

SPECIAL EDITION 2013

# APOSTOLIC THE HERALD



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FROM ARROYO SECO TO SAN PEDRO, 1913~2013

100 YEARS OF

APOSTOLIC THEOLOGY

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YOU ARE THE  
APOSTOLIC ASSEMBLY

THIS IS HOW THE  
MISSIONARY WORK BEGAN

HOMES, OUR STRATEGY  
FROM THE BEGINNING

MINISTERIAL CONVENTION 1941  
LOS ANGELES, CALIFORNIA

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# LETTER FROM EDITOR

**T**he Herald has had a significant place in the life of the Apostolic Assembly. Our official gazette was born with a biblical and long name: "The Cloud and Fire in the Desert" in the 1930's, 78 years ago our official gazette was distributed on a monthly basis.

These first editions had 12 pages, and were published legal size, slightly longer than our current edition. Those first editions held valuable doctrinal articles, information on national and regional activities of the Assembly, reports on local churches and testimonies. The General Pastor, Antonio Castañeda Nava, informed pastors and churches about various issues. Something very valuable also included were the four Sunday School lessons. The fourth part of our magazine was devoted to the biblical education of our members.

Later in the 1950's, the name "The Apostolic Herald" was chosen. Our magazine has gone through many editions, noticeable in the design changes, writing style and frequency of publication.

We are pleased to inform all our pastors and churches that:

- a.) Our official gazette will continue to be printed, so that every minister of the Apostolic Assembly can receive a copy.
- b.) That our magazine will be available on our website:  
**[www.theapostolicherald.com](http://www.theapostolicherald.com)**
- c.) On this same website, we will have previous issues of our official gazette.

At the service of all our pastors, brothers and sisters;

Ismael Martín del Campo,  
Editor, The Apostolic Herald



Bishop  
ISMAEL MARTÍN  
DEL CAMPO  
EDITOR



February 1937



Brother Bautista Castro baptizing  
in Chula Vista, California, 1929

# YOU ARE THE APOSTOLIC ASSEMBLY



Bishop President  
JUAN FORTINO

*“Shepherd the flock of God which is among you, Serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.”*  
1 Peter 5:2-4

**A**postolic Assembly,  
Paz de Cristo,

I am sure that the phrase used to greet the reader will surprise many people. For years we have thought of the Apostolic Assembly as the eight men that are on the General Board of Directors and that the rest are simply “the people.” Furthermore, some have come to think that the Apostolic Assembly is only the President, or the General Treasurer, or some other renown official. I have heard these comments from Laymen, Leaders, Pastors, and even Bishops. Over the years an invisible wall has been created named: “Them and Us.”

This mentality has separated the church of the Lord, and instead of everyone feeling actively a part of what God can or is doing in His church; they have become only spectators. It is under this mentality that some see the Apostolic Assembly as one who glimpses at a fishbowl, engrossed in it, will contemplate what is inside with admiration or with dislike, but at no moment do they identify themselves with what they see.

An entrepreneur named James Donald Walters said, “Leadership is an opportunity to serve. It is not a trumpet call to self-importance.” Brethren, God has called us to serve the church. The apostle Peter wrote, “Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.” 1 Peter 5:2-4. The greatest of all leaders is he or she that performs with a servant’s attitude. Recognizing that the church belongs to the creator of the universe and not to us.

The pioneers of our church identified themselves with all the brothers and sisters. There was fellowship amongst the churches that would gather to celebrate the smallest of things, like just because they could see each other after a few months; or for something as simple as to hear their favorite singers and preachers. With simplicity of heart and with the elegance that is produced from harmony, they lived glorious moments where all would win and no one felt alienated with what God was doing in their midst.

All of the brethren were the Apostolic Assembly. There was even a hidden sense of pride when mentioned, not because they felt they were the best, but because they felt part of it. In its beginnings the name that identified them was the Apostolic Pentecostal Faith Church and according to some historians, different names that were



regionalisms were used. Until in the convention in Indio, California on December 1929 the pioneers decided that they needed to incorporate the church, for it was growing. By majority of votes the name "Asamblea Apostolica de la Fe en Cristo Jesus" was selected. Some months later in April 1930, it was incorporated in the state of California with the name in English as, "Apostolic Assembly of the Faith in Christ Jesus." There remained settled the name that identifies us all and has stood for more than 80 years.

Making an analysis of this name I realize how profound it is. What led them to vote in this manner? What force moved them? Can it be that these simple yet anointed men thought of the future? In changing the name from Church to Assembly, did they think of only the leaders, excluding the people? Or was it in unity and participation of the people with the leaders? I believe that this is exactly what our pioneers thought and decided. They wanted for everyone (leaders and the people) to feel a part of the blossoming church. For the Leaders (General Board and Bishops) in conjunction with the people (pastors and laity) to work together with one cause, sheltered under one banner, preaching, and baptizing every creature in the name of Jesus.

*Jesus said, "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing!" Luke 13:34*

Beneath His wings...what an expression full of tenderness! Jesus used this narrative to compare the protection that His children feel under His care with the protection and security that those chicks felt. All of this occurs under His wings. David was a great observer and he understood the importance of being under the covering of His wings (Psalms 91:4). But there are two things that we must understand in regards to the wings.

1. Wings are very docile and are easily broken.
2. They do not have the ability to imprison or hold; they can only cover the bird and make shade on hot days. They are not iron, or airtight but a call to common sense.



Is the covering and protection of the Apostolic Assembly like the wings in these verses? Perhaps they are. They do not have claws, and on occasions are very docile, but they have the blessings of the pioneers and those who understood that the more united and with a sense of purpose we are, the less dangers we will have.

Did the pioneers think of the future generations? Did the Lord reveal it to them? Be what it may, they believed and affirmed that the Apostolic Assembly of the Faith in Christ Jesus was not another denomination, but the church of the Lord. They wanted everyone to feel a part of it and not just spectators. I understand that saying it is the church of the Lord is a bit pretentious, but this is how they felt. There was a feeling of satisfaction and competence.

Esteemed brother and sister, you are the Apostolic Assembly. You are the:

- a) Apostolic (founded on the doctrine of apostles and prophets)
- b) Assembly (gathering of people with one same goal)
- c) Of the Faith (the glue that unites)
- d) In Christ Jesus (the head of the Church)

This mentality, that only a few leaders are the Apostolic Assembly needs to change. In the few months that remain until we hold our next convention in 2014, I would like to emphasize, beginning with the Directors of the General Board followed by the Bishops, Pastors, Ministers and people of the Lord, that we all make up the Apostolic Assembly and that have the right to express ourselves, but also have the responsibility to obey. Not because we are required or demanded, but because we are part of something bigger and because we feel a part of the achievements and failures. Let us no longer say “Them and Us”. Let us no longer use that harmful and separatist language that leads us nowhere.

To the generation of pastors and young ministers that live behind us, let me tell you that we need you. Yet, let us not lose the identity that unites us. You are the Apostolic Assembly! The pioneers thought of our generation, now we need to think of yours. Soon you will be receiving information about a large event we will celebrate called: “Building Generational Bridges”

To all the apostolic people, (General Board of Directors, Bishops, Missionaries, Evangelists, Elders, Pastors, Ministers, Brothers, and Sisters) let me say: Amen Church, take care of it, honor it with your actions, let us live in holiness, not out of fear for discipline but because we love God, His doctrine, and we believe what we preach.

God bless the Apostolic Assembly (this means: God bless us all!)

Respectfully,

John Fortino





# GENERAL BOARD



## DUTIES OF THE BISHOP PRESIDENT

**He is to preside over the General Conventions, General Board of Directors Meeting, Joint Meetings and Episcopal Meetings. He will represent the Apostolic Assembly, on all official business matters; and it is permitted for him to exercise his authority as he deems necessary, which extends to the Foreign Missions fields in our Assembly. He shall require that all agreements of the General Convention, General Board of Directors Meeting, Joint Meetings and Episcopal Meetings are fulfilled.**

Bishop John Fortino is the Pastor at Fountain of Life Church in Miami, Florida, a multicultural congregation of 600 members, which strives to transform in a cell church. They presently have 45 cell groups along with 17 ministries to support the vision and endeavors of growth. He has served as Bishop Supervisor of the Florida District, Bishop Secretary of National Missions, and Bishop Vice President. He currently serves as Bishop President of the Apostolic Assembly. In March 2013 he completed his studies for a Doctorate Degree in Ministry, at the Knox Theological Seminary. He and his distinguished wife sister Sara were blessed with three daughters, Veronica, Valeria and Debora.



Bishop  
Juan Fortino



Bishop  
Victor O. Prado

## DUTIES OF THE BISHOP VICE PRESIDENT

**He shall substitute the Bishop President when the latter, for justified reasons, cannot or shall not continue his duties. In the absence of the same he shall preside in the General Conventions General Board of Directors Meetings, Joint Meetings and Episcopal Meetings. He shall preside over the Revisory Commission of the Constitution. He shall be the editor of the revisions of the Constitution of the Apostolic Assembly.**

Bishop Victor O. Prado is the Pastor in the church of San Fernando, California. He has served as the National Messengers of Peace President, Bishop Supervisor of the New Mexico District, Secretary of Social Assistance and General Secretary. Currently he serves as Bishop Vice President for the Apostolic Assembly. He and his dear wife sister Ofelia have been blessed with three children, Victor II, Othoniel, Ofelia, their son in law Julio Merida, and three grandchildren Nathalya, Giselle and Adriel.

# GENERAL BOARD...

## DUTIES OF THE BISHOP GENERAL SECRETARY

**He shall record and file the minutes of all the General Conventions, General Board of Directors Meeting, Joint Meetings and Episcopal Meetings. He shall file copies of the minutes of the District Conventions. He shall be in charge of processing and distributing the credentials, licenses, certificates of ordinations, certificates of initiation and appointments, jointly with the Bishop President he shall sign them too. He shall follow the proper protocol in notarizing all legal documents according to the governing laws of each country.**

Bishop Abel Aguilar is the Pastor in the church of Santa Ana, California. He has served as the National Messengers of Peace President and Secretary of National Missions. He currently serves as General Secretary for the Apostolic Assembly. Along with his dear wife Sister Cesiah they were blessed with three children Jason, Jeff, and Jamie, their spouses Christy, Yamile, Jorge, and 8 grandchildren Aryana, Adena, Baian, Eliana, Hosea, Sybella, Shiloh and Sienna.



Bishop  
Abel F. Aguilar



Bishop  
Leobardo Maffey

## DUTIES OF THE BISHOP GENERAL TREASURER

**He shall be responsible for all funds that are received from percentages of churches, Confederations, missionary offerings, district bishops and members of the General Board of Directors' tithes and other funds that should be managed by the General Treasury. He shall maintain records of all income and expenses of each fund under his care. He shall manage joint checking and savings accounts as instructed by the General Conventions or meetings of the General Board of Directors, with his signature and that of the Bishop President or designated parties.**

Bishop Leobardo Maffey is the Pastor in the Second Church of Santa Ana, California. He has served as Bishop Supervisor for the East Los Angeles District. He currently serves as General Treasurer for the Apostolic Assembly. God has blessed him with his dear wife Sister Connie, his daughter Janell, two sons Leo Gabriel, and Steven, two daughters in law's Carol and Rosana, and three grandchildren Christopher, Luke and Jeremiah.





Bishop  
Arthur Espinosa

## DUTIES OF THE BISHOP SECRETARY OF FOREIGN MISSIONS

**He shall direct the missionary work, supervising it in all countries where it already exists and in the opening of new works. He shall represent the interests of the Apostolic Assembly abroad and perform his work with the use of missionaries, supervisors and other ministers that are sent forth, or are initiated and ordained in the missionary fields. He shall develop a work plan and an annual budget and present them to the General Board of Directors for their study and approval.**

Bishop Arthur Espinosa has served as Missionary Supervisor in Central America, Social Assistance Secretary, and General Treasurer. He currently serves as Secretary of Foreign Missions. He and his dear wife sister Ruth, reside in Grand Prairie, Texas, and have been blessed with three children Paul, Elizabeth, and Neomi along with their spouses Midy, Jesse, and Daniel and his six grandchildren: Julissa, Arthur, Esther, Jordan, Joleen, Emma and Elam.

## DUTIES OF THE BISHOP SECRETARY OF NATIONAL MISSIONS

**He shall establish and organize new churches and sectors in cities not belonging to any district. He may perform the same tasks within existing districts at the request of the Bishops. He shall supervise the national evangelists, who are working in areas not belonging to an established district. He shall help them establish and duly organize their works, for the formation of new churches.**

Bishop Joe Aguilar is the Pastor in Merced, California, a dynamic congregation of 800 members with a solid cell group ministry. He has served as Dean for the International Apostolic Bible College. Currently serves as Secretary of National Missions. He has been blessed along with his dear wife Sister Margaret, with their son, Joe, their daughter Melissa, their son in law Victor Lazare and two grandchildren, Seth and Lia.



Bishop  
Joe Aguilar

# GENERAL BOARD...

## DUTIES OF THE BISHOP SECRETARY OF CHRISTIAN EDUCATION

He shall see that established Bible schools and institutes develop a good program of theological, pedagogical and Pastoral studies, and that Bible Schools be established for the preparation of ministers. New projects for the establishment of Bible institutes shall be presented by the Bishop Secretary of Christian Education before the General Conventions or meetings of the General Board of Directors for their approval, so they may receive better promotion. He shall be the editor for all publications of the Apostolic Assembly (except the editions of the Constitution).

Bishop Ismael Martín del Campo is the Pastor at Christian Family Center in South Gate, California. He has served as Bishop Supervisor for Los Angeles District. He currently serves as Secretary of Christian Education, and directs the Strategy of Jesus Program. In June of 2012 he graduated with a degree on Masters of Arts in Religion, from the Evangelical Seminary of Puerto Rico. He and his dear wife sister Oralia were blessed with two sons, Ismael III and Jasiel.



Bishop  
Ismael Martín  
del Campo



Bishop  
Joe Prado

## DUTIES OF THE BISHOP SECRETARY OF SOCIAL ASSISTANCE

Shall Encourage the Apostolic Assembly to include in its annual budget, approved by the General Board of Directors, funds to solve social problems within the Christian community and as much as possible to nonbelievers. The social problems to be targeted are those arising from orphan hood, widowhood, elderly or other fortuitous misfortunes. The Bishop Secretary of Social Assistance shall organize a Pro-Assistance Committee, which he will preside. Wherever possible and necessary, he shall invite sponsors to establish, orphanages, convalescent homes, and cultural and social rehabilitation centers.

Bishop Joe Prado is the Pastor in the church of East Palo Alto, California. He has served as Missionary Supervisor in South America and Bishop Supervisor for the Washington District. He currently serves as Secretary of Social Assistance. God has blessed him and his wife sister Patty, with their two sons, Joseph and Timothy, their daughter Janelle, son in law Timothy and grandson Josiah.



# UNITED THEE WILL TRIUMPH AND DIVIDED THEE WILL FAIL

By Patriarch Antonio C. Nava

Testament to the founding vision that God gave our Patriarch Nava, to organize the Apostolic Assembly, keep the unity and the Doctrine and fulfil the mission.

**W**e expanded throughout the Imperial Valley, Westmoreland, Brawley, and El Centro along with Brother Marcial de la Cruz in El Centro; Filomeno Carranza in Brawley, and Miguel Garcia in Westmoreland. Our brother Jesus P. Torres worked in Indio California. By 1924 the work was already established, through a vision the Lord showed me that it was necessary that we be organized.

One night as I was reading the sacred Bible, in Acts chapter 1, I saw in red letters, a writing that said: : **“United thee will triumph and divided thee will fail”**. As I kept reading it I cleaned my eyes, but it still said the same thing.

Then I felt my whole body tremble and I started praying. I spent most of the night sleepless; thinking on what the Lord was trying to tell me with those words. I kept analyzing the matter, and I thought that it was about my local church, but the Lord declared to me that it wasn't just the church I was in charge of but all of us, “Praise God!” As I was supervising the new works I was constantly presented with spiritual work. Bro. Donaciano Duran invited me to visit the brethren in San Bernardino and Redlands and I accepted. It had been four years since I had seen them, and their pastors who knew me since I came to the Lord. According to Bro. Duran it was the brethren that were requesting for me to go.

I told them how the Lord was working in the Imperial Valley. My conversation with the pastors from San Bernardino and Redlands was of great significance to them. I found out that they were far from the Apostolic Doctrine; they did not agree with the Divinity of the Lord, therefore we had a long discussion about the scriptures. I then realized that only by having an in depth study, we would be able to talk and think the



Bishop President  
**ANTONIO C. NAVA**  
(1929-1950, 1963-66)

# UNITED THEE WILL TRIUMPH AND DIVIDED THEE WILL FAIL...

same, as the Apostle Paul tells us in 1 Corinthians 1:10. This experience helped me realize that we needed to be organized and fellowship based in the apostolic order.

Whom first indoctrinated us, taught us that organizing the way other groups did was not good and not to follow the same order. For that reason we remained isolated and with no communication between each other.

Then I decided to find out on my own which way it was supposed to be, and starting with the Old Testament I started to look deep into what it was that our antecessors did and how they obeyed the mandate of God.

I saw that in the multitude of counselors there is wisdom. The manner that God taught Moses about organization is what we should imitate, it was a great example, as the counsel of Jetro, Moses' father in law as it explains it on Exodus 18:14-27.

This first illustration helps us as a base with his chosen people, and then it goes to the ones that were called of his name, whom He called His disciples the twelve whom He indoctrinated for three and a half years and sent them to preach two by two, then He sent another seventy. After His sacrifice He manifested himself resurrected, and gave them a command, "Go ye into all the world and preach the gospel to every creature he that believeth and is baptized shall be saved". At last He sent them to the Upper Room of Jerusalem, so they would be vested with the power from on high. One hundred and twenty were united to them, who were the first to form the first organization in Jerusalem, from where it extended. Which is explained in the book of Acts, in reference to the first believers, Acts 2:42-47, Acts 6:1-10 y 13:1, 4 and lastly what other Bishops as Titus 1:1-9 demonstrate.

All this information made me think in the organization, giving due credit to the teaching of the Lord in vision, once I felt confident that my initiative would have value in the eyes of my then peers, I then started to send out the letters on my own, which I had never done before for lack of God's inspiration.

This went by very fast; shortly we received great response from other Pastors and Ministers that loved the work of the Lord. My propaganda consisted of inviting them to a meeting, which we could call it, Convention or Conference for Apostolic Ministers. They all thought it was good, except for Bro. Llorente, whom we knew as the oldest Minister, and was also the one that would obtain the Ministerial Credential for us with the American Corporation that, is still known as The Pentecostal Assemblies of the World. Since our Brother Llorente did not agree, we corresponded constantly, but I could not convince him.

For a whole year he kept fighting, but finally he gave us his word that he would be with us in the meeting we had agreed on. The date in which we hoped to get together was January 24, 1925 in San Bernardino California. Our Brother Llorente was the first one to arrive. We started the first Conventional Meeting (we ended up calling it like that and it continues to be called like that), which was a success. Then we named our Bro. Llorente President to preside in all our Ministerial meetings and at all times. So we had our First Convention in San Bernardino. There we agreed to have one every year, to be of the same mind in the Doctrine and for all of us to speak the same thing.

One night as I was reading the sacred Bible, in Acts chapter 1, I saw in red letters, a writing that said: : **"United thee will triumph and divided thee will fail"**. As I kept reading it I cleaned my eyes, but it still said the same thing.



# ONE HUNDRED YEARS AGO IN ARROYO SECO

**T**he Sunday before the start of the historic Apostolic Faith Camp held in Arroyo Seco, CA, turbulence was experienced not too different from what is told in the Book of Exodus, at the foot of Mount Sinai. A tremendous storm with thunder, hail, and thick darkness covered the area of the park, as if to herald the supernatural presence of God.

Just as in Exodus, this would be a place for a self-revelation of God: to be known as one in nature and person, with none beside him. Arroyo Seco would become a historic site. Like the Israelites discovered the God of Abraham on Mount Sinai, also the first Apostolic Pentecostals discovered the saving power of Jesus' name. It would be here that many could cross into the promises of God through the baptism in the Name of Jesus.

The Arroyo Seco Camp, now known as the Arroyo Seco Park is in the Angelino community of South Pasadena's Highland Park. It is only a fourteen-minute drive from the place where the Pentecostal Revival on Azusa Street occurred, under the leadership of African-American Pastor William J. Seymour. In Azusa, believers experienced the promise found in Acts 2:39, and received the baptism of fire of the Holy Spirit with the initial evidence of speaking in tongues. This "latter rain" unleashed three years of revival, miracles, healings, wonders and signs in the old Apostolic Faith Mission.

## KINDLING OF THE EMBERS

As the Pentecostal revival spread to many nations, believers longing for more of the anointing of the Holy Spirit, were led to the organization of the Apostolic Faith Camp. On Monday April 15, 1913, this camp began in a giant tent,



ROBERT MCALLISTER

facing a street, which was temporarily called "Hallelujah" and lasted a month.

As was to be expected, signs and wonders came into full force among all those who attended. Over two thousand people were in these meetings. The miracles and wonders were abundant in Arroyo Seco. Robert McAllister, a Canadian minister who had received the Holy Spirit in 1906, traveled to the historic camp. There he was invited to preach at a baptismal service held for new converts. He began to preach about how the original form of baptism practiced in the early church was never in the name of the Father, the Son and the Holy Spirit. He added that the baptisms in the early church followed the pattern of the Book of Acts: they were done in the name of Jesus. When he said this, silence came over the congregation. Frank Denny, a missionary in China, then hurried up to the platform to silence McAllister.

Since 1903, Charles F. Parham, a pioneer of the Pentecostal revival in Topeka, Kansas, had baptized Howard A. Goss in the name of Jesus Christ, who would become the first Superintendent of the UPC. We also know that in 1907, Luis Lopez was the first Hispanic baptized in the name of Jesus Christ. By then, the fire of revelation had begun to grow. This was fueled by the ever-expanding use of the name of Jesus to pray for divine healing at the Arroyo Seco Camp. Finally, John G. Schaepe, a young

# OUR HISTORY IN PHOTOS



Francisco Llorente and children



Rio Grande Valley, Texas



Camps in 1937



Grupo de fieles congregados e





Marcial De la Cruz, 1930



Ministers in Otay, CA 1926

Apostolic young women  
and children 1928

Jesús & Esther Valdéz, 1935



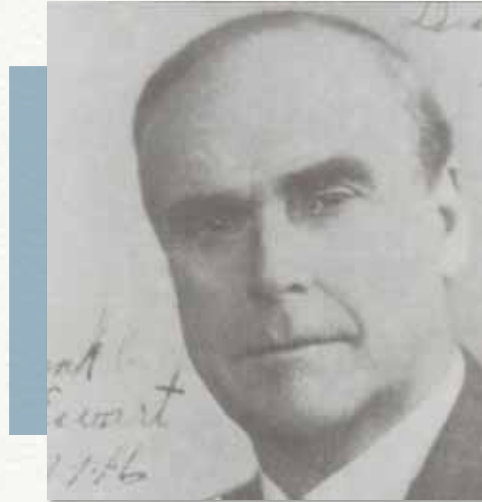
n Jimtown, Ca. en el año de 1928



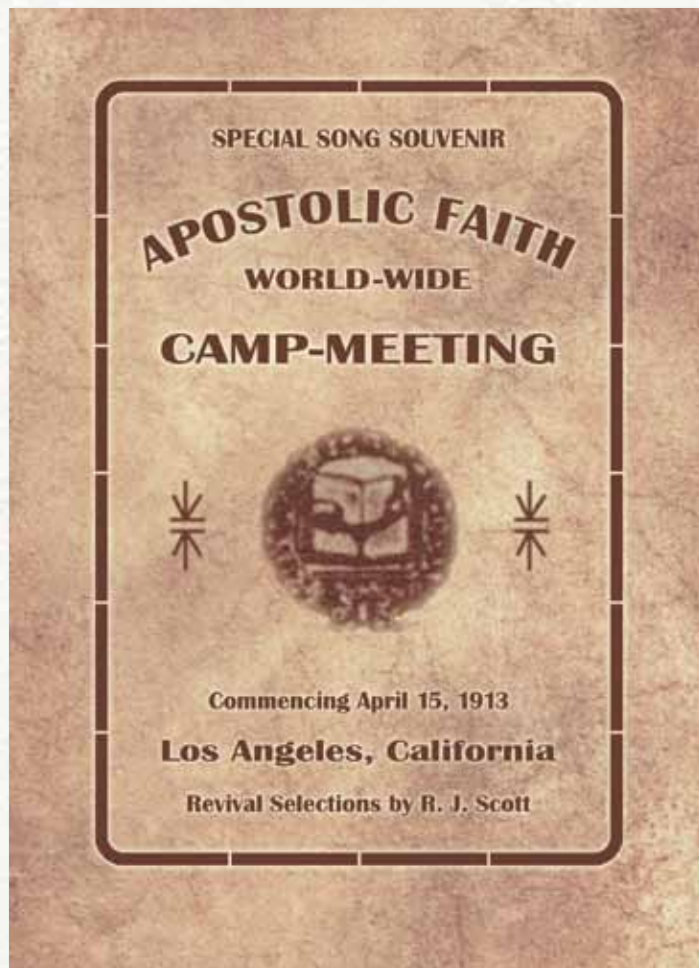
# ONE HUNDRED YEARS AGO IN ARROYO SECO...

minister, after listening to McAllister's message, decided to spend the whole night in prayer asking God for revelation. In the morning he got up and ran through the camp shouting that Jesus Christ was the name of the Father, the Son and the Holy Spirit, and that Matthew 28:19 was fulfilled in Acts 2:38.

Several attendees returned to the Bible to study the new revelation. In particular, Frank J. Ewart, who initially had reservations, began studying with other ministers such as Glenn Cook and G. T. Haywood the "New Issue" and after six months of study came to the conclusion that baptism was in the name of Jesus Christ. The early apostolic pioneers saw the key of God's self-revelation in the sacrament of baptism. They understood that indeed, the name of "Father, Son and Holy Spirit" spoken of in Matthew 28:19 was the name of Jesus Christ in Acts 2:38.



FRANK J. EWART



The apostolic pioneers came to believe, as the early church before them, in "one Lord, one faith, one baptism" (Ephesians 4:5). Soon they concluded that Colossians 2:9 excellently explained it: "For in him dwelleth all the fullness of the Godhead bodily." In Jesus Christ all the revelation of God was manifested to all nations. Praise God for His renewed self-revelation one hundred years ago! Together we sing triumphantly the old battle anthem of the Apostolic Assembly "El Nombre del Mesias" (The Name of the Messiah).

*"Tis the Name  
that was hidden  
That was not revealed  
Jesus Christ,  
this is His Name  
Into which you  
must be baptized."*

# THIS IS HOW THE MISSIONARY WORK BEGAN



Bishop  
LEONARDO SEPÚLVEDA

**A**t the end of the 1940's the ministry of evangelist Eugene Garret from the United Pentecostal Church had a tremendous impact not just between our Anglo-Saxon brethren, but also in the Apostolic Assembly and the Church in Mexico. In January of 1949, a healing revival with this evangelist was held in Torreón, Mexico. Brother Leonardo Sepúlveda attended the revival being sent by bishops Felipe Rivas and Maclovio Gaxiola with the task to invite brother Garret to Mexico City. In Torreón God did many miracles and healing wonders. The evangelist Garret accepted the invitation. In the first week of February 1949 there were 2,000 people in attendance and after the fourth day there was an attendance of 6,000 people. God performed hundreds of miracles. The blind, deaf, and people sick with all sorts of ailments received their miracle. As a testimony of God's power, many crutches were left abandoned in the temple that was rented out in Calzada de Guadalupe.

After evangelist Garret ministered, pastor Sepúlveda felt moved to seek with humility a renewal of the anointing of God over his ministry. As many can witness to this, from that moment the Lord performed many wonders during his min-

istry. I remember 30 years later the churches in Mexico City would still talk about the miracle that God did in 1949, when he healed a young man whose last name was Inzunza. He was lame from one foot since his birth, and the Lord healed him instantly making him whole again.

## I WILL GO TO CENTRAL AMERICA

Since 1948 we had communicated through correspondence with believers in Nicaragua who had accepted the apostolic doctrine. When the moment came to look for a candidate to be the first missionary, pastor Sepúlveda offered to go with confidence and said, "I will gladly go to Central America." Since his childhood he had been trained by God to confront the dangers of traveling. This new missionary apostle, in the same manner as Paul, left with a heavy heart from God for those nations.

Accompanying him was his wife and four children. They departed on May 1949, commuting by car on a journey that took almost two weeks.

In Central America he served as the pioneer of the missionaries for almost four years.

In one of his first trips to Nicaragua, which was by train, missionary Sepúlveda simply started to sing songs. When he arrived at his destination, he got off the train and a woman



Misionero Leonardo Sepúlveda T. preparando a personas antes de bautizarlos en el nombre de Jesucristo, junto al río en El Salto, Uruguay, S.A.



# THIS IS HOW THE MISSIONARY WORK BEGAN...

(Sister Juanita Lacayo) and her daughter (Sister Chabelita, today she is the wife of Pastor Julito Rocha), followed him all the way to church. They were the first people baptized in Nicaragua. Sister Juanita's son worked at the house of the president Anastasio Somoza Garcia. This later served as a bridge when the missionary would be invited to the president's house. The president's son "Tachito" became good friends with the missionary. He later presided the funeral of one of the presidential family members.

Prepared from the days of his childhood to preach and fellowship not only with the mighty, but also with those that were more simple and poor. He required this principle from all the members of his family, "If we can sit at the banquet tables of the wealthy, we can also be close to the bonfires of those in poverty."



## THE MAGICIAN FROM THE EAST

The Lord used him to perform many miracles in Nicaragua. Yet, after 50 years, "The Magician From The East" is still very famous. The reason is because in the city of Managua, in the Oriental market, missionary Sepúlveda would have outdoor services on a corner, by putting some simple benches. One day, a family had taken to the doctor their adolescent daughter who had been passed out for some time. When the doctor examined her vitals, he blurted out with anger, "Do you think I am God? This girl is dead! Take her away and come

back tomorrow for her death certificate. The family left in tears and with pain. Someone encouraged them to take her to a man that prayed for the sick in the Oriental Market. When they arrived, missionary Sepúlveda was preaching, so he gestured to them to place her on one of the benches. He kept preaching, unaware of what was before him. After a few minutes, he paused and approached the young lady to pray for her. All of a sudden she sat down, opened her eyes and startled from not knowing where she was tried to run off. But the missionary held her, telling her that she needed to give thanks. Then those that were with her started to cry and yell, for they realized she had resurrected. There was a great commotion. Within five minutes the radio announcers were broadcasting that the "Magician from the East" had brought a young lady back to life. The young lady along with 54 other believers was baptized in the name of Jesus Christ the following day. The harvest was great in the Oriental Market.

As is typical with the profession of a missionary, brother Sepúlveda was exposed to dangers. On his way to Chinandega, at night, a mountain lion crossed his path, but without explanation it left another way. On another occasion sister Juanita Lacayo found out that they were planning on assassinating the "North American missionary" and she made sure that the missionary did not travel alone on that day.

## THE FIRST MISSIONARY OF EL SALVADOR

The apostolic believers of El Salvador hold in very high esteem the arrival of missionary Sepúlveda and recognize him as their pioneer. They know that sister Julita de Salazar had a dream that someone arrived at the house to speak to them of God, but that they entered through the kitchen and not the main door.

Accepting the invitation from other evangelical believers, missionary Sepúlveda traveled to the city of El Congo in the section of Santa Ana. When he arrived he approached the house of brothers Salazar Celis, but since it was raining hard and there was mud obstructing the main entrance, he respectfully decided to knock on the kitchen door. His preach-

ing in that place touched a group of 75 believers. He organized them in 1949 as the first congregation that served as the base for the newborn church in El Salvador.

During his almost four years as missionary in Central America, brother Sepúlveda baptized 1,500 people.

## A TIME TO REST... TO RETURN

The Sepúlveda family gave away all of their things in Nicaragua and returned to the United States in 1952. God provided for them through pastor Celso and his wife Lucy Moran who provided the Sepúlveda family a beautiful home, fully furnished without any expenses in Russell City, known today as Hayward, California.

After nine months of rest, another need arose. From South America, believers were asking for a missionary to go and minister to them. Who was the minister from the Apostolic Assembly with the most transcultural experience? Who was the fitting candidate to travel to these southern lands? Without doubt, the Lord Jesus Christ placed that heavy burden of love for these South Americans in brother Sepúlveda's heart, for he once again offered to go with his family to the Southern Cone.

On April 8, 1953 along with his wife and five children he set sail on a 21-day trip from New York to the port of Montevideo, Uruguay.

## ONCE AGAIN, THE SETBACKS

An unpleasant surprise awaited the missionary. In Uruguay the believers, which were from Russian decent, were waiting for him. They took him to the city of Salto, where with much love they furnished his house. But from the very beginning they told him that he could only preach to the white or Caucasian people. "The only person of color that they were

going to accept was going to be his wife, Carmencita and his children." For some time with patience the missionary would remind them that Christ came for everyone. Finally, the missionary decided that he had waited enough time and he baptized the first Uruguayan of dark skin, sister Moreira. The Russian brethren quickly came and took back all the furniture from his house. But God always provides, for immediately through sister Anita Sinkovich, of Czechoslovakian descent came the blessing. She along with her husband bought a house in Salto, so that the Sepúlveda family could use and hold services. In the time of harvest, the Sinkovich's could not sell their products but as divine payment the missionary with his great people skills would sell them with ease.



Missionary Sepúlveda took advantage of every opportunity to share the Christian faith. When there was a great flood in Salto, he worked coordinating help for the victims, improvising habitations in the barns of the farmers who were not affected.

His selfless love appeared unbelievable to others. Members of the communist party of Uruguay sent a tailor to live close to the American missionary in order to spy on him. Finally, the spy's wife was convinced of the sincerity of their Christian faith and she confessed to them why they were there. After establishing the work in Uruguay the Sepúlveda family went to live in Buenos Aires, Argentina with the help of brother's Bucola and Cogleano.



When the Sepúlvedas arrived in Argentina, the legendary Evita Peron had just died. But through some of her supporters known as the “shirtless ones” the first Apostolic Argentinians were reached. New clothes of high quality arrived for the believers in the congregations. On many occasions government buses were at the disposal of the church for their activities.

On September 1955, the Argentinian president, Juan Domingo Peron, was deposed from a state military strike. The missionary took his family to Salto, Uruguay and then returned to Argentina. But for a few weeks the borders were closed and he could not return to his family in Uruguay.

Because of the lack of resources, in an act of valor, the oldest daughter Sarita, at only 12 years of age walked into the bank where her father would cash his checks and asked for a loan. The employees of lower rank thought it was humorous. But in the end, she was able to talk to the bank manager who

after listening to her, opened a line of credit, which provided for their needs until brother Leonardo could reenter into the country.

After almost eight years of missionary work, establishing the work in Uruguay, Argentina and Paraguay the Sepúlveda family returned to the United States in 1960. They stayed for six months in the house of patriarch Antonio C. Nava where they were treated with love and warmth.

*“His selfless love appeared unbelievable to others.”*

a call to the apostolic assembly

# GATHER THE PEOPLE

series fast / 2013

MAY 19-25  
ALL PASTORS/MISSIONARIES  
7 DAY FAST

SEPT. 10-12  
CHURCH-WIDE  
3 DAY FAST



# WOMEN WANT TO WORK

## HOW THE WOMEN'S AUXILIARY OF THE APOSTOLIC ASSEMBLY WAS ORGANIZED by Nelly Rangel

**A**t the beginning of the church, women did not have many privileges in regards to events that we enjoy today, because in that time, there was a more notable zeal in the regulations of our church and its administration.

Everything done was with simplicity of heart, sincerely believing that this would be the best for everyone. This did not mean that there was less drive or intelligence in regards to the work, but what was done at that time was correct for that time; yet the progress could not be avoided; the church needed to grow and develop in the knowledge that God was revealing to His servants and to His people in general.

The Christian woman understood well, that according to scripture, its instruction, and the counsel of the ministry of our Assembly, women should not take the place of men on the pulpit and administration of the ministry. They have always respected this and have remained submissive in obedience to the regulations of our church.

Led by God throughout the years the Holy Scriptures were studied more and more and it was understood that the women could help in much more in the advancement and development of the work, because it pleased God for her to use her gifts, in order to fulfill His purposes from the moment He formed her.

We know that since the year 1918, women at the local church and in agreement with their respective pastors started to think up ways to labor in the work of God in order to help their ministers. Their offerings were used to sustain pastors, the construction of missions or temples, even though they achieved this with no major help, since there was no one that would lead them in this work.

They used to like to testify and go to the homes to invite new souls to the service. Through artisanal work they would sell in order to raise funds for their church or to help various needs.

On Sundays the sisters would make food, but they would not sell it, but with the purpose of inviting the brethren to partake of the meal and fellowship one with another.

Brother Bernardo Hernández, who for many years was the General Secretary of our Assembly, supported the work of the Christian women; it was he that indicated many ideas for the organization of the Women's Auxiliaries.

Our brother Antonio C. Nava, General President of our Assembly, notices this enthusiasm in the women's group and utilizing the good companionship of our brethren from



Women leaders

Mexico who for some time had organized their Auxiliaries and Federations and had their by-laws and regulations, consulted with them to get ideas and the materials needed in order to establish this work that the sisters desired so much. Our brethren from Mexico with pleasure facilitated what was necessary. This inspired all the women to work with more boldness.

Time passed and between the years 1931 to 1938 the women locally continued to work, praying, fasting, and the Lord would bless them greatly. Every day the desire to work would increase, especially in the region of Southern California. This served as an incentive for the other churches in other states to do the same.

In this encouraging ambient the first auxiliaries were officially formed and were called "Women's Leagues" and their progress was soon notable. More ideas were added in realizing their work.

It is said that women are more detailed in their work. From something small they can make something beautiful. They know how to sew, knit and embroider and make many crafts; in jest it is said that even while playing they would reach their "Goal."

## ORGANIZATION OF THE "CHOIRS"

Since the year 1926 the women started to form "Choirs" locally, dressing in white uniforms (nursemaid style) with their black tie, hat, knitted hat and shawl.

In the beginning, in some churches mixed choirs were formed with single and married women. When the youth group started to grow, youth choirs assigned some of the married women as what they called "Captains". They stayed with the youth group in order to keep the order and serve as counselors. Every choir would use a white veil.

## OUR CONVENTIONS

The churches with their choirs were distinguished at conventions. By the year 1928 the youth choirs were well organized with the help and support of a few valiant youth like: Luis Herrera, Jose Ortega A., Jesus Arballo, and Francisco Portela who were commissioned for this work.

All anticipated the conventions with desire, for it was when all the people of God would gather and there was a great celebration.

At that time large auditoriums were not considered, for our churches were small and sufficiently spacious to celebrate a convention. The first conventions were celebrated in San Bernardino, Indio, Otay, and Tulare, California. On special occasions a large tent was obtained.

To host was not a problem. All the brethren regardless of how poor they were would host their brothers and sisters. The homes were filled, some slept on the floor or on the benches of the church, or in their cars. No one called this a sacrifice, for just to have the privilege to participate in the blessings of God at the convention was worth more than a reward.

There was free food for everyone. With time the food was prepared in order to receive the brethren at the conventions. The special events at the convention were the water baptisms, the brethren who received the Holy Spirit, and the sermon from the word of God.

The ministers and Youth had their meetings, but unfortunately the women did not have meetings. No agreement had been established for this, so the women would disperse attending different matters, or they would rest until it was time for the service.

There was an opportunity to pray at the temple or help at the kitchen, yet the majority had nothing to do.

## NEW AGREEMENTS

In 1938 the day arrived in which the sisters were covered with valor and with all the respect and fear of God, various women from different churches from the Los Angeles County gathered, in particular those that presided in their local churches and in agreement with the pastors they were heard so that they could hold a small extraordinary convention in the town of Jimtown, California. Led by the General Secretary of the Assembly, Bernardo Hernandez, Assistant pastor Bibiano Silva, and other ministers like Miguel G. Garcia, Ramon Estrada, Jose Acuña, and Teodoro E. Chavarria. This took place the 5th of July 1938 in agreement and under the supervision of our brother Antonio C. Nava, General President.



It was here that new agreements were made and officially the FIRST BY-LAWS AND REGULATIONS OF THE WOMEN'S LEAGUE, "CHRISTIAN EFFORT" were presented.

There are new things that should be added to the regulations and ever few years the General Board of the Confederation does a revision, in order to present it to the General Representation, who after much studying and careful consideration have the last word.

This is a delicate and interesting task that carries much responsibility, for it deals with the duties, direction and administration of the work of the Lord.

We remember the women of the past, valiant, determined and on many occasions they found themselves in difficult situations yet led by the hand of God, they fulfilled their duties and purposes as daughters of God.

# MESSENGERS OF PEACE

January 25, 1946 / Ernesto S. Cantú

## MINUTES OF THE WORK FULFILLED AT THE FIRST APOSTOLIC ASSEMBLY OF THE FAITH IN CHRIST JESUS YOUTH CONFERENCE IN THE UNITED STATES



Frist President  
Messengers of Peace  
ERNESTO S. CANTÚ

**G**athered at the property occupied by "El Siloé" church located between 14th and Birch in the city of Los Angeles, California. As representatives of both the commission organizing the youth in the United States, and as delegates for the many different churches in the Assembly our brothers Daniel Morales and Ernesto S. Cantú gave start to the work at 10:00 am on January 25, 1946.

A prayer was made to the Lord directed by brother Daniel Morales, and hymn 125 was sung from the Hymn-book "Consolación".

Brother Cantú called roll of the delegates that had arrived in the city. He asked all of them to come to the front to present them and so that the visiting youth could meet them. He then gave them a certificate of delegation after

receiving their respective credentials. The total attendance on this first day of the conference was 40.

After all were seated, brother Cantú explained to all who were present the reasons that obliged them to organize the first Youth conference which was inaugurated the previous evening by our brother Antonio C. Nava, General Pastor of the Assembly. Everyone is pleased and then the program for that day was read, and it was as follows:

1. Naming of a Debate Table
2. Report from the Youth Organizing Commission
3. Naming of the Legal Commission of Proposals
4. Plan of work from the Youth Confederation
5. Name of the Confederation
6. Naming of the Confederation Executive Committee
7. Naming of the Youth Supervisor for Southern District.



## 8. General Matters

9. Taking oath of office for the Youth Confederation Executive Committee in the last religious service of the Regional Convention.

This was approved and therefore they proceeded to the naming of a Debate Table. The following brothers were named:

President: Ernesto S. Cantú

Secretaries: Elizabeth Hernández and Delfina López

Treasurer: Daniel Morales

After this each person took responsibility for their corresponding positions. Brother Cantú then addressed each of the delegates that were present in order that they might report in a quick manner the progress of the youth in their radius. Once each one gave their report, Brother Daniel gave a report of his activities in France and of his work since he arrived to the United States. We then proceeded to the naming of the Legal Commission of Proposals. For this, the following were suggested: Francisco Morales for Otay, California, Jose Salcido for Arizona and Daniel Morales for the city of Los Angeles, California. The Table of Debates hands over to the commission aforementioned three proposals for the Youth Constitution presented by the following Youth Auxiliaries: A Youth general constitution by the Youth Organizing Committee approved by the Youth Auxiliary of Los Angeles, California. Local constitution presented by the Youth Auxiliary of Otay, California. Three points of view were presented by the Youth Auxiliary of Phoenix, Arizona.

Our brother Ernesto Cantú proposed that this commission be dismissed to deliberate with the objective to save time, and for the other work to continue- this was approved. Our brothers mentioned above proceed to study the constitutive points with the objective to present them that afternoon.

We then proceed to the fourth point of the program: Plan of work from the Youth Confederation

Our brothers Ernesto S. Cantú and Daniel Morales present a plan that consisted of the following points:

- 1 - Organization of the Bible School through correspondence.
- 2 - Initiation of the Pro-Youth Biblical Institute Fund.

- 3 - Edit an official bulletin publication of the Youth Confederation Auxiliary that was to be called: "Youth Reporter."
- 4 - Formation of a Missionary Group for propaganda, dependent of the Youth Confederation.

After each point was discussed, a motion for a vote is called and each point was approved with the exception of the "Youth Reporter". This publication would not be made until permission had been granted from the General Representation. Brother Francisco Meza proposed that a bulletin be made using a mimeograph and for it to be a bulletin of the first Youth Conference of the United States, this was approved. For this, brother Meza was named as reporter.

Brother Ernesto S. Cantú proposed that the Youth Constitution be published in the form of a pamphlet or booklet so that it can be within reach to all the youth; so that members of the confederation could have their own copy. This was approved.

The legal commission of proposals presented the results of their work reading out loud the first 12 points or articles of the Youth Constitution. Each one was discussed, being all approved with the exception of a change to article 11 which was to be amended to include article 13 from the statutes that govern the youth from Otay. It referred to the local counselor, specifying that it should be the pastor of the church or someone named in his place. This counselor would be a part of the officers of the local Youth Ejective Committee.

The session was called off at 5 pm in order to rehearse the official song of the confederation "A Youth's Prayer", which was to be sang on Sunday in the religious service of the evening.

All were dismissed with a prayer to the Lord.

# HOMES, OUR STRATEGY FROM THE BEGINNING



Epifanio Cota served as evangelist in 12 towns in California between 1928-1929.

**T**he home is the hub of social life. At home we learn to be human. We learn to live as a community through our relationships. Perhaps this is the reason why God made us unable to see our face directly. We always need a mirror or other means to see ourselves, but always in an indirect way. Others around us can see our face directly. That is, God tells us that we are human through our relationships with others.

It is no surprise then that the home is under an aggressive threat in modern society. Political pressures supporting gay marriages stand against the family, threatening to undo it from its origin. Entertainment, technology and addictions can be instruments to isolate us from those around us. But it is here in the family, at the heart of human relationships, where God has called the church to fulfill its mission.

This was the experience of our Lord Jesus, whose first miracle was performed at a wedding. Much of His ministry was focused in the restoration of loved ones: the epileptic son to his father, the deceased daughter to her parents, Lazarus to his sisters, the Gadarene to his family, etc... The Early Church knew this missionary strategy. In Jerusalem they were forced to leave the temple and then were persecuted by the Jewish police and the Roman soldiers. But the church flourished by preaching the kingdom of God every day in homes. In a society where the emperors were practitioners of homosexuality, where parents could legally kill their children and where slavery was legal, the Church was strengthened and grew in homes, bringing healing to families.

## THE AZUSA STREET EXPERIENCE

The Pentecostal movement had its worldwide explosion in Los Angeles, California in 1906. The African American preacher William J. Seymour traveled to this city to share the Pentecostal message, but temples were closed to him. This forced him to retire to pray in the house of one of his friends. This is how the revival from which six hundred million of Pentecostals emerged, from a home with Bible study and prayer. Soon people started coming to this humble house on Bonnie Brae Street. So many people came that they feared that the porch would collapse! The explosion of the worldwide Pentecostal revival was not at a Bible college or a temple it was in a home. Just as in Pentecost, the Holy Spirit again used a home to flow as a mighty wind to all nations.





Calexico, CA, 1921, pioneers Llorente, Nava, Torres and Ocampo

We must ask ourselves, what would have happened if revival had not been moved to the Azusa Street temple and had continued only in homes. The revival continued strongly in the Apostolic Faith Mission on Azusa for three years, which tells us that God does not reject the temple. But when the leaders of the mission wanted to limit the activity of the Spirit in the temple, the revival stopped flowing. The Holy Spirit will never be enclosed in a temple. Perhaps the main reason for all subsequent divisions suffered by this congregation was its dependence on the temple. All these divisions left Pastor Seymour with a small congregation at the end of his life. Yes, the first verses of Acts 2 were restored there (vv. 1-4), but what of the subsequent verses (vv. 41-47)?

## "HERE AT HOME WE CAN HAVE CHURCH"

After the Azusa revival our Hispanic apostolic pioneers returned to the home. At the center of the outpouring of the Spirit (Acts 2:1-4), and the missionary nature of the church in homes (Acts 2:41-47), is the apostolic preaching and baptism in the name of Jesus (Acts 2:14-39)! The Apostolic As-

sembly as heir to the Apostolic Word and Sacrament was in a perfect position to impact neighborhoods and cities. The Holy Spirit in 1919 prompted our patriarch Antonio C. Nava to the Imperial Valley at the age of 26. This occurred at the very time when the congregation of Yuma, Arizona, was about to receive its first temple. According to traditional standards he was losing his ticket to success! At the beginning he was not quite in agreement with the idea of the Holy Spirit, as he himself recounts:

*"A newly converted brother said he wanted to give a lot of land for a temple to be constructed and we gladly accepted, but while being in these dealings the Lord gave me a vision and in it He said, 'Move to the Imperial Valley, Calexico. Help them! ... I started to fight with myself and this message never left my mind.'"*

It was there in Calexico, where Pastor Nava had his providential meeting with the Herrera family and where his pastoral ministry would grow to influence many other new pastors. There, without contacts and with very few resources, he began to preach outdoors with little success. But when he met the Herrera family with his collaborator Ramon Oc-

ampo, they were welcomed. The same family Herrera said, "Here at home we can have church." Imperial Valley became the cradle for nascent Apostolic Assembly: many servants and ministries were sent from there and all because of the obedience of a man to work in a home. This was also the experience of the church in San Juan Bautista, California, as the patriarch José Ortega tells in his book "Mis Memorias." There, in a house he was baptized in the name of Jesus in 1924, which had fervent services. The first General Secretary of the Apostolic Assembly, patriarch Bernardo Hernandez, sowed the Word of God in Jimtown, CA, by ministering in many homes. Our history records that from 1913 to 1930, hundreds of houses became preaching points for the Apostolic message.

Our Lord Jesus is calling the Apostolic Assembly to return to its historical and biblical roots. By the grace of God, we have returned to our Lord's biblical paradigm, the homes. That is the Strategy of Jesus.

What our history also shows is the youth of the founders of the first thirty apostolic congregations. Most of them were in their twenties. Where are the evangelists of our generation? The Apostolic Assembly did not grow because their young ministers waited until a pastor retired or died. The Apostolic Assembly grew explosively because its young ministers went to neighborhoods and cities where the apostolic message had not yet been preached, trusting that God would be with them with the anointing of the Holy Spirit.

It is time to take the mantle of Nava, Ortega, and Hernández.

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

2 Nava, *Autobiografía*, 5.



Apostolic Congregation in Los Angeles, CA, 1928





# MINISTERIAL CONVENTION

NOVEMBER 27-30, 2013  
LONG BEACH, CALIFORNIA

# “MESSENGERS OF PEACE” NATIONAL YOUTH CONFERENCE

NOVEMBER 28-30, 2013  
LONG BEACH CALIFORNIA

*Photo provided by the Long Beach Area Convention & Visitors Bureau*

