebenezer.org.gt**	**Apóstol Sergio Enríquez**
B4.11071	**Ministerios Llamada Final**	Inglewood, California, E.E.U.U.	**www.llamadafinal.com**	**Apóstol Otto Rene Azurdia**
B4.11072	**Iglesia de Cristo Ebenezer Honduras**	Auditorium Ebenezer, San Pedro Sula	**http://www.ebenezer.hn/**	**Apóstle German Ponce**
B4.11073	**Iglesia de Cristo Hosanna – Ministerios Ebenezer**	Dallas, Texas, E.E.U.U.	**www.ministerioshosanna.org**	**Apóstol Victor Archila**
B4.11074	**Iglesia de Cristo El Shaddai (Llamados a Conquistar)**	Portland, Oregon, E.E.U.U.	**www.shaddaiebenezer.org**	**Apóstol Mario H. Rivera**

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.

Actualmente se predica el evangelio del Señor Jesucristo a todo el mundo, por todos los medios de comunicación posibles (periódicos, radio, televisión a nivel nacional e internacional, Internet, etc.).

Source: http://www.ebenezer.org.gt/spanish/oficina/historia/historia.htm

AFFILIATED HISPANIC CHURCHES IN THE USA = 61

CONTACT PERSON

PASTOR JUAN CARLOS MOLINA
Centro de Restauración Familiar Roca de Ayuda
39 Annabelle Ave., Hamilton, NJ 08611
Phones: (609) 394-3284 - Cell (609) 647 0178
E-mail: juancm@msn.com

B4.11071

Church of Christ Final Call Ministries

(1976, Guatemala: Apostle Otto R. Azurdia, Ministerios Ebenzer) -
Iglesia de Cristo Ministerios Llamada Final (1989, Inglewood, CA)

SEDE INTERNACIONAL
Iglesia de Cristo Ministerios Llamada Final
Apóstol Otto René Azurdia
8451 Crenshaw Blvd., Inglewood, CA 90305
P.O. Box 3661, Huntington Park, CA 90255
Tel. 562-231-4660 / Fax 562-231-4677
Email: central@llamadafinal.com
Internet: http://www.llamadafinal.com/

DOCTRINAL STATEMENT:
http://www.llamadafinal.com/html/creemos.html

DIRECTORY OF CHURCHES:
http://www.llamadafinal.com/html/iglesiasusa.html

GEOGRAPHICAL DISTRIBUTION

In 2003, this denomination reported 63 organized churches in the USA with between 50-300 members each. **The mother church in Inglewood, CA, has about 2,500 members.** Total membership in the USA was about 15,000.

There were 32 organized churches in Mexico and several each in Guatemala, El Salvador, Colombia and Ecuador.

Para comunicarte, solicitar nuestros productos o hacer una donación a nuestro ministerio, enviar tus cartas, testimonios, invitaciones y peticiones de oración a:

Iglesia de Cristo Ministerios Llamada Final
Atencion: Claudia Jerez
E-mail: cjerezpiano@gmail.com
12145 Woodruff Ave., Downey, CA. 90242

Escribanos a:
Atencion: Claudia Jerez
P.O. Box 3661, Huntington Park CA.
Tel. 562-231-4660 - Fax. 562-231-4667

Para Productos y Materiales del Apostol Otto Rene Azurdia:
Iglesia de Cristo Ministerios Llamada Final
12145 Woodruff Ave., Downey, CA. 90242
Tel. 562-231-4660 - Fax. 562-231-4667

Source: http://www.llamadafinal.com/html/contactos.html

B4.11072

Iglesia de Cristo Ebenezer de Honduras
(1994, San Pedro Sula; Apóstol Dr. German Ponce)

IGLESIA DE CRISTO EBENEZER – HONDURAS
Dr. German 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
Phones: (504) 557-2997 – 557-2969 – 557-2985
Internet: http://ebenezer.hn/

El Pastor German 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 German 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 German 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 llego 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 German 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.

Source: http://ebenezer.hn/Historia/Historia.htm

AFFILIATED HISPANIC CHURCHES IN THE USA

Nueva Iglesia Ebenezer en Miami

El Apostol German Ponce y un equipo de ministros estuvieron de visita en la ciudad de Miami, Florida, USA, el 24 y 25 de Abril [2009] para inaugurar la nueva congregación del Ministerio Ebenezer que pastorea el Pastor Gerardo Díaz en Miami. Fueron dos reuniones de mucha bendición.

Source: http://ebenezer.hn/

MINISTERIOS EBENEZER DE MIAMI (MIEZ)
Pastores Jovanca y Gilberto Díaz
7900 Coral Way, Miami, FL 33155
Phone: (786) 877-3711
Internet: http://www.miezebenezer.org/

AFFILIATED HISPANIC CHURCHES IN THE USA

MIEZ Ministerios Ebenezer
Pastor Gerardo Díaz
(Meets at First Christian Church of Homestead)
1001 NE 15th Street, Homestead, FL 33030-4956
Phone: 305-246-3056 / 786-877-3711
Internet: http://www.miezebenezer.org/index1.html

PERFIL PASTORAL

En 1998 guiados por el deseo de cubrir las necesidades de un matrimonio joven, los pastores **Gerardo y Jovanka Díaz** comenzaron a visitar el área de Homestead, Florida.

Después de un año y convencidos que era el tiempo y la voluntad de Dios, dejaron la Iglesia *Comunidades de Formación Cristiana* en Miami, donde Gerardo Díaz sirvió como pastor desde el año 1993 para fundar una Iglesia con el mismo nombre en Leisure City, Florida.

En el año 2006, después de dos años de orar al Señor por las necesidades del ministerio y habiendo consolidado una relación con la **Iglesia de Cristo Ebenezer en Honduras**, se dio comienzo a una nueva y gloriosa etapa en nuestra iglesia, **bajo la cobertura Apostólica del Dr. German Ponce y la Iglesia de Cristo Ebenezer de Honduras.**

Bajo esta nueva visión se adoptó para nuestra iglesia el nombre de: **MIEZ Ministerios Ebenezer.**

Source: http://www.miezebenezer.org/perfil.html

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Ebenezer Ministries Hosanna Church -
Iglesia Hosanna Ministerios Ebenezer
401 W. Mockingbird Lane, Dallas, TX 75247
Teléfono: 214.638.2488 - Fax: 214.638.2484
E-mail: oficinahosanna@hotmail.com | hosannadal@aol.com
Internet: http://www.ministerioshosanna.org/index.html
Apóstol Victor Archila

Historia

En el año de 1993

Dios le habla al **Pastor Víctor Archila** sobre el ministerio pastoral y él entiende que debe de salir de la ciudad de Van Nuys (California) donde vivía, y buscar una ciudad dentro de los Estados Unidos para iniciar una obra. Ese mismo año comparte su visión con algunos hermanos, ellos adoptan la visión y empiezan a reunirse en la casa del Pastor Víctor, ubicada en una ciudad llamada Arcadia. En el año de 1994 en el mes de Marzo el Apóstol Victor, después de haber recibido el llamado del Señor, a salir de California para abrir obra en otra ciudad, donde no se había fundado otra iglesia, de la misión a la que pertenecía. El hermano toma su vehiculo y sale de California, con la convicción que Dios le mostraría en que ciudad debería de quedarse. Visita varias ciudades como: Tucson, Arizona; Alburquerque, Santa Fe y Las Cruces en New Mexico; Oklahoma; Amarillo, Texas; hasta llegar a Dallas, Texas.

Cuando llega a la ciudad de Dallas

El Señor le empieza hablar y el Apóstol Víctor entiende que Dios le esta dirigiendo a quedarse en Dallas. Lo primero que hace al establecerse en esta ciudad, es buscar una radio cristiana. Toma un programa en dicho medio de comunicación y empieza a predicar a través de ese medio. Y así se inicia el ministerio del Pastor Víctor Archila. Quince días después de haber llegado a la ciudad, el hermano Walter Chavez sale de California y llega a Dallas para apoyar en el ministerio de alabanza y desarrollar la misión de abrir la obra.

Un mes después

Llega la esposa del Pastor Víctor, Glenda Archila, y también llega el hermano Antonio con su esposa Thelma Alvarez, también les acompaña la hermana Mayra la esposa del hermano Walter Chavez. Con estas tres familias se inicia la obra en el mes de Mayo de 1994, y nace la iglesia Hosanna en la ciudad de Irving Texas.

El primer paso

Que se da es la renta de un pequeño local donde caben aproximadamente unas 20 personas. El Señor empieza a agregar miembros a la iglesia y a los cuatro meses ya era insuficiente el lugar, entonces la iglesia Hosanna se traslada a un local más grande. En este edificio estamos un año, es decir hasta el año1995, y nos vemos en la necesidad de rentar otro edificio a la par del ya rentado, para el ministerio de niños. Estando en ese local, la iglesia sigue creciendo hasta vernos en la necesidad de tomar otro local.

En 1996

Gracias al Señor, el crecimiento de la iglesia Hosanna sigue y nuevamente nos cambiamos de edificio, y nos trasladamos a un lugar más grande. Estando en ese edificio somos engañados por el dueño y nos vemos involucrados en un problema legal, donde el dueño debe de explicar a las autoridades de la ciudad porque ha puesto una discoteca a la par de nuestra iglesia, el dueño toma la decisión de cerrarnos el edificio, lo cual nos obliga a congregarnos en el salón de un hotel por tres meses. Después de esos meses el Señor nos guía a rentar otro edificio.

En 1997

Rentamos este nuevo local, donde pasamos dos años rentando hasta que el Señor nos abre las puertas y nos permite comprar el edificio.

En el año de 1999

La Iglesia Hosanna llega a tener su propio edificio, donde nos encontramos hasta actualmente.

Source: http://www.ministerioshosanna.org/Quienes/historia.html

****AFFILIATED CHURCHES:** http://www.ministerioshosanna.org/Ministerios/Ministerios.html

Texas

Pastor Antonio Alvarez
1404 Sycamore School Dr.
Fort Worth, TX 76134
Telefono: 817.505.6604

Pastor Tito Vasquez
Wylie, TX 75098
Telefono:(214) 710 -8620

Pastor Walter Chavez
819 E. Mckinney St., Denton, TX 76201
Telefono: 940.381.5100
walter@caminoyverdad.com

Georgia

Pastor Oscar Galvez
631 Mitchell Rd., Norcross, GA. 30071
Telefono: 770. 572.7767

Pastor Jose Palacios
Iglesia de Cristo Monte de Sion
1904 Chatsworth Rd., Dalton, GA. 30071
Telefono: 678-237-5653
josepalacioshosanna@yahoo.com

Oklahoma

Pastor Cesar Pelaez
Iglesia Viento y Lluvia de Salvacion
1055 N. Garnett Rd., Tulsa, OK 74116
Telefono: 918-366-7213

New Mexico

Pastor Roberto Inchaurriga
Santa Pentecostés
653 Cynthia Dr., Chaparral, NM 88081
Phone: 575-824-9434

North Carolina

Pastor Alex Arias
1005 Chestnut St., Greenville, NC 28538.
Telefono: 252.775.0633

South Carolina

Pastor Carlos Guardado
Iglesia de Cristo Hosanna, Myrtle Beach, SC
303 Hwy 15 UNIT #2B
Myrtle Beach, SC 29577

Florida

Pastor Juan Diaz
202 Loop Road, Plains, Georgia 31780
Telefono: 229 8245872 cell: 229 5913106

Missouri

Pastor Arkimides Jimenez
Iglesia Salmodiando
315 E. South, St. Neosho, MO 64850
Phone: 417-592-3032

****OTHER AFFILIATED HISPANIC CHURCHES IN THE USA = 31**

Iglesia de Cristo Ebenezer de Los Angeles, California
8123 San Fernando Rd., Sun Valley, CA 91352
Cell (818) 381-1146 - Fax (661) 257-8034
luisponce57@hotmail.com
pastor@ebenezer-la.us
Internet: ebenezer-la.us (not working)
Pastor Luis Ponce

Iglesia Vida Real Ministerios Ebenezer
38125 6th Street, East Palmdale, CA 93550
Phone: (661) 233-6404
vidarealusa@yahoo.com
vidarealusa@gmail.com
Internet: http://iglesiadecristovidareal.club.officelive.com/default.aspx
Iglesias Amigas: http://iglesiadecristovidareal.club.officelive.com/otrasiglesias.aspx
Pastor Noel Arteaga

Iglesia de Cristo Camino y Verdad Ministerios Ebenezer
819 E. McKinney Street, Denton, TX 96209
Phone: (940) 381-5100
http://www.caminoyverdad.org/site/
Pastor Walter Chávez

Ministerios Roca de Ayuda - Eben Ezer New Jersey
1380 Whitehorse Hamilton Square Road, Hamilton, NJ
Pastor Juan Carlos Molina pastorjuan@rocadeayuda.net
Telefono: 1-609-585-2164 - Fax: 1-609-585-2164
Internet: http://www.rocadeayuda.net/

****INTERNATIONAL AFFILIATIONS**

Iglesia Ebenezer Guatemala
http://www.ebenezer.org.gt/
Apóstol Sergio Enríquez

Iglesia Ebenezer Honduras
www.ebenezer.hn
Apóstol German Ponce

Iglesia Elohim San Salvador, El Salvador
www.ifaelohim.org
Apóstol Francisco Gudiel

Iglesia Centro Cristiano Internacional
www.ccint.cl
Apóstol Billy Bunster

Iglesia Eben Ezer Ushuaia, Tierra de Fuego, Argentina
www.ebenezerfuego.com.ar
Pastor Fabian Rotemberg

Iglesia de Cristo MIEL San Marcos
www.miel-sm.org
Pastor Luís Morales

Iglesia Ebenezer Campeche, México
www.ministeriosebenezer.net
Pastor

Misión Cristiana Nuevo Pacto
www.nuevopacto.org.sv

Iglesia de Cristo del Logos al Rhema
www.lorhe.net

Source: http://www.ministerioshosanna.org/Ministerios/Ministerios.html

B4.11074

Iglesia de Cristo El Shaddai
Apóstol Mario H. Rivera
Portland, Oregon
Internet: www.shaddaiebenezer.org

NAME & ADDRESS CHANGE

Ministerio Ebenezer "Llamados a Conquistar"
Apóstol Mario Rivera
1449 N.E. 25 Ave., Hillsboro, OR 97124
Phone: (503) 270-8726
Email: apostolsh@aol.com
Internet: www.llamadosaconquistar.org

B4.1108

The Almighty Jesus Christ Churches (1985, Hialeah, FL)
Apostle Oscar and Stella Aguero - Iglesias Jesucristo El Todopoderoso

Iglesias Jesucristo el Todopoderoso en Los Estados Unidos

IGLESIA JTP HIALEAH (Central)
Pastores fundadores: Oscar y Stella Agüero
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Oficina: 305.826.5555
Fax: 305.819.9896

IGLESIA JTP KENDALL
Pastores: Yader y Noemi Simpson
12200 SW 56 St., Kendall, FL 33175
Oficina: 305.595.7338
Fax: 305.595.2170

IGLESIA JTP EAST MIAMI
Pastores: Rene y Juanita Betancourt
2150 SW 8 Street, Miami, FL 33130
Oficina: 305.854.0000
Fax: 305.854.1586

IGLESIA JTP MIAMI BEACH
Pastores: Leonel y Argentina Licona
7801 Carlyle Ave., Miami Beach, FL 33141
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IGLESIA JTP PERRINE
Pastores: Leandro & Jackie Bonelly
11468 SW 186 St. (Quails Roost Dr.)
BBB (Shopping Plaza) Miami, FL 33157
Oficina: 305.595.7338

IGLESIA JTP PEMBROKE PINES
Pastores: Rene y Juanita Betancourt
10777 Pembroke Road
Pembroke Pines, FL 33025
Oficina: 954-441-4000
Fax- 954-441-1410

IGLESIA JTP LABELLE
Pastores: Guillermo y Lina Camiña
500 W Hickpochee Ave., Labelle, FL
Tel.: 836-675-7582

IGLESIA JTP ORLANDO
Pastores: Dennis y Jazmina Somarriba
1116 Donegan Ave., Kissimmee, FL 34741
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IGLESIA JTP FT. MYERS / CAPE CORAL
Pastores: Javier y Daisy Rodriguez
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Oficina: 239-690-0190
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IGLESIA JTP VERO BEACH
Pastora: Salvadora Silva
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Oficina: 772-263-1749

B4.1109

Rhema Ministries – Ministerios Rhema
(Alpharetta, GA)

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Rhema Ministries
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1041 Cambridge Square, Ste. D, Alpharetta, GA 30004
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AFFILIATED CHURCHES

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Jr. Argamos 473, Florida Alta, Chimbote, Perú	(011-514) 335-2878	

B4.1110

King Jesus International Ministry
(1996, Miami, FL: Apostle Guillermo Maldonado) -
Ministerio Internacional El Rey Jesus & Red Apostólico Viño Nuevo

HEADQUARTERS

Visítenos en 14100 SW 144 Ave., Miami, Fl 33186 Teléfono (305) 382-3171

God's Calling for Pastor Guillermo Maldonado

The foundation of King Jesus International Ministry is based on God's Word, prayer, and worship. Pastor Maldonado received God's calling to begin a ministry of this unimaginable size through prayer and the confirmation received from **Apostle Ronald Short** and other prophets and apostles whom we honor for their wisdom. Although it started with 12 people, God had already planted in his heart the vision of multitude and nations.

In June 1996, Pastor G. and his wife started meeting with this small group in the living room of their home; it was there that the first wheel of growth for the vision started to turn. That humble beginning testifies that God gives dreams, but for those dreams to become a reality, we must be disciplined, consistent, and perseverant.

With great effort and sacrifice, Pastors Maldonado, from the beginning of their ministry, set all their personal plans aside and paid the price of establishing this ministry with their finances, time, home, and children. Both faithfully sought the Holy Spirit's guidance through prayer while they cared for their home, jobs, and as they led the people in their charge to their destiny.

The First Temple on 40th Street

In only three months, the fruit of their efforts quickly grew from 12 to 40 people; they could no longer fit in the living room of their home. Consequently, they decided to take a step of faith and moved the congregation to a new place located on 84th Avenue and 40th Street. They faced strong opposition; however, the more difficulties we faced the more this congregation grew in faith and membership, in addition to faithful and loyal sentinels that are still with us today. At this special time in our history, we want to honor them: Thank you for your endless support because it gave us the strength and joy to know that our efforts were not in vain!

The Transition

Almost immediately after moving, the new place could no longer accommodate the growing congregation. We had to build additional space. With 150 people and the remodelling in full force, we had to temporarily move into a banquet hall—the city did not allow us to remodel and hold services at the same time. This fact is important because we want it to serve as testimony to those who are at the verge of giving up due to the difficulties that will inevitably arise. Regardless of the obstacles we might have to face, if God gives us a vision and clear goals, we must make the necessary adjustments without ever losing our desired objective.

The banquet hall became a transitional stage in which we were tested and trained because unknowingly, we would soon be moving again. God's anointing grew each day; it served to challenge us to seek Him at deeper levels and to care for the people who desperately waited for new manifestations of our heavenly Father.

The Growth Explosion

The new location with a capacity for 250 people quickly became too small to accommodate the continuously growing congregation. By mid 1997, we had over 260 active members. A year later, the membership had grown to 650—four services on Sunday were not enough to meet the spiritual needs of the people that continued to grow exponentially. In 1999, Cindy Jacobs prophesized to Pastor G. during a service for pastors and leaders held at **La Catedral del Pueblo**. God spoke and said that He was about to give him a Jewish Synagogue which would be filled with people who would receive the Lord in that place. At His word, we went looking for the synagogue and found it located on 9353 SW 152 Avenue, in Kendall, FL There, we declared God's word and decreed that the land we were standing on was ours.

The Second Temple at Kendall

On December 10, 1999, we purchased the synagogue with 1,500 people capacity at a cost of three million dollars. We were still enjoying this new and unthinkable purchase when, on December 2000, Cathy Lechner prophesized to pastor that God would give him a parcel of land close to the entrance of the city; this is the area around the Tamiami airport. Together with his wife and a few of his leaders, Pastor G. started to look for the land according to the description given by this and other prophets. Finally, he found a large lot, near a man-made lake, in front of the airport, at the entrance of the city. When he interviewed with the owner of the lot, he discovered the lot had been on the market for 20 years, and although it was prime real estate and its owner had tried to sell it on six different occasions, the sales had always failed to go through; this meant that King Jesus was buyer number seven which is God's number for perfection. We purchased the land for 2.8 million dollars, and today, over eight years later, its value is over eight times its original purchase price.

The Construction of the Tamiami Temple

On October 2001, Cathy Lechner delivered yet another prophetic word to Pastor Maldonado. She indicated it was time to begin construction with God's specific instruction to build it debt-free. On June 1, 2004, with the prophetic word supporting us, we began this faith journey. The congregation continued to grow more each service which made the transition into the next level inevitable. We grew to the point that six worship services plus a youth service were not enough to accommodate the people or meet their needs. **Over 8,000 active members filled the temple each week.** Hundreds of people each Thursday or Sunday had to be turned away because there was literally no more parking or seating space in the temple, the rooms, or the overflow.

During that time, God gave Apostle G. a verse on which he could base his faith for the construction of the temple debt-free. This verse kept him strong during the construction phase; he acted upon it and God showed His support and approval in powerful ways.

"The bin of flour was not used up, nor did the jar of oil run dry…" 1 Kings 17.16

According to God's Word

According to the bank, the construction would require 15 million dollars. Today, the temple of God's dreams is a reality. We built it debt-free because God provided everything we needed to complete the project. Every time a check had to be written, the money was there. Every time we had to pay a bill, the people's support was strong. Miraculously, we paid every debt because God is a covenant God who faithfully keeps His promises.

As the ministry grew and was reorganized, we began to take the city by establishing other King Jesus churches. In doing this, we paved the way for the fulfilment of the calling in several of our spiritual children in whom we believed and sowed in. Today, we honor those who understood the principle of honor, submission, and spiritual covering; those who took their inheritance by force, regardless of the obstacles; those who stood firm and faithful through the storm.

A Dream Come True

With each testimony on healing, provision, finances, restored families, and more, the dream became a reality. As each department was strengthened and our membership grew, the spiritual growth experienced by the people became a picturesque miracle before our eyes. Humanly speaking, it was madness to think we could build this new temple debt-free. However, when God speaks, confirms, and stands by His word, the man of God simply obeys and acts upon it. When everything was in place to obtain the bank loan, Apostle G. heard God's voice and obediently stopped the transaction. He dared to build debt-free. Our faith has been tested to the limits from the first day we purchased the lot, but we are victorious because the people experienced countless blessings as they planted their faith-seeds. The Lord kept His promise; His provision has always been with us.

We bless everyone who planted faith-seeds and entered into covenant for the construction of the temple; we know they will be eternally blessed and rewarded a hundred-fold because their seed landed on fertile ground!

God's House: 100,000 square feet with a 7,000 people capacity, at a final cost of 18 million dollars; in today's market, it is worth well over 30 million dollars. This is a House of Prayer and a Tabernacle of Worship; an oasis in the city sustained by God's glory where we will experience amazing testimonies of God's manifested presence. God is real!

This is only the beginning of what God is doing in and through us because soon, we will embark in a new and bigger dream: the construction of a stadium or arena with capacity for over 20,000 people.

Source: http://www.kingjesusministry.org/About.aspx?AID=10

B4.1111

Prince of Peace Evangelical Mission
(1950s, Guatemala; Pastor Chema Muñoz)
Misión Evangélica Príncipe de Paz (Apostle Josue Muñoz) -
Ministerio Palabra de Fe y el Centro Internacional Cristiano Yeshua -
Centro Internacional del Príncipe de Paz (Pastors Benjamin & Christian Muñoz)

MINISTERIO APOSTÓLICO INTERNACIONAL YESHÚA
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Central Internacional del Príncipe de Paz
Avenida Centroamérica 21-13, Zona 1, Ciudad de Guatemala, Guatemala
Phone: (502) 23826900
Internet: http://www.cidelprincipedepaz.com/
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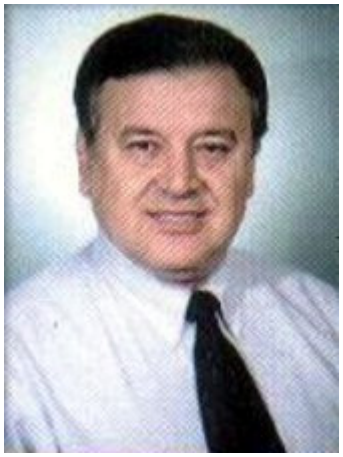
Source: http://www.yeshuapdf.org/cobertura.php

El Ministerio Palabra de Fe y el Centro Internacional Cristiano Yeshúa están bajo la cobertura apostólica del **Apóstol Josué Muñoz** de Guatemala. El Apóstol en este momento esta liderando los **Ministerios Apostólicos Internacionales Yeshúa,** los cuales abarcan 2.500 iglesias en Guatemala y 40 iglesias alrededor del mundo en 8 países.



El Dr. Josué Muñoz ha impartido predicaciones en cruzadas evangelísticas, tanto en Guatemala como en más de 20 países en el año. Así mismo, congresos, seminarios, retiros, conferencias a hombres de negocios, empresas y profesionales. Su ministerio se enfoca esencialmente hacia la edificación de la familia, proveyendo por medio de la palabra de Dios, las herramientas necesarias para la reconciliación, la paz, la prosperidad, la salud, y el crecimiento espiritual de la familia**.**

Actualmente es apóstol de la **iglesia central del Príncipe de Paz** en la ciudad de Guatemala, que tiene cerca de los 6.000 miembros, desarrollando un ministerio de enseñanza para niños, jóvenes y adultos. Ha sido director del programa **Amaneciendo con Cristo** durante 20 años consecutivos.

JOSUE MUÑOZ BIOGRAFIA

El apostol muñoz sigue la labor de su padre “Chema“, como lo es mantener unida a la iglesia, instruir y preparar nuevos Sembradores del Evangelio para continuar con la cosecha de llevar almas para Cristo.

Su labor como ministrar de Dios es reconocido tanto en Guatemala como en otros paises, es por ello que recientemente la universidad Latina de Teologia, con sede en California, Estados Unidos, reconocio esta labor acreditandolo como Doctor en Teologia y Ministerio Pastoral.

Yo naci el 15 de febrero de 1946 en la ciudad de Guatemala, mis padres Jose Maria Muñoz y mi madre Alba Concepcion, para ese entonces, ellos ya eran pastores de las Asambleas de Dios Central de Avenida Elena.

Despues que yo me case pudo representar nuestras iglesias en diferentes paises del mundo, siempre tratando de aprender, de mejorar, de observar y de aplicar principios de administracion, de conocimientos y de la palabra para la bendicion de nuestra iglesia. Esto me ha permitido ir a los cuatro continentes, solamente no he estado en oceania, en cada uno de ellos he ido a aprender de iglesias grandes, pequeñas, no importando la clase de cultura, la clase social ante la cual el Señor nos lleve.

La vision de Principe de Paz, esta ya debidamente establecida en todo el pais con 1.400 iglesias y tiene una relacion muy cercana con las visiones del mismo nombre en otros seis paises tanto Centro America, Mexico y Estados Unidos, pero a partir del año 1999 *yo recibi un reconocimiento como ministro Apostolico en Grenoblen, Francia, en el congreso mundial de apostoles que fue convocado por el profeta Peter Wagner y de alguna manera esta invitacion me llevo a recibie esta ordenacion apostolica.*

Yo creo y sigo creyendo en el funcionamiento de los cinco ministerios a planitud para el desarrollo y fortalecimient de la iglesia, entonces creamos dentro de nuestra misma iglesia el ministerio apostolico “Yeshua“, que se ha ido expandiendo por toda CentroAmerica. Al grado que hoy tenemos cuarenta iglesias. **Asi tambien en los paises Colombia, Mexico y Estados Unidos.** Nuestra iglesia reconoce mi ministerio apostolico a la vez yo reconosco el ministerio profetico de mi hermano Benjamin.

La biblia dice que la iglesia esta fundada bajo fundamentos de los apostoles y los profetas y desde entonces hemos visto un crecimiento ostencible, firme, no solamente en nuestra iglesia sino en todas las iglesias que reconocen apostolico “Yeshua“, siempre siempre somos parte de la vision del Principe de Paz, pero este ministerio va proyectandose a otros paises.

VISION

Todo surgio en la misma iglesia Central Principe de Paz de donde todos somos originarios. La voz de Dios se hacia cada vez maz intensa en cuando a ensanchar nuestra tienda, nuestro ministerio, a nivel internacional.

Luego de ser pastor de la iglesia cerca de 20 años, el Señor me empezo a dar la oportunidad de viajar a las naciones , como interprete del evangelista Judio Steve Fatow, donde empece a ver multitudes que se rendian a los pies de Cristo . Pero al finalizar algunas de estas cruzadas Masivas, se me acercaban pastores con la intencion de trabajar unidos a nuestro ministerio, PERO ME VI LIMITADO PORQUE NUESTRA MISION EN GUATEMALA no tenia vision. Finalmente empezamos uniendo las iglesias “Del Principe De Paz“, ya establecidas en diversos paises y formaran la cofraternidad interncional “Del Principe de Paz“ que llego a cubrir cerca de 2000 iglesias, desde Guatemala, Mexico, Centroamerica, Estados Unidos.

Luego el Señor me permitio ser electo prsidente de la Mision en Guatemala y director de la Cofraternidad. Al final de este periodo, me invitaron al congreso Mundial de Apostoles en Grenoble, Francia, en Enero de 1999. Honestamente asisti mas por curiosidad que por conviccion, pero me impacto el hecho de descubrir esta nueva dimencion del ministerio. EL MINISTERIO APOSTOLICO. En Octubre de 2000 fui invitado a iniciativa edl pastor Harild

Caballeros, en la iglesia “El Shadai“ y bajo el conceso de apostoles ya reconocidos a recibir un reconocimiento como apostol en el estadio Mateo Flores.

Integre automaticamente al Consejo Apostolico de Guatemala y nuestro ministerio ya no era PASTORAL era APOSTOLICO. Es decir, con una vision más amplia en cuanto a pastorear pastores, fundar más iglesias con una visión propia, Renovada, de crecimiento, de uncion y revelación. Recuerdo al pastor Jose Barrios, quien me dijo: “ Como es posible que no sigas la trayectoria de tu papa (Pastor Chema) porque el siempre empezaba COSAS NUEVAS…! Eso es!… Me dije a mi mismo. El Señor quiere que sigas las huellas de mi padre, Haciendo cosas nuevas. Y alli surgio la visión de fundar un ministerio Apostólico, que fuera reconocido plenamente por los que entendieran esta vision. O sea, bajo un manto Apostólico que si bien mi propio padre tuvo y en cierto modo me trasfirio, nunca le fue reconocido.

Pero con un poco de valor y apoyo de la congregación de la iglesia Central, empezamos a darle imagen mediante un tremendo congreso de **Guerra Espiritual “Fuego 2000”** a este ministerio, **mientras que en otras naciones, varios pastores amigos nuestros determinaron trabajar bajo esta Cobertura Apostólica, formando y edificando sus iglesias lo que a la larga nos ha permitido una proyección sin limites.**

Fuente: http://www.cidelprincipedepaz.com/bioigle.swf

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VISION

Levantar iglesias y ministros que crean y practiquen los cinco ministerios para expandir el Reino de Dios en Guatemala y las naciones. Así como está establecido en Efesios 4:11-15 “Y el mismo constituyó a unos, apóstoles; a otros profetas; a otros evangelistas; a otros pastores y maestros, a fin de perfeccionar a los santos para la obra del ministerio, para la edificación del

cuerpo de Cristo…“ En 1ra de Corintios 2:27-30 también vemos la importancia de los ministerios y los dones espirituales…“ Los que hacen Milagros (evangelistas), los que sanan (oración y ayuno), los que ayudan (personal de administración y visitación), los que tienen don de lenguas…“

MISION

Somos una iglesia dedicada a formar y equipar discípulos para la obra del ministerio, en cumplimiento con la visión específica de la iglesia:

a.) Alcanzar a los perdidos, inconversos, incrédulos, a los pueblos no alcanzados.

b.) Bendecir, a la iglesia, por medio de la palabra, visitación, coordinación de los ministerios, potencial de cada miembro de la iglesia y sus familias.

c.) Consolidar, a cada miembro como una persona útil en el Reino de Dios, incluyéndola en cada red de la Iglesia.

d.) Discipular, haciendo de cada miembro un verdadero discípulo, para que a su vez forme otros.

e.) Enviar, enviándoles a formar nuevas iglesias en Guatemala y en todo el mundo.

OBJETIVOS ESPECIFICOS

• 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.

Source: http://www.cidelprincipedepaz.com/

IGLESIAS AFILIADAS EN LOS EUA

International Ministry of Prince of Peace Pentecostal Restoration -
Ministerio Internacional de Restauración Pentecostés Príncipe de Paz
(1997, Manassas, VA)

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Iglesia Evangélica Príncipe de Paz
Pastor Antonio Vargas
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Iglesia Evangélica Príncipe de Paz
29 Ash Street, Bridgeport, CT 06605-2106
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Word Ministries – Ministerios Verbo
(Founded under Gospel Outreach by Jim Durkin in Eureka, CA; Guatemala, 1977; Miami, FL, in mid-1980s)

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HISTORIA: http://www.verbo.net/index.php/historia-de-verbo

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Internet: http://www.verbocalifornia.org/HOME/tabid/36/Default.aspx

FAMILIA CRISTIANA VERBO CALIFORNIA NORTE

Nuestra Iglesia comienza con una reunión en casa de Orlando Cardona y su familia. Después de algún tiempo de estarnos reuniendo, decidimos buscar cobertura de Ministerios Verbo, nos abocamos a Guatemala donde nos refirieron a Verbo Ontario CA.

El pequeño grupo que conformaba la iglesia en ese tiempo, empezo a viajar a Ontario para conocer más del ministerio y los hermanos de Ontario nos empezaron a visitar, fué asi como nació la nueva Familia Cristiana Verbo California Norte.

Estuvimos congregándonos en diferentes lugares sin poder establecernos hasta que en el año de 1997 empezamos en un ciudad de Sunnyvale, dos años después en Enero de 1999 tuvimos que dar un paso de Fé y nos movimos a Redwood City, porque vimos que Dios nos estaba dirigiendo en esa dirección.

El tiempo comenzó a pasar y nos dimos cuenta que estábamos siendo dirigidos por Dios pues la Iglesia comenzó a crecer, y para finales del 2009 eramos aproximadamente 400 personas.

Hemos recibido la visita de muchos ministerios que han contribuido a nuestro equipamiento y estamos felices de pertenecer a esta parte del Cuerpo de Cristo. Sabemos que Dios está con nosotros y estamos abiertos a los cambios que El quiera hacer con SU iglesia.

Source: http://www.verbocalifornia.org/HISTORIA/tabid/64/Default.aspx

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VERBO FONTANA, CA
Verbo Christian Family Church
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Internet: http://verbosocal.com/

VERBO HOUSTON, TX
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Internet: http://www.iglesiaverbo.com/Home_Page.html

VERBO NEW ORLEANS, LA
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VERBO WEST PALM BEACH, FL
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IGLESIA VERBO MIAMI, FL
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VERBO DALLAS, TX

VERBO AUSTIN, TX
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VERBO CHURCH, TORONTO. ON. CANADA (ENGLISH)
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VERBO MONTREAL, QC. CANADA
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VERBO VANCOUVER, BC. CANADA
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La Historia de Ministerios Verbo

By James Jankowiak, 2005

Muchos piensan que Verbo comenzó en Guatemala, pero la realidad es que los cimientos del ministerio fueron puestos en un grupo de jóvenes cristianos—unos hispanos, otros norteamericanos—que aceptaron la soberanía de Dios en su corazones durante un poderoso mover del Espíritu Santo llamado "La Generación de Jesús" que comenzó a final de los años ´60 entre jóvenes y hippies de la Costa Oeste de los Estados Unidos. Los que formaron Verbo se conocieron en el ministerio **Gospel Outeach** (Alcance Evangélico), un movimiento cristiano de casas y granjas comunales bajo la dirección de Jim Durkin, un ungido predicador y maestro de la Palabra de Dios. Ellos firmamente creyeron lo que Jesús dijo en Mateo 28:19-20**, "Toda potestad me es dada en *el* cielo y en *la* tierra. Por tanto, id, y enseñad a todas las naciones, bautizándolos en el nombre del Padre, y del Hijo, y del Espíritu Santo; enseñándoles que guarden todas las cosas que os he mandado; y he aquí, yo estoy con vosotros todos los días, hasta el fin del siglo".** Ellos se sintieron llamados de cumplir con esta comisión en America Latina, solo no sabían donde. Además se dieron cuenta que "El ser llamado no es el estar enviado".

Todos pasaron algunos años en las comunas de **Gospel Outreach** aprendiendo como ser misioneros, con énfasis el principal lema del grupo, "Practica la Palabra de Dios". El Sr. Durkin y otros ministros les enseñaron una expresión cristiana bíblica no religiosa en un ambiente de transparencia y honestidad.

Dios Revela Su Voluntad

En la madrugada del 4 de febrero de 1976 un poderoso terremoto mató más de treinta mil guatemaltecos y dejó millones sin abrigo adecuado. Cuando esta triste información fue

divulgada en los EE.UU., uno del grupo de jóvenes, Carlos Ramírez, sintió de Dios que ellos estuvieran siendo enviados a ayudar a los Guatemaltecos. Junto con dos otros misioneros se fueron a la Ciudad de Guatemala para ver como apoyar. Carlos no tenía ni idea de que hacer hasta que una persona le abordó en una calle entre la devastación.

"¿Usted quiere ayudar a Guatemala?" la persona preguntó.

"Claro", respondió Carlos.

"Entonces, construya casas".

Carlos tomó esto como una revelación de su Padre Santo. Llamó a Jim Durkin por teléfono para contarle que había encontrado el lugar y la manera de comenzar una obra misionera en América Latina.

Jim le preguntó, "¿Dónde vas a conseguir el dinero para llevar un equipo a Centroamérica?"

Carlos le respondió, "No sé, pero Dios va a proveer".

En menos de dos meses un equipo de 15 adultos y seis niños con carros, casas rodantes y camiones estaba en camino de California por México a la Ciudad de Guatemala para trabajar como voluntarios en la obra de reconstrucción.

Los voluntarios eventualmente se establecieron en la Granja Dos Alicias en las afueras de la ciudad capital donde vivieron en comunidad, trabajaron en grandes y pequeñas obras de reconstrucción, y abrieron sus reuniones dominicales a sus vecinos. Atraídos por su estilo sencillo y honesto de vivir el Evangelio, muchos guatemaltecos comenzaron a juntarse a los extranjeros voluntarios. Lo que era una reunión de misioneros en el comienzo de 1977 se convirtió en una congregación de más de 100 adultos para el fin del año. Los lideres que vinieron de los Estados Unidos incluyeron a Carlos y Linda Ramírez, Jim y Mary De Golyer, James y Lynn Jankowiak, Bob Trolese (quien después se casó con otro miembro del equipo, Myra Cromwell), Tom Becotte (quien después se casó con la guatemalteca Guisela Castillo), y Dick Funnell (quien se casó con una de la primeras guatemaltecas del equipo, Gladys Dos Alicias).

Uno de los distintivos del grupo fue que el liderazgo no se centralizó en una sola persona, sino que varios de los misioneros compartieron (entre sus atribuciones en la reconstrucción) los trabajos de pastoreo, estudios bíblicos y predicación. De hecho entrenaron a los guatemaltecos, algunos de ellos hombres de negocios o profesionales, a asumir las responsabilidades de ministrar a los nuevos que se agregaron a la nueva congregación en forma casi diaria.

¿Qué Hay en un Nombre?

Con tantas personas involucrándose en la obra, las instalaciones de Granja Dos Alivias ya no fueron suficientes. La congregación se trasladó a una de las zonas más céntricas de la capital donde el crecimiento continuó. En esta época el movimiento asumió el nombre **Iglesia Cristiana Verbo** por una serie de razones muy importantes: Primero, se utilizó el nombre, "iglesia", para mostrar que Verbo era parte integral del Cuerpo de Cristo, no un "centro", "comunidad", o "fraternidad" religioso. Segundo, "cristiana" fue seleccionado para rematar que Verbo no era otra expresión evangélica o pentecostal o de otro índole tradicional de la tendencia protestante. La etiqueta "cristiana" declaraba que la iglesia estaba interesada en apegarse a la Palabra de Dios, no a tradiciones y tendencias evangélicas. Tercero, "Verbo" subrayó que la iglesia se basaba en la persona de Cristo Jesús, el Verbo o Palabra de Dios. También el hecho que "verbo" significa varias fases de acción gramática contribuía al hecho que gente no cristiana preguntaba porque se usaba un nombre raro, así abriendo una puerta para evangelismo. Finalmente, "Verbo" tiene el mismo significado en otros idiomas, como portugués.

Uno de los significativos momentos en esta temprana historia fue el nombramiento de los primeros ancianos guatemaltecos: Francisco y Maly Bianchi, Alfred y Patricia Kaltschmitt, Alvaro y Beatriz Contreras y Kurt y Sonia Meyer.

Nicaragua Oye de la Esperanza de Dios

En julio, 1979, los Sandinistas tomaron Nicaragua. Los principales líderes de la iglesia viajaron a ese país para ver como entrar con la Palabra de Dios en un momento cuando otros misioneros estaban saliendo. Por medio de una serie de encuentros divinos el Señor confirmó que había llegado la hora de enviar a Verbo por primera vez fuera de Guatemala. Fue así que en enero de 1980 un equipo de americanos y guatemaltecos se instalaron en la ciudad capital, Managua, haciendo una combinación de obras sociales y trabajo de iglesia. Hoy congregaciones Verbo proveen abrigo espiritual para gente en la capital, el interior, y la costa atlántica. Orfanatos y escuelas cubren las necesidades de miles de niños. Obras sociales como proyectos agrícolas y clínicas demuestran el amor de Dios en varias comunidades en áreas pobres del país.

En Guatemala

Muchas innovaciones siguieron, incluyendo el establecimiento de iglesias en el hogar, que es una red de cobertura pastoral y discipular, y la primera Escuela Verbo que abrió sus puertas en la Casa Verbo de Zona 9 con aproximadamente 60 alumnos de kinder a sexto primaria. Como la escuela fue constituida como "escuela experimental" fue posible desarrollar un curriculum que ponía Jesús y la Biblia en el lugar céntrico educativo, que fue una visión nueva en Guatemala. En espacio de tres años la escuela creció a incluir pre-kinder hasta diversificado y bachillerato. Hoy día hay escuelas en México, Guatemala, Nicaragua y Ecuador, además la Universidad Pan Americana de la Ciudad de Guatemala.

Ministerios entre Hispanos en los EUA

También en 1980, un joven ministro hispano del área de Nueva Orleáns, Louisiana, oyó algunos de los casetes de Jim Durkin y se identificó con su mensaje de la restauración del ministerio quíntuple, entre otros conceptos. Poco después Carlos Velásquez y su Iglesia Las Sagradas Escrituras se juntó al movimiento, llegando a ser las primicias de las obras entre hispanos en los Estados Unidos y Canadá.

En 1983, Alvaro y Beatrice Contreras se fueron a los Estados Unidos y establecieron Verbo Miami, la primera iglesia Verbo plantada directamente en las tierras del Norte.

La Iglesia Cambia su Paradigma

El día xxx de marzo de 1982 marcó oto gran cambio en el entendimiento del papel de Verbo en la sociedad. Por medio de un golpe de estado por parte de unos oficiales jóvenes del Ejercito Guatemalteco, el Gral. Efraín Ríos Montt, quien en ese momento estaba sirviendo a la iglesia como director académico de la Escuela Verbo, llegó a la cúpula de poder de la nación. La "iglesia del General" creció rápidamente en sus nuevas instalaciones en un local noble de Zona 10. La oficinas estaban en una casona y el lugar de reunión era una carpa para más de mil personas construida por Alfonso “Tarzán” López, dueño del Circo Rex, quien era miembro de la congregación.

Los cimientos de dos obras sociales fueron puestos en ese tiempo. La Fundación de Ayuda al Pueblo Indígena (FUNDAPI) abrió un ministerio a los indígenas necesitados del Triangulo Ixil en el occidente del país. Esta obra ahora cuenta con más de 10 congregaciones de la lengua Ixil.

Casa Bernabé, el primer orfanato fundado por Verbo comenzó en Antigua en xxxx, pasó por Palín, y finalmente llegó a donde está actualmente sirviendo más de cien niños en la carretera a El Salvador.

En esta época se estableció un equipo en Quito, Ecuador, con Tom y Guisela Becotte y algunos obreros guatemaltecos. Jim y Mary De Golyer se juntó a la obra para traer una dimensión del mover del Espíritu Santo al ministerio, y el crecimiento fue fenomenal. Hoy en día hay mas de veinte iglesias Verbo en Ecuador (algunas con mas de mil miembros), escuelas, un hospital y unas congregaciones hijas en el Perú.

En agosto, 1983, una contragolpe llevó al General de regreso a la vida privada, pero la iglesia—ahora con mas de mil quinientos miembros adultos—tomó algunos nuevos pasos. Dick y Gladys Funnell, Mike y Doris Vásquez, Otto y Vilma Morales y algunos otros se trasladaron a Quetzaltenango para comenzar la primera congregación Verbo en el interior de Guatemala. De esa iglesia salieron escuelas y equipos a lugares como Coatepeque, Cantel, y Verbo Las Américas.

En ese tiempo surgió el inicio de VERBO MUSIC por la iniciativa de Pepe Garces. Las primeras grabaciones fueran xxxx y xxxx, cantadas por su esposa, Mayda. Posteriormente este ministerio comenzó la serie de alabanza y adoración llamada RESTAURACION, que revolucionó la música cristiana latina.

Profecias Indican Nueva Dirección

Por medio de un par de profecías en el inicio de 1985, el liderazgo entendió que Dios estaba llamando a Verbo a ensanchar el sitio de su tienda. Fue en este tiempo que fue comprado el edificio de antiguo Skateland sobre la Avenida Reforma en Zona 9 y se convirtió el local en oficinas nacionales e internacionales, aulas para la escuela dominical y un salón de reuniones con capacidad de dos mil quinientas personas.

La carpa fue enviada a Zona 7 para formar el lugar de reunión de una segunda Iglesia Verbo en la ciudad capital para mejor servir a los miembros con iglesias en sus barrios. También el concepto de múltiples congregaciones dio más oportunidad para que la gente ejercitase sus dones espirituales, para que fuera una influencia mayor en los distintos barrios y para que nuevo liderazgo se desarrollase.

El último paso en el desarrollo de los fundamentos de Verbo llegó en diciembre de 1985 cuando James y Lynn Jankowiak se trasladaron a Brasil con tres guatemaltecos para abrir la primera obra Verbo no dirigida a hispanos o en un país hispano. Ellos establecieron la Igreja Cristã Verbo en Río de Janeiro, con la intención de colocar una cabeza de playa para alcanzar el mundo de la lengua portuguesa.

Desde esos tiempos Verbo ha crecido {2005} en números, servicios sociales y casi cien congregaciones en 13 países desde Canadá a Argentina a España. En Guatemala la congregación xxxxx comenzó cuando xxxxx?

Las Características Especiales de Verbo

Verbo es una Iglesia muy especial. Las características que determinan su identidad hacen que sus miembros y todos los que nos visitan puedan experimentar a Dios de una manera real y nueva, libre de religiosidad. Conozcamos entonces estas características:

- ***¡Reuniones INSPIRADORAS!*** Procuramos que la presencia del Espíritu Santo durante nuestras reuniones sea evidente. Realizamos la alabanza con música contemporánea, poderosa, dinámica y de mucha calidad. También la predicación es poderosa pero sencilla, diseñada a ayudar a cada uno progresar a la realización de su potencial.

- ***¡Actividades llenas de ENTUSIASMO!*** La fe se vive con entusiasmo, con pasión, con ímpetu. Nos gusta estar dentro de los planes de Dios y por eso realmente disfrutamos haciendo lo que hacemos.

- ***Espacio amplio para SERVIR!*** Todos los miembros tenemos oportunidad de usar nuestros dones y habilidades. En vez de ser simples espectadores, somos jugadores jugando en la posición donde somos más efectivos.

- ***¡Capacitación PERMANENTE!*** Tenemos un sistema de capacitación y equipamiento, a fin de que cada uno pueda crecer en el conocimiento cristiana y en la práctica de la Palabra de Dios. Así puede gozar de las bendiciones de una vida sana, fructífera y útil.

- ***¡Especial ATENCIÓN a quienes nos visitan!*** Queremos que quienes llegan a visitarnos se sientan bien acogidos. Queremos satisfacer sus inquietudes y necesidades, alcanzándolos con el evangelio desde una posición de servicio y amistad. Para eso los atendemos con esmero y calidad.

- ***¡ORGANIZACIÓN eficiente!*** Nuestra iglesia tiene estructura firme pero flexible que siempre está orientada a servir a la gente. Realizamos nuestras actividades con excelencia. El mejoramiento continuo es nuestro lema.

- ***¡Calidad de RELACION!*** Somos una familia que disfruta el pasar mucho tiempo junto, riendo, comiendo, jugando, conversando, compartiendo la vida en una dimensión fraterna. Nuestra preocupación mutua se traduce en acciones que dan soluciones a los problemas fundamentales de la persona. Nuestro trato informal, de amigos, se da en todos los espacios de nuestra iglesia pero especialmente en las iglesias en hogar y en los otros grupos pequeños.

- ***¡Estilo de vida basado en PRINCIPIOS!*** Somos una iglesia que enseña y vive por principios bíblicos claramente enseñados en la Palabra de Dios. Consideramos que los principios nunca pierden vigencia y son aplicables a cualquier tiempo y cultura. Distinguimos las prácticas culturales de los principios vivénciales.

- ***¡Trabajo en EQUIPO!*** El funcionamiento de la iglesia es parte integral de un trabajo en equipo. Este trabajo es fundamental para tener éxito en alcanzar a los que no conocen a Jesús como Señor y Salvador, para discipularlos y ser un testimonio viviente de unidad. Según vemos en la Biblia, la obra del Señor en todas sus dimensiones funciona con base en la responsabilidad y colaboración de cada uno, guiado por un equipo de líderes y no alrededor de un “superestrella", o de un "llanero solitario”.

- ***¡Corazón para MISIONES!*** Hay una gran emoción en guiar a otras personas a nueva vida en Jesús, y aún más cuando lo hacemos a través de las barreras de cultura e idioma. Tenemos un compromiso con Dios de llevar su evangelio hasta los confines de la tierra.

- ***¡Ayuda para los NECESITADOS!*** Siempre estamos preocupados por la obra social. Promovemos programas de ayuda para viudas, huérfanos, necesitados y forasteros como expresión del amor y compasión que Dios puso en nuestros corazones.

- ***¡INTIMIDAD con Dios!*** En Verbo una relación profunda con Jesús no es una doctrina, sino una realidad. En nuestros cultos públicos y en nuestras devociones privadas cultivamos una relación de amor con nuestro Salvador, quien nos ha destinada a ser su eterna novia. Enfatizamos una vida de santidad, de oración genuina y de búsqueda de Dios.

- ***¡Experiencia de DONES ESPIRITUALES!*** La manifestación del poder del Espíritu Santo es una extensión normal de una vida íntima con Dios. Profecías, palabras de conocimiento, sanidades y hasta milagros son parte de la experiencia espiritual de los miembros de Verbo.

Estamos Organizados para Servirte

Porque el desarrollo y bienestar de cada miembro es muy importante, los responsables de Verbo se esfuerzan en organizar nuestras actividades y servicios para el máximo provecho de todos. Para esto tenemos varios equipos de trabajo. La palabra **equipo** es una de nuestras favoritas porque valorizamos los dones, habilidades, y contribuciones de todos. Se espera que los miembros de cada equipo asuman su responsabilidad de apoyar y servir en cualquier forma que de ellos se requiera.

Como Cubrimos las Areas de Servicio

Para comprender mejor la organización de Verbo, tienes que conocer que la congregación está distribuida en redes y ministerios. **Las redes** están formadas por todas nuestras Iglesias en el Hogar y otros grupos pequeños. Tenemos redes de familias, de mujeres y jóvenes. Estas se reúnen normalmente una vez a la semana y su principal tarea está orientada al cuidado y crecimiento de las personas. **Los ministerios** son equipos de personas organizadas para realizar diversas actividades (ayuda a los pobres, evangelismo, escuela dominical, etc.) en beneficio de toda la congregación. Sin ellos sería imposible cumplir el propósito de Verbo. Su orientación es a las tareas. Las redes y los ministerios, constituyen toda nuestra Iglesia Verbo, y estas son cubiertas por el consejo de ancianos y por los líderes

Los Ancianos y Diáconos

Según el Nuevo Testamento, el gobierno de la iglesia local fue encomendado a los ancianos. Son los responsables de pastorear, discipular, enseñar, juzgar, cubrir y dirigir a la congregación (Hechos 14:23; Tito 1:5; Hechos 20:17; Santiago 5:14; 1 Pedro 5:1-4). Cuando la iglesia es guiada espiritualmente por un consejo, hay más seguridad, más sabiduría y más continuidad que en las iglesias dirigidas por una sola persona. Por esto funcionamos bajo el cuidado de un consejo de ancianos.

Los diáconos son los colaboradores de los ancianos en toda la infraestructura física de la iglesia, particularmente en áreas como administración, contabilidad, mantenimiento y cualquier tipo de servicio.

Anciano que Preside. Entre los ancianos hay uno que lleva la responsabilidad directa de la buena marcha del consejo. El es el hombre para actuar como el anciano que preside (Ro. 8:12**).** Su función es la de impartir visión, coordinar el trabajo de los otros ancianos, proveer dirección a la Iglesia con el consejo de ellos y velar por el buen desarrollo de sus dones, crecimiento y de sus ministerios.

Anciano Local. Cada anciano del Consejo es responsable de cubrir, pastorear y equipar a los líderes y a los demás miembros de la congregación, ya sean de las iglesias en el hogar o de los ministerios. De esta manera, cada grupo siempre está cubierto por el Consejo a través de un anciano. Por lo general, los ancianos locales son los encargados de las redes y ministerios.

Diácono. Su nombre viene de la palabra griega que quiere decir un siervo o un ministro. En Verbo hay diáconos y diaconisas, y son personas que se destacan por una extraordinaria

manifestación de servicio a la Iglesia Local. Funcionan como ayudantes de los ancianos en aquellas áreas que normalmente requieren supervisión o actuación a un nivel físico.

Supervisor. El asistente tiene una función de mucha importancia al servir como apoyo directo de los ancianos en el cuidado de las iglesias en el hogar y en todas las tareas que los ancianos le encomienden. Los Supervisores son hermanos que, por su fidelidad, disposición de servicio, actitudes de aprendizaje y ejemplo, han sido invitados por el consejo de ancianos para ayudar en el desarrollo y funcionamiento de la iglesia local.

Los Supervisores tienen, como característica especial, el haber sido primero líderes de una Iglesia en el Hogar, o de un ministerio. Algunos de ellos pueden ser invitados para incorporarse al Consejo de Ancianos y participar de este como una preparación previa a ser reconocidos como ancianos.

Líder de Iglesia en el Hogar. *La función del líder es muy importante. Es la persona que semanalmente tiene contacto directo con el cuidado y atención de las personas que son parte de la iglesia local. Tiene bajo su responsabilidad a los miembros de su iglesia en el hogar, siendo la cobertura espiritual y pastoreo inmediatos de ellos.*

Líder de Ministerios. *Es una persona que trabaja al frente de uno de los diferentes ministerios que tiene la Iglesia Local. Trabajan bajo la cobertura de un anciano local y su función es lograr el máximo de efectividad de los ministerios, velando siempre por la unidad y por el equipamiento de sus miembros.*

Grupo de Siervos o Apoyos. Son personas que han sido llamadas para trabajar directamente con el líder de Iglesia en el Hogar o Ministerios. Tienen su función porque han manifestado un alto grado de compromiso, servicio y fidelidad.

END OF ARTICLE

http://www.verbo.org/cms/

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Christian Friendship Church International (1990s, Acapulco, Mexico) - Iglesia Amistad Cristiana Internacional (Austin, TX)

HEADQUARTERS IN MEXICO
Iglesia Amistad Cristiana Internacional
E-mail: iinformes@amistadcristiana.com.mx
Phone: (55) 9183-0670

Para contactar con el ministerio por correo convencional o vía telefónica estos son los datos:

Desde México:		**Desde Argentina:**
Dirección	**Teléfonos**	**Teléfonos**
Noel Ministries Internacional Av. Insurgentes numero 1 local 103, esq. Av. Cuauhtemoc, Acapulco, Gro., México. C.P. 39800	Desde fuera de México marcar: (52)(744) 4.40.21.58 (52)(744) 4.81.40.70 Desde el interior del país: (01)(744) 4.40.21.58 (01)(744) 4.81.40.70	Desde fuera del país: (11)-9-5497-4733 Desde el interior del país: Cel.(15]-5497-4733 Recados: (11) 4654-2436

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Iglesia Amistad Cristiana Internacional
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COBERTURA APOSTOLICA DE CENTRO DE AMISTAD CRISTIANA INTERNACIONAL

Centro de Amistad Cristiana Internacional Proporciona Cobertura Apostólica a las Iglesias, Ministerios o Ministros que aun no cuenten con una Cobertura Apostólica o que por razones personales desean cambiar de Cobertura Espiritual debido a los cambios que Dios está realizando en su vida o en su ministerio, o en su caso a aquellos ministros e iglesias que aun estando bajo una organización no cuentan con un cuidado de paternidad espiritual, continuando estos bajo su denominación pero recibiendo la bendición de un cuidado espiritual sin interferir en las cuestiones organizacionales.

Source: http://www.noelministries.com.ar/cobertura/

Noel Ministries Internacional

VISION

Noel Ministries es un Ministerio Cristiano Cristo Céntrico e Interdenominacional, cuyo principal propósito es servir al Cuerpo de Cristo, y cumplir el mandato del Señor de ir y Hacer discípulos a todas las naciones.

Noel Ministries Internacional es un Ministerio de carácter Apostólico-Profético.

Fue fundado a principios de los años 1990s por el Apóstol Noel Solís obedeciendo el llamado Divino, confirmado por Profetas y Apóstoles reconocidos (Ministros de U.S.A), con la visión de alcanzar a la Iglesia en todo el mundo, con un mensaje de Avivamiento y Restauración en ese entonces faltante, y con el propósito de aportar a la **Restauración Completa de los Ministerios del Apóstol y del Profeta** en su máxima expresión bíblica en la Iglesia de hoy.

MISIÓN

La misión actual de Noel Ministries es proveer cobertura apostólica a iglesias que se encuentran sin una paternidad espiritual, y a su vez llevar avivamiento al cuerpo de Cristo en todo el mundo por medio de la restauración del poder y el carácter de la iglesia de Cristo.

La manera en que Noel Ministries hace esto es:

- Fundando iglesias al rededor del mundo con una nueva vision, llenas del Espiritu Santo, cuidadosas de la sana doctrina, con un enfasis en la humildad, el amor y la santidad, buscando siempre la manifestacion del poder de Dios y la guianza del espiritu Santo.
- Proveyendo Cobertura a las iglesias que lo necesiten llevandolas a un nuevo nivel de comunion y experiencia con Dios.
- Por medio de congresos y eventos en los que se busca el avivamiento, llevando a la iglesia a experimentar el poder de Dios
- Capacitando y fortaleciendo al liderazgo del cuerpo de Cristo por medio de Seminarios a pastores y líderes.
- Y asi muchas maneras en que Dios va mostrando sus planes a sus siervos, buscando siempre aportar al crecimiento del Reino de Cristo.

Actualmente el Ministerio es presidido por su Director y Fundador el Apóstol Noel Solís y esta al servicio de toda iglesia Cristiana que tenga la Biblia como única regla de conducta y a Jesucristo como único Señor y Salvador.

Todos los hermanos que sirven en Noel Ministries incluyendo a su fundador No reciben ningun sueldo ni ganancia economica por su servicio destinandose las ofrendas a la obra de llevar el evangelio a toda criatura.

Para más información sobre el trabajo que realiza nuestro ministerio y los servicios que este ofrece a Iglesias y personas como usted vea esta sección: **Servicios de Noel Ministries Internacional .**

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World of Faith International -
Mundo de Fe Internacional
(1991, Dallas-Fort Worth, TX)

INTERNATIONAL HEADQUARTERS
Mundo de Fe es el Ministerio Hispano de Covenant Church
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DESCRIPTION

Dallas/Fort Worth Metroplex es la quinta ciudad en los Estados Unidos en cuanto a concentración hispana se refiere. **En el año 1991, Dios habló al Pastor Mike Hayes** de Covenant Church, sobre la necesidad de ministrar al pueblo hispano de nuestra ciudad. Cuando el Pastor Hayes me expresó su pasión para el pueblo hispano, Dios me confirmó que era Su voluntad el iniciar la **Iglesia Hispana "Mundo de Fe."** Un pequeño grupo de hispanos (bilingues), miembros de Covenant Church se comprometieron a ser semilla para plantar esta nueva iglesia. Desde ese momento, hemos visto la mano de Dios con nosotros en gran manera.

Source: http://www.mundodefe.org/CON%c3%93CENOS/NuestraHistoria/tabid/69/Default.aspx

HISTORY

Mike Hayes is the founding and Senior Pastor of Covenant Church in Carrollton, Texas. Mike committed his life to the Lord Jesus Christ and the call of ministry at an early age. After completing college, he established a wide-spread evangelistic ministry that took him across the United States as well as several foreign countries.

In 1973, Mike married Kathy Parker, who at that time was part of a very popular music ministry with her family, "The Singing Parkers". In 1976, after the birth of their first child, Mike and Kathy moved to the Dallas, Texas, area to establish Covenant Church. Beginning with only a vision, **Covenant Church and Covenant Church's Spanish-language congregation, Mundo de Fe**, have grown to over 15,000 members across 12 locations in the North Texas area**. Covenant Church and Mundo de Fe.**

Mike Hayes continues to "follow the cloud" with intensity and vision as a Pastor, author, radio and television host. His best selling book, "God's Law of First Things", has been widely acclaimed for its revelation and insight into the necessity of putting God first in our lives - and the blessing that awaits those who do.

Currently, not only Pastoring and Apostolically covering the 5 Covenant Church Based campuses, Pastor Hayes is also the founder of **Churches in Covenant International.** This CIC Affiliate Network is a ministry network that desires affiliation with and the Apostolic covering of Churches in Covenant International. **The ministries in Affiliation with Covenant Church are located throughout the nation from West to East coast.**

Source: http://www.covenantchurch.org/Home/meetthepastors/tabid/74/Default.aspx

Affiliated Hispanic churches in the USA include (14):

Mundo de Fe, Carrollton, TX (sede)
Mundo de Fe, Arlington, TX
Mundo de Fe East, Dallas, TX
Mundo de Fe, Fort Worth, TX
Mundo de Fe, Grand Prairie, TX
Mundo de Fe, McKinney, TX
Mundo de Fe, Mesquite, TX

Iglesia Triunfo	Carlos & Liliana Torres	Nederland, TX
Mundo de Fe Tyler 1712 Old Omen Rd | Tyler TX 75701 903.526.0414 | javilamdf@hotmail.com	Jorge & Elda Avila	Tyler, TX
Centro Internacional Aliento	Marco & Carla Barrientos	Dallas, Texas
Gracia Sobre Gracia 10214 Chickfield Court Houston, Texas 77075-5202	Jose Fedor García	Houston, TX
Casa de Oración/Mundo de Fe 3551 N. Mountain View Ave San Bernardino CA 92401	Guillermo Gómez	San Bernardino, CA
Comunidad Cristiana NAM	Lino & Nancy Lopez	San Diego, CA
Mundo de Fe - Little Rock	Sergio Macuil	Little Rock, AR

INTERNATIONAL MINISTRIES

There are affiliated churches in Spain, Mexico, Nicaragua, Costa Rica, El Salvador, Honduras, Chile, Peru, Colombia and Venezuela.

Source:
http://www.mundodefe.org/MUNDODEFEINTERNACIONAL/IglesiasAfiliadas/Internacional/tabid/118/Default.aspx

B4.12

Unclassified Pentecostal Groups

B4.1203

Ministerios Casa del Banquete / Centro Victoria (1979, Costa Rica) - Banquet House Ministries in the USA (Nashville, TN)

INTERNATIONAL HEADQUARTERS

Centro Victoria / Ministerios Casa del Banquete

Pastor General Yamil Jiménez Tabash
Costado Oeste del Estadio de Pérez Zeledón
San Isidro de El General, Costa Rica
Phone: (506) 2770-2121
E-mail: info@centrovictoria.cc
Internet: http://www.centrovictoria.cc/iglesia.html

OVERVIEW

Centro Victoria (anteriormente Ministerios Casa del Banquete) es una organización cristiana que inició su trabajo el 02 de Julio de 1979, en un pequeño pueblo de la zona sur de Costa Rica llamado San Isidro de El General.

En los primeros meses del año 1979, mientras predicaba una campaña evangelística en una pequeña ciudad de la zona sur de Costa Rica, Dios impactó mi corazón con la necesidad de regresar a mi ciudad natal e iniciar allí una congregación que, según el mensaje recibido de Dios, habría de ser "una plataforma para bendecir a Costa Rica y a las naciones".

En aquella ocasión Dios me mostró que esta congregación sería plantada para enseñar a los creyentes a dar pasos de fe, que debía estar fundada en Su Palabra y no en mandamientos de hombres y que se convertiría en una base desde la cual enviaríamos hombres y mujeres para bendecir a nuestro país y al mundo.

El Señor dijo que esta congregación sería un modelo de alabanza y adoración para otras iglesias que estaban a nuestro alrededor, y que debía convertirse en un lugar donde aquellos que no tuvieran posesiones materiales también pudieran venir y adorar a Dios, a la vez que aprendían cómo trabajar y prosperar en el área financiera.

En aquellos días yo no tenía nada de dinero, no tenía discípulos, nunca había asistido a una escuela bíblica y casi nadie conocía mi ministerio.

Sin embargo esta serie de carencias no me desanimaron porque yo sabía que tenía una verdadera Palabra de Dios viviendo y prosperando dentro de mi espíritu.

Desde aquel día **CENTRO VICTORIA** ha crecido hasta ser una congregación de más de 1500 miembros, la cual ha plantado más de **25 iglesias satélite** alrededor de nuestra área de trabajo,

hemos enviado misioneros y plantado **iglesias en Costa Rica, Nicaragua, Colombia, Chile, Panamá, Ecuador y en diversas ciudades de los Estados Unidos.**

En la actualidad tenemos una Escuela Bíblica en la cual preparamos a nuestros pastores y líderes de células, y hasta el momento hemos podido graduar a más de 200 estudiantes.

Durante estos años Dios también ha honrado nuestro ministerio en casi todos los países de América, así como a nivel intercontinental y hemos podido alcanzar a decenas de millares de personas con el mensaje del Evangelio mediante cruzadas en estadios y coliseos, conferencias para hombres de empresa, eventos juveniles y seminarios para líderes y pastores en distintos países de **América, Asia y Europa.**

A través de todas estas actividades, y por la gracia de Dios, hemos ganado para Cristo miles de personas y hemos podido bendecir a cientos de pastores e iglesias alrededor del mundo.

Durante más de 23 años hemos predicado, orado y trabajado arduamente para alcanzar todas esas metas, que al principio parecían inalcanzables.

Hoy podemos dar testimonio de que el Señor ha sido fiel a todas y cada una de sus promesas, y estamos esperando que Él haga cosas todavía más gloriosas para los próximos años.

Su consiervo en Cristo Jesús,

Yamil Jiménez Tabash
Pastor General

Source: http://www.centrovictoria.cc/iglesia_quienes_somos.html

Después de más de 30 años de operar con un nombre que Dios mismo nos dio, creemos que Dios nos ha movido a una nueva etapa en nuestro ministerio, nos ha llevado a un lugar fresco y renovado y que nos ha visitado con una unción nueva y fresca que opera en nosotros para llevar al pueblo a la **VICTORIA.**

Esta es la razón por la que ahora somos el **CENTRO DE VICTORIA**, creemos que en medio nuestro hay miles de personas que alcanzarán la victoria en áreas de sus vidas en que ya no podían creer, que Dios nos visitará con victoria financiera, que Su gloria nos acompañará en esta nueva etapa y Él mismo nos dará la Victoria.

Este es un lugar para soñar, una casa de bendición, un centro para levantar al caído, para potenciar talentos oscurecidos por el pecado, este es el **CENTRO DE VICTORIA**, un lugar para vencer.

Source: http://www.centrovictoria.cc/iglesia.html

DOCTRINAL STATEMENT: http://www.centrovictoria.cc/iglesia_que_creemos.html

USA HEADQUARTERS ADDRESS:
Pastor Olivier Leiva
Iglesia Ministerios Casa del Banquete
3808 Park Ave, Nashville, TN 37209
P.O. Box 210027, Nashville, TN 37221
Phone: 615.578.0839
Internet: http://casadelbanquete.us/
E-mail: info@casadelbanquete.us

B4.1204

Council of Prince of Peace Evangelical Christian Churches (Tyler, TX) -
Concilio de Iglesias Evangélicas Cristianas Príncipe de Paz, Inc.

HEADQUARTERS
Concilio de Iglesias Cristianas Evangélicas PRÍNCIPE de PAZ, Inc.
Pastor Pablo Fuentes
1333 Maryland Dr., Irving, TX 75061
Phones: 972-579-1475 - 214-878-4089
Internet: http://www.principedepaz.cc/IglesiaUSA.htm

THERE ARE AFFILIATED CHURCHES IN THE FOLLOWING COUNTRIES:

- **U.S.A**
- **El Salvador**
- **Nicaragua**
- **Guatemala**
- **México**
- **Honduras**
- **Belize**
- **España**

B4.1205

Church of God in Divine Order "Door of Heaven" -
Iglesia de Dios en Orden Divino Puerta del Cielo

CONTACT PERSON
Iglesia de Dios en Orden Divino Puerta del Cielo
Pastor Rivera
1225-C Saviers Rd., Oxnard, CA 93033
Phone: (805) 486-8802
E-mail: grivera0@yahoo.com
Internet: http://unvientorecio.org

HISPANIC CHURCHES IN THE USA

Iglesia de Dios en Orden Divino Puerta del Cielo
1915 Chapala Street, Santa Barbara, CA 93101
(805) 898-2068

Iglesia de Dios en Orden Divino Monte de Santidad
1424 1/2 Glendale Boulevard, Los Angeles, CA 90026

Iglesia de Dios Neo Testamentaria en Orden Divino Puerta del Cielo
Pastor Marino Ramos
1636 W 8th Street, Los Angeles, CA 90017-2117

Iglesia de Dios en Orden Divino "Puerta del Cielo"
Pastor Emerson Muñoz
Location unknown

INTERNATIONAL

Iglesia de Dios en Orden Divino "Puerta Del Cielo"
Pastores Douglas & Paola Meda
Zona 3, Ciudad de Guatemala, Guatemala

Iglesia de Dios en Orden Divino "Puerta Del Cielo"
Pastor Belarmino Martínez
Bº Concepción, 4 Calle entre 9 y 10 Avenidas, Nº 88
San Pedro Sula, Honduras

B4.1206

Evangelical Churches of God Council -
Concilio Iglesias Evangélicas de Dios, Inc.

HEADQUARTERS
Concilio Iglesias Evangélicas de Dios, Inc.
502 County Rd 17, Enterprise, AL 36330
Telefono: (334) 701-4143
Obispo Pablo R. Caballero: pastor@iglesiahosanna.org
Carmencita H. Perez, Pastora Asociada: pastora@iglesiahosanna.org
Internet: http://iglesiahosanna.org/index.html

El proposito de este website es de proveer a los hermanos en la Fe a traves de todos los paises de habla hispana con informacion y recursos que le faciliten su trabajo en el ministerio y le acerquen a la preciosa presencia de nuestro Salvador.

Es la prioridad de nuestros pastores, el Pastor Obispo Dr. Pablo R. Caballero y la Pastora Asociada Carmencita H. Perez, hacer llegar la palabra de Dios a la comunidad hispana de Enterprise, Alabama, y con el uso de la tecnologia del Internet, al resto del mundo a traves de estas paginas. Espero que esta, nuestra primera página en el Internet, sea de su agrado. Tambien puede visitar www.ungido.org para recursos pastorales, ofrecidos por nuestro pastor. Estaremos ofreciendole nueva informacion continuamente segun el Señor nos lo permita. Si quiere ser parte del **Instituto Biblico Internacional,** oprima el boton a su izquierda para ir a www.ungido.org.

Obispo Pablo Caballero, Pastor

El Pastor Pablo Caballero es el fundador y Pastor Obispo del Concilio Iglesias Evangelicas de Dios, con su Sede Principal en Alabama, Estados Unidos.

Dentro de su llamado Pastoral, nuestro Padre Celestial puso una gran pasion en su corazon de educar a sus hijos en una forma sencilla y practica pero sin perder la profundidad de su Santa Palabra. Los dones del Señor le capacitaron para ayudar a siervos y a siervas de Dios en su

desarrollo espiritual y ministerial, ministrandole asi a pastores y líderes cristianos en 46 paises del mundo.

Ademas de sus funciones pastorales, es el Presidente de World Federation of Christian Chaplains y de la Asociacion Internacional Hispana Americana de Capellanes.

Source: http://iglesiahosanna.org/hosannapastor.html

DECLARATION OF FAITH: http://iglesiahosanna.org/6273.html

B4.1207

Lakewood Church - Iglesia Lakewood

3700 Southwest Freeway, Houston, TX 77027
P.O. Box 23297, Houston, TX 77228
Telephone: 713-491-1470
Internet: http://espanol.lakewood.cc/Pages/Home.aspx

Lakewood Church is a non-denominational Christian megachurch located in Houston, Texas. It is the largest congregation in the United States, averaging more than 43,500 in attendance per week. The 16,800-seat Lakewood Church Central Campus, home to four English language services and two Spanish language services per week, is located at the former Compaq Center. Joel Osteen is the senior pastor of Lakewood Church with his wife, Victoria, who serves as co-pastor. Lakewood Church is evangelical in belief.

History

Lakewood Church was founded by John Osteen and his wife, Dodie in 1959 inside an abandoned feed store in a predominantly black neighborhood of northeast Houston. Previously, John Osteen had been a Southern Baptist minister; however, after experiencing the baptism in the Holy Spirit, he withdrew from his Baptist fellowship and began Lakewood Church. From the beginning, **Lakewood was non-denominational and racially inclusive.** In 1979, attendance was over five thousand, and the church was becoming prominent among Pentecostals and charismatics. John and Dodie created and hosted Lakewood's weekly television program, which could be seen in 100 countries worldwide. Upon John Osteen's death in 1999, his youngest son, Joel, became pastor.

Under the leadership of Joel Osteen, Lakewood's congregation increased almost fivefold. **Attendance increased to 30,000 weekly,** prompting a move from its location at 7317 East Houston Road to a larger facility. In late 2003, the church signed a long-term lease with the city of Houston to acquire the Compaq Center, a 29-year-old former sports arena. Before being acquired by Lakewood, tenants to the arena, once called The Summit, included the Houston Rockets, the Houston Aeros, and the Houston Comets.

On July 16, 2005, Lakewood Church relocated from its old building in northeast Houston into its new home, a 16,800-seat facility southwest of Downtown Houston along U.S. Highway 59, having twice the capacity of its former sanctuary. The church was required to pay $11.8 million in rent in advance for the first 30 years of the lease, and renovated the new campus at an estimated cost of $75 million.

On March 31, 2010 the Houston City Council voted 13-2 to sell the property to Lakewood for $7.5 million.

In 2010 the church announced that it and the Houston Independent School District were planning to open a charter school for children with autism. It is scheduled to open in the 2011-2012 school year.

Church leadership

During the history of Lakewood Church, John Osteen served as senior pastor until 1999, when Pastor Joel Osteen became senior pastor.

Present Leadership

- Senior Pastor: Joel Osteen
- Co Pastor: Victoria Osteen
- Associate Pastors:

    - Dodie Osteen
    - Paul Osteen
    - Lisa Comes
    - Marcos Witt
    - Danilo Montero

Hispanic ministry

In 2002, Lakewood began a large-scale Hispanic ministry, lead by Hispanic Pastor Marcos Witt and his wife, Miriam. **Lakewood has two services each week in Spanish in the main auditorium and translates all English services into Spanish. The weekly attendance at the Spanish services is approximately 6,000 people.**

The director of the praise and worship of the Hispanic area is Danilo Montero, a Christian music leader from Costa Rica, who in 2007, together with his wife, Gloriana, was invited by Marcos Witt to be part of the pastoral body of the Hispanic ministry of Lakewood.

Therefore, the leadership in the Hispanic ministry is as follows:

- Marcos Witt
- Miriam Witt
- Danilo Montero
- Gloriana Montero

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

Marcos Witt, pastor de la congregación en español de Lakewood Church

Nacido en San Antonio, Texas, el 19 de mayo de 1962, creció como hijo de misioneros en la ciudad de Durango, México. Algunos años más tarde, Marcos enfrentó junto a su familia la trágica muerte de su padre. Tiempo después, Nolita Holder contrajo matrimonio con Francisco Warren, a quien Marcos y sus hermanos siempre vieron como padre, así como a quien agradecen el contar con dos hermanas: Nola y Lorena.

Marcos estudió música en la Universidad Juárez de Durango e inició sus estudios teológicos en el «International Bible College», en su natal San Antonio, Texas.

En el año 1986 contrajo nupcias con Miriam, con quien tiene cuatro hijos: Elena, Jonathan, Kristofer y Carlos.

Carrera Ministerial

En el año 1987, fundó CanZion Producciones, empresa dedicada a la producción y distribución de música cristiana, la cual se convertiría posteriormente en Grupo CanZion. Actualmente, ha grabado 31 álbumes y ha publicado diez libros en español, incluyendo "Adoremos", el cual ha sido traducido al inglés, francés, portugués y otros idiomas más; y "¿Qué hacemos con estos músicos?" traducido al portugués. En el 2007, Marcos presentó su más reciente libro titulado "Dile adiós a tus temores", lanzado simultáneamente en español e inglés. "Dile adiós a tus temores" además se convirtió en su primer audio libro disponible en inglés y español.

En 1994, Marcos fundó el Instituto CanZion, una escuela dedicada a la preparación de líderes de alabanza y ministros de música y hoy cuenta con sedes en 16 países.

Millones de personas han asistido a los conciertos que Marcos ha realizado durante sus 26 años de carrera en importantes foros de América Latina, tales como el Estadio Vélez Sarsfield, en Argentina; el Estadio Nacional de Cuzcatlán, en El Salvador; el Estadio Monumental en Guayaquil, Ecuador; el Estadio El Campín, en Bogotá, Colombia; el Palacio de los Deportes en México; el Estadio Azteca, en la Ciudad de México y el Gibson Amphitheater del Universal CityWalk, entre otros.

Marcos Witt ha sido reconocido con diversos premios y distinciones, entre los que se destacan el "Premio de la Gente", "Premios Billboard de la Música Latina". También ha recibido cuatro Latin GRAMMYs. Asimismo, Witt es miembro de la Junta de Directores de la Academia Latina de Artes y Ciencias de la Grabación (LARAS).

Una Nueva Etapa de Su Ministerio

En el 2001, Joel Osteen, pastor de Lakewood Church, invitó a Marcos a iniciar el ministerio de español. **El 15 de septiembre del 2002, Marcos inició una nueva en su vida al ser**

nombrado pastor principal del ministerio en español de la Iglesia Lakewood, en Houston, Texas. La congregación ha ido creciendo y actualmente cuenta con una asistencia semanal de 6,000 personas aproximadamente. El programa de televisión de Lakewood se transmite a través de 20 países vía satélite y sale en vivo al mundo entero por medio del Internet.

El mensaje principal de Lakewood va dirigido a que la gente conozca a un Dios bueno que quiere hacerlos triunfar en la vida; es un mensaje de ánimo y esperanza que atrae la gente con cuerdas de amor hacia Dios.

Además de ser pastor, Marcos continúa ofreciendo conciertos, conferencias de liderazgo y representando a la comunidad latina en eventos conmemorativos y de oración en la Casa Blanca. Asimismo, ha levantado su voz y participado activamente a favor de los inmigrantes en los Estados Unidos en diferentes ocasiones, tal como sobresalientemente lo hizo en la lucha a favor de la Reforma Migratoria Comprensiva.

Por sobre todas las cosas, Marcos Witt está consciente de que todo el éxito alcanzado se lo debe a su Creador y Salvador, por lo que a Él le rinde gloria y gratitud.

Fuente: http://espanol.lakewood.cc/pages/nuevo-aqui/marcos-witt.aspx

UPDATE: on 12 September 2012, Marcos Witt and his wife Miriam ended their ten-year ministry at Lakewood Church, allegedly due to Marcos' health problems, and the Rev. Danilo Montero, born and raised in Costa Rica, became the new Hispanic Pastor.

Source: http://www.entrecristianos.com/201209162164/Marcos-Witt-dejo-el-pastorado-en-Lakewood

HISTORIA DE LA IGLESIA LAKEWOOD: http://espanol.lakewood.cc/pages/nuevo-aqui/nuestra-historia.aspx

DECLARACION DE FE: http://espanol.lakewood.cc/pages/nuevo-aqui/lo-que-creemos.aspx

Interior view of Lakewood Church in Houston, Texas

CBS INTERVIEW WITH JOEL OSTEEN

(CBS) *This segment was originally broadcast on Oct. 14, 2007. It was updated on June 5, 2008.*

Every once in a while, a preacher breaks through and catches the attention of the public on a national level. Joel Osteen has done that, as **Byron Pitts** first reported back in October.

He is the most popular preacher in the country, his services seen by over seven million viewers on TV every week.

Nine years ago Osteen was virtually unknown even in his own church in Houston. A college drop-out, he worked behind the scenes producing his father, Pastor John Osteen's, television ministry. When his father died, he stepped out in front of the camera and started to catch on.

So why are so many people flocking to Joel Osteen?

Osteen's service is an uninhibited celebration that's part rock concert, part spectacular. There are no crosses, no religious symbols whatsoever. It's all taped and broadcast around the world. His service is seen in 100 foreign countries and is the most watched religious broadcast in America.

"You get ten or fifteen thousand people that are excited about God. They're from every race and every denomination and every background. They wanna be here, they weren't drug to come to church. And so there's something about that. It creates an attitude of expectancy. And we cheer and we shout and there's joy. And I try to leave them better off than they were before," Osteen tells Pitts.

They come by the thousands to nondenominational Lakewood Church, a former basketball arena in Houston, Texas, filling it to the rafters. They come hungry to hear first hand Joel Osteen's message of empowerment and inspiration.

"My message is a message of hope that God is a good God, and that no matter what we've done, where we've been, God has a great plan for our lives. And when we walk in his ways they can take us places we've never dreamed of," Osteen explains.

Osteen preaches his own version of what is known as the "prosperity gospel" -- that God is a loving, forgiving God who will reward believers with health, wealth and happiness. It's the centerpiece of every sermon.

"I want you to get a bigger vision. There are exciting things in your future. Your future is filled with marked moments of blessing, increase, promotion. God has already ordained before the foundation of the world, the right people, the right opportunity. Time and chance are coming together for you. Why don't you get your hopes up?" Osteen tells his audience. "Why don't you start believing that no matter what you have or haven't done, that your best days are still out in front of you."

It's an appealing, comforting message, and he follows it up with advice.

"If you're not making as much progress as you would like, here's the key: don't lose any ground. Keep a good attitude and do the right thing even when it's hard. When you do that you are passing the test. And God promises you your marked moments are on their way," Osteen says.

"You said 'I like to see myself as a life coach, a motivator to help them experience the life of God that God has for them. People don't like to be beat down and told 'You've done wrong.' What do you mean?" Pitts asks.

"Well, I think that most people already know what they're doing wrong. And for me to get in here and just beat 'em down and talk down to 'em, I just don't think that inspires anybody to rise higher. But I want to motivate. I wanna motivate every person to leave here to be a better father, a better husband, to break addictions to come up higher in their walk with the Lord," Osteen says.

"I mean is that being a pastor or is that being Dr. Phil or Oprah?" Pitts asks.

"No, I think we use God's word. I think the principles that you hear Dr. Phil and some of those others talk about many times are right out of the Bible," Osteen says.

"Do you ever fear with this message of optimism you may be misleading some people? That some people think, 'Well, gee if I just think positive things about my life will turn around.' And for some people that never happens," Pitts asks.

"Yeah, I don't fear it because we don't just teach that. Cause I teach that even in the tough times you have to embrace where you are. Know that God's giving you the strength to overcome. You can even be positive in a negative situation and it will help you stay filled with hope," Osteen tells Pitts.

Three years ago his ministry got so big, the Osteens moved into a 16,000 seat sports arena. Osteen says they spent about $100 million to renovate the place.

Why doesn't it look more like a church?

"Hopefully it'll look more and more like churches around the country," says Osteen's wife, Victoria.

Osteen and his wife of 21 years, who co-pastors Lakewood with him, took ***60 Minutes*** on a tour of what they call their worship facility.

There's a programmed ceiling that changes colors during songs, and no pulpit; Osteen calls it a podium.

"This does have a concert feel to it," Pitts remarks.

"It does," Osteen agrees.

Asked if all this distracts from the message, Osteen tells Pitts, "I don't think so. I think it helps people be engaged."

Engaged and generous. Osteen can afford all this because of the money the church brings in.

But he doesn't solicit contributions on television.

Asked why he doesn't ask for money during his TV broadcasts, Osteen says, "We didn't want anything to distract people when they were watchin' to try to turn off the message. 'Cause we know how people are skeptical of TV ministers. 'Hey, there's a guy, he just wants my money.' I didn't want any of that."

"But you do want their money," Pitts says.

"Well, we need people to support us, or we can't stay on. But we don't get on the air and ask for it. And it's amazing how people can see that you - when you're genuine. They send money," Osteen says.

Buckets of money -- over $43 million a year gets collected in the church, another $30 million or so comes in the mail. It's a cash cow and a family business. Osteen's brother, sister and mother are ministers in the church. But the real money for Osteen comes from his book sales, which are re-packaged versions of his sermons. His latest book, "Become A Better You," for which he reportedly got a $13 million advance, debuted in October at number one on the New York Times bestseller list and is on the list today. The book lays out seven principles he believes will improve our lives.

"To become a better you, you must be positive towards yourself, develop better relationships, embrace the place where you are. Not one mention of God in that. Not one mention of Jesus Christ in that," Pitts remarks.

"That's just my message. There is scripture in there that backs it all up. But I feel like, Byron, I'm called to help people…how do we walk out the Christian life? How do we live it? And these are principles that can help you. I mean, there's a lot better people qualified to say, 'Here's a book that going to explain the scriptures to you.' I don't think that's my gifting," Osteen says.

Wherever he goes, people tell Osteen that he helps.

"Thank you so much. Thank you so much for what you do," one bookstore customer remarked. "You've changed my whole life."

"You are such an inspiration. I watch you every week. You're a great help," another said.

Criticism of Joel Osteen

But many theologians from mainstream churches find Osteen's message misleading and shallow.

"I think it's a cotton candy gospel," says Rev. Michael Horton, a professor of theology at Westminster Seminary in Escondido, Calif.

"His core message is God is nice, you're nice, be nice," Horton says, laughing. "It's sort of a, if it were a form of music, I think it would be easy listening. He uses the Bible like a fortune cookie. 'This is what's gonna happen for you. There's gonna be a windfall in your life tomorrow.' The Bible's not meant to be read that way."

Reverend Horton believes that Osteen tells only half the story of the Bible, focusing on the good news without talking about sin, suffering and redemption.

And Rev. Horton goes even further: he levels the harshest charge of all, calling the Osteen method of teaching heresy.

"It is certainly heresy, I believe, to say that God is our resource for getting our best life now," Horton says.

"Because?" Pitts asks.

"Well, it makes religion about us instead of about God," Horton explains.

"There are a lot of people in this country, religious people, who consider your theology dangerous," Pitts remarks.

"I don't know what can be so dangerous about giving people hope," Osteen says. "Causing people to have better relationships. I'm not leading them to some false God or something like that."

"Hear what some others have said about you: he's diluting and dumbing down the Christian message," Pitts says.

"Sometimes you have to keep it simple and not make it so complicated that people don't understand," Osteen says. "But I know what I'm called to do is say 'I want to help you learn how to forgive today. I want to help you to have the right thoughts today.' Just simple things."

"You know, you get people that wanna criticize, 'You're not doing enough of this, enough of that.' Well, we're not perfect. But to have you know hundreds of people tellin' ya 'You changed my life. I haven't been in church in 30 years.' Or 'You saved my marriage.' Not me, but God, but they're telling me, but you know what? You can't help but leave every Sunday afternoon…," Osteen says, getting emotional.

"Help me understand what's happening right now Joel?" Pitts asks.

"You know, what it is, you just feel very - I told you I was a cry baby, but you just feel very rewarded. You feel very humbled, you know?" Osteen says.

"Humbled by your success?" Pitts asks.

"Humbled that you could help impact somebody's life. I think - I don't even - I don't even know these people. And you know, and God's used me to help turn their life around or give them hope, you know? It's very rewarding," Osteen says.

"You in awe of that?" Pitts asks.

"Very much," Osteen agrees.

Osteen keeps his life simple. His best friends are his family, and he spends most of his free time with them, especially his two children, Alexandra and Jonathan.

But from Wednesday to Saturday, he's in his home office writing and memorizing his sermon. "I feel a responsibility more than ever now, you know, sometimes when I think about it Sunday in a few days and I gotta get back up here and feed everybody and be my best and inspire them and have some good stories, keep them listening, you know, it takes a lot of work, it takes diligence," Osteen tells Pitts.

You can see that same diligence in his workouts. Osteen can bench-press 300 lbs., which is twice his body weight. And on the basketball court, even in the simplest of pickup games, he is focused, determined and looking for help from above.

Joel Osteen is currently in negotiations with a major network to anchor a primetime reality series based on the inspirational themes of his Sunday sermons. The show will originate from Lakewood Church and tell the stories of ordinary people meeting extraordinary challenges.

Source:
http://www.cbsnews.com/stories/2007/10/11/60minutes/main3358652.shtml?tag=contentMain;contentBody

B4.1208

Lighthouse Churches - Iglesias Faro de Luz
(Los Angeles, CA)

Iglesia Faro de Luz Central
Pastor Jose Carlos Navarro Pellicer
1545 W 35th Place, Los Angeles, CA 90018-3922
Teléfono: (323) 735-6153

THE FOLLOWING HISPANIC CHURCHES MAY BE RELATED:

Iglesia Faro de Luz
1974 E 103rd Street, Los Angeles, CA 90002
Phone: (323) 564-7747

Iglesia Faro de Luz Pentecostés
601 E. Live Oak Avenue, Arcadia, CA 91006-5741
Phone: (626) 294-9559

Iglesia Faro de Luz
3801 High Street, Denver, CO 80205
Phone: (303) 292-3440

Iglesia Faro de Luz
1130 Commercial Avenue, Charlotte, NC 28205
Phones: 704-626-4797 / 704-503-5378

B4.1210

Missionary Church of God Council -
Concilio Iglesia de Dios Misionera
(Orlando, FL; Dr. Juan Carlos Amesty)

HEADQUARTERS
Concilio Iglesia de Dios Misionera
Dr. Juan Carlos Amesty
3401 Lake Breese Dr., Orlando, FL 32808
Tel. 407-290-1609
Internet: http://www.iglesiadediosorlando.com/

NOTE: IGLESIA DE DIOS MISIONERA ORLANDO FL USA
is associated with: Church of God/Cleveland, TN

B4.1212

Prince of Peace Church Hispanic Pentecostal Movement -
Iglesia Príncipe de Paz Movimiento Pentecostal Hispano, Inc.
(1986, Los Angeles, CA; founded by David Blanco)

WORLD HEADQUARTERS
Iglesia Central del Príncipe de Paz
Pastor David Blanco
3440 W. Sunset Blvd., Los Angeles, CA 90026
Tel. (323) 662-1260
Internet: http://www.principedepaztv.com/

HISTORY: http://www.principedepaztv.com/Historia.html

Misiones en le corazon de Dios

Pero es importante que las misiones esten tambien en nuestro corazon.Dios nos ha dado la oportunidad de construir templos en **Honduras, El Salvador y Nicaragua** y estamos trabajando para contruir una escuela en Haiti. La Iglesia Príncipe de Paz del M.P.H. trabaja incansablemente en la obra misionera desde el año 1986 enviando ayuda a obreros en Centro América, pagando Programas de Radio, comprando locales para Adoración, sosteniendo comedores infantiles y construyendo casa albergue para ministros retirados, y aun falta mucho por hacer.

Se cuenta con 27 obras establecidas en Centro América una obra en San José de California; una obra en el Condado de Riverside, California; una obra en el Centro de Los Ángeles de California; 8 comedores infantiles en Centro América un proyecto llamado La Ultima Milla en Usulutan, El Salvador.

Estamos dando comienzo a un nuevo año, el 2009 será un año de múltiples bendiciones, para los que creen en Jesucristo, La Iglesia del Principe de Paz, del Movimiento Pentecostal Hispano, Inc. y sus Pastores Rev. Dr. David Blanco y Pastora Doris N. Blanco agradecemos a todos los fieles hermanos y amigos que entran a esta pagina, para recibir bendiciones del Creador a través de la música y Mensajes Cristianos.

Source: http://www.principedepaztv.com/misiones.html

B4.1213

Rehobot Genesis 16:22 Pentecostal Movement Council -
Concilio Movimiento Pentecostal Rehobot GENESIS 26:22
Rev. Diana Molina, Fundadora/Presidenta
700 Elm Avenue, Sanford, FL
Phone: 407-970-8815
E-mail: mailto:ConcilioMPRGen26_22@yahoo.com
Internet: http://www.movimientopentecostalrehobot.8k.com/

Tenemos las siguientes iglesias para la gloria de Dios:

Iglesia Donde Cristo Sacia Tu Sed
Sanford, Florida

Iglesia Pentecostal Vision de Dios
Orlando, Florida

Iglesia Rescatando Al Perdido
Deltona, Florida

B4.1300

PRE-1900 PENTECOSTAL GROUPS

B4.1301

New Apostolic Church - Iglesia Nueva Apostólica

International Headquarters
New Apostolic Church International
Überlandstrasse 243, CH - 8051 Zurich, Switzerland
Telephone: [+41] (0) 43 299 4100
Telefax: [+41] (0) 43 299 4200
E-Mail: headquarter@nak.org
Internet: http://www.nak.org/

USA Headquarters
New Apostolic Church
3753 N Troy Street, Chicago, IL 60618-4594
Telephone: (773) 539-3652
E-mail: webmaster@nac-usa.org
Internet: http://www.nac-usa.org/

The first New Apostolic families on the North American continent were German immigrants who sought to build new lives for themselves in Chicago. In 1872, Apostle Ferdinand Hoppe, who had been assigned to the region of North America, travelled to the USA and likewise settled in Chicago. The Church's first building in North America, known as the "First General Apostolic Church in Chicago (Illinois)" is located in Chicago.

Historia

A partir del siglo XVIII algunos teólogos y cristianos creyentes llegaron a reconocer con el tiempo que a las iglesias cristianas, comparadas con la época del cristianismo original, les faltaban los dones y el activar viviente del Espíritu Santo. Por el año de 1830 se formaron en Inglaterra y Escocia movimientos de restauración que, acompañados de profecías y curaciones de enfermos, oraron por el derramamiento del Espíritu Santo.

La foto – un collage posterior – enseña a los apóstoles de la Comunidad Católica-Apostólica. De izquierda a derecha: Henry Drummond, John Tudor, Henry King Church, Henry Dalton, Francis Sitwell, William Dow, Thomas Carlyle, Francis Woodhouse (detrás), John Cardale (delante), Spencer Perceval y Nicolas Armstrong. Falta Duncan Mackenzie.

De estos círculos de estudios bíblicos y de oración se desarrolló en el transcurso de los años un movimiento «apostólico» que más tarde fue llamado la Comunidad Católica-Apostólica. Estuvo caracterizada porque a partir de 1832 fue guiada por apóstoles llamados a su ministerio por profetas y porque puso el activar del Espíritu Santo en el medio de la vida eclesiástica. La Comunidad Católica-Apostólica intentó unir a toda la cristiandad bajo la guía espiritual de los nuevos apóstoles. Para este objetivo los apóstoles se dirigieron en 1837 a los líderes espirituales y naturales de aquel tiempo con un documento llamado «testimonio». No obstante sus esfuerzos encontraron en su conjunto poca resonancia positiva. Por eso la Comunidad Católica-Apostólica se vio obligada a desarrollar, de forma paralela a sus aspiraciones ecuménicas, una propia estructura eclesiástica con una propia concepción del ministerio y una propia liturgia.

Por diferencias de opiniones sobre interpretaciones específicas de la Santa Escritura y el llamamiento de nuevos apóstoles sucedió el cisma de Hamburgo en 1863, del cual resultó la así llamada Misión Universal Cristiana Apostólica. Ese cisma fue la fecha de nacimiento de la Iglesia Nueva Apostólica.

Introducción del ministerio de apóstol mayor

En Pentecostés de 1897 se constituyó el ministerio de apóstol mayor, es decir un solo guía para todas las comunidades. Los apóstoles mayores de la Iglesia Nueva Apostólica fueron desde entonces:

- Friedrich Krebs (1897 – 1905)
- Hermann Niehaus (1905 - 1930)
- Johann Gottfried Bischoff (1930 – 1960)
- Walter Schmidt (1960 – 1975)
- Ernst Streckeisen (1975 – 1978)
- Hans Urwyler (1978 – 1988)
- Richard Fehr (1988 – 2005)
- Wilhelm Leber (desde 2005)

El apóstol mayor Hermann Niehaus dispuso una reforma de la liturgia para la Santa Cena a partir de 1917: hasta esa fecha se festejaba la Santa Cena con las dos figuras separadas de pan y vino; desde entonces se utilizan hostias con tres gotas de vino que son instiladas durante el proceso de producción.

En Navidad de 1951 el apóstol mayor Johann Gottfried Bischoff anunció que Jesucristo volvería durante su época de vida. Este anuncio se conoce dentro de la iglesia como el «mensaje». El apóstol mayor lo atribuyó a una revelación directa y personal, con lo cual este anuncio recibió una autoridad especial y un carácter obligatorio.

Crecimiento a escala mundial

El apóstol mayor Walter Schmidt llevó adelante el crecimiento a escala mundial de la Iglesia. Si por mucho tiempo la Iglesia Nueva Apostólica tuvo una existencia más bien tranquila y retirada en una

especie de nicho social, con los apóstoles mayores suizos Ernst Streckeisen, Hans Urwyler y Richard Fehr se realizó una apertura extensa de la Iglesia con el objetivo de tomar parte activa como componente integral de la sociedad en la vida pública.

El rasante crecimiento mundial de la Iglesia y la integración de numerosas culturas y tradiciones diferentes en una enseñanza de fe uniforme son desafíos importantes en el tercer milenio. En el centro de la enseñanza nuevoapostólica se mantiene la espera del regreso del hijo de Dios Jesucristo.

Fuente: http://www.nak.org/es/acerca-nuestro/historia/

La Iglesia Nueva Apostólica es una iglesia cristiana y de carácter internacional. La base de su doctrina es la Sagrada Escritura. Se desarrolló en 1863 de la Comunidad Católica-Apostólica y desde ese tiempo, así como también en las primeras comunidades de cristianos, es guiada por apóstoles.

Los apóstoles de distrito y apóstoles son ordenados (los apóstoles de distrito ayudantes son encargados) por el apóstol mayor o bien por su encargo por un apóstol de distrito. Si un apóstol debe ser ordenado, el apóstol de distrito responsable propone al apóstol mayor al portador de ministerio previsto que informa a su vez a los apóstoles de distrito restantes. Los apóstoles de distrito pueden colocar en conocimiento a los apóstoles de su área de trabajo. Para el caso que un apóstol de distrito no pueda proponer a ningún portador de ministerio adecuado para la recepción del ministerio de apóstol, el apóstol mayor se comunica con los otros apóstoles de distrito para ordenar un portador de ministerio adecuado de sus áreas de trabajo.

Antes de su ordenación los apóstoles hacen el siguiente voto: «Ante Dios, el Padre, su Hijo Jesucristo y el Espíritu Santo prometo solemnemente amar a Dios, el Omnipotente, el Creador de todas las cosas, con todo el corazón, toda el alma y todo el ánimo y con todas las fuerzas, y a mi prójimo como a mí mismo. Es para mí un deber santo anunciar la doctrina de Jesús, especialmente la fuerza redentora de su sacrificio y su retorno y con el don del Espíritu Santo cumplir con fidelidad, esmero, consciente y justamente el encargo recibido en nombre de Jesús. Quiero servir en humildad y comportarme digna y honorablemente frente a Dios y las personas. Reconozco al apóstol mayor como máximo clérigo y le aseguro mi entero apoyo. Profeso la unidad con el apóstol mayor y los apóstoles de distrito y apóstoles de la Iglesia Nueva Apostólica unidos con él, cuya máxima obligación es la obediencia de fe, cuyo máximo honor es la fidelidad a la Obra de Dios, cuyo máximo objetivo es la perfección en Cristo. Como ministerio dirigente de la Iglesia Nueva Apostólica quiero responder por esta confesión siempre inequívocamente y vivir conforme al evangelio como apóstol de la Iglesia Nueva Apostólica».

La actividad ministerial activa de los apóstoles de distrito, apóstoles de distrito ayudantes y apóstoles termina por regla general con el ingreso al estado de descanso ministerial que ocurre al cumplir los 65 años de edad. Por motivos importantes el apóstol mayor puede acortar el tiempo de servicio (por ejemplo por enfermedad), pero también alargarlo. Los estatutos planean también la posibilidad de la renuncia del ministerio así como una suspensión o revocación. Por solicitud cada apóstol debe brindar información y rendir cuentas al apóstol mayor sobre su actividad ministerial.

La Iglesia Nueva Apostólica conoce tres sacramentos: el Santo Bautismo con agua, el Santo Sellamiento y la Santa Cena. El bautismo con agua es la primera y fundamental muestra de gracia del trino Dios a los hombres que creen en Cristo. Con el Santo Sellamiento el creyente es llenado con Espíritu santo. Esto sucede a través de la oración e imposición de manos de un apóstol a los bautizados con agua. En la Santa Cena son alcanzados cuerpo y sangre de Cristo.

El regreso de Cristo para llevar a casa a su novia es un componente central de la doctrina de Fé Nuevoapostólica. Junto a ello el trabajo misionero y la práctica del amor al prójimo son contenidos esenciales.

La Iglesia Nueva Apostólica da importancia a la propia actuación responsable de sus miembros. El individuo es responsable frente a Dios de su comportamiento. El evangelio de Cristo y la escala de valores que resulta de los Diez Mandamientos ofrecen una clara orientación.

La Iglesia Nueva Apostólica es independiente y políticamente neutral. Se financia de las donaciones voluntarias de sus miembros.

Fuente: http://www.inasud.org/institucional.php?idioma=1

A la cabeza de la Iglesia Nueva Apostólica está desde Pentecostés 2005 Wilhelm Leber. Como apóstol mayor dirige la Iglesia desde su sede principal en Zurich. Wilhelm Leber es alemán y es el octavo apóstol mayor desde la fundación de la Iglesia. Su posición es comparable a la que Pedro tuvo en el círculo de los apóstoles hace 2.000 años.

Breve hoja de vida del Apóstol Mayor Wilhelm Leber.

Datos biográficos: nacido el 20.07.1947 en Herford, Westfalia (Alemania); miembro de la Iglesia Nueva Apostólica desde su nacimiento; posee estudios en matemáticas y un doctorado; trabajó en el sector matemático de una empresa de seguros en Hamburgo; casado desde 1972; tiene 2 hijos.

Sucesión de ministerios:

- 21.12.1969 - Subdiácono
- 21.04.1974 - Diácono
- 06.12.1975 - Pastor
- 02.07.1986 - Evangelista
- 20.12.1987 - Evangelista de Distrito
- 07.05.1989 - Obispo
- 09.09.1990 - Apóstol
- 22.11.1992 - Apóstol de Distrito
- 15.05.2005 - Apóstol Mayor

Proyectos internos de la iglesia: seis años miembro en el grupo de coordinación (GC); 5 años miembro en el grupo de estrategia de la iglesia; desde 1992 Apóstol de Distrito para la iglesia regional Alemania del Norte más las regiones de cuidado en el extranjero; desde 2003 Apóstol de Distrito para la iglesia regional Renania del Norte-Westfalia más las regiones de cuidado en el extranjero.

Los Apóstoles de Distrito dirigen las iglesias regionales

Los colaboradores más cercanos al Apóstol Mayor son los **Apóstoles de Distrito**. Ellos dirigen las diferentes iglesias regionales. Diferentes Apóstoles están a su lado para ello. Juntos con el Apóstol Mayor se preocupan por la unidad mundial de la enseñanza de fe y por el cuidado de las almas.

Andrew H. Anderson

Noel E. Barnes

Armin Brinkmann

Theodoor J. de Bruijn

Michael Ehrich

Markus Fehlbaum

Urs Hebeisen

Johann R. Kitching

Wilfried Klingler

Bernd Koberstein

Leonard R. Kolb

Leslie Latorcai

Shadreck M. Lubasi

Wolfgang Nadolny

Charles S. Ndandula

Norberto C. Passuni

Jean-Luc Schneider

Karlheinz Schumacher

Guillermo J. Vilor

Otros ministerios apoyan a los Apóstoles

Los Obispos, Ancianos y Evangelistas de Distrito ayudan a los Apóstoles en el cumplimiento de sus tareas regionales. El centro de la actividad en la Iglesia son las distintas comunidades.

Los Apóstoles comisionan su guía a dirigentes de comunidad, Evangelistas o Pastores. Los dirigentes de comunidades reciben apoyo de más Pastores, así como de Diáconos y Subdiáconos.

Conferencias internacionales fomentan la unidad

El Apóstol Mayor y los Apóstoles de Distrito se juntan regularmente para consultar asuntos de importancia internacional relacionados con la Iglesia. Cada tres años tiene lugar una reunión general de todos los Apóstoles.

Casi diez millones de miembros a nivel mundial

Casi en todas las naciones de la tierra está presente la Iglesia Nueva Apostólica. Mundialmente pertenecen a ella casi diez millones de personas de todos las edades y grupos sociales.

La Fé Nuevoapostólica en la vida cotidiana

El comportamiento de los cristianos nuevoapostólicos en su ambiente personal está impregnado con el deseo de llevar su vida de acuerdo al deseo divino. Esto significa para ellos tratar a todas las personas con atención y respetar otras concepciones religiosas.

Tarea de la Iglesia

La Iglesia Nueva Apostólica se define como la iglesia de Cristo, igual a las comunidades apostólicas en el tiempo de los primeros apóstoles. La Sagrada Escritura, así como la palabra actual inspirada por el Espíritu, forman en común la base de la enseñanza, la cual está dirigida a anunciar el plan de salvación de Dios y preparar almas creyentes al prometido retorno de Cristo. La Iglesia Nueva Apostólica reconoce su tarea en llevar a todas las personas la palabra y los mandamientos de Dios, donar los sacramentos «Santo Bautismo con agua», «Santo Sellamiento» y «Santa Cena» y realizar actos de bendición. Ella cuida a sus miembros y fomenta la vida de Fe Nuevoapostólica conforme a su credo. Eso ocurre particularmente en forma de servicios divinos regulares, de asistencia espiritual concienzuda y de una asistencia humanitaria guiada por el espíritu del amor al prójimo.

Fuente: http://www.inasud.org/estructura.php

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INDICES OF

PROTESTANT DENOMINATIONS:

SORTED BY PAGE NUMBER

SORTED BY ENGLISH NAME

SORTED BY SPANISH NAME

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B2.2302	ABC	AMERICAN BAPTIST CHURCHES IN THE USA	IGLESIAS BAUTISTAS AMERICANAS EN EUA	93
B1.313	ACIC	ANGLICAN CHURCH INTERNATIONAL COMMUNION	IGLESIA ANGLICANA COMUNION INTERNACIONAL	60
B4.03041	AAFJC	APOSTOLIC ASSEMBLY OF FAITH IN JESUS CHRIST	ASAMBLEA APOSTOLICA DE LA FE EN CRISTO JESUS	284
B4.0304	IAFCJ	APOSTOLIC CHURCH OF FAITH IN JESUS CHRIST	IGLESIA APOSTOLICA DE LA FE EN CRISTO JESUS	278
B4.0334	ICUAJP	APOSTOLIC UNIVERSAL PENT. CHRISTIAN CHURCH OF JESUS CHRIST	IGLESIA CRISTIANA UNIVERSAL APOSTOLICA DE JESUCRISTO	311
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B4.02144	AIC	ASSEMBLY OF CHRISTIAN CHURCHES	ASAMBLEA DE IGLESIAS CRISTIANAS	260
B4.040163	AIPJNJ	ASSEMBLY OF PENT. CHURCH OF JESUS CHRIST, INC. NEW JERUSALEM	ASAMBLEAS DE IGLESIA PENTE. DE JESUCRISTO NUEVA JERUSALEM	329
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B2.2320	BBF	BAPTIST BIBLE FELLOWSHIP	COMPANERISMO BAUTISTA BIBLICA	123
B2.2104	BGC	BAPTIST GENERAL CONFERENCE (NOW, CONVERGE WORLDWIDE)	CONFERENCIA BAUTISTA GENERAL	92
B2.2319	BMAA	BAPTIST MISSIONARY ASSOCIATION OF AMERICA	ASOCIACION BAUTISTA MISIONERA DE AMERICA	121
B2.401	PB	BRETHREN ASSEMBLIES / PLYMOUTH BRETHREN	ASAMBLEAS / SALAS EVANGELICAS (HERMANOS DE PLYMOUTH)	160
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B4.08121	HICC	BROTHERHOOD OF CHARISMATIC CHRISTIAN CHURCHES	HERMANDAD DE IGLESIAS CRISTIANAS CARISMATICAS	392
B4.0805	CALCH	CALVARY CHAPEL	CAPILLA DE CALVARIO	381
B4.11074	MELC	CALLED TO CONQUER MINISTRIES EBENEZER (Apóstol Sergio Enríquez)	MINISTERIOS EBENEZER LLAMADOS A CONQUISTAR	436
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B2.1303	CMC	CONSERVATIVE MENNONITE CONFERENCE	CONFERENCIA MENONITA CONSERVADORA	81
B4.0220	ICDAM	COUNCIL OF DAMASCUS CHRISTIAN CHURCH	IGLESIA CRISTIANA DAMASCO (CONCILIO DAMASCO)	268
B4.02143	CICMMI	COUNCIL OF MISSIONARY CHURCHES OF CHRIST, INTL MISSION	CONCILIO DE IGLESIAS DE CRISTO MISIONERA, MISION INTERNACIONAL	257
B4.1204	CIECPP	COUNCIL OF PRINCE OF PEACE EVANGELICAL CHRISTIAN CHURCHES	CONCILIO DE IGLESIAS EVANGELICAS CRISTIANAS PRINCIPE DE PAZ	463
B4.0415	CICR	COUNCIL OF REHOBOTH CHRISTIAN CHURCHES	CONCILIO DE IGLESIAS CRISTIANAS REHOBOTH	357
B4.1007	CIESF	COUNCIL OF THE HOLY SPIRIT AND FIRE CHURCHES	CONCILIO DE IGLESIAS ESPIRITU SANTO Y FUEGO	415
B1.2203	CPC	CUMBERLAND PRESBYTERIAN CHURCH	IGLESIA PRESBITERIANA CUMBERLAND	31
B4.02142	ICM	CHRIST MISSIONARY CHURCH	IGLESIA CRISTO MISIONERA	257
B2.509	C&MA	CHRISTIAN & MISSIONARY ALLIANCE	ALIANZA CRISTIANA Y MISIONERA	181
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B2.601	CCDC	CHRISTIAN CHURCHES / DISCIPLES OF CHRIST	IGLESIA CRISTIANA / DISCIPULOS DE CRISTO	191
B4.1117	CFCI	CHRISTIAN FRIENDSHIP CHURCH INTERNATIONAL	IGLESIA AMISTAD CRISTIANA INTERNACIONAL	456
B1.2102	CRC	CHRISTIAN REFORMED CHURCH IN NORTH AMERICA	IGLESIA CRISTIANA REFORMADA	29
B4.11071	IDMLF	CHURCH OF CHRIST FINAL CALL MINISTRIES (Apostle Otto René Azurdia)	IGLESIA DE CRISTO MINISTERIOS LLAMADO FINAL	428
B3.302	COG7D	CHURCH OF GOD (7TH DAY) - SALEM, WV	IGLESIA DE DIOS APOSTOLICA DEL SEPTIMO DIA	218
B2.503	COGA	CHURCH OF GOD (ANDERSON, IN)	IGLESIA DE DIOS (ANDERSON, IN)	172
B4.0201	COGCT	CHURCH OF GOD (CLEVELAND, TN)	IGLESIA DE DIOS (CLEVELAND, TN)	230
B3.304	IDDI	CHURCH OF GOD (ISRAELITE)	IGLESIA DE DIOS (ISRAELITA)	220
B3.301	COGSD	CHURCH OF GOD (SEVENTH-DAY), GENERAL CONFERENCE	IGLESIA DE DIOS (SEPTIMO DIA)	215
B4.1205	IDODPC	CHURCH OF GOD IN DIVINE ORDER DOOR OF HEAVEN	IGLESIA DE DIOS EN ORDEN DIVINO PUERTO AL CIELO	464
B4.02011	IDMB	CHURCH OF GOD MISSION BOARD	IGLESIA DE DIOS MISSION BOARD	236
B4.0213	COGP	CHURCH OF GOD OF PROPHECY	IGLESIA DE DIOS DE LA PROFECIA	245
B4.0412	LIDDI	CHURCH OF GOD, INC.	IGLESIA DE DIOS, INC.	352
B4.0330	IJC	CHURCH OF JESUS CHRIST, INC.	IGLESIA DE JESUCRISTO, INC.	305
B2.3104	COB	CHURCH OF THE BRETHREN	IGLESIA DE LOS HERMANOS (ELGIN, IL)	130
B4.0331	IDVCV	CHURCH OF THE LIVING GOD "JESUS IS COMING"	IGLESIA DE DIOS VIVO "CRISTO VIENE"	306
B2.506	CNAZ	CHURCH OF THE NAZARENE	IGLESIA DEL NAZARENO	174
B2.3205	UBC	CHURCH OF THE UNITED BRETHREN IN CHRIST	IGLESIA DE LOS HERMANOS UNIDOS EN CRISTO	147
B2.603	CCNI	CHURCHES OF CHRIST / NON-INSTRUMENTAL (A CAPPELLA)	IGLESIAS DE CRISTO / SIN INSTRUMENTOS (A CAPELLA)	195
B4.0408	DFE	DEFENDERS OF THE FAITH	IGLESIA DEFENSORES DE LA FE	346
B4.1107	ICEG	EBENEZER CHURCH OF CHRIST OF GUATEMALA (Apostle Sergio Enríquez)	IGLESIA DE CRISTO EBENEZER DE GUATEMALA (Apóstol Sergio Enríquez)	426
B4.11073	IHME	EBENEZER MINISTRIES HOSANNA CHURCH OF CHRIST	IGLESIA HOSANNA MINISTERIOS EBENEZER (Apóstol Sergio Enríquez)	432
B4.0814	EKK	EKKLESIA USA	EKKLESIA USA	401
B4.0701	ELIMF	ELIM ASSEMBLIES - ELIM FELLOWSHIP	ASAMBLEAS ELIM - COMPAÑERISMO ELIM	377
B4.06091	MCEELS	ELIM CHRISTIAN MISSION OF EL SALVADOR (SEE B4.0903)	MISION CRISTIANA ELIM DE EL SALVADOR	375
B4.1106	MCEG	ELIM CHRISTIAN MISSION OF GUATEMALA (Héctor Nufio, Pastor General)	MISION CRISTIANA ELIM DE GUATEMALA	420
B4.0609	MCEG	ELIM CHRISTIAN MISSION OF GUATEMALA (SEE B4.1106)	MISION CRISTIANA ELIM DE GUATEMALA	374
B4.0903	ELIM-ES	ELIM INTERNATIONAL MISSION (EL SALVADOR)	MISION ELIM INTERNACIONAL	406
B1.302	EPIS	EPISCOPAL CHURCH IN THE USA	IGLESIA EPISCOPAL EN LOS EUA	52
B4.010211	ICEMAP	EVAN. CHRISTIAN CH APOSTOLES & PROPHETS MISSION EPH. 2:20	IGLESIA CRISTIANA EVAN. MISION APOSTOLES Y PROFETAS EF. 2:20	227
B2.3301	ECC	EVANGELICAL COVENANT CHURCH	IGLESIA EVANGELICO DEL PACTO	154

B4.01021	IEAP	EVANGELICAL CHURCH OF APOSTLES AND PROPHETS	IGLESIA EVANGELICA DE APOSTOLES Y PROFETAS	226
B4.02145	IEJC	EVANGELICAL CHURCH OF JESUS CHRIST, INC.	IGLESIA EVANGELICA DE JESUCRISTO, INC.	265
B4.1206	CIED	EVANGELICAL CHURCHES OF GOD COUNCIL	CONCILIO IGLESIAS EVANGELICAS DE DIOS	465
B2.3302	EFCA	EVANGELICAL FREE CHURCH OF AMERICA IN AMERICA	IGLESIA EVANGELICA LIBRE DE AMERICA	157
B1.101	ELCA	EVANGELICAL LUTHERAN CHURCH IN AMERICA	IGLESIA EVANGELICA LUTERANA EN AMERICA	13
B1.108	ELS	EVANGELICAL LUTHERAN SYNOD	SINODO EVANGELICO LUTERANO	24
B2.32181	EMCA	EVANGELICAL METHODIST CHURCH IN AMERICA	IGLESIA EVANGELICA METODISTA	152
B1.2210	EPC	EVANGELICAL PRESBYTERIAN CHURCH	IGLESIA EVANGELICAL PRESBITERIANA	41
B4.0226	FCAOPC	FEDERATION COUNCIL OF ALPHA & OMEGA PENTECOSTAL CHURCHES	CONCILIO FEDERACIÓN DE IGLESIAS PENTECOSTALES ALPHA & OMEGA	272
B2.3106	FGBC	FELLOWSHIP OF GRACE BRETHREN CHURCHES	COMPAÑERISMO DE IGLESIAS HERMANOS DE GRACIA	135
B2.404	FIEL	FELLOWSHIP OF LATIN-HISPANIC EVANGELICAL CHURCHES IN THE USA	FRATERNIDAD DE IGLESIAS EVANGELICAS LATINO-HISPANAS EN EUA	161
B4.0813	IFSM	FOUNTAIN OF SALVATION MISSIONARY CHURCH	IGLESIA FUENTE DE SALVACION MISIONERA INC.	398
B2.501	FMCNA	FREE METHODIST CHURCH OF NORTH AMERICA	IGLESIA METODISTA LIBRE	168
B2.2313	GARB	GENERAL ASSOCIATION OF REGULAR BAPTISTS	ASOCIACION GENERAL DE BAUTISTAS REGULARES	116
B4.0904	CCVC	HEAVENLY VISION CHRISTIAN CENTERS	CENTRO CRISTIANO VISION CELESTIAL	411
B4.03211	IPUH	HISPANIC UNITED PENTECOSTAL CHURCH	IGLESIA PENTECOSTAL UNIDA HISPANA	301
B2.409	IFCA	INDEPENDENT FUNDAMENTALIST CHURCHES OF AMERICA	IGLESIAS FUNDAMENTALISTAS INDEPENDIENTES DE AMERICA	164
B4.0422	CIILJC	INTERNATIONAL COUNCIL OF CHURCHES FREED BY JESUS CHRIST	CONCILIO INTERNACIONAL DE IGLESIAS LIBRES POR JESUCRISTO, INC.	369
B4.040161	CINIPEJE	INTERNATIONAL COUNCIL OF THE PENT. CHURCHES OF JESUS CHRIST	CONCILIO INTL DE IGLESIAS PENTECOSTALES DE JESUCRISTO, INC.	325
B4.0902	MCI	INTERNATIONAL CHARISMATIC MISSION (COLOMBIA)	MISION CARISMATICA INTERNACIONAL	404
B2.606	ICOC	INTERNATIONAL CHURCH OF CHRIST - LATINO MINISTRY	IGLESIA INTERNACIONAL DE CRISTO - MINISTERIO LATINO	201
B4.0407	ICFG	INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL	IGLESIA INTERNACIONAL DEL EVANGELIO CUADRANGULAR	334
B4.02062	IFCA	INTERNATIONAL FELLOWSHIP OF CHRISTIAN ASSEMBLIES	COMPAÑERISMO INTERNACIONAL DE ASAMBLEAS CRISTIANAS	239
B4.0205	IPHC	INTERNATIONAL PENTECOSTAL HOLINESS CHURCH	IGLESIA SANTIDAD PENTECOSTAL INTERNACIONAL	237
B4.0501	IEISCC	INTL EVANGELICAL CHURCH SOLDIERS OF THE CROSS OF CHRIST	IGLESIA EVANGELICA INTL SOLDADOS DE LA CRUZ DE CRISTO	370
B4.04018	FIADAH	INTL FRATERNITY OF AUTONOMOUS HISPANIC ASSEMBLIES OF GOD	FRATERNIDAD INTL ASAMBLEAS DE DIOS AUTÓNOMAS HISPANAS	332
B4.1108	IJCTP	JESUS CHRIST THE ALMIGHTY CHURCHES (Apostle Oscar Agüero)	IGLESIAS JESUCRISTO EL TODOPODEROSO (Apóstol Oscar Agüero)	437
B4.1110	MIRJ	KING JESUS INTERNATIONAL MINISTRY (Apostle Guillermo Maldonado)	MINISTERIO INTERNACIONAL EL REY JESUS (Apóstol Guillermo Maldonado)	439
B4.1207	LCHM	LAKEWOOD CHURCH HISPANIC MINISTRY	IGLESIA HISPANA LAKEWOOD	467
B4.0214	CLADIC	LATIN AMERICAN COUNCIL OF CHRISTIAN CHURCHES	CONCILIO LATINOAMERICANO DE IGLESIAS CRISTIANAS	251
B4.04017	CLANY	LATIN AMERICAN COUNCIL OF THE PENT. CHURCH OF GOD OF NY	CONCILIO LATINOAMERICANO IGLESIA DE DIOS PENT. DE NEW YORK	330
B4.03212	IPULA	LATIN AMERICAN UNITED PENTECOSTAL CHURCH	IGLESIA PENTECOSTAL UNIDA LATINOAMERICANA	303
B4.1208	IFLUZ	LIGHTHOUSE CHURCH	IGLESIA FARO DE LUZ	476
B1.102	LCMS	LUTHERAN CHURCH, MISSOURI SYNOD	IGLESIA LUTERANA, SINODO DE MISURI	18
B2.2323	MBM	MARANATHA BAPTIST MISSION	MISIÓN BAUTISTA MARANATHA	125
B4.1104	MWRM	MARANATHA WORLD REVIVAL MINISTRIES (Apostle Nahum Rosario)	MARANATHA WORLD REVIVAL MINISTRIES (Apóstol Nahum Rosario)	418
B2.1102	MCUSA	MENNONITE CHURCH USA	IGLESIA MENONITA USA	66
B4.0207	IMPC	METHODIST PENTECOSTAL CHURCH OF CHILE	IGLESIA METODISTA PENTECOSTAL DE CHILE	240
B4.11072	MMEH	MIEZ EBENEZER MINISTRIES HONDURAS (Apostle German Ponce)	MIEZ MINISTERIOS EBENEZER-HONDURAS (Apóstle German Ponce)	429
B4.04181	AMIP	MISSIONARY ASSOCIATION OF PENTECOSTAL CHURCHES	ASOCIACION MISIONERA DE IGLESIAS PENTECOSTALES	363
B4.1210	CIDM	MISSIONARY CHURCH OF GOD COUNCIL	CONCILIO IGLESIA DE DIOS MISIONERA	477
B4.0502	MCDJC	MISSIONARY CHURCH OF THE DISCIPLES OF JESUS CHRIST	IGLESIA MISIONERA DE LOS DISCIPULOS DE CRISTO JESUS	373
B4.0409	MIEPI	MOVEMENT OF INDEPENDENT EVANGELICAL PENT. CHURCHES	MOVIMIENTO DE IGLESIAS EVANGELICAS PENTE. INDEPENDIENTES	348
B2.2101	FWBC	NATIONAL ASSOCIATION OF FREE WILL BAPTISTS	ASOCIACION NACIONAL DE IGLESIAS BAUTISTAS LIBRES	89
B4.1301	NACI	NEW APOSTOLIC CHURCH INTERNATIONAL	IGLESIA NUEVA APOSTOLICA INTERNACIONAL	481
B2.2304	NABC	NORTH AMERICAN BAPTIST CONFERENCE	CONFERENCIA BAUTISTA DE NORTE AMERICA	97
B4.0411	OBSC	OPEN BIBLE (STANDARD) CHURCHES	IGLESIA DE LA BIBLIA ABIERTA	350
B1.2206	OPC	ORTHODOX PRESBYTERIAN CHURCH	IGLESIA PRESBITERIANA ORTODOXA	35
B4.11061	IJCPMIEL	PALABRA MIEL CHURCH OF JESUS CHRIST (Apostle Sapalu Alvarado)	IGLESIA DE JESUCRISTO PALABRA MI-EL (Apóstol Gaspar Sapalu Alvarado)	423
B4.0418	ICPMMM	PENT. CHRISTIAN CHURCH, WORLDWIDE MISSIONARY MOVEMENT	IGLESIA CRISTIANA PENTE. MOVIMIENTO MISIONERO MUNDIAL, INC.	359
B4.0405	PCGA	PENTECOSTAL CHURCH OF GOD IN AMERICA	IGLESIA DE DIOS PENTECOSTAL EN AMERICA	333
B4.04015	IDPMI	PENTECOSTAL CHURCH OF GOD, INTL. MOVEMENT	IGLESIA DE DIOS PENTECOSTAL, MOVIMIENTO INTERNACIONAL	321
B4.04016	IPJCMI	PENTECOSTAL CHURCH OF JESUS CHRIST, INTERNATIONAL MISSION	IGLESIA PENTECOSTAL DE JESUCRISTO, MISION INTERNACIONAL	325
B4.0335	CMP	PENTECOSTAL MOVEMENT COUNCIL	CONCILIO MOVIMIENTO PENTECOSTAL	312
B1.2208	PCA	PRESBYTERIAN CHURCH IN AMERICA	IGLESIA PRESBITERIANA EN AMERICA	38
B1.2211	PCUSA	PRESBYTERIAN CHURCH IN THE USA	IGLESIA PRESBITERIANA, USA	43
B4.1212	IPPMPH	PRINCE OF PEACE CHURCH HISPANIC PENTECOSTAL MOVEMENT	IGLESIA PRINCIPE DE PAZ MOVIMIENTO PENTECOSTAL HISPANA	478
B4.1111	IEPP	PRINCE OF PEACE EVANGELICAL CHURCH (Apostle Josué Muñoz)	IGLESIA EVANGELICAL PRINCIPE DE PAZ - GUATEMALA	442
B4.0416	MEPP	PRINCE OF PEACE EVANGELICAL MISSION (SEE B4.4111)	IGLESIA EVANGELICA DEL PRINCIPE DE PAZ	358
B1.2101	RCA	REFORMED CHURCH IN AMERICA	IGLESIA REFORMADA EN AMERICA	28
B4.1213	CMPR	REHOBOT GENESIS 16:22 PENTECOSTAL MOVEMENT COUNCIL	CONCILIO MOVIMIENTO PENTECOSTAL REHOBOT, GENESIS 26:22	479
B2.1401	AMIGOS	RELIGIOUS SOCIETY OF FRIENDS	SOCIEDAD RELIGIOSA DE AMIGOS	83
B4.0333	RIA	RHEMA INTERNATIONAL ASSOCIATION	ASOCIACION INTERNACIONAL RHEMA	309
B4.1109	RHEMA	RHEMA MINISTRIES (Apostle Carlos E. Garcia)	MINISTERIOS RHEMA (Apóstol Carlos E. Garcia)	438
B2.502	TSA	SALVATION ARMY, THE	EL EJERCITO DE SALVACION	169
B4.0414	IES	SAMARIA EVANGELICAL CHURCH	IGLESIA EVANGELICA SAMARIA, INC.	356
B3.101	SDAGC	SEVENTH-DAY ADVENTIST CHURCH, GENERAL CONFERENCE	IGLESIA ADVENTISTA DEL SEPTIMO DIA, CONFERENCIA GENERAL	203
B3.102	SDARM	SEVENTH-DAY ADVENTIST, REFORM MOVEMENT	IGLESIA ADVENTISTA DEL SEPTIMO DIA, MOVIMIENTO DE REFORMA	209
B2.2305	SBC	SOUTHERN BAPTIST CONVENTION	CONVENCION BAUTISTA DEL SUR	99
B4.03042	IECE	SPIRITUAL EVANGELICAL CHRISTIAN CHURCH	IGLESIA EVANGELICA CRISTIANA ESPIRITUAL	289
B4.0332	IPLSA	THE ANCIENT PATH PENTECOSTAL CHURCH	IGLESIA PENTECOSTAL LA SENDA ANTIGUA, INC.	307
B4.0206	CCNA	THE CHRISTIAN CONGREGATION IN NORTH AMERICA	LA CONGREGACION CRISTIANA	238
B2.528	TMC	THE MISSIONARY CHURCH	LA IGLESIA MISIONERA	188
B2.3102	TMC	THE MORAVIAN CHURCH	LA IGLESIA MORAVA	127

B2.1110	CMBC	U.S. CONFERENCE OF MENNONITE BRETHREN CHURCHES	CONFERENCIA EUA DE IGLESIAS HERMANOS MENONITAS	75
B1.2301	UCC	UNITED CHURCH OF CHRIST	IGLESIA UNIDA DE CRISTO	47
B2.3202	UMC	UNITED METHODIST CHURCH	IGLESIA METODISTA UNIDA	141
B4.0321	UPCI	UNITED PENTECOSTAL CHURCH INTERNATIONAL	IGLESIA PENTECOSTAL UNIDA INTERNACIONAL	298
B4.02141	CIUJC	UNIVERSAL CHURCH OF JESUS CHRIST COUNCIL, INC.	CONCILIO IGLESIA UNIVERSAL DE JESUCRISTO, INC.	255
B4.0419	VO	VICTORY OUTREACH INTERNATIONAL	ALCANCE VICTORIA INTERNACIONAL	367
B2.526	WCH	WESLEYAN CHURCH, THE	LA IGLESIA WESLEYANA	186
B1.103	WELS	WISCONSIN EVANGELICAL LUTHERAN SYNOD	SINODO EVANGELICO LUTERANO DE WISCONSIN	20
B4.1114	VMI	WORD MINISTRIES (FORMERLY KNOWN AS GOSPEL OUTREACH)	MINISTERIOS VERBO	447
B2.514	WGM	WORLD GOSPEL MISSION	MISION EVANGELICA MUNDIAL	184
B4.11181	WFI	WORLD OF FAITH INTERNATIONAL -COVENANT CHURCH	MUNDO DE FE INTERNACIONAL	458
B3.401	WCOG	WORLDWIDE CHURCH OF GOD - GRACE COMMUNION INTL	IGLESIA DE DIOS MUNDIAL (UNIVERSAL) - COMUNION DE GRACIA INTL	221

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B2.509	C&MA	CHRISTIAN & MISSIONARY ALLIANCE	ALIANZA CRISTIANA Y MISIONERA	181
B4.03041	AAFJC	APOSTOLIC ASSEMBLY OF FAITH IN JESUS CHRIST	ASAMBLEA APOSTOLICA DE LA FE EN CRISTO JESUS	284
B4.02144	AIC	ASSEMBLY OF CHRISTIAN CHURCHES	ASAMBLEA DE IGLESIAS CRISTIANAS	260
B2.401	PB	BRETHREN ASSEMBLIES / PLYMOUTH BRETHREN	ASAMBLEAS / SALAS EVANGELICAS (HERMANOS DE PLYMOUTH)	160
B4.0401	AGGC	ASSEMBLIES OF GOD, GENERAL COUNCIL	ASAMBLEAS DE DIOS, CONFERENCIA GENERAL	314
B4.040163	AIPJNJ	ASSEMBLY OF PENT. CHURCH OF JESUS CHRIST, INC. NEW JERUSALEM	ASAMBLEAS DE IGLESIA PENTE. DE JESUCRISTO NUEVA JERUSALEM	329
B4.040162	AIPJC	ASSEMBLIES OF PENTECOSTAL CHURCHES OF JESUS CHRIST, INC.	ASAMBLEAS DE IGLESIAS PENTECOSTALES DE JESUCRISTO, INC.	325
B4.0701	ELIMF	ELIM ASSEMBLIES - ELIM FELLOWSHIP	ASAMBLEAS ELIM - COMPAÑERISMO ELIM	377
B2.2308	ABA	AMERICAN BAPTIST ASSOCIATION	ASOCIACION BAUTISTA AMERICANA	114
B2.2317	CBA	CONSERVATIVE BAPTIST ASSOCIATION	ASOCIACION BAUTISTA CONSERVADORA	117
B2.2319	BMAA	BAPTIST MISSIONARY ASSOCIATION OF AMERICA	ASOCIACION BAUTISTA MISIONERA DE AMERICA	121
B4.0806	AVC	ASSOCIATION OF VINEYARD CHURCHES	ASOCIACION DE IGLESIAS DE LA VIÑA	383
B2.2313	GARB	GENERAL ASSOCIATION OF REGULAR BAPTISTS	ASOCIACION GENERAL DE BAUTISTAS REGULARES	116
B4.0333	RIA	RHEMA INTERNATIONAL ASSOCIATION	ASOCIACION INTERNACIONAL RHEMA	309
B4.04181	AMIP	MISSIONARY ASSOCIATION OF PENTECOSTAL CHURCHES	ASOCIACION MISIONERA DE IGLESIAS PENTECOSTALES	363
B2.2101	FWBC	NATIONAL ASSOCIATION OF FREE WILL BAPTISTS	ASOCIACION NACIONAL DE IGLESIAS BAUTISTAS LIBRES	89
B4.0805	CALCH	CALVARY CHAPEL	CAPILLA DE CALVARIO	381
B4.1203	MCB	BANQUET HOUSE MINISTRIES	CASA DEL BANQUETE	460
B4.0904	CCVC	HEAVENLY VISION CHRISTIAN CENTERS	CENTRO CRISTIANO VISION CELESTIAL	411
B2.2320	BBF	BAPTIST BIBLE FELLOWSHIP	COMPANERISMO BAUTISTA BIBLICA	123
B2.3106	FGBC	FELLOWSHIP OF GRACE BRETHREN CHURCHES	COMPAÑERISMO DE IGLESIAS HERMANOS DE GRACIA	135
B4.02062	IFCA	INTERNATIONAL FELLOWSHIP OF CHRISTIAN ASSEMBLIES	COMPAÑERISMO INTERNACIONAL DE ASAMBLEAS CRISTIANAS	239
B4.0415	CICR	COUNCIL OF REHOBOTH CHRISTIAN CHURCHES	CONCILIO DE IGLESIAS CRISTIANAS REHOBOTH	357
B4.02143	CICMMI	COUNCIL OF MISSIONARY CHURCHES OF CHRIST, INTL MISSION	CONCILIO DE IGLESIAS DE CRISTO MISIONERA, MISION INTERNACIONAL	257
B4.1007	CIESF	COUNCIL OF THE HOLY SPIRIT AND FIRE CHURCHES	CONCILIO DE IGLESIAS ESPIRITU SANTO Y FUEGO	415
B4.1204	CIECPP	COUNCIL OF PRINCE OF PEACE EVANGELICAL CHRISTIAN CHURCHES	CONCILIO DE IGLESIAS EVANGELICAS CRISTIANAS PRINCIPE DE PAZ	463
B4.0226	FCAOPC	FEDERATION COUNCIL OF ALPHA & OMEGA PENTECOSTAL CHURCHES	CONCILIO FEDERACIÓN DE IGLESIAS PENTECOSTALES ALPHA & OMEGA	272
B4.1210	CIDM	MISSIONARY CHURCH OF GOD COUNCIL	CONCILIO IGLESIA DE DIOS MISIONERA	477
B4.02141	CIUJC	UNIVERSAL CHURCH OF JESUS CHRIST COUNCIL, INC.	CONCILIO IGLESIA UNIVERSAL DE JESUCRISTO, INC.	255
B4.1206	CIED	EVANGELICAL CHURCHES OF GOD COUNCIL	CONCILIO IGLESIAS EVANGELICAS DE DIOS	465
B4.0422	CIILJC	INTERNATIONAL COUNCIL OF CHURCHES FREED BY JESUS CHRIST	CONCILIO INTERNACIONAL DE IGLESIAS LIBRES POR JESUCRISTO, INC.	369
B4.040161	CINIPEJE	INTERNATIONAL COUNCIL OF THE PENT. CHURCHES OF JESUS CHRIST	CONCILIO INTL DE IGLESIAS PENTECOSTALES DE JESUCRISTO, INC.	325
B4.0214	CLADIC	LATIN AMERICAN COUNCIL OF CHRISTIAN CHURCHES	CONCILIO LATINOAMERICANO DE IGLESIAS CRISTIANAS	251
B4.04017	CLANY	LATIN AMERICAN COUNCIL OF THE PENT. CHURCH OF GOD OF NY	CONCILIO LATINOAMERICANO IGLESIA DE DIOS PENT. DE NEW YORK	330
B4.0335	CMP	PENTECOSTAL MOVEMENT COUNCIL	CONCILIO MOVIMIENTO PENTECOSTAL	312
B4.1213	CMPR	REHOBOT GENESIS 16:22 PENTECOSTAL MOVEMENT COUNCIL	CONCILIO MOVIMIENTO PENTECOSTAL REHOBOT, GENESIS 26:22	479
B2.2304	NABC	NORTH AMERICAN BAPTIST CONFERENCE	CONFERENCIA BAUTISTA DE NORTE AMERICA	97
B2.2104	BGC	BAPTIST GENERAL CONFERENCE (NOW, CONVERGE WORLDWIDE)	CONFERENCIA BAUTISTA GENERAL	92
B1.2302	CCCC	CONSERVATIVE CONGREGATIONAL CHRISTIAN CONFERENCE	CONFERENCIA CRISTIANA CONGREGACIONALISTA CONSERVADORA	51
B2.1110	CMBC	U.S. CONFERENCE OF MENNONITE BRETHREN CHURCHES	CONFERENCIA EUA DE IGLESIAS HERMANOS MENONITAS	75
B2.1303	CMC	CONSERVATIVE MENNONITE CONFERENCE	CONFERENCIA MENONITA CONSERVADORA	81
B2.2305	SBC	SOUTHERN BAPTIST CONVENTION	CONVENCION BAUTISTA DEL SUR	99
B4.0814	EKK	EKKLESIA USA	EKKLESIA USA	401
B2.502	TSA	SALVATION ARMY, THE	EL EJERCITO DE SALVACION	169
B2.404	FIEL	FELLOWSHIP OF LATIN-HISPANIC EVANGELICAL CHURCHES IN THE USA	FRATERNIDAD DE IGLESIAS EVANGELICAS LATINO-HISPANAS EN EUA	161
B4.04018	FIADAH	INTL FRATERNITY OF AUTONOMOUS HISPANIC ASSEMBLIES OF GOD	FRATERNIDAD INTL ASAMBLEAS DE DIOS AUTÓNOMAS HISPANAS	332
B4.08121	HICC	BROTHERHOOD OF CHARISMATIC CHRISTIAN CHURCHES	HERMANDAD DE IGLESIAS CRISTIANAS CARISMATICAS	392
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