

APOSTOLIC

WINTER EDITION 2013

THE HERALD



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APOSTOLICS MAKING HISTORY



HIGHLIGHTS FROM THE APOSTOLIC SYMPOSIUM



INTERNATIONAL SCHOOL OF BISHOPS
PRESIDENTS AND MISSIONARIES
SAN JOSE, COSTA RICA

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C.O.S.T.

BERNARDO HERNÁNDEZ
THE SECOND GENERAL PASTOR OF
THE APOSTOLIC ASSEMBLY

HEAD COVERING IN
MODERN TIMES

THE CHURCH OF 2033

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The Apostolic Herald is the Official Gazette
of the Apostolic Assembly of the
Faith in Christ Jesus.

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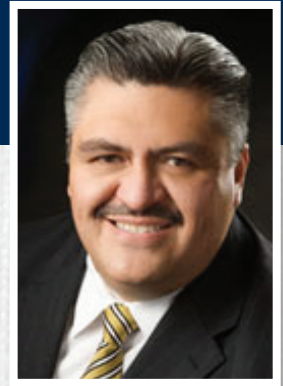
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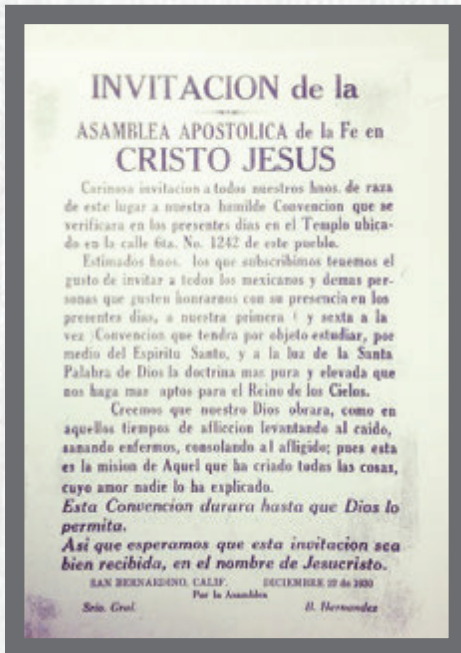
LETTER FROM EDITOR



BISHOP ISMAEL MARTÍN DEL CAMPO

UNITED IN THE DOCTRINE

The Early Church from its birth faced growing problems. It had to learn to be organized and reorganized constantly to meet the needs of its members (the election of deacons), and learned to use the necessary time to resolve doctrinal and pastoral problems of its churches (the Jerusalem Council).



1930

and Romanita Valenzuela had registered the “Misión Hispana de la Fe Apostólica” on Alpine Street in Los Angeles. In 1925 there were already 33 emerging congregations and many problems with the growth.

The first convention was held in 1925 with two goals: to organize and resolve the doctrinal and pastoral problems of the new congregations, through dialogue and prayer. From December 1st to the 5th of this year, 27 ministers worked from 10 or 11 in the morning, until six in the afternoon, organizing the Church and taking many doctrinal and pastoral agreements. The first day they chose those who would preside over the convention, they worked from six points on the agenda and set the rules for their meetings. During the five-day convention, in the minutes, 41 doctrinal and pastoral agreements are registered, but we can identify another 14 agreements and the participation of its ministers in over a hundred times. All these agreements were lovingly written, signed, printed and distributed.

The Apostolic Assembly in the United States of America was born in the Azusa Street revival in Los Angeles, California. In 1909 the group of Mexican believers was marginalized from this congregation, due to their convictions in the baptism in the name of Jesus Christ and in the oneness of God. Soon this group which continued in households, multiplied. By 1912, Genaro

In 1926 we can see an amazing breakthrough: in five pages they wrote a brief history of the “Iglesia Apostólica Cristiana del Pentecostés” (previous name of the Apostolic Assembly), and published the first 20 articles of essential apostolic doctrine.

In the conventions of 1927-1930, they continued to add new doctrinal and pastoral resolutions until the historic agreement to register the Apostolic Assembly as a Christian corporation with the State of California. That year the General Secretary Bernardo Hernandez invited to “our first (and sixth at the same time) Convention.”

From 1930-1970, our ministerial conventions used most of their time in continuing to organize the work of the Church and respond to doctrinal concerns of pastors.

With the arrival of the second generation, from 1970 to 2010, our Apostolic Assembly gradually began to dedicate more time to reports and commissions. A denomination with hundreds of churches in the American Union, with missionary work in 20 countries and many new projects, now had much to report each year.

Our Ministerial Legislative Convention reflects the concern of a third generation of leaders, to recover the best of our first conventions: allow sufficient time for all pastors to present their concerns about the work of the Church. The General Board has organized a very ample time for all pastors to participate.

“continuing united in the doctrine... is most essential for all.”

Antonio C. Nava

We can safely say that our next convention will have more time for all ministers to dialogue on doctrinal and pastoral problems facing our congregations in the XXI century.

Our Legislative Convention has the goal of incorporating in our Constitution all that will help improve our service to God.

But ultimately, as our patriarch Antonio C. Nava said while celebrating the 1930 convention, *“continuing united in the doctrine ... is most essential for all.”*

Bishop Ismael Martín del Campo,
Editor

WHY A MINISTERIAL LEGISLATIVE CONVENTION?



BISHOP PRESIDENT
John Fortino



“The Apostolic Assembly is still standing and with a great desire to triumph.”

Apostolic Assembly,

Paz de Cristo,

Esteemed Bishops, Pastors and people of the Lord, we are preparing for our Youth Convention in November where we will celebrate the Ministerial Legislative Convention 2013. This Legislative Convention will be glorious and historic.

The Apostolic Assembly has gone through very difficult times in the past. Now we have also come to experience times that our generation had only heard or read about. While all this was happening, some came to think that the Church would not withstand the impact, that it would break, both in the past and in the present, but miraculously the Apostolic Assembly is still standing and with a great desire to triumph.

The mere fact that we are still standing is a remarkable demonstration that God is with us and that this church, even with all its flaws and imperfections, is still the Lord’s Church.

What surprises me as I read the history of the Apostolic Assembly is that in every moment critical, God was always glorified and after the impact of the waves, God would put all things in place, and the Church rose up, shook off the dust and continued forward.

The leaders who preceded us understood that the best way to fix those issues was legislating them. In other words, that no matter the passion with which issues were presented or discussed, only until they reached the floor of the Legislative Convention, where the pastors gave their vote, change or reaffirmation took place. That was true then and remains true now.

So the Apostolic Assembly in its path and perfecting of its own history was developing its own constitutional text. In other words, as the problems were presented the solutions were also presented.

We in the 21st century, will do the same. It’s true that times have changed, that people are more independent, that technological advances have awakened self-sufficiency, but like our predecessors, we will do the same in the upcoming Legislative Convention, we will listen to the proposed subjects and will give course to the constitutional process.

“The mere fact that we are still standing is a remarkable demonstration that God is with us and that this church, even with all its flaws and imperfections, is still the Lord’s Church.”

Bishop John Fortino

If the Patriarchs could do it, if they had the freedom to present crucial issues of their time with respect and sincerity, and legislate their resolutions, why can we not do the same at this time? With courage and tenacity they faced difficult situations and following the constitutional process, managed to not only mitigate the force of the waves, but they managed to stop it, bringing peace to the people of the Lord.

This 2013 Legislative Convention is open to all proposed initiatives that help us to maintain the direction of the Apostolic Assembly stable and with a vision for the future.

We will be working on:

1. Initiative-proposals that externalize the gray areas that are in the constitutional text of the 2013 Constitution, for their study and possible ratification, rectification or amendment.

2. Initiative-proposals that present alternatives to controversial issues that the Assembly needs to review for its ratification, rectification or amendment.

3. Initiative-proposals that improve and confirm the international missionary work, presented by the Missionaries, through the Bishop Secretary of International Missions, so they may also feel a part of the new paradigm of the Apostolic Assembly.

This Legislative Convention is of all and for all. Just as our pioneers addressed the needs of their time, so will we address ours; as they believed and practiced the constitutional process, we will work in the same manner.

Sincerely,
Bishop J. Fortino



C.O.S.T. 2013

“For the training of future pastors”



VICE-PRESIDENT
Bishop Víctor Prado

In this end time, seeing the need of having men approved for such a special mission as that of a pastor, the C.O.S.T. program was created for the training of future pastors. (C.O.S.T.) is a training and certification program for new pastors and ministers who feel God’s calling to be pastors.



The C.O.S.T. process is purposed to direct these ministers through spiritual and practical readiness training. Alongside this training, they undergo an official certification process with the guidance of

experienced mentors. Overall, the C.O.S.T. program is meant to guarantee the passing of the glorious mantle, the mission of the church, to Exalt Christ, Equip the Church, and Evangelize the world.

In the month of July of the year 2013, 74 men from 20 different districts nationwide joined together in the City of Ontario, California. During this time God used an array of means in preparing men for His service and setting a platform for the generations to come. Mentors, seen as spiritual fathers, poured out wisdom and knowledge from their many years of pastoral experience. The seminars empowered these men to aspire and succeed even greater achievements than those that came before them for God’s

Kingdom. The Department of National Missions will look upon these certified men to ensure the successful planting of churches.

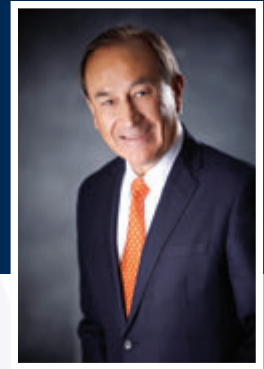
I would like to thank President John Fortino, Bishop Abel Aguilar, Bishop Leobardo Maffey, Bishop Joe Aguilar, Bishop Ismael Martín del Campo, and Bishop Joe Prado for outstanding efforts to meet the needs of men who are hungry to do God’s will. I would also like to thank the committee, Bishop Arcadio Peña, Pastor Misael Zaragoza, Pastor Arturo Arias, Pastor J.C. Rodriguez, Pastor David Martinez, Pastor Alex Santos, Minister Arnulfo Cedillo, Brother Fredy Nuñez, Sister Cathy Rojas, and Sister Yvette Cristobal for their unselfish service to enhance the Kingdom of God here on earth. My prayer is for God to continue to use this ministry for generations to come.

For His Kingdom,
Bishop Victor O. Prado





APOSTOLIC ASSEMBLY DISTRICT CONVENTIONS



GENERAL SECRETARY
Bishop Abel F. Aguilar

From their inception conventions in our church were purposed to bring the body of Christ into one mind and one accord. Like those that gathered in the upper room were empowered when they came together in one accord in prayer and supplication (Acts 1:14) likewise today the church is empowered when it convenes for the sake of unity.

The church's first convention was held on December 1-5, 1925 in San Bernardino, California. Bishop Antonio C. Nava, Bishop Francisco Llorente along with other Pastors and Ministers came together under the agreement to have a convention every year. The purpose was to bring clarity to the doctrinal issues prevalent at that time and to promote companionship within the church. This is visible in the notes from the second convention's commemorative pamphlet.

Since the Lord added to the church daily, the Apostolic Assembly grew rapidly. This provoked the need to establish smaller sized conventions based on the various churches geographic regions. These were later known as District Conventions. At this present time, per article 54 of the constitution of the Apostolic Assembly district conventions should take place every two years. This year there were 29 district conventions throughout the United States.

**Behold, how good and how pleasant it is
For brethren to dwell together in unity!**

- Psalms 133:1 (NKJV)

AUXILIARY ELDERS

To assist the District Bishops with the arduous task set before them of overseeing their corresponding churches, a pastor is elected by his peers as an Auxiliary Elder. Each district is organized into various sectors (depending on the size of district). An elder under the direction of the corresponding bishop supervises each sector. We congratulate all those that have accepted this important function in our church.

Arizona: Sam Rojas, Rene Ramos and José Álvarez

Central East Coast: Abel Cantú and Pedro Cruz

Central Texas: Jesús Hernández, David Martínez and Juan Pérez

Colorado: Cenovio López, Jesús Martínez and José Varela

East Los Angeles: Art Díaz, Marco Angulo and Rubén Villegas

East Texas: Juan Moreno J. and Armando Zendejas

Florida: Armando Mendoza and Armando Rentería

Great Lakes: Daniel Jiménez and Luis Hernández

Interior CA/NV: Efraín Ramírez, Israel Carlos, Lucio León, Juan Soriano and Antonio Jiménez

Los Angeles: Steve Pérez, Jesse Cornejo, Eduardo Saucedo, Andrés Mayoral and Armando González





Mid America: Martin Herrera, Lee Telles, Jaime Haro and Sergio Urbina
Midwest: Armando García, Ramiro Cenicerros, Daniel Muro and David Medina
New Mexico: Jimmy Arellano, Efraín Gaxiola, Cornelio Martínez and José Ramírez
North Central CA: Elías Mosqueda, Arthur Gallardo and Joel Salas
North East Coast: Evert Blanco, Ismael Rivera Jr., José Castro and José Castillo
Northern Golden Valley: Efraín Amaya, Roy Bravo, Alex Mendoza and José Hernández
North Pacific Coast: Oscar Esquivel, Daniel Nava, Jesús Valdez and John Benavidez
North Texas: Melitón B Peña, Rubén Posada and José Jonás Rivera
Northwest Texas: José Ruiz and Phil Marroquín
Oregon: Inocencio Vergara, José Gallegos
South Central CA: Robert Chavarria, David Aguilar, Rudy Renteria
Southern CA: Jesse Sanchez, Jimmy Morales, John Charles Rodriguez, Mario Alas, Nicolas Garcia
South Texas: Alfredo Gonzalez, Marco Zacarias, Ines Balladares
Utah & Idaho: Isaias Velez, Juan Padron, Carlos Popoca
Washington: Samuel Nunez, Guillermo Cardenas, Epifanio Ruiz, Jose Luis Chavez
West Texas: Adan Gonzalez
National Missions: Edgar Serrano, Elias Elizondo, Domingo Zuniga

| District | Date |
|----------------------------|-----------------|
| Arizona | July 12-13th |
| Central East Coast | June 28-29th |
| Central Texas | July 5-6th |
| Colorado | August 30-31st |
| East Los Angeles | August 23-24th |
| East Texas | April 11-13th |
| Florida | October 11-12th |
| Great Lakes | July 5-6th |
| Interior District CA/NV | October 25-26th |
| Los Angeles | June 29th |
| Mid-America | Sept.27-28th |
| Mid-America Central Region | May 24-25 |
| Mid-America North Region | Sept. 13-14th |
| Mid-West | July 11-13th |
| New Mexico | August 30-31st |
| North Central California | June 21-22nd |
| North Texas | July 26-27th |
| Northeast Coast | August 15-17th |
| Northern Golden Valley | Sept. 6-7th |
| Northern Pacific Coast | Sept. 5-6 |
| Northwest Texas | October 4-5th |
| Northwest Washington | July 5-6th |
| Oregon | August 2-3rd |
| South Central California | June 21-22nd |
| South Texas | October 10-12th |
| Southeast Region | May 17-18th |
| Southern California | August 8-10th |
| Utah & Idaho | August 16-17th |
| West Texas | October 4-5th |



The Apostolic Assembly Real Estate Trust Fund is helping churches!



GENERAL TREASURER
Bishop Leobardo Maffey

On August 4, 2010, the Real Estate Trust Fund was legally established to provide small loans to churches. According to article 31 of the Constitution, the purpose of the Trust Fund is to assist churches with loans for construction and remodeling projects. Loans that are funded are at a low interest rate with an affordable payment plan.

Any church is eligible to apply for the loan by simply completing the application and meeting the following guidelines.



Currently, the Real Estate Trust is funding loans up to \$20,000. There are churches who have already applied and been approved for the loan to assist with their construction needs which have included major repairs and renovation work.

For those that are interested in applying for the loan, contact the Real Estate Department at the General Offices and request a copy of the application and guidelines.

"In recent months, the fund has helped six churches with special loans."



20th Anniversary of our Current Headquarters



This past July 17, 2013, our current Headquarters in Rancho Cucamonga, California, celebrated its 20th Anniversary. A proof of the outstanding vision of the pioneer's generation is that since the humble beginning, they worked to have a headquarters building. Here we present a brief history of our International Headquarters:

- 1927-** March 15, 1930, the Apostolic Assembly of the Faith in Christ Jesus, was incorporated in the State of California as a Religious Organization. The First General Offices were located at the Apostolic Church in Jimtown, California (now West Whittier), from 1927 until this building was set on fire and destroyed by a criminal act in 1935.
- 1935-** In 1937, the General Offices were moved to the home of Bishop President Antonio C. Nava in 1119 South Dacotah Street, Los Angeles, California, until 1945.
- 1945-** When the first church "El Siloe" was purchased at the corner of Fourteenth and Birch, in Los Angeles, the General Offices moved there.
- 1955-** In 1955, the second church "El Siloe" was purchased at the corner of Hubbard and Ferris, in Los Angeles and it was also used for meetings of the General Board until 1966.
- 1967-** For the first time in the history of the Apostolic Assembly, in 1967 a building was rented to be used exclusively for the General Offices at 641 S. Atlantic Boulevard, in Los Angeles.
- 1968-** In 1968, the first building was purchased for the General Offices. This property was located at 5251 E. Beverly Boulevard, Los Angeles, California. The building was two-stories high. The price paid for the property was \$37,000. The General Offices remained there for 25 years (1968-1993). During this period of time, two other buildings were purchased, one on each side.
- 1993-** In 1992, Bishop President Manuel Vizcarra and the General Board formed a New Headquarters' Committee. On the 16th of June 1993, the General Secretary Richard Almaraz and his Committee closed escrow, purchasing the current Offices. The building is located at 10807 Laurel Street, Rancho Cucamonga, California, close to the administrative buildings of the city. It was built in 1987, and sold for two million, six hundred thousand dollars (\$2,600,000). In July 1992, it was repossessed for the amount of two million, three hundred thousand dollars (\$2,300,000), with the Lord's help the building was purchased by the Apostolic Assembly for one million, two hundred thousand dollars (1,200,000.).

INTERNATIONAL SCHOOL OF BISHOPS SAN JOSE, COSTA RICA



SECRETARY OF
FOREIGN MISSIONS
Bishop Arthur Espinosa

Early on April 12 missionaries and presidents of the Apostolic Assembly International began to arrive at the Juan Santamaria International Airport in San Jose, Costa Rica.



The reason for their arrival was the Second International School of Bishops. This important activity was hosted at the Holiday Inn Aurola in the center of the city of San Jose. We thank God that we had the attendance of most of our presidents and missionaries, among them, Missionary Domingo Carlos, from Siem Reap, Cambodia, General Board Members of Costa Rica and district bishops.

The activity started on Wednesday evening with a special presentation by Bishop President Juan Fortino, in which, from the beginning we strongly felt the presence of God. Over the next three days, in each conference the Word of God ministered to us. We thank Bishops John Fortino, Arthur Espinosa and Ismael Martin del Campo

for allowing themselves to be used by God in the ministry of teaching. It was very noticeable that throughout this activity reigned a spirit of unity, peace and fellowship. The presence of God at all times gave the opportunity for all to receive new strength and cultivate new relationships with each other.

On Saturday afternoon the event concluded with a glorious Lord's Supper and Foot Washing service. Again, the Lord moved mightily and each was impacted by the sweet and glorious presence of our Savior, even the hotel staff commented that there was a beautiful ambiance.

During the evenings, the central church in San Jose held powerful services, where the preacher

was Bishop President Juan Fortino. The choir of the Church of Miami and a group of brothers accompanied Bishop Fortino. We thank everyone for their great support to the missionary work.

We thank Bishop Mauricio Chacon and the Central Church of San Jose for hosting our 2nd International School of Bishops. We especially thank Bishop Tulio Cerda and his team, for all the attention they gave us.

God bless you greatly.





The presence of God at all times gave the opportunity for all to receive new strength and cultivate new relationships with each other.





BISHOP GILBERTO DÍAZ

GILBERTO DÍAZ...

Hymnologist, Pastor & Bishop of the Apostolic Assembly

Gilberto Díaz was born March 4, 1927 to Francisco and Rosalía Díaz in Phoenix, Arizona. When Gilberto was five years of age his parents were reached with the Jesus Name message in the same city of his birth.

Gilberto was practically reared in the Apostolic Assembly. This same city would witness his baptism at the age of 14 officiated by Apostolic minister Jaime Béjar one 25th of January 1942, just a few weeks after the attack on Pearl Harbor on December 7, 1941. Three months later he was filled with the Holy Spirit with the initial evidence of new tongues. In 1945 he was drafted into military service for one year since God in his mercy protected young Gilberto and God protected him throughout the Second World War. Few years after his return he married sister Armida Duarte on August 29, 1948 and God gave them five children: Gilberto Jr., Gloria, Benjamin, Elizabeth and Cristina.

Under the tutelage of a San Joaquin Valley pioneer, Pastor Juan Rodríguez of Bakersfield, CA he was set apart for ministry on April 15, 1950 and ordained that same year on the 30th of December. In 1953 he was nominated pastor of Lamont, CA.

Bishop Díaz served in all levels of Apostolic Assembly leadership from pastor to elder to bishop to member of the General Board of Directors. He was a District Bishop for twenty-two years in three districts: Central California, Arizona and Los Angeles. He finally served as a member of the General Board upon being elected Secretary of Social Assistance for eight years.

Because of his amiable character, Apostolic leaders would comment that “no one could be mad with Bishop Díaz.” A renowned hymnologist, he composed hymns like “Cerca de Ti,” “Bondad de mi Dios,” and “Millares le alaban.”

His lifelong dream and aspiration was to see the great King, which finally came true January 26, 2013 when God called him into His presence.

We thank God for the faithful and humble ministry of Bishop Gilberto Diaz.



Bishops José Ortega, Ramón Ocampo & Gilberto Díaz

*“Cuando en tu gloria contigo
este de alegría yo te alabaré.
Como un sueño aquello será,
pero algún día será realidad.
Si tu me ayudas,
yo podré llegar,
Mirarte un día,
es todo mi anhelo”*



FIRST SYMPOSIUM OF APOSTOLIC THEOLOGY

San Pedro, California witnessed the Apostolic Assembly's First Theological Symposium on April 24-26, 2013.

We hosted an event that spanned all major U.S. Apostolic denominations to commemorate what happened a century ago. For it was in April 1913, that the Arroyo Seco Camp Meeting took place. There at that World Pentecostal event, a sermon on baptism in Jesus' Name gave way to a contemporary revival of the true revelation of God's Oneness.

APRIL 24TH

Apostle Matthew Norwood of the Churches of our Lord Jesus Christ (COOLJC) was our first speaker with "Apostolic Holiness in the 21st century". He explained why the Church should not lose its call to be separate from the world but it must stray from extremes. His second address was "Apostolic Theology of the Return of Christ." Christ's return should launch us into mission, as Apostle Norwood said: "Let's be about our Father's business, working while it is day for Christ is coming soon. It's Harvest Time."

Bishop David Bernard, General Superintendent of the United Pentecostal Church International (UPCI), was our second speaker that night. His first presentation, "Restoring the Apostolic Church," was from Acts 2. With this he over-viewed Christianity's history and deeply explained Acts 2, calling the church to an apostolic experience, message, unity and growth. The last presentation of Wednesday night was entitled, "The Future of Oneness Pentecostalism."

Brother Bernard spoke about the challenges we face with the church's integrity, diversity, unity and growth.

APRIL 25, MORNING

During this morning we had four conferences:

Pastor Abel Villanueva taught about how theology influences discipleship and on the overlap between theology and child rearing.

Bishop Francisco Quezada from IDCN District delivered a message on "An Apostolic Bridge between the Pastor and his youth." He tackled the challenge of Postmodernism, and ended with recommendations on how to advance but keep our young people.

Bishop Felipe Salazar from LA District, presented "Preaching the Apostolic Message to reach the 21st century," and here he combined preaching, theology, doctrine and mission.

Bishop Abel Rodríguez, from the ELA District, spoke on "For the Love of His Name," in which he taught on how theology and doctrine work together to disciple believers.



Left to Right: Bishop Robert Martin (ALJC), Bishop Theodore Brooks (PAW), Bishop John Fortino (AAFJC), Apostle Matthew Norwood (COOLJC) and Bishop Jonathan Franklin (PCAF)



The Bishop President called the pastors and bishops to a special altar call.

APRIL 25, AFTERNOON

The afternoon's first presenter was Bishop Robert Martin, General Superintendent of the Assemblies of the Lord Jesus Christ (ALJC). He addressed "Apostolic Pulpit Ministry." He spoke from his personal and painful experience of the ethics and practices that ministers must have behind the pulpit. His second presentation was entitled "I will not fight my brother." Taking his text from Exodus 2, Bishop Martin spoke against the spirits of division and bitterness that fuel ministerial feuds.

Thursday night's second speaker was Bishop Theodore Brooks, the second Assistant Presiding Bishop of the Pentecostal Assemblies of the World (PAW). Bishop Brooks narrated to us his denomination's history in his first conference "The Interracial contribution of the P. A. of the W. Inc." This conference was crucial, because it filled a void in the historical experience of the Apostolic Assembly. The PAW provided our Hispanic pastors ministerial credentials from 1916 to 1929, but after our own corporation was registered in 1930, we no longer had contact with our brothers.

The second address by brother Brooks was "The Life and Works of Bishop G. T. Haywood." Bishop G.T. Haywood was a founder of the modern-day Apostolic Movement and a prolific author, theologian, and hymn-writer.

At the end of the first three conferences of the night, the Holy Spirit created a moment of profound spiritual brokenness. In a prophetic spirit Bishop Robert Martin called all the present leaders of the largest apostolic denominations in the United States, to the altar to pray for reconciliation and unity. Apostolic leaders held hands and formed a precious circle of prayer, while many pastors of the Apostolic Assembly surrounded them in a prayer of fire. The Holy Spirit descended on all, and there was a sea of prayers in new tongues. A prophetic word of unity came over all.

FRIDAY MORNING

The last day we had three special presentations in the morning:

Mid-West District Bishop José G. Zúñiga's presentation on "Yahweh: Full of Faithful Love and Loyalty." The Bishop outlined the attributes of God in the Old Testament.

Bishop Luciano Montes spoke on a "Brief Synopsis of Hebrew and Christian Monotheism," where he traced out with the use of the Scriptures the univocal witness of the Bible: **there is only One God.**

Lastly, Bishop Daniel Sánchez, former Bishop President of the Apostolic Assembly, spoke on "Celebrating the Name



Bishop Theodore Brooks (PAW),
"The Life and Works of Bishop G. T. Haywood."



Bishop Robert Martin (ALJC),
"Apostolic Pulpit Ministry."



Bishop David Bernard (UPCI)
"Future of the Oneness Movement"
and Bishop Ismael Martín del Campo,

of Jesus." Overseeing the development of hymnology, he gave examples of our song and spoke of the mantle of praise that was passed from Marcial de la Cruz to many others.

FRIDAY EVENING

Bishop Jonathan Franklin, member of the Executive Committee of the Pentecostal Churches of Apostolic Faith (PCAF), brought forth the message "Preserving Apostolic Integrity." Taking cues from the second chapter of the Acts, Bishop Franklin highlighted the unity that the Holy Spirit brought to the primitive church and highlighted that division is completely opposed to integrity.

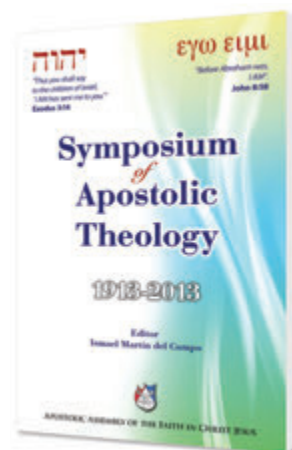
Bishop Ismael Martín del Campo, Secretary of Christian Education, gave the penultimate address. He presented to the floor "I will pour out my Spirit on all people." Contrary to what one would be given to think, most of the leaders were not of Roman Catholic background but were Evangelical. He pointed out the place of deaconesses and young church planters as the reason for our church's explosive growth.

To culminate the festivities, Bishop President John Fortino gave the final address. Our President recounted how many had given their lives for apostolic doctrine. He charged the pastors and bishops present to hold on and transmit what we have received. The Bishop President called the pastors and bishops to a special altar call: ordering them to take their churches, their children and to charge them with this doctrine. With this Spirit-filled summons, he closed the symposium at the altar.

We look forward to the next Apostolic Symposium that will be held in April 23-25, 2014 in Los Angeles, California.

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1913-2013
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Preserving our history as witnesses of HIS story



On the 18th of June 2013, the Historical Archives of the Apostolic Assembly were inaugurated at our Headquarters in Rancho Cucamonga, CA. Bishop President John Fortino cut the crimson bow, symbolically inaugurating the new Archives. General Board members, their wives and the staff at Headquarters joined them on this historic occasion. Bishop Ismael Martín del Campo, director of the Archives, explained in detail this new project. He also expressed how worried he was by the great amount of unpreserved documents of our history in disarray and the challenge of preserving and expanding our Apostolic history.

TWO FAMILIES DONATED THEIR ARCHIVES:

Manuel Vizcarra Special Archive: On June 18th, Sister Martha Vizcarra, wife of former Bishop President Manuel J. Vizcarra, donated her husband's most-delicate documents to the archives. She shared her great joy and emotion over this project.



Abel Jiménez Archive: On August 22th, we received the donation of a complete and unique collection of 40 boxes of documents from Bishop Abel Jimenez. He served as District Supervisor for over a decade in the Interior District of California and Nevada. In a brief but formal ceremony with the General Board, he addressed those gathered in the room with a touch of humor and historical importance.

THE HISTORICAL ARCHIVES HAVE TWO MORE COLLECTIONS:

The Early Apostolic Assembly Archive: includes documents from 1920 through 1950.

The Foreign Missions Archive: A collection of all historical records from our missionaries.

FORTHCOMING COLLECTIONS:

The family of Patriarch Antonio C. Nava is preparing

his documents and his memorabilia (his desk, last Bible, typewriter, guitar and accordion) to create the Antonio C. Nava Archive in December 2013. This collection will be the most important treasure of Apostolic history.

The family of Bishop Gilbert Díaz is almost ready with documents to create his historical archive.

Sons and daughters of pioneer Pastor Pedro Nava are preparing his meticulous records to create his archive in December 2013.

WE PRESERVE OUR ARCHIVES:

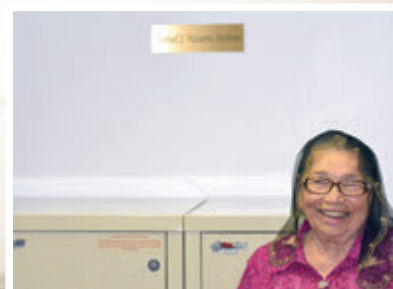
- Protecting documents in disaster resilient file cabinets.
- Safeguarding them in a temperature and humidity controlled room.
- Utilizing state of the art acid-free folders and clips.
- Restoring and digitalizing sensitive material.

One of the main goals for our Archives is to help bishops and pastors in their research for their Master and Doctoral thesis. We are also creating the system to offer digital access to our Archives via online.

We invite all families, pastors and churches interested in this project to contribute and donate old hymn books, photographs, film, funeral programs, church documents and articles. Documents donated will be archived under the name of the primary donor or family. Many of these precious documents and artifacts already have signs of irreparable damage due to unfavorable conditions. At the Archives we have state of the art preservation tools, used in universities and museums worldwide.

All interested families are welcomed to call or contact Bishop Ismael Martín del Campo at (909) 987-3013 or aafcarchives@gmail.com.

Sister Martha Vizcarra





BERNARDO HERNÁNDEZ, the SECOND GENERAL PASTOR of the APOSTOLIC ASSEMBLY

By: Bishop Ismael Martín del Campo

Bernardo Hernandez was born in the city of Puebla, Mexico on August 20, 1884. During his early childhood he became an orphan and was sent to study at a Catholic seminary. It was here that he emerged as a skillful musician. Subsequently, he migrated to the United States of America where he was converted and trained to minister by the Baptist Church. In the Baptist congregation of Yuma, Arizona he held the position of Elder¹.

In 1918 while brother Antonio C. Nava was in San Bernardino, California he received news that one of his sisters was seriously ill. Accompanied by brother Ramon Ocampo he traveled to Yuma, Arizona. Without knowing that she had cancer, he went to the hospital to pray for her. As a result of their prayer she was miraculously healed. This motivated brothers Nava and Ocampo to begin preaching through the streets. They were invited to visit the Baptist church in Yuma, where they began to testify of the name of Jesus Christ. A few days later brother Bernardo Hernandez² and several members were baptized with the Holy Spirit speaking in new tongues, and immediately were baptized in the name of Jesus Christ. This served to establish the first Apostolic congregation in Yuma.

Brother Bernardo Hernandez developed a close friendship with Francisco Llorente, the first General Pastor of the

Hispanic Apostolic movement. In 1922 he moved with his family to Jimtown, California (today known as West Whittier) where he won many new believers by meeting in different homes. By 1924 he is known as a pastor in that city³.

In 1925 he attended the first convention as the pastor of the church in Santa Paula, California. It is for this reason that this congregation recognizes him as the founding pastor.

In 1926 he was officially named as pastor of the new church in Jimtown where he served until 1936. In 1927 the congregation inaugurated their first temple. However, this building was set on fire and destroyed by a criminal act in 1935. The first headquarters office of our organization was in that temple from 1927 until 1935⁴.

At the beginning of the first convention in 1925 he was elected Secretary of the Convention (To take minutes). At the end of the same he was elected as one of the four members of the new Board of Directors as the Assistant Secretary⁵.

In the 1926⁶ convention he was elected as the Secretary of the General Council. It is acknowledged that pioneers Bernardo Hernandez, Francisco Llorente, and Antonio

1 50 aniversario de la Asamblea Apostólica de la Fe en Cristo Jesús, 1916-1966, Vol. I, segunda edición, (Rancho Cucamonga: Apostolic Assembly of the Faith in Christ Jesus, 2001), 80.

2 Antonio C. Nava, Autobiografía del Hermano Antonio Castañeda Nava (Rancho Cucamonga: Apostolic Assembly of the Faith in Christ Jesus, 1994), 4.

3 José A. Ortega, Mis memorias en la Iglesia y la Asamblea Apostólica de la Fe en Cristo Jesús, (México: Edición personal, 1998), 19-20.

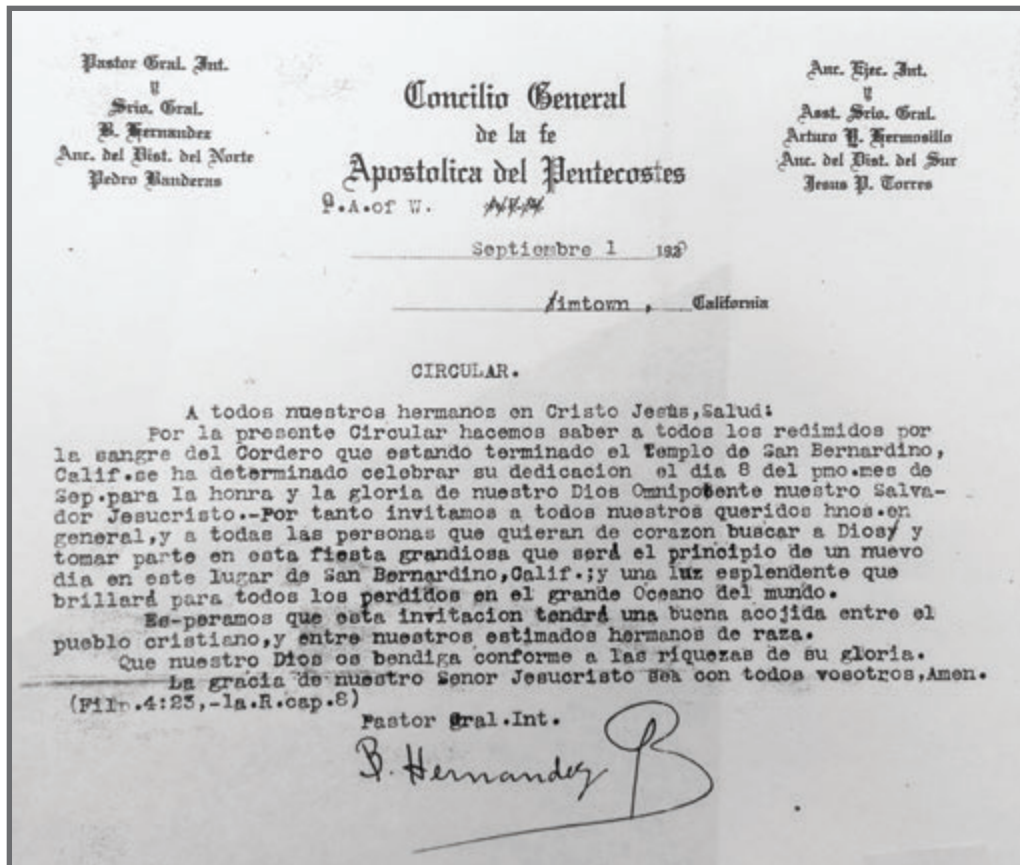
“Through the historical experience of pioneer Hernandez, Jesus Christ reminds us that the church is always in His hands, He watches over her, and always provides for her needs.”

Castañeda Nava were the key ministers in organizing the first convention of 1925. Also, it is noted that he contributed important ideas to organize the first Board of Directors of this Hispanic Apostolic Church.

Unexpectedly on September 8, 1928 the first General Pastor Francisco Llorente passed away. In the absence of the other leader (pioneer Antonio C. Nava) who they were notified would not return to the United States until 1929, pioneer Bernardo Hernandez assumed the position of General Pastor. This was with the support of ministers Marcial de la Cruz and Jesus P. Torres. He held this responsibility for 16 months, from September 1928 until December 1929. During this time of crisis, God gave him the wisdom and strength necessary to lead the church while replacing the church's leader since 1916. In this task he:

Organized and led the Fourth Convention held in December 1928. Supported the organization of the Youth Department. Confronted the wave of doctrinal conflicts that threatened the unity of the church.

Organized the welcoming of pioneer Antonio C. Nava.
Organized the Fifth Convention held in December 1929.
Handed over in an orderly fashion the position of General Pastor to the patriarch Nava, who was elected with acclamation in 1929.



Bishop Hernández signing as General Pastor on September 1, 1929

In 1929 brother Bernardo Hernandez was reelected as Secretary. He served for 22 years as the General Secretary of the Apostolic Assembly dating from 1926 until his death on February 8, 1948.

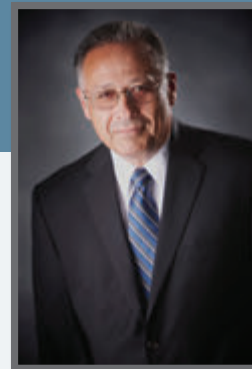
In the Organization's Headquarters a photo has been placed on the presidential wall alongside those that have served as presidents of our church. This was done to recognize and honor his work as president in such a critical time of our history. Through the historical experience of pioneer Hernandez, Jesus Christ reminds us that the church is always in His hands, He watches over her, and always provides for her needs.

4 Ron Fernández, 80th Anniversary Celebration program (Whittier: Whittier Apostolic Faith Center, 2006), 1. Apostolic Archives, (Early Apostolic Archive), Rancho Cucamonga, California.

5 Bernardo Hernández, Estatutos acordados en la 1ª. Convención Mexicana de la Iglesia de la Fe Apostólica Pentecostés, (San Bernardino: Iglesia de la Fe Apostólica Pentecostés, 1926), 3 y 20. Apostolic Archives, (Manuel Vizcarra Special Archive), Rancho Cucamonga, California.

6. Ismael Martín del Campo, editor, Catequista del Concilio Apostólico Cristiano del Pentecostés, Doctrina Confirmada en la Segunda Convención, verificada en el pueblo del Indio, Calif., celebrada en los días 29 de noviembre hasta el día 4 de diciembre de 1926, segunda edición, (Norwalk: Asamblea Apostólica, 2007), 4-5.

NATIONAL MISSIONS



SECRETARY OF
NATIONAL MISSIONS:
Bishop Joe Aguilar

Jesus said to His disciples, *“The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest” (Matthew 9:37-38 NKJV).*

It is my privilege to report on the activities and achievements in the National Missions field of labor.

REGIONAL CONVENTIONS

SOUTHEAST REGION

It was my honor to attend the Southeast Regional Convention on May 17-18, 2013 in the city of Texarkana, TX. Although the pastors and members of the region had heavy hearts due to the recent passing of Sister Julia García, Pastor Marvin García’s wife (Springdale, AR), 120 attendees worshipped the Lord with great liberty and responded positively to the preaching of God’s Word.

The new board of directors for the period of 2013-2015 is comprised of: Elder Edgard Serrano and Secretary/Treasurer Esteban Ceseña. The region now has two International Apostolic Bible College sites in Kenner, LA and Fort Smith, AR, both with an enrollment of



Mid America Central Convention

20 students.

MID AMERICA CENTRAL REGION

Bishop Frank Balboa and I attended the Mid America Central Regional Convention on May 24-25 held in Nashville, TN. I was also blessed that my wife, Margaret, and my son, Ché, accompanied me on this trip. It was truly a great experience for all of us.

On Friday Elder Domingo Zúñiga and Treasurer Gilbert Apodaca were reelected to serve along with newly elected

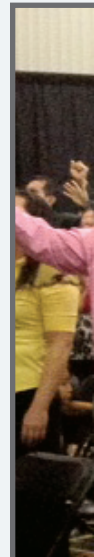
Secretary Celso Ponce during the period of 2013-2015. May God grant their desire of soon forming another district in the Apostolic Assembly. The region experienced 180 baptisms in the last two years and is hungry to continue growing.

On Saturday I was privileged to address the pastoral body. Bishop Balboa also challenged the pastoral body with a lesson dealing with Integrity in Ministry. The activities continued with a banquet honoring Elder Domingo Zúñiga, followed by the first International Apostolic Bible College graduation ceremony in the region. Six students from



Bishop Abel F. Aguilar attended and presided over the dedication of the sanctuary that Elder Elías Elizondo and his congregation purchased in the city of St. Paul, MN

the Knoxville, TN center graduated with their AA degree. That site has forty-one students attending IABC. The Columbus, OH center graduated fourteen students with their AA degree on June 29, 2013. There were at least 250 in attendance in the final service, which ended with a prayer for “laborers”, inviting those who wanted to labor in their region. My heart was overwhelmed with joy to see an altar full of men and women answering the call.



"The harvest truly is plentiful, but the laborers are few"

Matthew 9:37



MID AMERICA NORTH REGION

On April 20, 2013 Bishop Abel F. Aguilar attended and presided over the dedication of the sanctuary that Elder Elías Elizondo and his congregation purchased in the city of St. Paul, MN (formerly located in Inner Grove Heights, MN). We rejoice along with our brethren and may God increase His Church in St. Paul.

REACH AMERICA AND APOSTOLIC MEN

I want to appreciate president Elder Jimmy Morales, the entire the Apostolic Men's Confederation board of directors, and the Federation leaders for consistently promoting the Reach America offerings throughout our nation. I am glad to announce that on June 10, 2013, on behalf of all the Apostolic men of our Assembly, president Morales presented a \$30,000 check to National Missions. Reach America offerings provide the major portion of our national missionaries' salaries. I am grateful to every bishop and pastor that has promoted Reach America in your district and local church and, at the same time, am strongly encouraging you to continue supporting this great cause. Pastor, if your church hasn't sent the first Reach America offering, I encourage you to do so as soon as possible.



Elder Jimmy Morales presents check to Bishop Joe Aguilar for Reach America offerings.

PRISON MINISTRY

In the month of May 2013, the department of Social Assistance officially transferred Prison Ministry to be supervised by National Missions. Chaplain Ben Carrillo Jr. is doing an awesome work in this area of ministry. He currently is serving in seven detention institutions and has baptized 26 in Northern California and 18 in Southern California, this year alone. Chaplain Carrillo is attempting to network all prison ministries within the Apostolic Assembly to make a greater impact. His vision is to visit districts and local churches to train those who sense a calling to Prison Ministry. On June 26, 2013 Chaplain Carrillo began training two ministers and one sister in Merced, CA to minister at the Chowchilla State Prisons. May God continue to open doors for there to be Apostolic Presence in America's prison systems!

UNREACHED STATES THAT MUST BE REACHED

I recall a song written by Tim Ayres that says: *"The harvest field is ready, but the laborers are few. The day so quickly passes, yet there's so much work to do. The Master, He is waiting; who will heed this great call? Many souls to reach but we don't have much time; we must do the work right now. Here I am, Lord, Here I am. I give all myself to you, here I am."* National Missions' vision is to reach cities and states that have no Apostolic presence. Alaska, Connecticut, Hawaii, Maine, New Hampshire, North Dakota, Vermont, and West Virginia still don't have an Apostolic Assembly Church!

Pray for National Missions and for laborers to accept the call.

Southeast Regional Convention

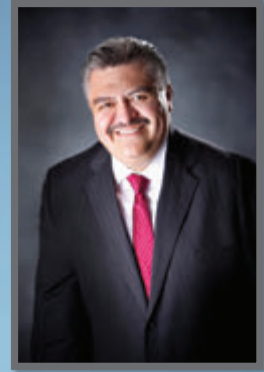


FUND FOR POSTGRADUATE THEOLOGICAL EDUCATION

In September 2011, the General Convention approved the new Article 28 of the Apostolic Assembly Constitution.

Every month this fund receives 2% of Tithe of Tithes sent from local churches to the General Treasury.

This a brief report of the 2012 and 2013 scholarships awarded:



SECRETARY OF
CHRISTIAN EDUCATION
Bishop Ismael Martín del
Campo

2012-2013 THEOLOGICAL SCHOLARSHIPS FUND: \$158,513

\$37,200

Evangelical Seminary of Puerto Rico
11 Master of Arts graduated 2012
7 Master of Arts graduated 2013
7 Masters level students

\$34,100

Fuller Theological Seminary
1 Master of Art graduated 2013
22 Master level students

\$33,300

McCormick Theological Seminary
13 Certificate graduated 2013
13 Master level students
9 Doctoral level students

\$30,604.00

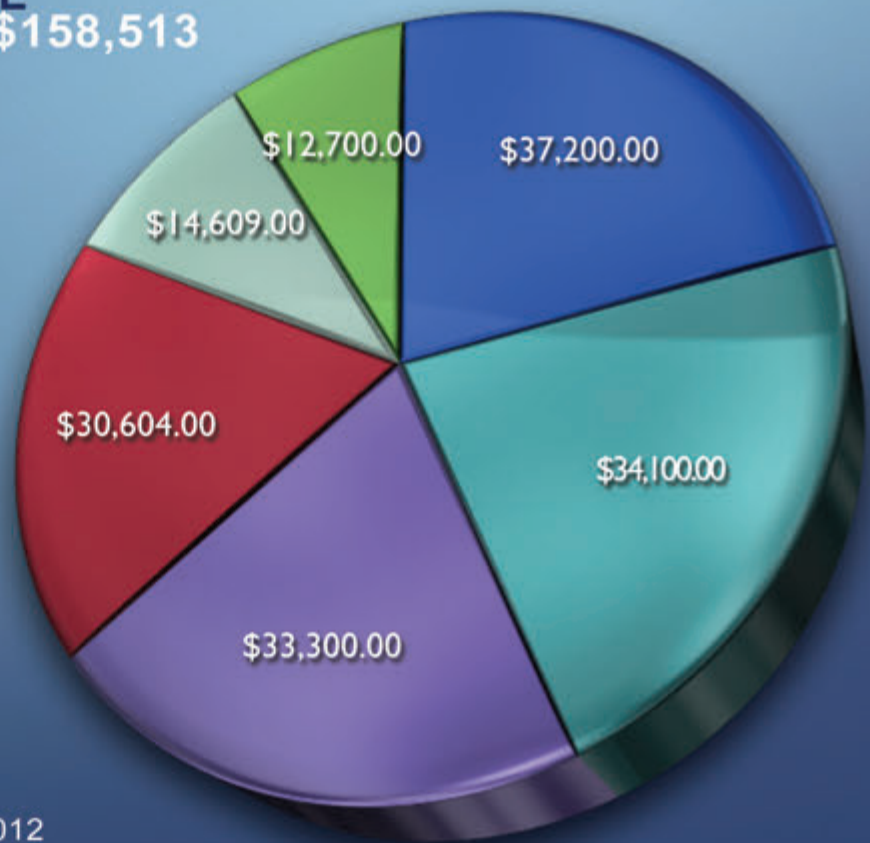
International Baptist Theological Seminary, Buenos Aires
46 Postgraduate Bachelor graduated 2012
(26 Argentina; 12 Paraguay; 4 Uruguay & 4 Bolivia).
130 Students from Chile, Argentina, Uruguay, Paraguay & Bolivia

\$14,609.00

Evangelical University of the Americas, Costa Rica
29 University level students

\$12,700

3 Doctoral students
1 D. Min Bishop John Fortino graduated 2013
2 Doctoral level students



GRADUATIONS!



Seven bishops and pastors, graduating in June 2013 from the Evangelical Seminary of Puerto Rico with the Master of Arts in Religion.



Eleven bishops and pastors, graduating in June 2012 from the Evangelical Seminary of Puerto Rico with the Master of Arts in Religion.



13 students from Midwest District, graduating in July 2013 from McCormick Theological Seminary with the Certificate in Latino Theology and Ministry.



46 pastors and leaders from South America, graduating in December 2012, from the International Baptist Theological Seminary with the Postgraduate Bachelor in Theology.



In 2013, the International Apostolic Bible College in the USA districts had 97 Bachelor graduates and 301 Associates graduates.

the CHURCH of 2033



BEEP, BEEP, BEEP!!

The alarm rings and you jump out of bed – it’s Sunday! The day of the Lord. Excited, you begin to get ready for church. As you shower and get dressed you wonder what marvelous and awesome things will happen today. Every Sunday since you can remember there have been amazingly mighty moves of God, complete with signs and wonders. On the way to church you pick up five non-Christian friends you invited to service – even THEY are giddy with anticipation after seeing and hearing what God is doing in the neighborhood. (Acts 5:12-16)

Stepping into the church, you feel a sizzle along your spine, much like a jolt of electricity. The presence of the Lord is already here!!! Another church member walks in through the door alongside you – unable to contain it he begins to

speak in tongues and worship out loud as he walks towards the sanctuary (Psalm 100:4). All around you, church members are greeting each other with a holy kiss (2 Corinthians 13:12) and pleasantly conversing about the events of the past week (Psalm 133). Over in a corner two people are praying for each other, reconciling with each other (James 5:16). Several members come up and joyously greet your friends with hugs, warmly welcoming them to the church and having a genuine conversation with them. As the members leave, your friends remark on how kind and non-judgmental they were, as well as noting the joy and peace they radiated as they spoke (Galatians 5:22-23).

When service begins, your friends recognize some of the people on the worship team. They comment on how they are friends of friends in the various social media outlets and are happy to see that true Christians minister in your church. “Churches are full of hypocrites” they say “and



we're glad to see that your church is not one of them – these people practice what they preach, or in this case, sing!" (Psalm 101:6)

The worship begins full force and the Worship Leader doesn't need to do much motivating – the resounding sound of the congregation praising and glorifying God is almost deafening – it's no wonder that the presence and glory of God descends within minutes!! (Exodus 40:34) Keen to the Spirit, the Ordained Ministers, who were joyfully praising the Lord (even louder than the members of the congregation) begin to minister and lay hands on the people. Some begin to speak in tongues as they are filled with the Holy Ghost (Acts 8:17) and others begin to praise God for healing, both emotional and physical (Acts 28:8).

past two months more than 200 people have given their lives to God (Acts 2:47b), learned the Apostolic Doctrine, been baptized in the mighty name of Jesus (Acts 2:38), and received the Holy Ghost with the evidence of speaking in tongues (Acts 2:4). These 200+ have now fully committed to the vision of the Church alongside the existing members, and are making sure to spread the Gospel even further (Acts 1:8), rescuing other souls from sin and spiritual death (Romans 8:2).

When service ends, you take your friends on an outing with other church members. After an afternoon filled with food, laughter, conversation, and prayer (Acts 2:42), your friends comment on how they are surprised to be surrounded by such passionate yet compassionate people who love God and love people (John 13:35). "More Christians should be like you guys!!" they say, noting how this behavior makes people WANT to go to Church and serve God (1 Thesalonians 1:6-10).

As the weeks go by, your friends have an opportunity to interact with the church members on a weekly, and sometimes more, basis. Your five friends finally make the life-changing decision to give their lives to God and be baptized in Jesus name. When asked what it was that helped them decide to give their lives to God and become members of the Church, your friends (now brothers and sisters in Christ) answered "This Church practices what it preaches. Not only is the Power of God here every Sunday, but the members live a life that is Holy and pleasing to God (Levit-

"FUTURE GENERATIONS"

As the worship winds down, the Pastor takes the pulpit. As always, this man of God brings solid Biblical Word, full of Anointing, Wisdom and Revelation; delicious food for the soul (Matthew 4:4). As he speaks, something akin to a mantle of mercy and love descends on the congregation (Ephesians 2:3-5). No altar CALL is necessary – people begin to rise up from their seats and go to the altar on their own – about 30 visitors walk up to the altar and declare that they want to give their lives to the Lord and be baptized in the name of Jesus. No one is shocked – over the

icus 20:26). They are real Christians that show no duplicity in their actions or words, and are transforming the lives of others with the Power of Christ (2 Corinthians 3:18). This is the true Church of God."

My desire and vision for the Church of 2033.
Veronica Fortino

Head covering in Modern Times

BY MICHAEL MARLOWE

HOW ARE WE TO APPLY THIS RULE TO OURSELVES AS CHRISTIANS IN THE TWENTY-FIRST CENTURY?

The whole passage (1 Corinthians 11:2-16) has been treated with some uneasiness in recent times. Since about 1960, not only have hats and scarves gone out of fashion for women in Western nations, but it has become “politically incorrect” to even suggest that women ought to submit to male authority. The very idea that women should be required to wear headcoverings as a sign of their subordination is almost intolerable in the modern context. The interpretation of the passage which gets rid of headcoverings by saying that Paul is only requiring long hair for the women is no solution, because this merely makes the long hair into the symbol of submission, which is no more acceptable to the unisex and egalitarian spirit of the age than the headcoverings were. Long hair on women can no longer be taken for granted, either. We might ask if any of the preachers who explain away the passage with this interpretation have the nerve to tell the women not to cut their hair short, as the Council of Gangra did rather severely in a.d. 370 — “If any woman ... cut off her hair, which God has given her as a memorial of subjection, let her be anathema, as one that annuls the decree of subjection.” (25) It appears that in most churches now there is no attempt to preach or honor this passage in any way. The only honest method of dealing with the passage under these circumstances has been to dismiss it as culturally conditioned. In the “old days” women dressed in particular ways that may have been significant at the time, it is said, but the times and fashions have changed, so that headcoverings or bare heads no longer signify anything today. Thus the passage is said to be irrelevant. But this dismissal of the passage will not do, for at least four reasons.

1. The headcovering will always signify what Paul has said it signifies. Although it is true that many Christians even in the evangelical churches are not Bible-readers, and have no knowledge of this passage, still its very existence in the Bible ensures that the headcovering will continue to signify submission in churches where the Bible is read. And the Bible ought to be read. Fashions of women’s dress have changed and will continue to change, but Paul in this passage has explained very carefully that the headcovering symbolizes something which does not change. He appeals to custom in the final verse, but here it is not the custom of the surrounding culture to which he refers—but the custom of the churches. And furthermore, in this passage he does not even avail himself of the common Eastern notion that the headcovering is simply a requirement of feminine modesty. Instead, he explains that the headcovering practiced in the churches is emblematic of womanly submission; and he also indicates that this is a symbol which even

the angels (who are not subject to changing fashions) take a real interest in. So the practice cannot be dismissed as being merely cultural. And when we consider that the bare-headed fashion of our times came into vogue at the same time that the “women’s liberation” movement began, along with the wearing of pants and the cutting of hair, we ought to pause before we say that these things are really so devoid of symbolism in the culture at large.

2. There was no uniformity in ancient customs, and so it may very well be that the attitudes and arguments of those who today are opposed to this practice, or of those who think it is unimportant, are the very same attitudes and arguments which gave rise to opposition to the practice in first century Corinth. The headcovering was perhaps seen as either “sexist” or of no particular significance, old-fashioned or prudish, savoring of Judaism or some other thing, etc. Paul nevertheless insists upon it. I do not think it is safe to as-



sume that, despite his arguments, Paul's real intention is merely to affirm and interpret the fashions of his day (especially in Corinth) or that he would affirm in like manner the fashions of modern women if he were

writing the letter today. Rather, it seems that Paul wants Christian women to observe a churchly tradition, irrespective of what happens to be in vogue outside the church. (26) Are we really honoring Scripture if we say that, despite its conspicuous absence in the passage, the counsel of cultural conformity is the real and unspoken motive for the ordinance?

On this subject I would like to quote from a little book about the interpretation of the Bible written by R.C. Sproul. In *Knowing Scripture*, Sproul gives a chapter on "Culture and the Bible," in which he discusses the treatment of the headcovering passage to illustrate various principles of interpretation and application. He writes: It is one thing to seek a more lucid understanding of the biblical content by investigating the cultural situation of the first century; it is quite another to interpret the New Testament as if it were merely an echo of the first-century culture. To do so would be to fail to account for the serious conflict the church experienced as it confronted the first-century world. Christians were not thrown to the lions for their penchant for conformity.

Some very subtle means of relativizing the text occur when we read into the text cultural considerations that ought not to be there. For example, with respect to the hair-covering issue in Corinth, numerous commentators on the Epistle point out that the local sign of the prostitute in Corinth was the uncovered head. Therefore, the argument runs, the reason why Paul wanted women to cover their heads was to avoid a scandalous appearance of Christian women in the external guise of prostitutes.

What is wrong with this kind of speculation? The basic problem

here is that our reconstructed knowledge of first-century Corinth has led us to supply Paul with a rationale that is foreign to the one he gives himself. In a word, we are not only putting words into the apostle's mouth, but we are ignoring words that are there. If Paul merely told women in Corinth to cover their heads and gave no rationale for such instruction, we would be strongly inclined to supply it via our cultural knowledge. In this case, however, Paul provides a rationale which is based on an appeal to creation, not to the custom of Corinthian harlots. We must be careful not to let our zeal for knowledge of the culture obscure what is actually said. To subordinate Paul's stated reason to our speculatively conceived reason is to slander the apostle and turn exegesis into eisegesis.

The creation ordinances are indicators of the transcultural principle. If any biblical principles transcend local customary limits, they are the appeals drawn from creation. (27)

After a few paragraphs Sproul goes on to say, "What if, after careful consideration of a biblical mandate, we remain uncertain as to its



Sister Flor Argueta

Being classy never goes out of style...

character as principle or custom? If we must decide to treat it one way or the other but have no conclusive means to make the decision, what can we do? Here the biblical principle of humility can be helpful. The issue is simple. Would it be better to treat a possible custom as a principle and be guilty of being overscrupulous in our design to obey God? Or would it be better to treat a possible principle as a custom and be guilty of being unscrupulous in demoting a transcendent requirement of God to the level of a mere human convention? I hope the answer is obvious.” (28) Unfortunately it seems that Sproul’s hope is out of place in the easy-going churches of our day. We are quite willing to be guilty of being unscrupulous. We would rather dismiss the apostle’s reproof as “culturally conditioned” and emulate the easy-going Corinthians, who represent the Christian liberty which is so precious to the modern church. But this only shows that we are creatures of a like culture. As Sproul points out in the same work:

It often becomes difficult for me to hear and understand what the Bible is saying because I bring to it a host of extra-biblical assumptions. This is probably the biggest problem of “cultural conditioning” we face. No one of us ever totally escapes being a child of our age ... I am convinced that the problem of the influence of the twentieth-century secular mindset is a far more formidable obstacle to accurate biblical interpretation than is the problem of the conditioning of ancient culture. (29)

3. It is not safe to set aside any portion of Scripture, especially of the New Testament, without compelling reasons. If we can dismiss this portion of Scripture so lightly, we can dismiss anything in Scripture which disagrees with the fashions (both sartorial and moral) of our times. A passage which on its face offers what may even be called moral reasons for this garment is being dismissed as culturally relative and now obsolete. This is a very dangerous hermeneutical precedent, and I cannot believe that the avoidance of unstylish headcoverings for the ladies is worth the trouble we will get from compromised principles of interpretation.

4. We should not be asking how much we are allowed to ignore the literal instructions of this passage or any other passage of Scripture so long as we claim to be observing the “spirit.” We should be asking how we may best obey it both in spirit and in the letter.



Sister Amalia Camacho, Corona, CA

For these reasons and others I think it would be best if Christian women were to cover their heads, just as Paul directed. Symbols have a powerful effect on our lives, and it is not safe to treat them with contempt, especially when the symbol in question has been appointed in Scripture itself.

The old claim that fashion in clothing is morally neutral and essentially devoid of symbolism has now been destroyed by recent downgrade trends in women’s fashion, and Christian parents are keenly aware of the significance of clothing in the case of their teenage daughters. Moreover, the feminist movement (which knows very well what clothing may say about a woman) has created a social environment which is so inimical to Christian values that many Christian women now finally recognize that they cannot allow themselves to be creatures of fashion. And so the church is ripe for a reconsideration of this whole question. In any case, church leaders and evangelical authors who have been discouraging the use of headcoverings should reconsider their opposition to it.

“If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a commandment of the Lord.” (I Corinthians 14:37).

A.C. NAVA MEDICAL CENTER

The Department of Social Assistance has provided mentoring and financial support to develop the A.C. Nava Medical Center, a humanitarian project under the initiative of Ishmael and Sarahi Montoya, founders of CWWMB.

Several years ago, Steve Maraboli said, "Give yourself entirely to those around you. Be generous with your blessings. A kind gesture can reach a wound that only compassion can heal."

It is by this concept that the Christian Worldwide Medical Brigade (CWWMB) began in 2009 with the idea that providing medical attention to underserved families would promote health awareness, restoration and above all exalt the name of Jesus Christ. It became very easy to com-



prehend that Christ would work through us, as we delivered compassion to others.

November 2009 was a momentous occasion for CWWMB. As they prepared to embark on their first medical brigade trip to Honduras, Central America, in God's vision Honduras was going to be the epicenter of a marvelous act of faith to which 32 people would travel from the United States to a small village called Naranjito.

Naranjito is a two hundred year old community with 17,000 people which have no access to a medical clinic. Until 2009,

it was a community that remained anonymous to the national healthcare system, people would have to split Tylenol tablets into 6 pieces in order for more people to obtain medicine because of the lack of. Children from a local orphanage called "Hogar de Amor" were in a desperate need, these 150 orphan children only ate one or two times per day due to the lack of resources and funding. Since 2009, the Lord Jesus sent doctors, nurses, pastors and young volunteers with a passion to share the blessings that God has given us here in these blessed United States.

Naranjito is going through an ongoing restoration in their medical healthcare system. Brother Ishmael Montoya, his wife Sarahi and their staff have implemented a public health program that will empower the community and teach the basic fundamentals of hygiene, nutrition and preventative care.

Through these programs and with other demonstrations of love that they are sharing with the community, the village has given us the opportunity to expand the resources available and construct the first regional medical center in its history. This facility will serve as a medical hospital where patients can be tend to at no cost for physical examinations, procedures, and labor treatment under the name of A.C. Nava Medical Center. The purpose of this clinic is for it to be a stepping-stone for physical healing, restoration, along with spiritual growth and awareness.

The advancement of this program lies in the support of people like you who could make a difference in the lives of hundreds of people that will soon hear the Gospel of Jesus.

Christ through the medical provision.



SECRETARY OF SOCIAL ASSISTANCE
Bishop Joe Prado

In Loving Memory...

For to me to live is Christ, and to die is gain.

We thank God for the life and service of our brothers and sisters who now rest in the Lord. They will always be in our hearts. They lived their lives as great warriors in the Lord's work.

Belen Muñoz
San Diego, CA
Pastor's wife

Ben Diaz
Delano, CA
Pastor

Dora Garcia
Burbank, CA
Pastor's wife

Nora Jiron
Lindsay, CA
Pastor's wife

Olivia Rodriguez
Lenoir City, TN
Pastor's wife

Virginia Meza
Turlock, CA
Pastor's wife

Julia Garcia
Rogers, AK
Pastor's wife

Justin Garcia
Burbank, CA
Pastor

Ernestina
Rodríguez
Mercedes, TX
Pastor's wife


Maria de
Jesus Romero
Strathmore, CA
Pastor's wife

Jesus Peña
Beloit, WI
Pastor

David Palomino
El Paso, TX
Pastor

EVENTS 2014

OF THE APOSTOLIC ASSEMBLY



JANUARY 2 - 22
GENERAL BOARD,
EPISCOPAL BODY &
INTERNATIONAL
MISSIONARIES
21 DAY FAST

APRIL 13 - 19
INTERNATIONAL
PASTORS' 7 DAY FAST

APRIL 23 - 25
APOSTOLIC SYMPOSIUM 2014

MAY 22 - 24
NATIONAL MISSIONS
CONVENTION

JUNE 23 - 27
C.O.S.T II

SEPTEMBER 12 - 14
INTERNATIONAL 3
DAY CHURCH FAST

NOVEMBER 24 - 29
GENERAL ELECTORAL
CONVENTION
LONG BEACH, CA

Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, **EVEN SO WE ALSO SHOULD WALK IN NEWNESS OF LIFE.**

ROMANS 6:4

BAPTISMS

IN THE NAME OF JESUS CHRIST
DEATH. BURIAL. RESURRECTION.

2012 MORE THAN
7,000 BAPTISMS

2013 FIRST SEMESTER
3,179 BAPTISMS

the STRATEGY of *Jesus*
Today
FRIENDSHIP GROUPS