

LIBERTY THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

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ABSTRACT

A STRATEGY OF TRAINING LATINO LAYMEN TO MINISTER IN THE U.S.A.

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LIBERTY BAPTIST THEOLOGICAL SEMINARY, 2010

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A review of current literature shows that very little material is available for the training of Latino laymen to minister in Spanish here in the United States. The purpose of this project is to focus on the urgent need for training of Hispanics with meager educational opportunities to minister to the overwhelming immigration of Latinos who lack in education also. This strategy is developed in regard to the nature of the project, its common elements, and an adequate strategizing in preparation of the project. Based on interviews, testimonies and personal counseling with Latino layman and teachers, the project reviews text books, religious journals, blogs, newspapers, and other sources to discover and interpret backgrounds for the project. It also reviews other elements, which are common to most projects. and attempts to provide in a practical manner curricula for training of lay ministers in the positive use of these elements.

LIBERTY BAPTIST UNIVERSITY

DMIN THESIS PROJECT
TRAINING HISPANIC LAYMAN TO MINISTER
IN
THE UNITED STATES

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FACULTY OF
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TRAINING HISPANICS TO MINISTER IN THE UNITED STATES

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I. Chapter I

Introduction

This DMIN Thesis project, concerning the training of lay Latino to minister in the United States is very needed, as it will be verified in the data and materials in the subsequent literature reviews and chapters. A thorough Biblical basis will be given to justify that the training of lay ministers in part of the plan that the Lord has to win the world to Him and to establish His kingdom here on earth.

The author has been preaching for fifty-two years. Thirty of those years were as a Southern Baptist Missionary to Peru. South America. After retirement in 1998 Hispanic (The terms Latino and Hispanic will be used interchangeably in the proposal since Hispanic is anyone who speaks Spanish and Latinos are born in a Latin American country) churches have been planted through the Southern Baptist Conservatives of Virginia. On the field, missionaries assigned to theological education and seminary extension programs in the local churches and teaching in the Baptist Seminary and organized seminary extension in the cities of Chiclayo and in Lima the capital of Peru.

This includes ample experience in teaching, writing curriculum, and organizing seminary extension in the Spanish Language in local churches. These experiences will help as a background to form a Bible institute level here in the United States.

Sadly, as churches have been planted here in Virginia there is not found any training of Hispanic layman occurring at any of the required levels to help them become effective ministers. There exist working relationships with many pastors of all denominations in meetings and conferences as well as data from testing for English classes at the local church the Chesterfield County Adult and Alternative Educational levels, and it has been observed that most of the Latinos from Central America have elementary school .education or less.¹ Therefore, there is a dire and immediate need to train ministers for Spanish immigrants. A few churches offer a very few basic courses to help leaders.

¹ Survey of Theological Training among Hispanics, Richmond and Petersburg, 1998
2008

The solution that is proposed here is an attempt to help a severe problem that a growing Latino population, culture, and church has created a need for ministers.

There are approximately 250,000 Latinos in the Richmond and Petersburg area and in spite of deportations and attrition due to the lack of employment the Latino population continues to grow by at least two percent a year.²

The writer of the project has spent years teaching ESOL (English Speakers of Other Languages) to literally hundreds of Latinos from all social and educational levels of Latino countries, life, and culture. There will be included an abbreviated ESOL course that will offer a basic working knowledge of English for the pastor laymen in order that they may function in the English cultural first world environment and even help their children with their home work. However, these layman pastors will pastor their churches in their Spanish heart language.

This DMIN project will enable a Spanish Bible Institute to offer the following basic courses that are needed for the lay pastors and ministers.

1. There will be basic courses in preaching and hermeneutics. This includes a course in correct Spanish grammar since many Latinos do not speak their heart language well.

2. A basic course in pastoral psychology and Christian ethics will be offered. As the church planter goes out witnessing each week many young Latino men are found in the depths of loneliness, fears, lost sense of family, and community. Beer wine, and whiskey become their companions. Then this course will not only help the pastor, his own family, but his congregation as well.

3. Courses in evangelism and discipleship will be included. There will be hands on and practical works will be included as part of the courses. Included will be witnessing and working in Hispanic enclaves with the result of planting more Hispanic churches as they become educated theologically.

² The US Census Bureau, American Community Service, indicates a growth of 45,435.18 Hispanics in Virginia during 2006 to 2008

4. There will be included a course in Christian ethics. In the Latino culture cheating and lying are a way of life. This has been taught from the time of the Spanish Conquistadores. Many practice the Don Quixote lifestyle whereby the ends justify the means. Many are not here legally, drive without permits or use false ones as well as false names, social security numbers, or visas of others.
5. A basic course will be offered in church planting that will include church administration, team work, church finances, ministering the ordinances, and basic church growth. The principles of church planting and growth will be studied. The very nature and focal point of God's kingdom is that it grows. This means the planting of many reproducible churches.³
6. A basic course in Christian History, and especially Baptist History, will be required to help the Latino pastor orient himself in what the Lord has done over the years in the world and the United States.
7. The study of Christian World Missions will be a top priority including a brief history of missions, the Biblical basis for missions, and mission opportunities both here in the U.S. and back in their homelands. (A local Hispanic church recorded members from eight Latino countries and three missionaries commissioned who went back to their homes to witness.⁴
8. Three more basic courses including theology, basic computers, and orientation to United States Citizenship will be available. There will be a total of twelve courses and a certificate will be given upon successful completion of the entire curriculum.

2. Statement of Limitations

The limitations are that the teaching of the curriculum will be very basic. It is not intended to be seminary level. There will be no accreditation even though that might eventually may be part of the program. This means that courses will not be transferable to institutions of higher levels of education.

³ Jimmy K., Slack James B., Handbook For Church Planting and Growth, Foreign Mission Board (I.M.B.), PO Box 6767. Richmond, VA. 23230,1.

⁴ Minutes, Annual Meeting, La Iglesia Evangelica Mission Bautista, Informe del Pastor, November 2007, 5930 Centralia Road, Richmond, Va., 23237, 1.

The intention is to rapidly train lay pastors and ministers for the ministry in small developing Hispanic churches. Emphasis will also be on training missionaries in basic missiology to minister back in their own countries that are often in remote areas where there are no churches.

3. Theoretical Basis

The theoretical basis is the part of the proposal that seems to be the more difficult. When we deal with the things of God we deal with absolute truth. But, since we are human, fallible, and weak semantically, we have to deal with that which is theory unless we have empirical data to back it up. However, there is solid empirical data and a firm base to what is intended to be accomplished in this proposal. The meaning as everyone knows is that theoretical consists of that which is pertaining to, consisting in theory and not practical. What is being proposed here is very practical and, of course, theory has to do with a proposed explanation whose status is conjectural. In light of this reasoning there will have to be work in the context that this proposal is conjectural, but overall, it is the truth and that which is being done is practical.⁵

Then, theoretically, the proposal is that Latinos arriving into a first world culture from a third world one, whereby most of them are deeply impoverished, living with an eighteenth century or less mind set, poorly educated, including not being able to speak or write their own language with clarity. Then, this causes a demand for the need to be trained after they are won to Jesus to minister to their own people in their own language and culture. These are people of the Latino Diaspora and an experience in exile for them producing a need to deal with them cross culturally.⁶ Although these two aspects of their lives, the cultural and the educational, become somewhat mixed in the North American culture and its mores. This process is called being *Agringado* or becoming like the *gringos* in Spanish. There is also *Spanglish*, which is a mixture of English and Spanish languages like *Mextec* spoken in Border States with Mexico as Arizona and Texas.

⁵ Barnhart, C.L., Editor In Chief, *The American College Dictionary*, Random House, New York, 1988, 1256.

⁶ Davis, Kenneth G., and Presmanes, Jorge C., *Preaching and Culture in Latino Congregations*, Liturgy Training Publications Chicago, Illinois, 2000, 5-6.

The relation between the topics strictly and indirectly relates to a Biblical basis, thus, infallibility and absolute truth, theology, and what historical data that may exist in the United States to train lay Latinos in ministry. In fact, these three areas are highly related in this proposal and thesis project. After intensive research there is not an institution that is strictly doing basic ministerial training of lay ministers for ministry in the U.S., nor back in their own countries, new ground is being broken in this project by the approach to the problem. The approach is unique in its simplicity, practicality, and its capacity to fill the immediate need of ministers to plant churches and pastor them. Moreover, mission-mindedness will be at the heart of the project as the educating and equipping of Hispanic saints in carried out in the Biblical principles found in Ephesians 4:11-13.

4. Statement of Methodology

Methodology for the proposal and project will be holistic in its approach and as follows:

First, there will be a study and reflection on fifty years of experience as a pastor, teacher, mentor and missionary to Latinos both in South and Central America and in the United States. From thirty years as a missionary in Peru here will be a consultation with of minutes, notes, written curriculum, class presentations, practical work phases of the courses that were taught over the years. This will include both formal and informal personal interviews, notes and experiences here in the United States, with Hispanics for English classes, ESL, with the Chesterfield County, Virginia Adult Alternative and Education Program (Tech Center)⁷, as well as soul winning, counseling, mentoring interviews, and personal surveys. Many multiple contacts were made with Hispanics from many Central and South American countries as they prepared for the workforce in English. This is the reason that the project will be holistic in its approach. It will be a far more effective if the whole person is considered as to their physical, spiritual, and emotional needs. Once again this includes experience as a church planter, area missionary, seminary and seminary extension teacher both on the mission field and here in the United States. Knowing the Latino mindset, culture, problems, and needs will be

⁷ Hinton Deborah, Director and Coordinator, Instructional Handbook, Chesterfield County Vocational Enrichment, Answers to Frequently Asked Questions, 2008.

very helpful. There will be the use of textbooks, written curriculums, class notes, both formal and informal, interviews and counseling at the local church level but also a consultation with articles, books, and local Hispanic Newspapers and the Internet in the presentation of the project.

Secondly, there will be a simple basic curriculum set up to be an entry level to solve the problem of theologically educating the Hispanic for Stateside ministry. The first course will have to do with cultural adaptation from a third world culture to a first world one.⁸

Some details of this will be included in the summary contents of the first chapter. Then, there will be testing done on a very elementary basis to discern where the student's competency is in his Spanish and English. Some students will be new from over the border and others will have been here for years. Then, there will be a test on some of the major Bible doctrines as God, the Son, the Holy Spirit, Satan, salvation, sanctification, the second coming, missions, and evangelism. It is hoped that the curricula can be developed that can include students at all levels in the classes since time and financial resources will not allow for many classes at many different levels in the beginning.

As the courses are taught, the Hispanic student will be required to spend a number of hours in practical work such as, evangelism, planting new churches, teaching, and mentoring. Evangelism will be at the forefront of this study and will emphasize the responsibility of the Lay Latino to do personal evangelism and not so much with the methods of how to do it.⁹ All of the efforts that go into the development of the project and its future use will be directed toward the Biblical teaching found in 2 Timothy 2:15, that the minister will be an approved workman to God and needs not to be ashamed in his ministry.

The courses will be intense, brief, and a total of one year in length. The time may be lengthened in the future but the need is now and urgent. As an additional note here the project will also be translated in Spanish and will carry the title, La Preparación Santa

⁸ Davis and Presmanes, 7-8

⁹ Reisinger, Ernest C., *Today's Evangelism*, Craig Press, N.J., 08865, 1983, xiii –xiv.

del Ministro del Camino, The Holy Preparation of the Minister of the Way. The name of the future Bible Institute, which I hope to incorporate, will bear the title Escuela de Preparación Teológica del Ministros Latinos, The School for Preparing Latino Ministers.

There will be a vision statement of the school and a thorough conservative doctrinal statement that the student must adhere to.

The following are summaries of the chapters of the project

Chapter 1: Introduction

This chapter includes the proposal of the project, but keep in mind the over all goal of the Thesis is to train laid Latino Ministers. This will be for recent arrivals or longtime residents. Also included in the purpose, methodology, limitations, theoretical basis, as well as the why and how of the project.

Chapter II: A Review of Literature

The review of these resources will explain in detail the problems of educating Latinos due to language, religion, culture shock, demographics, and the culture and customs of the United States.

The Christian culture will be explained as it differs from the secular one. A detailed explanation is given on how to adjust to the culture and obey its mores that are wholesome and helpful. The Hispanic notion of sin is mainly different from that which is found in an infallible belief in the Holy Bible .For many a crime is not necessary a sin. A lengthy explanation of the laws governing every day life like here including obeying traffic laws, drivers licenses, treatment of family members and laws concerning the ownership and use of fire arms. Rights concerning the workplace and redress will be covered. It is important that the Latino learn what the mistakes are that can be made in another culture concerning the way things are done. Disciplines as being on time for work, not lying, not attempting to give bribes to police as well as not being afraid of them since the police use physical force in the home country.¹⁰ These examples are not a

¹⁰ Gonzalez, Justo L., Mañana, Theology From a Spanish Perspective, Abingdon Press, 1990, 134 - 135

treatment of U.S. Civics but are some of the laws of the United States and ethics that the Latinos encounter.

Please keep in mind that the approach to this project is holistic in nature. This will clarify why there is the use of sources that do not seem directly related to training Latinos for Gospel Ministry here in the United States. I believe Jesus dealt with the whole man in his training of the disciples. There must be a dealing with the cultural adaptations, language needs, and psychological make up of ministers in training before the development of curriculum to be taught in a basic Bible school to train them for this important work of here, there, and everywhere. The effort is to deal with the problems mentioned above and is called Lo Problematico in Spanish.

The literature that will be used for the Thesis Project includes the following categories:

1. Textbooks used in seminaries and other religious institutions both in the Catholic and Evangelical religions. This includes studies and articles from Christian and Theological journals as well as the same from secular ones. These will have to do with the cross-cultural training of Hispanic priests and ministers as well as the whole sphere of adjustment to culture, sociological contextualization, and problems, difficulties, and traumas of Latino migration to and living in the North American culture. Of course, this will include works that have to do with the cross culture secular education. These authors have had to deal with educating people involved in cultural assimilation, language differences and other educational methods that may not be up to date in their countries of origin.

2. Interviews, both formal and informal including individual Hispanic pastors, Community Leaders, County Liaisons and departmental personnel, Counseling sessions with church members, profiles of church members, formal interviews working with the Red Cross in the communities and the opinions of North American pastors who have Hispanic ministries in their churches. There are copious notes and files concerning much of this data and information that are very pertinent to the thesis topic.

3. Local Hispanic newspapers as El Centro, The Center, Richmond, Virginia, Nuevos Raices Winchester, Virginia, and the Piedmont area, and El Progreso from the highly Hispanic populated Tidewater Virginia area. These daily papers include articles every

week that include progress on amnesty, Latino problems, and events that affect them and their families.

4. Also, the International Review of Missions Journal, the Christianity Today Magazine and the much e-mail received on line from the Virginia Organizing Project, American Family Radio, and others.

5. There will be a heavy use of class, conference, seminar notes, and my curriculum that that have been have developed to train Hispanics over the years. This will include studies concerning the Hispanic medley here in the United States.

6. Then, there will be a use of the New King James Version of the Bible and the American Standard Version since the latter is closer to the Greek and Hebrew. There will be a multitude of textbooks both in English and Spanish which will include subjects like Biblical Backgrounds, Biblical Archaeology, Pastoral Psychology, Baptist doctrine and ministry methods, booklets, Baptist church manuals, church administration, evangelism and discipleship, a whole series of a combination of Biblical basis for missions, and on how to prepare and deliver sermons, the Survival Kit Series on biblical ethics, Hebrew and Greek Old Testaments and Lexicons, The titles of all this material will be included at the end of the proposal in the Bibliography.

7. Each category of information, material, and empirical data in the order given above will include the following:

Interviews and counseling sessions. These will touch the nerves of the problem. The difficulties that Hispanics have adapting to another culture including, the loneliness, the drinking, worldview of the law and authority, telephone menus, paying bills, legal rights, exploitation both by North Americans and his own fellow countrymen, lack of child care while studying or working, lack of transportation, not having a social security number, buying and selling, living in crowded conditions and being dictated to religiously by the Hispanic with his name on the apartment or house rental agreement, rights of redress and protest for whatever reasons. These factual interviews will deal with all these matters in training Hispanic ministers. They will include real live responses that are realistic.

In the second, third and fourth categories which includes newspapers, journals, and magazines there is a wealth of information on letters to the editor, analysis of the immigration problems by Hispanics, American Conservative Nationalist, and scholars. They deal with an open border, visas problems, including visas by the consulates of the Latin American countries to deal with the problems here, articles on religion and the functions and ministries of evangelical churches. Some will say we should not try to change the religion of a Latino when he gets here when Christians are trying to win them Jesus and not trying to convert them to a religion, There is much written about the difficulty of the Latino here from the time he crosses the border with the Coyote paying thousands of dollars and even hocking his home and possessions there in his land to pay the smuggler of humans.

Then, these articles include the lay offs from work due to the illegality of their employment, deportations leaving family and children behind, this includes pastors of churches who also have to leave their congregations, and the fight for amnesty in a political system that uses amnesty for political gain. In other words political parties promote amnesty to get the Latino vote.

In the fifth category there will be use of many good textbooks on the subjects to be taught. I will use textbooks on biblical backgrounds the history of Israel and Bible land customs. These textbooks will be from Bible Institutes, Colleges, Seminaries, and Universities. There will a textbook that include maps, Jewish and middle east customs, and the maps will show the development of Israel from the time of Abraham to the ascension of Jesus. The textbooks on archeology will give a brief synopsis of archaeological finds down to the present day.

The many texts on evangelism and discipleship will cover the biblical basis for these ministries. There is a textbook that will teach the student to memorize and use Bible texts and tracts, colportage, for preaching, teaching and witnessing as well as his own spiritual growth and edification.

The textbook and articles on pastoral psychology teach that the pastor can make his own psychological profile with simple personality and spiritual gifts tests. The main textbook on pastoral counseling is a very easy to read work written in Spanish and

published by Zondervan and printed in Spain. It is concerned with the Bible principles of how to counsel. The published texts there have their context in the mission fields in Latin America.

James Crane who spent his life in Mexico as a missionary and was a teacher at the University of Mexico wrote a book that has thirteen lessons for new believers, *Trece Lecciones Para Nuevos Creyentes*, is an excellent follow up on after the salvation of persons and teaches thirteen basic lessons pertinent to living the Christian Life. The author has taught this book dozens of times to hundreds of new believers and it is an excellent first step in discipleship. Actually the book is taught in preparation for Believer's baptism.¹¹ There will be a least three homiletics textbooks and one printed in Spanish has to do with the preparation and delivery of sermons. There is a simple and useful book on hermeneutics *Claves of Interpretation Bíblica* that includes the fine points of biblical interpretation in a brief and easy to read manner. The main book that will be used for Missions will be a book concerning the *Biblical Basis for Missions* written by Avery Willis. This book is an easy read and I believe it has been translated into Spanish. For the teaching aspect I will use JO Carver's old books on missions that are very deep studies on the subject. Carver talks about missions as being "God's Plan For the Ages." Materials from the International Mission Board and its library as to current needs and issues in missions and church planting will be employed. One example of an article in one of their bulletins has to do with innovative methods for planting churches. Lecture notes for the classes will be compiled from many sources and put into separatas, folders, used in Spanish from the universities in Latin American) or folder type binders to be used frequently.

All in all it will be maintained that the courses will be simple, practical and above all Biblical and spiritually based with a great focus on Biblical principles. When teaching in the abstract to Hispanic, most of the time they don't get it. Dr. Elmer Towns famous saying applies:

¹¹ Crane, Santiago, *Lecciones Para Nuevos Creyentes*, Casa Bautista de Publicaciones, El Paso, Texas, May 2000, 1-13.

“Methods are Many
Principles are Few
Principles never change
Methods always do”

Biblical Justification

The teaching will be based on sound Biblical principles, but there will be new methods to make them practical to the student in order that they might be immediately used in his ministry.

The Biblical Basis includes the five Great Commissions

Commandments E4: 12, the Timothy Principle, and the seeking of God’s will as to where, when, and what as found in Mt. 28:18-20, Mark 16:15-18, Luke 24:46-48, John 20:21. Acts 1:8, 2 Timothy 2:15, Ephesians 4:11-13. Jeremiah 42:3, and Phil. 2:13

Chapter III: The Challenge of Ministering to the Hispanic Population

This chapter deals with the problems of the Hispanic coming from third world cultures to a first world one. The North American culture shock is overwhelming to most Latinos. The Anglos are impersonal in their relationships, materialistic, not always family oriented, and divide people into age groups as babies, children, youth, young singles, older singles, divorced, and senior citizens. The Latino has no problem of mixing all these age groups together for activities and events. Everything in the North American culture is a choque, shock, for them, but they soon become, agringados, North Americanized, but they are still reluctant to abandon many of their cultural mores, lifestyles and traditions.

Cultural Adaptation

The Latino may come here on a student visa, a tourist visa, a fiancé visa, but most come here crossing the border illegally with the famous smuggler called a Co-yo-tee. However they may come, there is a process of cultural adaptation with unity even to the point of gaining political strength.¹² If they have family here that cares for them they can make it through the difficult phase of adaptation and achieve success in their new homeland. Many times the born again person arriving here may have a Christian family where he lives to guide him step by step, day by day, obstacle by obstacle, until they can successfully live in the United States. Those who marry North Americans can find cultural adaptation somewhat easier. Sadly, many cross-cultural marriages do not work out and problems arise and are magnified by language and cultural differences.

This chapter deals with steps in cultural adaptation for the Latino Lay ministerial student. His effectiveness in ministry is limited if he does not find his way. The Catholic Church, for those who attend, helps with legal problems, medical, and some times job opportunism. The evangelical church here in Virginia, except some cases in Northern Virginia, has been slow to help the Latino. It will be shown how the Hispanic minister can adapt as much as possible to the United States.

Correct Spanish

This course has to do with testing the Latino's competency in his own language. He or she will take a thirty-question test that has to do with verb conjugation, the grammatical parts of speech, vocabulary, and he will write pages in his heart language of why he has come to the United States. A Spanish Author writes that the importance of the ability to write correctly is powerful for the development of human thought. Part of the test will be written and part will be oral dictation having to do with writing sentences and spelling words and defining them.¹³

Practical English

¹² Ibid 33-34

¹³ Podadera, Luis Miranda, *Ortografía Práctica de la Lengua Española*, Madrid, Librería, Casa Editorial Hernando, S.A., 1969, 9-10

There will be an English exam using the Best Oral Test¹⁴ that the author has used many years in teaching ESOL for the Chesterfield County Alternate Adult Education. Classes will be taught in Basic English concentrating on the language used in the work place and in religion per se. The student will learn what to say as well as how to fill out applications for work and write checks and use telephone-calling menus. Other useful language learning will be taught as well. In context with this the theological; students will be encouraged to get His GED (High School) Diploma if they have not finished high school. They will also be encouraged to prepare for citizenship in the United States if they so desire. Of course, they will be taught how to become legal here in as much as this can be implemented. Some of them may have to go home to do so. Simple English legal terminology will be taught. Also, some English will be offered to help their children with school and homework. Class notes are already prepared for this part of the project

Chapter IV. Proposed Training Curriculum

The curriculum includes an introduction to the Bible, both the Old and New Testaments. Of course a lot of the books used will be in Spanish or lecture notes translated with permission from English textbooks. Then, teaching will also include how the Bible was formed and the major division of the Bible will be taught. The characters of the Bible will be lectured on as will as Biblical principles

This will be done using Chronological Bible Story Telling that is a tried and proven method from the mission field. This includes studies from the Creation to Christ. The materials very adequate for ministers of limited education.¹⁵ There will be a requirement to memorize twenty bible verses from the Old Testament and twenty from the New. These verses will apply to ministry. The student will be required to memorize the titles of the books of the Old and New Testament. A brief history and what each book teaches will emphasize. The student will be competent in handling the Bible correctly. It will

¹⁴ CAL, (Center For Approved Linguistics) BEST (Best Oral Proficiency Test) University of Massachusetts, Boston, 2006,6.

¹⁵ Mcilwain, Trevor, Firm Foundations, From Creation to Christ Notebook, New Tribes Mission, Sanford, Florida, 2008,1.

become his manual for the practice of his Christian faith and he will be able to teach others to do likewise.

Homiletics

This course has to do with the preparation and delivery of sermons. The student will be taught simple hermeneutics and how to exposit a sermon.¹⁶ A Bible passage will be assigned each week and a sermon outline and manuscript will be prepared. Each student will have the opportunity to preach his sermon, have his fellow students evaluate it, and have his own copy of a video of his preaching in the class. The preparation of the sermon will include textual analysis, contextualizing the passage, outline it correctly and preaching from a full outline. There will be some introduction to Hebrew and Greek words. The student will be instructed on how to use commentaries and Bible handbooks in his sermon preparation.

Evangelism and Discipleship

The summary has to do with Evangelism and Discipleship as set forth in the five Great Commissions in the New Testament, Matthew 28:18-20, Mark 16:15, Luke 24:45 - 48, John 20:21, and Acts 1:6-8. Personal and group evangelism will be taught. Here, there are some personal materials on evangelism and discipleship, but the Faith, Por Fe, in Evangelism course in Spanish¹⁷ and other Life Way materials as well as some from the Casa Bautista de Publicaciones will be taught. It is so true that evangelism is not very popular among many Christians and churches, but there are many Hispanic believers who want to share their faith. They will be basically trained to do so. Each student will be required to share the Gospel with his family, friends, and colleagues, as well as those family members back in his country of origin. They will be taught the concentric circle of concern type of evangelism; see bibliography for titles of materials to be used. Then the student will be in charge of evangelizing every Hispanic family within a two-mile radius of his residence. They will be encouraged to include English

¹⁶ Fountain, Thomas, Claves de Interpretación Bíblica, Casa Bautista de Publicaciones, El Paso, Texas, E.E. U.U. de A., 13-14.

¹⁷ Welch Bobby H., and Doug Williams, Un Viaje Por Fe, Lifeway Christian Resources, Nashville, TN 37237-0177, 2001, vi-vii.

speakers also in as much as it may be possible for them to witness in English. The result will be missions as Acts 1:8.

Missions

The student will be taught the Biblical Basis of Missions starting with Abraham and all the way to Paul in the Book of Acts. The Bible will be the main textbook and other mission textbooks will be used. In other words they will be instructed in missiology. A brief history of the world Christian movement will be included. The emphasis will be on missions here, there, and everywhere.¹⁸ The importance of budgeting for missions and the commissioning of missionaries from their own church, not only to do missions here, but back in their native lands will be taught. Moreover, the importance of mission offerings including local, national, and international missions will be taught as priorities.

Church Administration.

The teachings of this important subject will have to do with bringing a group from a preaching point or house Bible study Group or cell group to mission status and then to a fully organized well-managed church. The principle of good church administration is based on which methods best accomplish the purpose of the church.¹⁹ The student will make budgets for his church, form committees, train deacons, conduct business meetings with a modified set of rules of order, conduct marriage ceremonies, counsel, serve the two ordinances of Baptism and the Lord's Supper, and practice the three ministries of the church as set forth in the book of Acts. These are proclamation of the Word, teaching, and caring for the needs of members and others. It will be important to learn that there should be an equal emphasis of these three ministries in the function of the local church. Basic computing on how to browse the Internet, Email, use Word and PowerPoint will be available to the learner. Also, the learner will have available to him how to use the media. Hispanic pastors who have mastered these tools, like media will be brought into the classroom to share their expertise.

¹⁸ Kane, Herbert J., *A Global View of Christian Missions*, Baker Book House, Grand Rapids, Michigan, 1975, 7.

¹⁹ Leach, William H., Editor, and *Handbook of Church Management*, Prentice Hall, Inc., 1958, 5-8.

Pastoral Christian Ethics and Psychology

The basis for this will be Jesus' own manner of counseling based on his personality as absolute honesty, deep compassion, high sensitivity and maturity. In relationships He served God and man.²⁰ Concerning psychology a goal is to teach each layman to be able to give at least a minimum of Bible counseling. Then there is the ethical. In every culture there is the good, the bad, and the ugly. Students will learn the importance of obeying laws here in the United States, especially traffic laws. The Spanish Conquistadores brought lying and stealing with them as a way of life. Unfortunately these bad mores have stuck. The Don Quixote way of looking at things is imbedded in the Latino. Bribing, adultery, fornication, and vengeance are a way of life for them. Many claim many dependents on their taxes that do not exist. Honesty, truthfulness, transparency, and hard work are included in the Christian lifestyle. Ethical case scenarios and models will be used to teach biblical moral ethics. Of course, the truth will be spoken in love and tact will be employed in these teachings. The Inca Indians had three commandments that included; don't lie, don't be lazy and don't steal. These were good ethical standards in their culture.²¹

In this last chapter basic pastoral psychology will be considered. A short test concerning the student's spiritual and mental profile will be given. Many Latino pastors have deep-seated complexes and profound psychological trauma. The problems of unloving parents, child neglect and abuse, as well as incest will be discussed. Interpersonal relationships between pastor and church members are analyzed. There will be an emphasis on teamwork and working with other leaders in the church as deacons and ministers. The student will be taught to teach some basic psychology to his church

²⁰ Collins, Gary R., PhD., *Christian Counseling*, Word Books Publisher, Waco TX 76703, 1983, 18.

²¹ Del Busto, D., José Antonio, *Historia del Perú*, Editorial Juridica, Loreto, 1736, Breña, Perú, 200

members. It will be important for the student to recognize his own psychological strengths and weaknesses. In other words he will attempt to come up with his own psychological profile whereby knowing himself and his strengths and weaknesses.²² He will then work through these and use them for God's honor and glory. After the Conclusion the project will proceed to the next Chapter that contains data and research concerning an in-depth literature review.

Chapter 5. Conclusion

The conclusion will attempt to bring together all the elements of the project into a coherent form to analyze, study, promote, support and explain the need to train Hispanic laymen for the gospel ministry. It will demonstrate strategically, theoretically, practically, thoroughly, and attempt to facilitate the implementation of the findings and needs to bring about a part in the building of God's kingdom through the use of Latino laymen.

CHAPTER 2 Literature Review

Here then, there will be found a Biblical Justification for the project and a Literature Review of numerous literature resources that will be used in the project. It will be seen how the literature that has been reviewed and researched will have to say about the training of Hispanic Ministers in the United States, and then that which is written as follows will address the problem of strengthening Hispanic Lay ministry in the U.S. A one sentence theme or objective of this literature review, which addresses this problem of a lack of hundreds of trained ministers, would be:

How to help strengthen lay Latino Ministry in the United States of America among an estimated population of 32 million Hispanics

Sources to be used

Biblical Basis.

²² Eisenberg, Delany P., *The Counseling Process*, Rand & McNally & Company, 1972, 12-15

The Bible contains many commandments, instructions, and principles for the training of leaders for the ministry. It is to be noted that many of the New Testament ministers were laymen. There seems to be a rediscovery of the Bible emphasis on the training of layman to do the Kingdom's work of preaching the gospel to all nations. This is found in many of the church plants of Paul in the book of Acts.

The training of laymen for the ministry is inherent in the five Great Commissions that Jesus gave before his return to heaven. The first Great commission is found in Matthew 28:18-20. Go or as you go make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy and the Holy Spirit, and teach them to observe all things I have commanded you, and lo ia m with you always, even to the end of the earth.

As to whether we should train laymen for the work of ministers this is included in the commandment to go or as we go. The dual sense here is that all should go and do this work and it includes evangelism, making disciples, and training others to these two things including to pastor or minister to others. A disciple is defined as one who follows a leader, learns from him, practice what he learns and then teachers others to do like wise. There should be a constant educational evolution of trained laymen to do the work of the ministry. Today we rely on trained staff and they maintain and oil the machinery of sophisticated church organizations and structures. Theses churches are the Wal*Marts that compete with other churches not only bleeding off monies needed to win the world to Jesus, but replacing the work of layman with paid staff. Of course they train members, but it would be interesting to see how many lost souls they actually win to Jesus personally or how much they do beyond the four walls of the church. There is no denying that there is a need for trained staff, but there is a greater need for trained laity who actually live out in the world among thousands of the lost living a life-style and giving an oral testimony of how they were saved. In a recent conference the emphasis was on training layman once again to get the job of church planting done around the world. It seems that this recovered or rescued method is being rediscovered, as the world moves in eschatological events seem to be coming at light speed.

Personal salvation is a point in time and a process in time interpreting the Koiné Greek punctiliary aorist tense of the verb. One is saved, one is being saved, and one will be saved. One is saved from the personal payment of sin; Jesus paid it all, the dominating of

the process of sin through sanctification, and the final defeat of sin, the resurrection of the believer. There seems to be a process before one is saved also.

As a lay minister is trained it is important that he can see the point in time of his salvation. He must realize that he must put personal effort into his sanctification even though it comes from God. He must live in the light of the blessed hope of Jesus coming and eternal life in him.

The Biblical process of training a lay minister involves a spiritual growth patterns and is included in the first four chapters of I Corinthians. This has to do with becoming a Master Builder. Each stage of the development goes upward in a growth pattern. It begins with:

1. He is an unbeliever and Paul, here, preached the cross, I Corinthians 1; 18 and 2:1-5.
2. He receives Christ and becomes a spiritual baby, I Corinthians 1:1-3.
3. He needs a disciple who is like a spiritual parent who mentors him and helps him to grow. They become the foundations of a holy temple. He needs to know he is a child of God and that his sins are forgiven, John 1:12.
4. He then becomes a spiritual disciple. He works as a discipling servant to someone else or others, I Corinthians 3:5-6.
5. Then the disciple becomes built up as he follows the process in Colossians 2:6-7 including walking in Jesus, being firmly rooted, and built up like a temple. He becomes a full-grown Christian a fruit bearing tree, and a temple of the Holy Spirit or a spiritually mature disciple.
6. The step is that he becomes a leader equipping others or a lay minister working to do this. He multiplies leaders following the Biblical process in the Bible, 1 Corinthians 4:1. The lay minister becomes a faithful steward-builder, I Corinthians 3:10-16. His foundation is Jesus and he builds his ministry on the solid rock foundation these steps are Biblical and come from the intention of Great Commissions mentioned above.

The second part of the Biblical justification in training the Lay Minister has to do with what is called the Principle of Timothy found in 2 Timothy 2:1-26. This is one of the great chapters of the leader servant minister of God. In the training of leaders and ministers the following can be found.

In verse 1 it is found that the Christian's and the minister's strength for the work comes in the grace of the Lord Jesus Christ. Separate from him nothing can be done. By his direction, mercy, and guidance the Christian life can be lived and ministry can be effective.

Verse 2 instructs the leader or the minister to teach only those who are faithful. The arm of flesh will fail if it is not faithful. A living profile of each believer must be observed to find if they are faithful.

In Verse 3 it is taught that the minister must practice discipline and diligence. He is to endure the hardships of a soldier. This means danger, combat against Satan, tiredness, stress, and the lack of comfort. As a soldier lives and work with hardship, danger, lack of physical needs at time he is persistent, diligent, and keeps on going with the going is tough in order to win the battle and do the work of the Kingdom.

Verse 4 is very apropos for ministerial work and training. A minister who cannot pay his bills cannot effectively serve. If he is involved in too many worldly activities other than that he is using to witness to the lost he will lose, energy, time, money that could be used for the work.

In verse 15 it is seen that the minister needs to be first and foremost a person who likes to study. His intellectual ability may be limited, but he will use what God has given him to read, write, memorize and study, especially, in and from God's word the Bible. He needs to attend conferences, listen to sermons of great preachers, keep a daily prayer journal and constantly reflect on his life and ministry to improve himself in every area of his work for the Lord. He needs to know and study every book of the Bible and its teachings, principles, and commandments for his life and the life of others.

In verses 19, 20, 21 Timothy lays down the principle that God knows who are his and if a believer is of God he must purge himself of sin. He must depart from iniquity, which means the perversion of that which is holy. In a house there are vessels used for that

which is clean and that which is not clean and surely a man must seek to be a clean vessel of honor. God uses only clean vessels for his work. It is said a dirty preacher preaches only dirty sermons. In verse 22 a minister must flee from youthful lust. James 4:7 are very helpful and it gives a strategy for faithful living. It says that, the minister needs to submit himself to God and resist the devil and Satan in turn will flee from the man who does this. It is saying that clean and righteous living needs the help of God before the minister attempts to defend himself in his own flesh.

In the equipping of ministers and leaders the Bible in Ephesians 4:11-13. This is what is called today E4: 13 and has to do with the training of leaders and minister, and especially, lay leaders. Paul gives a partial list of spiritual gifts to be used for God's service in training including that of pastors and teachers. Actually the New Testament Greek combines the gift of pastor and teacher for this work. This thesis project is an attempt to put all these elements together in obedience to the Biblical command to make disciples, leaders, and pastors.

The third and last part of the Biblical justification concerns knowing how to discover and do God's will as to time, place, and type of service to be rendered. In Romans 12:6-8 Paul gives partial lists of spiritual gifts as prophecy, ministry, teaching, exhortation, giving, administering, and mercy. Previously a partial list was given in Ephesians 4:11 and 12 that includes apostles, and evangelists. In I Corinthians 12:8, 9, and 10 there are found the gifts of faith, healing, miracles, discernment of spirits, tongues, and interpretation of tongues. The man of God needs to know which gifts he has to edify the church and use them for God's honor and glory. This is all a part of knowing and doing God's will. The simplest way that the Bible seems to teach in the book of Acts to know what gifts one has for the ministry is to know what you like to do as preach, teach, witness, evangelize and so on. Secondly do people like you doing this or does the members of the church see that what you are doing in your gift. Lastly, are there results? This process can be found in Acts 6:1-8. 2 Timothy 1:6, Romans 12:4-8.

The third part of the Biblical justification for the Thesis Project is knowing and doing God's will. It is certain and one hundred percent sure that a minister would ask for God's will for his life he will find it. God rewards the seeking of His will. This includes the specific time, the specific place and the specific ministry. Jeremiah 42:23, Philippians

2:13, Romans 12:1-2. The Hispanic Lay Minister can find God's will if he seeks it sincerely through the Bible, prayer, and other church members.

It is a given that many aspects of God's will can be easily understood and practiced just by a study and exposition of the Bible. The very heart and meaning of the defense of this thesis project can be found in the assimilation of some very familiar Bible passages. Very important aspects of God's will are revealed in the Scriptures. Three simple aspects of His will that He makes known in the Bible begin with being saved, live holy lives, and do good to others. His will is to look for and do the best that can be done.

One of the first revelations of God's will is found in 2 Peter 3:8-9. This has to do with the salvation of lost souls. It gives the time reference of God in comparison with the few years of human life. For God a day is a thousand years and a thousand years in a day. God is not slack concerning his promise of the coming of Jesus or the end of the world. He is being patient so that all the peoples of the world will have their opportunity to hear the Gospel of the Lord Jesus. He doesn't want anyone to perish but His desire is that they might all repent. It will be seen later that his aspect of God's will gives rise to world Christian missions. Matthew 24:44 indicate that Jesus will return when he is least expected. There is the need to give thanks to God that He is patiently delaying the coming of his son to give more time or the preaching of His word to the Lost including the Latino.

God wills is that none shall perish, or have eternal separation from Him, and that all will come to repentance a change of the way one thinks, a change of life, and a renovation of soul, mind and body. The need to turn way from sin is so great and the need for someone to preach to this need is even greater. There is such a great need for lay preachers to preach this glorious message to their fellow countryman in their own language

Secondly, there is the process of sanctification. This can be found in I Thessalonians 4:1-5. The process of holiness comes from God in the Christian's life, but the believer must do his part in this part of his salvation. Holy living and holy life style is a must. When the word sanctification is translated from the original Greek it means sanctify, holy, or made holy. It is the process whereby the believer is separated from sin, made holy, to be used of God for his work and glory. In verses three to five of this passage the

admonition is to abstain from immorality including adultery and fornication and fight the desire and appetite for worldly and dishonest things.

The Bible clearly states that the will of God is to get people born again spiritually, and that his children be Heralds of the message of salvation. Part of the will of God, without exceptions, is for the believer to live a holy life. Today there is lust for the material and the practice of the profound and perverse things of Satan. Immorality abounds everywhere. Pornography dominates the Internet and free sex and homosexuality is accepted and taught in schools, colleges, and in society. It is a part of the American culture. The Lay Pastor must be taught to take time to be holy.

As it was in the time of the Thessalonians and so it today marriage is not highly respected in the culture, as a whole and sexual immorality is acceptable even among the very young. Paul spoke to these problems in I Thessalonians 5:15-22. He gives a lot of sins to be avoided in order to live a holy life. The list is as follows:

1. The believer should not practice revenge. Latinos can be known for very vengeful attitudes and this can include ministers.
2. The believer should be full of and practice the joy of the Lord.
3. He should pray without ceasing. The word in Spanish is Orad, pray, as a commandment, without ceasing.
4. Give thanks in every thing for this is the will of God for the believer is Jesus. We are not to give thanks for everything but in every circumstance we are to be thankful.
5. Do not quench the Holy Spirit though bad thoughts, words, or deeds. This includes anger, backbiting, insults, and negative attitudes.
6. Respect and obey leaders, this generation has lost its respect and reverence for God and then for his fellowman.
7. Everything should be thoroughly examined in the light of God's word and only that which is good should be kept. Emotional acceptance of many things in life is not adequate to live spiritually. Every thing should be tested to see what it is, where it is coming from, and what are the results.
8. There should be an abstention of that which is bad and evil. The tempter's power is at hand everywhere right at the weakness point of each individual. Spiritual

sentinels are needed at the gates of temptation. The layman minister must be trained and disciplined on how to do this.

The lay pastor needs to be taught diligence and discipline of these Biblical spiritual principles. Each one of the spiritual principles above must be taught and practiced since they are sanctification fundamentals for the living of the everyday Christian life.

In summary the three parts of God's will clearly stated in the Holy Scriptures are that He wants everyone to be saved, the believer should live a holy life, and the child of God should witness for Jesus here, there, and everywhere.

Finally, the great Biblical justification that can be found in Romans 10:14 gives a good meaning to the need for lay preachers when it reads how shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? How are the multitudes of lost Hispanics here in the United States going to hear about Jesus without lay Hispanic preachers?

From the Biblical justification there is a need to pass onto the next pertinent section that summarizes sources or literature to be used in the project.

Literature Review

Sources to be used

The component issues of the problem will be addressed in the issue as stated above using the literature relevant to the Thesis Project. The data will be evaluated to determine which literature makes a significant contribution so the topic can be understood. Moreover, there will be an analysis of the conclusions and findings of pertinent literature related to the project.

The literature will be divided into the following categories:

1. Literature from various institutions that may touch on the problem directly or indirectly.
2. Textbooks on Latino Religions and Culture in the United States.
3. Articles written by theologians and sociologists on the topic

And journals pertinent to the subject.

4. Dissertations that may allude to the problem.
5. Online treatment of themes including blogs and other writings.
6. Personal interviews conducted with seminary and Bible Institute leaders.

Literature Reviews

1. The first literature review has to do with the “The Sociological Context Of The Hispanic Evangelical Church Leader In the United States” from a DMIN thesis project of David C. Byrne.¹ He reports that Hispanics are becoming the largest minority group in the United States and it growing at the rate of 870,000 new Hispanics per year. His definition of Hispanics is a group of people bound together by the Spanish Language and traditions of a common culture. As we attempt to set up basic theological education for the Hispanic we take into account what is stated in Byrne’s project that there are two distinct differences between recent immigrants and those who have formed the TexMex culture, which is multifaceted in the Hispanic Community.

This has to do with complication of assimilating Hispanics into American society. One of these factors is education and wealth. This can be seen in personally witnessing to Hispanics. The Hispanic mainly move down the ladder in social mobility and not up. There is a sort of social demise to the Hispanic attempting to get beyond just the basic living of life. The Hispanic poverty rate surpasses that of blacks. There are an estimated 12 million Hispanic children making them the largest minority children’s group in the United States. The 1995 Census reports that only 9 percent of Latinos over 24 years of age hold a college degree.

The growth of the Hispanic population in many areas of the United States has caused severe differences between by the two cultures and this has affected the ministry of the evangelical churches. Many young Hispanics are less educated than their peers making for a lack of understanding between peers. The average Hispanic is far behind in the

¹ David C. Byrne, “The Sociological Context of the Hispanic Evangelical Leader in the United States,” Hispanic Ministry Background, <http://www.institutoalma.org/Dmin1.htm>

income of their North American neighbors and the Latino does the same work for less money.

The Hispanic church is not monolithic in nature and there is much diversity as in the mainline Protestant churches. There is much diversity in the language, religion, politics, traditions and cultural mores in the Hispanic community and the North American one. The Hispanic church leadership does not have the training to bring these diverse elements together. Many of the Hispanic pastors are long on enthusiasm and short on education. It is a given that Hispanic churches in many areas are growing faster than other evangelicals. Therefore the Latino church growth is both a joy and a threat. It is a joy in the sense that many Latinos are getting saved, but it is a threat that the Hispanic churches cannot feed them spiritually and make them disciples. One of the main thrusts of this thesis project is to help to avoid this threat. More and more Hispanics are identifying with the evangelical church and less with the Roman Catholic Church. Sadly, many Hispanics are leaving organized religion all together.

Then there is a voice crying in the wilderness that religious leaders whether they be Catholic or Evangelical be prepared for the multicultural ministry that is needed in the United States. The Hispanics say that they do not want an ignorant pastor, but one that is not only God called but is well educated, informed, and cosmopolitan. Usually Latino pastors are the most uneducated of any other group of leaders.

In the literature reviews here there is discovered once and again that there are two tracks of theological education for the Hispanic in the United States. The first is the Bible track that is found in most of the big cities in the United States and then there are denominational programs and literature that do not meet the ministerial needs of the Latino pastor. The second track that has been mentioned before concerns the traditional seminaries that want to involve Hispanics in English based programs. There is agreement with the author of this literature, but there is a need to provide a valid option to the two tracks he has mentioned here. It has already been detailed that which is wrong with the educational provisions of both the Bible Institute schools and the seminaries.

There was a need of some 20,000 Hispanic ministers by the year 2000 to meet the ministry needs of the Latino church and how many more are needed now by the year 2010.

To conclude this part of the present literature review I want to say that Dr. Byrne has helped to give me a good background in material to help solve the problem of training Hispanic Lay Ministers.

2. This review gives an in-depth theological analysis of the Latino theological background perspectives from the book *MANANA* by Justo González.² He begins by taking task with churches both Catholic and Protestant considering it a scandal and an outrage that they are often concerned with great buildings, well-planned, and precisely timed worship services, sound doctrines, and the right music but have no idea of the suffering of the millions of poor people all around them. Jesus died for the whole man, his soul, body, and spirit. The good things of the world cannot replace Jesus as savior, Lord, and the Christ. He says Iberoamericans are mestizo Christians, speaking of Latinos, and the Latino really came from an evangelical culture and not a Roman Catholic one. In this there is a liberty to be what Jesus wants the Latino to be as disciple and minister. The poor and despised of the world are part of the evangelical movement in the Americas and in Europe including the United States. The mestizo church, which is a mixture of various branches of Protestantism and the Reformation as well as the Counter Reformation, is birthing a new kind of church that cannot be labeled either Catholic or Evangelical but is one of a kind.

It would seem that in the conversion experience of a Hispanic to be an evangelical and who has Roman Catholic cultural traditions that he is losing his culture identification and is no longer a Hispanic. The author says that it seems to be an uprooting of the religious-cultural ethos that formed the deepest roots of the Hispanic culture and collective identity. In other words to be Hispanic or Latino is to be Roman Catholic and to be Roman Catholic is to be Latino or Hispanic. The author hears says that this is the problem with Protestantism in that it destroys the collective soul of the people. He maintains that to become a saved evangelical is entirely leaving one's culture, but this is not so. The evangelical leaves the bad attributes of his culture or rescues the bad attributes to make them holier and palpable to his new Christian life style. He defends the religious symbols of the Roman Catholic faith and the idolatry, though he doesn't call it that, in he

² Gonzalez, *Mañana*, 167.

worship of the Virgin Maria and the saints as mere expressions of the Hispanic Roman Catholic Christianity.

The writer of this book talks about being saved and that salvation does not destroy what one is racially or culturally. It is true that the term salvation is not the same that is used in the evangelical faith that would lead one to abandon all that is contrary to the Lord's teachings, reinforced by the Holy Spirit who comes to reside in the believer. The evangelical minority in most of the Latino countries is about four or five percent and it seems opposed to everything that is Roman Catholic. The writer admits that most Catholics are superficial in their faith. He admits that evangelicals recognize the authority of the scriptures too. However giving lip service to the scriptures is not the same as living them out in the daily Christian life style. The author does recognize that the North American culture is more Christian than that of the Latino culture. Thus, in reading this work one can see the great need in this Thesis Project to deal with the strong imbedded Roman Catholic culture in training Latino ministers to minister here in the United States.

Justo Gonzalez maintains that though the Hispanic who converts to Protestantism in his native country finds himself to be in a religious minority there he comes to this country where a majority is moral and Christian, but he finds himself to be in an ethnic minority even if he is a member of a large evangelical church. Then there is the struggle of the Hispanic evangelical here who is exploited and is the object of prejudice to the point that it is hard for him to identify and become a part of the North American Evangelical Church. So, he longs for and wants the old time legalistic religion of the Roman Church. Then, it is no wonder that in seeking out to be a part of the old time traditional religion, he becomes a part of the Pentecostal church, which is external and legalistic in its faith and practice of religion. He finds it easier to operate in the no this and no that without thinking deeply the why of what he is asked to practice his new religious faith. He submits that the Protestantism in Latin America is still anti Roman Catholic and pro American in its outlook.

In order to help to understand the needs of the Hispanic expatriate and to train him as a layman for ministry here the reading of this work has clarified a significant point. This point is that the first Hispanics in this country were the ones that found themselves on this side of the border when the west was won and due to territorial expansions. This process

began in 1810 and ended in 1853. A great deal of Hispanic culture and people were included in this expansion, and the Hispanics remember this with bitterness. Then the Hispanics have been here so long and even the new ones who come in across the border are not readily assimilated into the North American Culture since the majority maintains their cultural identity. Hispanic groups in the United States are unifying and growing, therefore; the need for Hispanic pastors to minister to them since they will not integrate into an Anglo church.

3. In the following review we discover exactly who it is that needs to be trained to minister and who the ones are that are in need of ministry. This information comes from the book *The Second Wave, Hispanic Ministry* and the *Evangelization of Culture* by Deck, Allan Figueroa, S.J.³ He cites that the latest census reveals the Hispanic population in the United States as close to 32 Million. This does not take into account between three to five million Hispanics who are undocumented and many who were not counted in the last census. Half of the Hispanic populations are under 25 while the average North American is about 32 years of age. Twenty eight percent of the Latino population has five or more members while 15 per cent of the Anglo families have more or less the same number.

Another fact is that 88 percent of the Hispanics live in urban areas. This is very true here in the urban areas of Richmond. They live in the trailer parks and apartments along the main routes going into and going out of Richmond. There are small businesses as tire shops, restaurants, and bakeries along the old Jefferson Davis Highway, Route that became almost abandoned with the building of Highway 95 in the 1960s. Some Hispanic churches are being established on these important arteries of the city too.

Another factor is that the life span of Latinos is the same as that of the Anglos with men living to 70 years on the average and women living on the average of 78 years. Though many Latinos cannot enter hospitals or get doctor's appointments since they have no social security they make use of emergency room medicines or use a medical caravan, Care-A-Van, sent out each week into their areas by the Catholic Church. They also get access to Medicaid. One in four Latinos live at the poverty level, 25%, and 20% of the

³ S. J. Deck and Allan Figueroa, *The Second Wave, Hispanic Ministry and Evaluation of Cultures* (New York: Paulist Press, 1989), 157.

Hispanic household is headed by women who have a lower income than men. Fifty seven percent of Hispanics do not have a high school degree. This last fact is one that causes one to use connections with the local Chesterfield County Tech Center to help the Latino get his GED diploma as part of his preparation to learn to minister. It is known that the Hispanics as a minority have a high percentage of their population who do not have a college degree.

In this thesis project the fact that the largest percentage of the Hispanic population are men of Mexican origin. Eighty percent of the males are working while only 49.3 percent of the females are working outside the home. There are children in these homes that account for this. There have been cases where children were locked in the homes all day by themselves and left in the care of the oldest child sometimes six years of age or up. The unemployment rate, at present, is almost 15 % for males and 17 % for females. This is in comparison to 8.7 for males and 9.9 for females just two years ago. In fact, many Latinos from many countries have returned to their countries of origin due to lack of employment and the lack of funds to send back to their families. These figures compare to unemployment for Anglos, which is now between nine and ten percent. Eighty percent of the Mexican origin in the country right now is blue collar. A small percentage of them are in agricultural work while they work mostly in construction, factory, and services. These statistics indicate that the Hispanics receive the lowest income in the United States, Before the recession an Anglo male could make an average of \$18,000 per year where a Latino Laborer could make only \$13,000 in the median annual income range.

All this pertinent data on Latinos affects this thesis project. In training these lay ministers all this has to be taken into account along with the exploitation, the benefits, and the opportunities, the Hispanics have in this country There are currently a estimated total of thirty two million Hispanics here in the United States illegally and a great majority of them are un churched and do not attend the Catholic church. An estimate would put the Latino evangelical population at about eight percent or about two and one half million. One data is that as the immigration was coming to a peak two years ago it was estimated that the largest Roman Catholic population of the Catholic Church in the United States would be Latino. There are three types of Hispanic Immigrants and they are the short-term, cyclical, and permanent. This project will attempt in the training of all

three whether they be short-term or permanent. It is not unusual for an immigrant to return home and evangelize his or her own people.

Mexicans as well as other Latinos, concerning the first generation of immigrants, regardless of their legal status, are less well integrated, but neither is there evidence of tendencies to separate in their own groups. When the second generation comes along there is less retention of Latino culture and Spanish monolinguals among the second generation. The second generation can be easier to integrate into the Anglo churches since they can start off in kindergarten and go on to graduate from high school being immersed in English and North American culture at the same time. Many Latinos enroll for English classes, but only a few complete the courses and go on to be fluent. Of course, the second generation has more opportunity to become like native English speakers and many Hispanics fear they will lose their ability to speak Spanish and there are many who do. Nearly one half of the permanent immigrants speak good English where as only a quarter of them speak Spanish. This thesis project mainly deals with first generation Hispanics though the door is also open to the second generation. The real bilinguals come from the native-born Latino while the second generation is mainly monolingual. The transition from Spanish to English begins early on and proceeds very rapidly. Many become ashamed of their native Spanish language and feel that English is superior.

4. The following review concerning the problems that come from preaching cross-culturally to expatriates who have a different worldviews is based on the book *Preaching and Culture In Latino Congregations* by Davis and Presmanes.⁴ Though the content, context, data, and reflections in these books are good and solid and show sound research they are written by Catholic Theologians and scholars. It is hard to find material written by evangelical scholars. Is this saying that we are coming on the scene late to study, reflect upon, and write about what is happening theologically and ecclesiastically with the Latino religion all around us?

Whether we want to believe it or not the Hispanic invasion of our culture with its mores and traditions cannot be thought of the immigrant melting pot where many races of people were in a melting pot and became grey and blended in with the North American

⁴ Davis and Presmanes, *Preaching and Culture*, 141.

Culture. The Hispanics are coming into the pot by the bushel and the power of their culture will forever change everything in the North American culture. This will include a culture of Hispanic Gringo churches. The Hispanic church and Latino culture were in this country long before Jamestown. The Hispanics need not abandon their language and culture since a steady stream of immigrants is coming into renews it. With all the modern technology of phones and computers the Latino can stay in touch with their roots back home. Also the Hispanic has always been able to keep their religion that was before Roman Catholic but now is also Evangelical even with their lack of trained clergy. The Civil Rights movement allows acculturation instead of assimilation of the Hispanic immigrant. Actually acculturation is the negotiation of the two cultures. The term Spanglish, a mixture of Spanish with English, indicates the negotiation of the two languages. Latino school kids are candidates for assimilation but they manage to negotiate their culture at home with the culture they find in public schools. Television helps in the negotiation process but the Hispanic has darker skin and is an object of prejudice. They will continue to resist assimilation and will exert lasting influence over the North American society. Emigration of Latinos will continue since the strong American economy demands cheap labor whereby their families need to eat and educate their children.

As the author forms his basis for an analysis of the problems of preaching as cross culture, the reception of the divine message, relating to religious activity he writes about what he calls the Diaspora as an exilic experience. He maintains that the immigrants who come to this country whether legally or illegally are as if they are victims of an economic Diaspora, which imposes upon them a voluntary exile. The hermeneutical framework of preaching for them is two fold. The first has to do with this shift from a third world to a first world culture which includes an otherness and profound alienation. The second is the effort that comes in trying to maintain their religion in a culture where what they believe is not in first place. That is Catholicism, which is paramount in Latino culture, and Protestantism that is primary in Anglo culture.

They have to deal with four theological concepts in their preaching. One is their assertion that God is revealed in human experience We Evangelicals do not believe in a general revelation, but believe that God's supreme revelation in Jesus himself.

The second has to do with enculturation whereby the culture of the church is a reflection of the culture of the Latin America and then when the Latino gets here there in a conflict of religious cultures. Since this is not part of the literature review it is not pertinent to give personal experiences here evangelizing the Latino and his ideas of why he can't come to a Protestant church.

The third theological concept is that liturgy many times is a reflection of the culture and the author calls it being informed by the culture and is indelibly marked by the history of the worshipping community. The last one is somewhat more complicated in that the author is writing that universal truth is found in the particularity of culture. It sounds as if with this last concept he is trying to justify the carrying on of Roman Catholic traditions in religion. However, these concepts will help in the project in developing curricula for lay Hispanic training.

The Latino is used to teaching in his religious culture that has to do with the liberation of the oppressed as in the famous liberation theology of the seventies and the political emphasis of much of the preaching he hears. He does not hear Jesus saying that his kingdom is not of this world John 18:36, but rather wants to the world system to become utopian and perfect with no oppression, prejudice, exploitation and hardships. In other words the Latino is taught that the he should preach and live that this present world is the kingdom of God.

Thus, the Latino lives with the hope that the Kingdom of God can be built here. They put their hope in the hopelessness of a corrupted theology. A Latino can be heard saying that now that he is here in the United States he is going to change the laws and the culture to be more like that of what he is used to and wants. So the preaching weakly uses the word Gracia , grace. as over against desgracia, tragedy or lack of grace, which in itself is bring on more desgracias for them in the long run. The need to listen to the old hymn whose words is:

“My Hope is built on nothing less than Jesus blood and righteous, I dare not trust the weakest frame, but wholly leans on Jesus’ name.”

5. Since the theme Liberation Theology has so much to do with the Latino theological perspective and influences his way of thinking of Jesus and God's kingdom the next

review will be on articles and works relating to the theology of liberation. According to The Wikipedia, Christianity Portal, Social Christianity Liberation Theology:

Posits fighting poverty by suppressing what proponents Claim is its source: sin. In Doing, it explores the relationship Between Christian theology, especially Roman Catholic Theology, and political activism, especially about social Justice, poverty, and human rights. The Theology's principal methodological innovation is seeing

Theology from the Perspective of the poor, the oppressed, socially, politically, por Jon Sobrino, S.J., the poor are a privileged of God's grace According to Phillip Berryman, liberation theology is an interpretation of Christian faith through the Poor's suffering, their struggle and hope, and a critique of society and the Catholic faith and Christianity through the Eyes of the poor.⁵

The social action of Liberation Theologians base their social actions on Scriptures from the Bible describing the mission of Jesus as bringing the sword of social unrest Isaiah 61:1, Matthew 10:34, Luke 22:35-38, Matthew 26:51-52, and bringing about social order that promotes peace. They interpret the Biblical Basis as a call to action against poverty, and the sin that causes it, and also as a call to arms, to effect Jesus Christ's mission of justice into his world. So, then, this Theology promotes the practice, which includes the Marxist concept of a class struggle that is self-perpetuating and emphasizes the person's individual self-actualization as a part of the divine purpose of God for mankind.

Where are the liberation theologians found then? They are found not only teaching in Roman Catholic seminaries and universities, but they are also found in Protestant schools working directly with the poor. Actually, it was a Peruvian bishop Gustavo Gutierrez who coined the term liberation theology, and gave the movement its enduring and famous presentation in his book, A Theology of Liberation that he wrote in 1971. Thus, the theological praxis becomes contextualized in sacred text interpretation.

The author's own ministry as a missionary was very influenced by the impact of liberation theology in the planting and development of churches. The influence of it was penetrating at all levels from the local church to Baptist Associations, Conventions

⁵ Wikipedia, The Free Encyclopedia, „Social Christianity, Liberation Theology,” http://en.wikipedia.org/wiki/Liberation_theology, para. 2.

and in other denominations. It not only influenced the political situation, often aiding a Marxist dictatorship, but also local church ministries and the relationships of missionaries with Latino nationals.

One of the first encounters in a visit with a new church plant as part of the ministry as a missionary was that they had written on the front wall of the church behind the pulpit the words *Quedamos en la libertad en lo cual fuimos hechos libres* cited out of context from the book of Galatians 5:1. It was soon discovered that following the present Marxist line there at the time they wanted to be free from North American exploitation, the Baptist Mission, who owned their church building, and the author, the North American missionary, who was accused of being an agent of the Central Intelligence Agency.

On another occasion a religious leader affiliated with the Marxist dictatorship was preaching a revival taking Bible passages out of context and encouraging the locals to invade and expropriate lands for farming rice that belonged to other local landowners who had these lands in their families for generations. Liberation theology was stretched to back up almost any kind of grievance the people had at that time! It made missionary work very hard and creditability that we were not oppressors or exploiters or CIA agents, but we were called ministers to preach the word of God and help the people. There was a time of almost twelve years dealing with this and even until today there are strong vestiges of liberation theology around in the Latino countries and in the institutions of education including seminaries.

The movement got a strong impulse through the martyrdom of Archbishop Oscar Romero of San Salvador. He was shot down in front of his whole congregation on March 24 1980 as he finished celebrating a mass. It is believed that the assassin was a right wing zealot of the infamous White Warrior Union. The Bishop was hated for his liberal views and taking the side of the poor and exploited mass of Salvadorians. Though he was warned that his life was in danger he continued to denounce violence, oppression and injustice.

He had begun his ministry in El Salvador after his appointment as a traditional and fundamentalist catholic but soon changed his view to a liberal approach in his concern, compassion, and defense of the poor and exploited. He emphasized social

justice and liberation from the ills of society. He preached that the church teaches liberation as it studied in the Bible and has respect for the dignity of the person, the saving of the common good or people, and a transcendence that points to God and from God derives its force and hope. This type of preaching cost him his life, but really caused the liberation theology movement to take off.

The Latino Catholic church was in a process of transformation and many Protestant denominations were also influenced by liberation theology. Therefore, Romero's life was not an isolated event. A social worldview was coming about that was demanding a fairer distribution of wealth and justice for all. Churches all over Latin America are either changed or influenced by Liberation Theology, However this movement breaks down the moral ethics of the average Latino and causes them to develop a type of situational ethnic core of beliefs. This must be dealt with in this thesis project that is hoped will become a Hispanic Bible school.⁶

It is not unusual to hear a Latino say that our traffic and other laws are satanic or that they are being exploited because police stop them for not having the current inspection sticker or license plates on their cars that belong to someone else. They are to make changes in the U.S. and the way of life. Protestant churches become places where an illegal can take political actions or even have prayer meetings and protests concerning amnesty and the lack of it.

6. In his study, "Hispanics Tackle leadership Deficit" Demetrius Martinez writes of the lack of trained Hispanics and the problem it creates in the church. The Hispanic population is growing faster than churches can be planted to minister them and the problem is even more aggravated by the lack of trained ministers to pastor them. He writes concerning the Catholic Church, but the same problem mentioned above exists in the evangelical church. The health of the local church and, indeed, the whole Latino community depend on developing strong Latino leaders. Latinos will be from the majority of the Catholic Church in the near future as well as a significant part of the evangelical church as this country's largest minority group too.

⁶ Christian Smith, *The Emergence of Liberation Theology* (Chicago: The University of Chicago Press, 1991), 1,2

7. The Christian Century Periodical on the 14th of December 1994 includes an article on Hispanics Turn Evangelical.⁷ When you have Latinos coming from eight different countries you have multiple strands of diversity. The culture, traditions, music food and even the language can be diverse since Spanish has become mixed with the Spanish of the Conquistadores. There even exist diversity in the type of Protestantism of their countries. The Presbyterians, Baptist, Nazarenes, Pentecostals have their own liturgy, variations on doctrines, and church culture as well as traditions even coming out of their native Indian backgrounds. Then, this includes their theology, class, politics, and national origins. The preaching is as diverse as it can be. Many of the better-trained ministers tend to be philosophical while the under educated ones are very enthusiastic and not very good at expositing Bible passages.

At present there are millions of Hispanics here in the United States. If they ever needed dedicated and spiritual pastors who can walk the edge between the two cultures to minister to Latinos it is right now. Professor Jesse Miranda has said that the largest ethnic growth in the Evangelical Church is the Latinos. There is a need for a focused agenda that must come from the diverse elements of the evangelical community. This rapid growth among Evangelical Hispanics brings joy and a threat to the future of Latino Church. It is joy to see thousands of Latinos getting saved and baptized and bringing about new spiritual vitality in relationship to God, but it brings on the crisis of not being able to incorporate the new believers who need the spiritual guidance of pastors. There is an external pressure of the Evangelical Church in that Anglo-American missionaries on the field in Latin America are luring Latinos away from the Catholic Church. The Catholic Church is very concerned about this change of religions.

8. There is the review that has to do with the Hispanic mind set as far as his Latino theology is concerned. Unless he is highly educated and is a thinker, a free one at that, he might be believing things and even acting and reacting to them without knowing why. This has to do with where he comes from, his country of origin, and his religion including traditions as well as his Indian background.

Earlier Mestizo Christianity was mentioned. There is the need to elaborate on it more. In order to train the Latino Layman for ministry there is a need to understand

⁷ Christian Smith, "Hispanics Turn Evangelical," *The Christian Century*, 14 (1994, December).

what he thinks, feels, and likes concerning his religious theology. There is a complete treatment of Latino theology in the book *Mestizo Christianity* edited by Arturo J. Bañuelas.

The Latino theology has part of its basis and is born in the experience of the struggle of the Latino in the United States. What is happening is the mixture of human groups there results what the Latino theologians call *Mestizaje*.

Latinos are mainly *Mestizos* and the process of the mixing of races started long ago when the Spanish Europeans in the sixteenth century conquered the parts of the continent that we now call South and Central America. The Spaniards brought with them their religion and culture to influence the Indians of that time. Hence the mixing of blood and culture has brought about *Mestizo Christianity* whereby the experience of God is attempting to come from within the *mestizaje* reality. Thus, the heritage of the Latino is *mestizo Christianity*. This heritage also influences the openness of the Latino to Christ and his faithful service to Him as well as his ability to be trained for this service. The author contends that in this present day Latino Theology is attempting to elaborate the link between *mestizaje* and the designs of God for humanity.

It would seem that in Latino theology the process of *mestizaje* has a much broader context than the mixture of religion, blood and culture. Thus it becomes a reality that is dynamic in that it is creating a new race altogether. According to Catholic theologians it is contributing to the designs of God for a whole new humanity. If one takes account the Latino's struggle for survival it is a *mestizaje* that resists assimilation into a dominant culture even if it is an oppressive one. This is the reason that the Latino affirms the fact that he is a *mestizo*, though he might not always want to admit it, in his struggle for self-determination and self-identity and he wants to link it with what he believes God's plans for a new world order. This has to do with the Hispanic's idea of salvation, but the issue of relationship is far from unsettled because it is an ongoing process and the place of where they came from changes.

The *mestizo* lives on the fringes of the dominant culture here in the United States but he is at the center in the diverse people and culture. This favors evangelical missions since the Latino lives in a historical tension of ambiguity. The tension comes from living as nobodies in society. Living at a crossroads where the Lord is bringing in

a new humanity creates a sense of mission for them. Thus, as the Latino tries to move toward a new mestizaje he is also trying to preserve his tradition and roots. He is a border dweller of two cultures.

To further sum up Bauñuela's writing and thoughts here I would like to note the following:

1. Mestizo Christians compose the largest racial group in the United States with different backgrounds and also includes Mexicans, Puerto Ricans, Dominicans, Cubans, and Central Americans, South Americans, and those from the borders of the Southwest.

2. The total area where the Latinos reside in the United States is larger than Europe.

3. Latinos are at the bottom of the economic, political, and social ladder.

4. Latino theology is contextualized for life and it comes from *desde*, within, in the daily struggle for survival and obstacles that can bring them death. As a result of this struggle the Catholic theology seeks an empowerment of the poor.

5. Latino theology is vibrant, exciting and emotional in its style, methodology, and content. They think God is doing something very new here in the United States in that He is rising up protagonists for a newer life. The new theology seems to be separate from cultural imperialism since it discards North American theology but at the same time it has Western Christian tradition.

6. It is heavily influenced by Latino Liberation theologians and theology.

7. These theologians hold positions in universities, political office and are pastors. Leaders in community social work and activities and are lay leaders.⁷

8. The Mestizo movement has as a goal to change American way of life, politics, and laws and make the "Gringo" culture have a strong Latino flavor.

In conclusion the Mestizo movement is a force to be reckoned with as the training of Latino laid pastors is accomplished and new Hispanic churches are planted in the United States.⁸

9. In the Online webpage, www.HispanicBaptistLeaders.com

⁸ Arturo J. Bañuelas, *Mestizo Christianity, Theology From a Latino Perspective* (Mary Knoll, NY: Orbis Books, 1995), 1-100.

Pastor Vicente Gonzales on pages six and seven is his article “Who’s afraid of the big bad Hispanic Population?” makes a great point that since Latinos are becoming more mainstream politically, economically, relationally, and culturally there is a need of the non-Hispanics to train, empower, plan, and partner with Hispanic leaders. There is a dire need to produce trained Hispanic leaders for the work. George Barna and others write that the Hispanics are becoming, and they prove it statically, more evangelical and less Catholic as well as literate in the Bible and less superstitious in their faith. There is an assimilation of the perspectives of their faith and practices. There is no doubt that the Hispanic Evangelical community needs to prepare to meet the demands of Hispanic Leadership. This is the very focus of this thesis project to work toward this goal. Sadly, there is a huge gap between the church member in the pew and the Hispanic leader.

The author writes that Hispanics are not forming long lines at the doors of our seminaries and Bible Institutes to prepare to do leadership and face life’s pressing issues from a Biblical point of view. Of course the mainstream population is not coming to Hispanic Evangelicals for these answers or there is the lack of desire or opportunity for this work. There is a need to communicate Bible principles for living and working in understandable terms to this generation and to those who come. This has been done to a degree in the 1980s and 90s. There are realistic trends facing the evangelical world. Those or that which was mainstream in the past, including white evangelicals, is now becoming stagnant side streams in the river of life and not influencing the whole population. The election of Barack Obama was one. The deep recession that we are in has been caused by the idol of materialism that indicates that the United States is in desperate need of a revival. Could it be that the next great revival will come from the Latino Evangelicals?

Baby Boomers will soon pass away and the next great segment of our society coming on the scene is the Hispanic community. The question is not when, but it is already happening they are becoming more spiritual and mainstream and for that we need to be thankful. Suppose this new segment of our culture went the other way? Our country would be more corrupt than it is now and chaos would reign. We would soon have dictatorships that would in no way be benevolent. The ball is coming over into

their court as far as future culture of this country in concerned, and they should participate as very good and honest citizens of this great land. We should be glad that our country is not becoming saturated with Islam as is happening in Europe. The Hispanic community needs to be Biblical in the first place and then relevant in the second. The message of Jesus needs to be preached it the Hispanics with sincerely, loudly, boldly and clearly, as the Hispanics of this generation need to hear it so much.

The present mainstream generation sees the Hispanic as a hard worker and some even exploit them with long hours and low wages. The Latinos even exploit one another. The politicians want the Hispanic vote but not their voice. They do not want their opinions or see them as senior pastors or leaders in the community or elsewhere. There may be a belief that Hispanic Evangelicals do not exist but they certainly do. So far, the Latinos have not given clear Biblical answers to the issues of society and their worldviews have been limited both where they came from and here in the United States.

So why is there such a dire need for good trained Hispanic pastors and leaders? It is necessary so that the Hispanic community can be Biblically literate, have a moral compass, and a Christian worldview and conviction to dominate the Hispanic culture. There is a growing spiritual vacuum in the Latino community and the resources to work with are becoming scarcer. God is faithful and will help and use the Latino to minister to, mentor, help, and disciple his community that he will not only become as good citizen of the United States but also of the Kingdom of Heaven.⁹

10. The review here is continued to see the background of what is happening to educate the Hispanic in the United States and to see how this might impact and help to train Hispanic Lay Ministers as an implementation goal of my Thesis Project. There is online, Hispanic Education in the United States, www.hispaniceducationintheunitedstates.com NCLR (National Council Of EL RAZA) Statistical brief No. 8, file_SB8_HispEd_fnl-1pdf, and the helpful information. As written before Hispanics compose the largest and faster-growing minority group in the United States rising from 12% of the population in the year 2000 to 14% or more by

⁹ Vicente Gonzalez, *Hispanic Baptist Leaders. Who's Afraid of the Big Bad Hispanic Population?* Hispanic Baptist Leaders, <http://www.rdestino.com:/internet> (accessed 209 January 2009)

now. The new census of this year 2010 will indicate what is the actual percentage of Latinos in this country. During the past decade Non-Hispanic education attainment at all levels is higher than that of Hispanics. It stills comes up low while dropouts and retention rates remain high. There is the problem, and it getting worse with the current recession, insufficient financial aid and ready access to rigorous courses and educational resources are among the challenge to improve the Latino educational levels. The ELL, English Language Learner, program that the author has been personally involved in, has been involving a great number of Hispanics. Hispanics do not enjoy the full benefits of educational programs for dynamic students. The following is some of the key data that concerns the education of Hispanics and directly or indirectly affects the training of Lay Latino Ministers.

1. Latinos, significantly, are a growing proportion of the student population in the United States.
2. The Growth of the Latino student population exceeds that of other minority and ethnic groups.
3. Latino children represent a large proportion of school-aged immigrant children.
4. More Black and White children are enrolled in center-based preschool education in comparison to Latino children in the same age range?
5. Hispanic Children under the age of five are underserved in the Head Start Programs.
6. The number of Spanish-speaking Head Start participants has been growing.
7. The grade retention among Latinos is linked to the high school rates of dropouts.
8. Latino students, in comparison to their peers, are less likely to finish high school.
9. The high school dropout rate is very high for the 16 to 24 year old Latinos that were born in their countries of origin.
10. The Latinos that are born here in the United States are more likely to attain a better educational level.
11. The Hispanic student is less likely to be enrolled in advanced science and mathematics class than their white peers.

12 In schools where Latinos and other minorities represent as large portion of the student body are offered fewer rigorous academic courses.

13. Latinos as a group are fewer in number in gifted and talented GT programs.

14. English Language Learners (ELL) is a growing group in the lower grades in school especially those who have been in Latino countries.

15. There is great number of Limited English Proficiency, LEP, and Students in the lower grades and their number is increasing.

16. The LEP, Limited English Proficiency, groups are in the traditionally large Hispanic population states.

17. The ELL students attend schools that have linguistic segregation.

18. The greatest group of Ells is in schools that receive federal education dollars targeted for them.

19. Non ELL students achieve higher math scores in the schools

20. ELL students drop out of high school at a greater rate.

21. Hispanics constitute a small proportion of undergraduate students in he United States.

22. However, Hispanics are more likely to attend a two-year college than other minorities.

23. Latinos are less likely as a minority to receive a bachelor's degree.

24. Hispanic-Serving Institutions, HSIs, enroll half of all Latinos pursuing higher education.

25. Latinos are more likely to receive financial aid for their studies than whites but less likely than blacks to pay for undergraduate education.¹⁰

All of these statistical facts contribute the need for bi-lingual and bi-cultural Latino Leaders and lay pastors.

11. To effectively educate a lay minister- to minister bi-culturally it helps to know what is involved as to the experiences, traumas, incidents, and progress of the Latino mind as he becomes a bi-cultural individual. An excellent treatment of this process or pilgrimage is found in the autobiography of Richard Rodriguez, Hunger of Memory.

¹⁰ "Hispanic Education in the United States (National Council of La Raza), Statistical Brief No.8." <http://www.hispaniceducationintheUnitedStates.com> (accessed January 28, 2010).

This man, scholar, and author gives very important insights into the cultural changes that take place in the mind and being of an expatriate who adjusts to a new culture and learns a new language. He has really opens the mind to how better to train Hispanic ministers as he has personally detailed the assimilation process of a Latino into the North American culture.

He does this from a family point of view. To the Hispanic the family is everything. He explains the differences between the privacy and public of the Spanish and English language. To him the soft-spoken affectionate and romance language of his heart and home was his private language. Inside his family where this language was spoken one felt secure, loved, assured and confident. No matter what the public world of the Anglo speakers would throw at him he could come home to the loving quiet world and secure world of the Spanish spoken by his family. All of this was changed eventually.

Rodriguez writes of the difficulty that his father had trying to learn the English language. His father could never master the vowel nor the consonant sounds of the English language. He spoke of his own progress of coming to the United States with just fifty words of English and going on to master it sufficiently enough to earn a PHD and become a famous author. He began to learn English by being able to distinguish sounds that are evidently a linguistic ability that he has. However, he never has felt at home in the language as he did when Spanish was his private language as he calls it.

He writes about going to school with upper class Anglo kids and of his reluctance to try to speak English with or in front of them. All of this changed when a respected teacher informed his parents that they must speak more English at home. Since they were good Catholics they obeyed the teacher. When English entered the home all the family intimacy changed. The loving private security of speaking Spanish was lost for good. They made fun of English first and even spoke a lot of "Spanglish, a mixture of Spanish and English. Since their father could not master English and since he wanted his children in the Anglo public realm he became a mute and no longer spoke in his house. His family became more and more "Agringada" Americanized. The house lost

its quietness and intimacy and became a noisy and cold environment. His linguistic process went from private to public.

There is not doubt that the Spanish language is more expressive and precise than English. We are teaching the Latinos in their heart language and perhaps man of them will maintain their heart and private language, but they must learn English and they will become Americanized and I pray that it will not destroy their homes.¹¹

12. John Sellers in and article in Christianity Today write concerning a large Southwestern city that has become inundated with Hispanic migration where the Latino population went from 21 percent to 35.6 percent in ten years. There were then at least two Hispanic churches with 900 and 1600 members respectively. This boom has continued and is happening in other areas of the country even where there is not the major Hispanic population. This direct quote from the article to further justify this thesis project and its implementation: Sellers writes that: “Developing leadership for Hispanics in this region known for its large, distinguished seminaries is tricky business.” “Institutional behemoths such as Dallas Theological Seminary are not designed for self-taught ministers of low education and few financial resources.”

The desire here is to research what is being done to educate the lay pastor who has little formal education when he feels called to minister here in the United States. The Richmond Petersburg area where the attempt to minister has even had a greater influx of Hispanics and has grown from a few to thousands in the last twelve years. Of course, some have gone and are going back to their countries of origin due to the recession and a lack of work. Sellers goes on to say the older Hispanic Churches are not growing, but the immigrant churches certainly are, Could it be that the Lord is choosing the border crossing immigrants as the new wandering tribe that He is going to use here in the United States like he did the wondering Armenians that later became the Jewish nation.

In the same Southwestern area that Sellers is writing about Hispanic congregations have increased from 38 to 97 percent in ten years. There has been at least 90% growth in the same time period here in the Richmond Petersburg area.

¹¹ Richard Rodriguez, In *Hunger of Memory: The Education of Richard Rodriguez* New York: Bantam Dell, 2004), 200.

Seminary education for Hispanics is becoming more and more essential everywhere in the United States and the Richmond Petersburg area is no exception. Right now there is great need for less sophisticated training of the first generation Hispanics, but when the second and third generation comes along there will be the need for more sophisticated theological training. Right now in the seminaries the Hispanic population is only two percent. The question that needs to be asked is whether the theological training that Hispanics are now receiving is what is actually needed to minister to Latinos? Can a North American faculty train Latinos ministers and equip them to minister to a predominately Hispanic and multi cultural context? Usually teachers with cross cultural training and perspectives are locked into the missions departments of most seminaries. There needs to be more Latino faculty and administrators to train Hispanics.¹²

13. The Richmond Times Dispatch of Richmond Virginia publishes an insert in weekly distribution called Centro Richmond in Spanish for its Spanish audience. I find it to be well done and in very good Spanish. An article was translated that was found in its 18-24-edition entitled ¿Se avecina otro década perdida? Is there coming another decade of loss? In this case another decade of loss for the Latino. The content of the article has to do, indirectly and directly, with the training of Latino Layman for the gospel ministry. In the last 17 years one of four Latinos have been able to leave the poverty level of existence. Now, with the global deep recession of the past year two years America Latina has been deeply affected. The year 2008 finished with 9 million new poor Hispanics. There was a movement of many Latinos into the middle class, especially, in the countries of Chile, Brazil, México, Costa Rica, Panama, Colombia and Peru. These were the first to be affected by the recession and the problem continues even though it seems that the worse of the recession is over.

Even when the recession is over the population of these countries will be the last to recover. There was a reverse of the social mobility of poor to middle class in the Latino countries from 2002 until to 2008 when the United States entered into the time of economic crisis. The Organization for Economic Development, OCDE, reports there was an economic reduction the brute economic production of 3.6% in 2009. On

¹² John M. Sellers, "The Hispanic Challenge," *Christianity Today*, 21 (2002): 1-2.

the other hand the poverty of the Latino have a somewhat positive effect on the Latino here since he will have to learn to depend more on the Lord and have more time to study for he ministry if he can find an institution economic enough for himself.

The Latinos are asking the question of this time period of economic lost will be like that of the 80s. From 2004 until 2008 the economic situation of the Latino here and there had been better. The social expense of the Latino had gone from 12.2 % in 1990 to 17.3% in 2007. Then by the year 2009 there will be another estimated 9 million new poor Hispanics. Seven million of these will be living on a dollar a day in the Latino countries. Thus, we can see why there are so many attempted border crossings of men who want to come to he United States work and send money back home. However many Latino workers, especially those who work in construction hare finding that they can no longer support themselves here and those back home due the development projects that have become paralyzed due to the bad economy.¹³

These data indicate even more the need for Lay pastors to preach to the poor Hispanic the message of hope in Christ and hope to at least have the basic necessities of life Matthew 12:33.

14. Christianity Today continues to print articles by Hispanics and others that enforce the goal of this project to maintain that there is a dire need to train Latino layman for the gospel ministry. In an article entitled, Catching Up with Hispanics, Rodolfo Carrasco writes that during the late years of the 1990s and the early years of the 2000s the Hispanic population increased in the United States beyond any predictions and caught the evangelical denominations off guard as to providing new church plants and pastors to minister to the great number of Latinos flowing into the United States. One of these areas out side of the traditional Hispanic population center was Iowa. Traditionally temporary migrant workers began to put down roots and stay on in the areas. In the 90s the Latino population of the area grew from 33,000 to 82,000. In the last census of the year 2000 the data indicated that the Hispanic population had spurted to 35.3 million taking aback groups already reaching out to Hispanics. Other churches and institutions of religious teaching in the

¹³ “ ¿Se avvicina oltre década perdida?” *Centro Richmond Times Dispatch*, 18-24 Diciembre, Latin America, 07

traditional non-Hispanic areas like Georgia where the Latino population was quadrupling were fast learning how to catch up but were still not providing adequate ministerial training. The last Census then showed that 35.3 million Hispanics make up 12.5 percent of the U.S. Population. What will the new census to be taken now show?

This data showed, and the new data will certainly show, the urgency for evangelism and discipleship as well as the training of pastors. Some churches wisely have included reaching Hispanics as part of their strategy planning. Others are expanding their academic and political outreach.

There are an estimated almost a million Hispanics living and working here in Virginia. Only a small percent, around 2%, are church members out of the total population. Churches have begun cross cultural ministries as English classes, food pantries, Bible studies of any other type of outreach that shares Christ with people from another culture. However well intentioned this might be it does deal with the problem of training more ministers and planting more churches. It is sort of a good large band-aid on a great need for salvation healing of a growing Latino population.¹⁴

15. Perhaps the best work read yet on Latino youth yet, especially, those that are expatriates are the book *Working With Latino Youth* by Joan D, Koss-Chionio and Luis Vargas. They have been able to systematically and insightfully probe and express in a lucid manner what is actually going on with the Hispanic youth here in the United States.

Of course their approach is to understand and help the Latino Youth and thus their work falls in the arena of the therapeutic as it has to do with the psychological counseling process. They take on both the culture and development in treating youth. The goal of the book is to help mental health professionals become culturally responsive in their work with youth from diverse Latino subcultures here in the United States. Then, this work applies directly to my project since most of the Latino layman in this area that I will be training for ministry is under the age of 32 years. The specific aim of this work is to develop an approach that is contextualized to working with

¹⁴ Rodolfo Carrasco, "Catching Up With Hispanics," <http://www.chrisianitytoday.com/ct/2002'november12/6.67htm>, (accessed Feb.23, 2010). _

Latino families, youth and children. This also has to do with the integration and development and culture into psychological interventions.

Perhaps, it would be valuable to employ the thinking and research of these authors to correctly define the term “Hispanic or “Latino.” These people come from a large variety of groups with distinct cultural traditions. United census procedures and national policies tend to label the group Hispanics. There are those who object to this term of Hispanic labeling as only those who are Europeans of Spanish legacy living in Latino communities. These communities also have a larger number of Afro Americans. So, in the context of a name there is ethnic identification among groups. Therefore many object to the name Hispanic as identifying a certain group. They surmise that being Latino does not have to do with the color of one’s skin nor the blood, which flows through the veins, but it is a state of mind. I think in the defense of the fact that many Latinos are not represented in the policy making and governing institutions of the U.S. they are nebulous in thinking that being Latino is a sort of personal consciousness that determines how they act or interact in the world. So, the term Latino is the more appropriate term for this work and this Thesis since it has to do with whether one is a Latin American or North American, and of course this has to do with geography, culture, and traditions of Central and South America.

Then, concerning the need to look at who will be trained for ministry the following should be observed. As of 1997, 13.1 million, one out of two, foreign-born residents in the United States was a native of Central America, South America or the Caribbean. In 1997, 55.8 percent of Hispanics were born in the United States. The Latino population here is young. Again, in 1997, 35.7 percent of all Latinos were under 18 years of age. Among Latinos over 25 years and older 5 in ten had completed high school by 1994 and about nine percent had bachelor’s degrees.

This thesis implementation includes the study of basic psychology. Therefore it must be kept in mind that the basic intimate feelings of a person are better expressed in the heart language. In 1990, 78 percent of Latinos spoke Spanish at home, and about half reported that they were fluent in English. In 1994, 68 percent of Latino families were two-parent families and 25 percent headed another influencing factor alone. Here were

also single parent families mostly, women and this number is growing today with so many deportations of men picked up by immigrations on the job and elsewhere.

There must be an understanding between that which is culture and that, which is ethnicity. The terms culture and ethnicity are used interchangeably they really represent two different ideas. Culture refers to the dimension of ideology of the human condition that motivates and guides the behavior of an individual. In contrasting ethnicity to culture it is discovered that it is a sociological distinction that refers to particular social groups in complex societies. These groups have shared culture content and a base of social attitudes, economic and political considerations. Some of these thoughts will help me to form an effective basis for the theological education of the Latino Layman in implementing this project.

It must be taken into account that there are many variations to the ethnicity process and the Latino. You have people who are in this country voluntarily and others who were born here or whose ancestors were here when Anglos conquered the United States. Another factor is poverty and education shapes the ethnicity process. Yet another factor is geography. Immigrants have to adapt to a dominant North American culture. Those who first came from Cuba after the Castro revolution were upper class economically and socially and they were able to assimilate the poorer Cubans who came afterward, But the Salvadorians and Guatemalans as well as Mexican came from the lower economic and education class. They tend to be darker of skin and come from the rural areas. Some of come fleeing political oppression or pretending to do so. Most of those who come find unreceptive communities who do not understand why they are except to earn money. All these factors and more influence the ability of the Latino to be trained for the Gospel ministry.

The authors write about Carlos a second generation Latino who spent most of his life trying to become an American. He grew up in a middle class Los Angeles neighborhood and his mother scrubbed him with lemon to try to make his skin look lighter. Then later on in college he discovered his Mexican roots and went back to being as Mexican as he can. Sadly, his fifteen-year-old daughter needs therapy because she is rebellious and defiant at home. She loves “Goth” and “dark wave” music and dresses in Goth fashion. She hangs around a weird looking and acting group of kids. She doesn’t have any Latino

friends, refuses to use Spanish and she uses a middle name of the Anahuac goddess of the maguery planet though everyone calls her Gabby. The name Gabby that the student's use of her has a connotation of her being sexually easy and she says she hates the stupid Aztec name, which is Gabriela. This example is just the reason that the lay minister needs training to deal with not only first and second generation Latinos, but third ones too.¹⁵

16. In an article from "Marriage and Family Review" a study analyzes the Hispanic Churches in American Public Life National Survey data that was set to examine the relationship between the affiliation in religion and commitment and education, marital status, and social views in the U.S. Latino community. The high rates of religious participation and commitment are very important factors that are positively and negatively related to Latino education, marriage and social action. There were positive relationships in the study concerning the high rates of participation in religion and commitment as well as in marriage, social action, and conservative views on church-state relations and social views like the death penalty and ordination of women. Religious conservatism as found among Protestants and Pentecostals is positive in its relationship of marriage and social action. But, the data of this study also suggest that high rates of religious participation and commitment do not necessarily result in more education or higher incomes. This relationship seems to be a factor in many Latinos who were Catholics and then recently converted over to being Protestants. This recent conversion, did not give them the opportunity¹⁶ to benefit from Protestant educational attitudes and resources. I have been a witness to the great spiritual, social, and physical benefits that have come to many Latinos when they become close followers of Jesus. Just the spiritual benefits of not drinking, committing fornication, and worshiping idols has helped multitudes of them.

17. This review has a lot to do with factors that have to do with this projects implementation of training lay ministers to minister to Hispanics here in the United States. The Author Augusto Rodriguez has achieved the American dream going from

¹⁵ Joan D. Koss-Cioino and Luis A. Vargas, Working With Latino Youth (culture, development, and context) (San Francisco: Jossey-Bass, 1999). 1-11.

¹⁶ "The Influence of Religion on Latino Education, Marriage and Social Views in the United States. Marriage and the Family Review, 43 no. 3-4(2008): 205-225.

being and immigrant to becoming an adjunct professor at Liberty Baptist University. He as a pastor goes into detail on the understanding of how to preach to and to minister to the immigrant many of whom are illegal here. No doubt the Hispanic minister has to walk a thin legal tight line in ministering to his compatriots.

He goes into details concerning the emotional, physical, and spiritual suffering of the immigrant both legal and illegal in his attempt to survive in a first world culture. He uses some personal interviews to make very valid points that influence the life and the training of the lay minister.

The emotional pain comes with displacement of those who come here both for the immigrant and those who are left behind at home. In a positive sense all the dollars that go back, an estimated 3 billion a year, helps the family back home to achieve a decent standard of living. However, the immigrant faces loneliness, frustration with language and laws, and isolation. These people become marginalized in schools and in their communities as well as suffering verbal and physical abuse both from the North Americans and among their own people. Depression sets in as well as low self-esteem that makes them feel that they are sub humans in comparison with the privileged American citizen. There are also strong guilt feelings in having left family and children behind. Physically the food, the cold, the clothing and transportation are problems that the Latino experiences and sees in his congregation every week.

It seems that the author of this article came here illegally and was able to eventually to get his citizenship and become well educated. His writing reflects the Don Quixote way of thinking that the ends justify the means in his defense of the illegal. I wonder if he ever has repented of the sin of illegal immigration or if he has ever encouraged the illegal in his congregation to repent and go back home.

Therefore, there is a ministerial tension here and I believe the Bible teaches the minister, and Christians as a whole, to love and minister to the foreigner he finds within his gates, country. However, it is illegal to keep an illegal in your home, harbor them, and to get them jobs or knowingly not reporting them to immigration authorities. How can we

teach the layman to minister as the writer of this article insists? No doubt he is pursuing here a very liberal socially oriented theology.

The solution cannot be in only training the legal to minister since they are far outnumbered here by the illegal. The lay minister must be trained to pursue legal status here if it even means returning home to apply for his visas. This is a difficult and arduous process at best and visas are becoming more difficult to obtain due to many reasons including the current fear of terrorists crossing the U.S. borders. But, I cannot go along with the author that God protects the illegal since they are His creation. He uses Matthew 5:14 out of context as well several other passages as a theological basis for ministry to Latinos.¹⁷ It is not being said that we are not our brother's keepers and that we should disobey Jesus in Matthew 25:35-40 to cloth, feed, and help sick people as the opportunity arises to do so. Is it not within the possibility that if God has called a layman to minister to his countrymen that he will also help him to get legal status to minister here.

18. It is erroneous to think that Hispanic students are new to public schools and higher education. Gerald Robinson the Virginia State Secretary of Education emphasized this recently. There are more and more Latinos in U.S. schools and this should be parallel to the training of Hispanic Lay Ministers to pastor a growing educated Hispanic population. In 1931 Mexican American parents won a battle to integrate Latino children in the school doing away with the separate but equal education in California. Hispanics have been involved in the education of their children for a long time. Today more and more Latino students are taking Advanced Placement courses and ACT college entrance exams. As the educated Hispanic populations grows who will spiritually minister to them?¹⁸ Currently, and before the new 2010 census the Hispanic population of Virginia is about 460,000 or around 6.8% of the population. A church planter is having difficulty in getting Hispanics to fill out the mailed census form since they think it will be used to find them and deport them. Therefore the 2010 census will not be accurate! In Virginia, according to the State Council of Higher Education 4.3 percent of college students were Hispanic compared to 2.8 percent 10 years ago. No longer can Latino students be

¹⁷ Adolfo Rodriguez, "God's Protection of Immigrants: A Personal Reflection from a Hispanic Pastoral Perspective," ephost@epnet.com (accessed 25 February 2010), Liberty University Library, 1-92.

¹⁸ Juan Antonio Lizama, "Latino Conference Explores Role in Higher Education," *Richmond Times-Dispatch*, March 13, 2010, Richmond, A1.

marginalized as illegal, ESOL learners or high school dropouts since about 20 percent are English learners and about a third are not legal. There are a growing number of permanent Latinos who need ministering as well as the temporary illegal aliens.

19 .One of the most helpful information and reviews concerning the background and understanding for this project as well as the implementation of it is found in a work concerning the resurgence of Latinos in religion the United States. It is called the Emmaus Paradigm.

In the training of Hispanics for lay ministry the term and/or process of Americanization should be clearly understood. This is a sociological phenomena that has being going on in the United States for some time among ethnic groups and Latinos are a part of this process. In other words, the term is defined as assimilation into American society. It also can be defined as secularization or modernization.

To contextualize this process a survey conducted in the area of religion and Latinos revealed that for 86 percent of the Latino poor religion was more important than those earning more than \$40,000 dollars per year. Only 41 percent of the last income bracket mentioned indicated that religion was important. On the other hand neither age nor education seemed to influence the importance in their culture of religion. One outstanding factor is that in a study of six generations of Latinos the majority of them indicated that it was important to use the Hispanic culture and language in worship. This is of utmost importance to my thesis development. The acceptance of English in the religious services in referred to by the Hispanics as a bilingual one and not a total surrender to another language other than their own for worship purposes. These studies differentiate between the religious trends of the Latino in comparison to the Europeans and others as far as religious expression of expatriates is concerned. Then there are four major groups important to the study of the religious development of aliens, especially Latinos, in the United States. The one that I want to emphasize here is Americanization or Assimilation. The others are race and ethnicity, upward mobility, denominational affiliation, and civil religion though these last three play a part in attempting to understand how to educate Latino lay ministers I will focus mainly on the first one. Therefore race has much to do with the process of Americanization as far as religion is

concerned. There are steps or stages of assimilation in the over all acculturation or religious adjustments process. The list of these is as follows:

1. Changes of cultural patterns to those of the host society that leads to cultural or behavioral assimilation and especially acculturation.
2. The Large-scale entrance into clubs, cliques, and institutions of the host society on primary group level that gives place to societal assimilation.
3. Large-scale intermarriage leading to marital assimilation or amalgamation.
4. A developed sense of people hood based only the host society that leads to identification assimilation.
5. Then, there occurs an absence of prejudice giving away to an attitude-receptional assimilation.
6. The next step has to do with the absence of discrimination that results in a behaviour-receptional assimilation.
7. Then, in the last place there occurs the absence of value and power conflict that results in civil assimilation.

It is important to note that the above processes are impacted by social and religious power. It would be very idealistic to think that different cultural groups could mutually enrich one another without damage to one another. But, the reality is that power relations affect the exchanges of culture. Any great blending of any two cultures is a long drawn out historical process as a study of the mixing of different ethnic groups through the ages has shown some production of a new language and results of the mixing of the traditions of diversified cultures.¹⁹

It has been noticed that here in Chesterfield County that a language called Spanglish has developed and the many Latino restaurants and stores are changing the American taste for exotic foods. Culturally, the Quinceañera or the fifteen-year debut or a Latina girl has become modified as a ceremony and is being practiced by Anglos now.

Having noted some Trans cultural effects indicated in the paragraph above the question is then; could the Americanization or assimilation process takes place or is taking place between the Latinos and the Euro-American populations in the United

¹⁹ Ana Maria Diaz-Stevens and Anthony M. Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S., Religion, The Emmaus Paradigm* (Boulder, Co: Westview Press, 1998), 38-39.

States? It would seem that the power relations occurring on both sides seem to impede this process. In this next week there is supposed to be a projected 100,000 attendance of Latinos at a power rally in the Washington to protest the treatment of Latinos here in the U.S. and to back the McCain and Obama amnesty legislation. What usually has happened at these power rallies has caused an increase in negative power relations that has hurt the Latino and Anglo relationships and has put off to a degree the process of assimilation as far as political compatibility is concerned.

The process of mutual assimilation needs to occur. Transculturalization is the acquisition of new cultural traits of mutual enrichment in spite of power relations. However on both sides of the spectrum, the Latino as well as the American, there is no desire for this process to take place. A lack of understanding of the origins of the traditions of each group does not help the process either. The origins of the Latino people and culture as well as the Anglo is very complicated to understand. Here one cannot generalize or nail down one specific group or culture as the origin of different ethnic groups. Transculturalization is like a soup that a person might partake of first tasting it and then asking what are the ingredients in it and how it might have been cooked? Transculturalization modifies or reconstructs every piece of a culture into a blended totality.

To further understand the transculturalization of Latinos we can look at what happens as they migrate into the urban areas of the United States. It is linked to every stage of phenomena that can be sociologically measured. The first stage has to do with relocation and the effects of material culture. Immediately, the food, clothing, and living arrangements of the immigrant are affected in a direct way. At this point many go into a survival mode of trying to live. Next the Latino discovers a great difference between their expectations of living in new land and the realities of it that at times are very harsh. It is during this time that they are susceptible to cultural changes especially in area of religion. They can't find substitutes for their guiding traditions of the past. In the last place they devise strategies of assimilation and resistance to incorporate what they find useful in their new environment and resist elements that would cause them to lose their group identity. Then the process of transculturalization helps to understand why certain traditions and cultural mores survive in the process and why others are cast aside. Some

seem to become completely acculturated in the U.S. society while others only partially surrender and there are those who refuse to surrender anything and those who seemed to have surrendered all and then want to get back to their roots. These three acculturation attitudes are especially manifested in religion. Even though one may seem to be thoroughly acculturated even after a long period many times there occurs a strong desire to return to their original culture, heart language and traditions.

So, the focus is to see how the assimilation process of Latinos in their religion can influence their abilities to be trained to minister as layman a thorough look must be given as to how their religious expressions of identity is expressed in communities and congregations across the spectrum of individual experiences. Once again this process is three-fold. There are those who only partially surrender their Latino characteristics, those who refuse to surrender any at all, and those who have surrendered all, but later on in this last group mentioned, they attempt to recover and reclaim certain characteristics. In the Latino identity there can be found common values, established customs, and behavioral patterns. These, then, which are never rigid can be measured by observation or survey. The religious expressions have a component corresponding to each of these categories. Many times It is through religion that the rediscovery or preservation of identity comes about in religious experience. In comparison to political activism religious conversion can be a more reliable indicator of cultural behavior

In training lay ministers the fact that Latinos also have a long and rich heritage of religious traditions. The influence of these traditions cannot be boiled down to just folklore or that they lack the force to modernize. Do traditions enrich, expand or hinder religious experience? Traditions in one way can open the door for religious belief. It seems that traditions translates it into human actions and create patterns concerning the religion of the Latino. Tradition then has a normative character that intersects with Latino religion. This will be taken into account in the training of lay ministers.²⁰

It is good to note that in the case of Latinos denominational membership is not a reliable predictor of social class as it is with Anglos who divide up as a social class and enter certain denominations. Many times, for the Latino, Pentecostalism is sometimes the religion of choice, not because a social class may be represented in them, but because of

²⁰ Ibid. 48,49

the emotional liturgy in worship and, of course, percussive music. Latinos with higher education and financial resources enter freely into the Pentecostal churches. This was not always true a decade or so in times past.

Another factor is that some mainline denominations have been very passive in holding onto their Latino members, having Sunday school classes for Hispanics or planting new Hispanic churches. It is noted that here and else where in the United States that many congregations have become mainly senior citizens with no outreach to youth and young married couples and are loaning their church buildings to Hispanic rather than close the doors of their temples.

In regards to Civil religions the Hispanics have become a challenge. Loosely defined civil religion has to do with political action and empowerment as in the case of the famous migrant defender César Chavez who defended the exploited migrant farm workers in California and elsewhere. He provoked a religious feeling among Latinos. There are those he says that American civil religion cannot be ethnic since it is American. However, it true that civil religion has always been inclusive in the past as well as now. It will be difficult to train Lay ministers without them being influenced by Liberation Theology or civil religion. I don't believe civil religion is Christian here and there since it does not preach a resurrected Jesus and can include the U.S. doctrine of Manifest Destiny as well as the Virgin of Guadalupe or the cross for that matter. But, the fact that Latinos have rich heritage of religious traditions cannot be ignored. The Latino religious traditions influence religion in he U.S. today and must be understood in order to train the Hispanic minister who must decide under the guidance of the Holy Spirit that which is wrong, evil, and must be cast way.

20. Traditionally psychological sciences have had he norm that the individual is the building block of society. However, this is not true of the Latinos where the family unit is central and the norm is the family is the building block. This has come with the demographic shift toward cultures. Of course this changes the way that psychological counseling proceeds as a scientific discipline affecting new textbooks, classroom teaching, guidance for students, and the rules of the counseling practice. The way that counseling is provided has to do with the great growth of Latinos in the United States. These changes in counseling in something that cannot be ignored. There is a great deal of

catching up to do. Here there will be listed some of the changes in the counseling process and the text used will be referred to many times in Chapter XII of the curricula to train lay Hispanic ministers.

There has been a drought in the counseling of multicultural individuals. The winds of change have already begun to bring on changes in this area. It is now known that all individuals, institutions, and training programs are culture bound. Multicultural counseling has become known as the fourth force. This has caused a focus on identity paradigms. There is the effort to articulate the centrality of culture, ethnicity, and race as dynamic dimensions of identity that interact with other identity statuses. There are three models that are now used as a basis for the counseling process. The first is the identity model, the second is the mestizo identity model, and the last is the family dimensional model.

The lay minister must be trained to understand families, work with them, and help them to do God's will. He must be able to understand how to work with family values and interpersonal relationship, and even laws that govern some family relationships. Generational differences, home remedies, machismo, history, and other factors that a Latino minister may know about but not understand how they contribute to a family that functions right in a spiritual sense.

Then, how is the Latino family to be understood? It is a given that the functioning of a family is at the core of sociological and psychological health. Many mental health problems have arisen with the Latino migration to other cultures as parental roles, family structure modifications, family lifestyles, cyberspace relationships, births by design, and the limitations of time and space.

Latino families need to be understood from a broader framework incorporating the system of values and the emotional style of communication patterns that have to do with the family's lifestyle. The lay minister must come to understand marital dynamics; the lay minister will be encouraged to focus on what works in the family. He will preach and teach that Jesus is the invisible guest in all the family's activities and life. There needs to be an emphasis on what is good in the Latino family culture and there is much that is good even when they seem to clash with the dominant culture of today. A strong Latino family value emphasizes contributes to marital satisfaction as well as a lower incidence of

divorce. Based on their Catholic learning most Latinos believe that the marriage relationship is permanent. Then if the marriage is permanent the couples are expected to do what they can to work out conflicts and differences between each other. The option to terminate the marriage does not exist. Many Latinos believe that the purpose of marriage is child bearing and thus the children come first place in relationships even when the relationship of the couple is not good. However Latino men seeking Su otra, other women, are tolerated to a certain extent in the marriage. Then, this emphasis in the longevity of relationships makes for greater tolerance of the faults of the other partner, better acceptance of the other mate, and helps to avoid marital conflicts. The long-term marriages become a trading relationship that incurs material benefits, economic security, sexual intimacy, and procreation and household responsibility. The present day liberated women concept causes marital difficulties with Latinos even though they are far behind in women's liberty's there is still a great deal of dependence of the woman on the man in both the older and new generations. Men fear losing both their material and spiritual authority in the family. Therefore the Latino family needs much counseling in this day and time due to migration to new cultures, new languages, advanced thinking in relationships and the Latino woman having to leave her home to work here in the United States to make ends meet.

21. There is so much to say about the U.S. Latino religious experience that it could be the goal of another thesis project. Here the effort is to see where it fits into the training of lay Latinos for the ministry. We could go from country to country and from region to region elaborating on this theme. Each one in its turn has been through the religious process experience and has some things in common and other things that are different.

Speaking of religion per se, there has been a great movement of Latinos not only to mainline Protestant denominations, but also to sect groups as Mormons and Jehovah's Witnesses. They can be seen all up and down the streets of Central and South America and there are even had theological encounters with them. The fact is that the Jehovah's Witness's can easily be won to Christ but the Mormons take a little longer. One thing notable in the Latino religious experience is that 70 per cent of them claim Catholicism as their religion. Only about six percent say they have no religion at all. Many of the Latinos

that migrate to the United States will be nominal Catholics and will leave their church to be Protestants. However the Catholic Church here in the States keeps getting replenished with new Catholics due to migrations.

There are certain challenges that face both Latino Catholics and Protestants that are to be focused on and they are: The lack of autonomy and the resources to do their ministries, the transformation of churches and denominations that are transitioning to a Latino majority, and the retention of the younger age groups or youth in both the Catholic and Protestant churches. It would seem that both the Protestants and the Catholics would look for common ground to meet these challenges. Evidently the fear is that things will get worse before they get better.

Of course as far as Latino religious experience goes we are in the day of the multicultural churches though some churches fear to go that route for the confusion that might ensue, Of course these are English only churches and there might be several groups in a multi culture church who will hear at least a prayer, a scripture, or a hymn in their own language. The basic worship service is in English. In many churches Bible study for Latino children is in English.

There are many reasons why a Latino might want to become a Protestant. First, it could be for material reasons as finding a job or getting food, clothing, medical care or the feeling of being integrated easily into Americana society. Another motive would be for the education of their children. Another reason is that they left the Catholic Church as a protest and seeking autonomy in their religious life. Whatever the reason, and as missionaries Latinos are known who have suffered this. There comes an estrangement from their families and friends. They can become ostracized or even thrown out of an apartment or a house for accepting Christ and being baptized.

There is the school of thought, and it seems to be true that a Latino who is a thinker will see evangelistic efforts to convert Latinos to Jesus in a vicious attack on his or her cultural identity. Even though they might be nominal in their religion and never go to mass they consider themselves to be Catholic by just being born in a catholic diocese or by just being Latino. The Latino has multiple mediators between them and heaven as the Virgin Mary and the saints and when evangelist reduces it down to only one mediator Jesus Christ though use of the Bible and preaching they see it as wrong theology as in I

Timothy 2:5. There are many divisions in the family when a Latino becomes a Protestant. It becomes a profound cultural and family trauma for them. The lay Minister will have to deal with happened to him in his personal conversion experience and teach others he wins to Jesus how to work through the same thing.²¹

A final consideration here is the denial of the descendents of the various central and South American Indians that their religions were not monotheistic. For example the Maya point out that the persecutions they received from the Catholic Church grew out of bad incorrect interpretations of their spirituality. The Mayas were close to nature in that they had respect for the sun, the moon, water, and land. There is still a misconception of these beliefs even until today. They contend that people think they are of the devil and that they have many gods. They contend that this is untrue. The Mayans, as the Incas too, believe there is only one supreme creator of the world. He says the spirit of this God is found in living beings and matter and this is the reason they respect nature. The lay minister will have to deal with many of his countrymen that come from many Indian tribes and peoples with so many different beliefs and religious syncretism will have to be carefully avoided.

As this consideration of the Latino religious experience continues it is easy to focus on the massive recent immigration of the 90s and overlook the fact that Latino immigrants have been here for decades and have been actors in transforming the Protestant religious scene. In Santa Ana, California there is a 3,000-member church that has a pastor from El Salvador who came to the United States in 1969. The church has grown so much that it has four services each Sunday including two in Spanish and two in English. The members have the option of which one they want to attend. The pastor has to deal with intergenerational tensions between parents born in Latin America and their second and third generational children growing up in the United States. This is main task for the pastor as it is and will be for all Latino Pastors. As time goes by Latino churches will have to cope with more bilingualism since many of the Latinos will become English speakers.

Also the Latino pastors are realizing that the Catholic Church does not practice the doctrine of the priesthood of all believers and the Evangelical church is seeing this

²¹ Hector Avalos, *Introduction to the U.S. Latina and Latino Religious Experience* (Boston: Brill Academic, 2001), 27, 38, and 65, 136.

freedom of expression in their churches by the average church member. Indeed some Baptist churches need to reconize that this is the right of the average church member to express themselves as if they feel lead to participate in the ministries and activities of the local church. In all of this multiculturalism is coming to the fore as phenomena in church growth and development that cannot be ignored.

What are some things that indicate that Latinos from Central and South American are affecting religious traditions and practices in the United States? Some of these practices are as follows:

1. Private religion is being taken to the streets. In warm weather Latinos can be seen out in the streets fixing their cars, talking, drinking beer, selling tamales and doing a lot of different things. But the Latinos evangelicals are having open-air services, doing prayer walking, witnessing to their neighbors, and organizing Latino street festivals similar to block parties. They find it natural to celebrate their faith in the streets they are also bringing their marchas, religious processions, to the streets.
2. There seems to be some use of the Catholic sacraments in some Evangelical churches with the use of more and more icons and religious images.
3. The Catholic churches are becoming more Protestant in the demand for Bible studies and scripture oriented services. Could this cause a revival in the Catholic Church?
4. The Liberation Theology seems to be bringing on more and more the merger of religion and politics here in the United States.²² Even in these days there is a great planned protest in Washington demanding justice of the illegal here in the U.S.

The following is a listing and information of various institutions and seminaries here in the United States that trains ministers, but not layman for the ministry.

INSTITUTIONS THAT TRAIN HISPANIC MINISTERS

Further, here find included a review and consideration of Institutions that train Hispanic Ministers at a higher level than this project design.

²² Ibid. 132,133,171.

1. The first information is from The South Texas School Of Preaching and Biblical Studies that is located in Corpus Christi, Texas. They publish that they are attempting to train preachers in the Spanish language including Latino Layman. This school began in 1995 and begins, as far as I can determine what the literature reports in this effort is too little too late.

One of the problems that are addressed in the project is included in what happened in their school. They waited until 1995 to become aware of Hispanic population in their town where the Spanish population has existed for decades. Of course, they want to train Hispanics steeped in Carmelite doctrine or the Church of Christ. They became aware that no such school for training of Hispanic preachers existed for their denomination as well as in the whole Rio Grande including the whole of the United States. There has been found the same lack of schools e here in the Richmond Petersburg area. Their church is bi-lingual both Hispanic and English. After seeing the need they decided to use the facilities of Alton Iglesia de Cristo near Missions, Texas. Since 1995 they have given diplomas to 127 students. Hidalgo County where the school is located is 89% Hispanic. The Hispanic population of the city of Alton is 95%. Once again, as they have realized for their own denomination, more trained Hispanic pastors are needed and needed now!

Reading in depth their published literature on the curricula it is discovered that it not well rounded at all. For a diploma in preaching they offer a three-year program that includes 40 courses. For other men and women who wanted to become teachers and leaders they offer a Certificate of Biblical Studies that includes a total of 30 courses and 15 of them are textual and 15 others are topical. They offer both nighttime and day courses of both the full time and part time students. The school attempts to provide quality education for their students as well accommodate their special needs. Of course, special needs vary according to culture and place. They now meet in two other churches to accommodate the students.

They write that ex missionaries from Honduras direct the school and there are 13 instructors. They also use visiting instructors for special courses. The experience of these instructors is as missionaries and ministers. Sometimes, they as pastors host classes in the facilities of the churches they pastor.

The want their students to have a high school diploma are GED, but this requisite is not required and they have to speak Spanish to attend the classes. But English is not required. However they do offer classes in English and encourage the students to be bilingual to prepare for ministry.

There is no charge for tuition, but this is a mistake since the Hispanic does not put much worth on that which is free. However, the student has to have his own housing and provide his own school supplies. Full time students can ask for scholarships as needed. This is another reason for charging and not practicing paternalism with the students, which they do not respect. Scholarship applicants are screened and individuals finance the school. While some of this is good it is counter productive for the school to be financed by outside entities. It becomes very paternalistic at best.

Core curriculum courses include New Testament Survey and books of the Bible. Topical courses range from Denominational Doctrines, Personal Evangelism, and The Christian Home to Church Planting. It lacks courses in pastoral ethics and basic counseling courses.

Their publications treat the issue that the school is very basic according to geography, culture, and resources. It serves the Hispanic Ministry well to a point, but it needs much more in curriculum and trained professors.

2. The Institute for Hispanic/Latino Theology and Ministry trains Latino Ministers for Latino churches in a variety of ministerial positions. It is associated with Barry University. It offers courses on topics that engage theological and ministerial praxis of the Latino community. It makes contributions through research and publications in the U.S. For Hispanic theological discourse. It also includes Ministerial formation programs to assist professionals doing ministry. It provides scholarships through a grant program.

In the development of a theology of preaching he equates in what he calls juxtaposition the suffering of the expatriates into another culture with the sufferings of Jesus. No doubt, this is a far stretch in identifying cultural stress and suffering with the sufferings of our Lord who was and is above any culture. It is obvious that the homilectics being taught here is still the same old Catholic theology of the bloody Spanish Jesus still hanging on the cross and does not focus on the cross of the blessed

hope and joy of a resurrected Jesus. When the resurrection is considered it is almost as if that the now present society will now be redeemed and their will not be an otherness or exile and made new without consideration of the God's coming kingdom in Jesus as we find in Revelation chapters 21 and 22.

The degrees they offer include Latino Theology, Ministry and Practical Theology, Latino Popular Religiosity, and Ethics of Solidarity, Preaching in Latino Congregations, and Christian Spirituality in the Hispanic/Latino Experience. These seems to be very good courses and may be far beyond intellectually for the average Latino community in the United States right now. They could be the wave of the future though. Most of their faculty seems to have earned D.Min and PhD degrees.

3. The following is the training of Hispanic ministers in BUA (Baptist University of the Americas). It was founded in 1947 in San Antonio, Texas for the purpose of training Hispanic Ministers for effectiveness in ministry. It offers three levels of educational opportunities. The three levels have to do with college preparation in the diploma and non-accredited course work, accredited associate of art degrees, and the bachelor degree level. Moreover, it offers courses in continuing education and opportunities for layman to study in the areas of language and culture acquisition. Training for youth ministry and Bible study methods. Recently, in 2003, BUA was certified by the state of Texas to offer a degree of Bachelor of Arts in Biblical and Theological Studies and has received initial accreditation as well as an approval to award an Associate of Arts Degree in Cross-Cultural Studies. It can also offer a degree in Cross-Cultural Business Leadership and a Bachelor of Arts Degree in Spanish. It has ministers in various churches, denominations. Mission fields, and three out of every four Hispanic Pastors has studied there. This school seems to have achieved success in the training of Hispanic pastors but its program is too "high geared" for what we need to do here in this area. However, it would be great to have some of its qualified alumni to teach in the institute that needs to be formed. It has 200 students on its San Antonio campus plus another 1700 in institutes in Spain, Mexico and India.

BUA has a long history going back to 1947 when it met in a Good Will center and through a gift from the Women's' Missionary Union of the Southern Baptist Convention

it bought a 12 acre parcel of land to build the school. It is accredited by the State of Texas to offer the Associate of Arts Degree. Since 2006 it has developed a 60-acre campus.

Academically, it is advanced and offers training in pastoral counseling so important of today's minister. It also offers career planning. The student has the same advisor all through out his academic career. This is so important in the success for completion of a postgraduate degree.

Students are advised in the THEA and TOEFL language competence requirements. This is a great part of the BUA curriculum and it helps the student in his academic development. Another great program of the school is its Career Assistance that helps the student to find part and full time employment in churches and missions and other ministries. The school is known for very good fellowship between faculty and students creating the opportunity for further spiritual growth. The school provides many programs and activities for the spiritual growth of the students. It has a very good library and a high number of academic resources for the student to help in his learning. The School Catalog is extensive and comprehensive. Courses are offered in informational systems Cultural and Language Latino Leadership. The degrees offered have been listed previously.

One is greatly impressed with this school. However, there is not found a driven heart felt impulse of missions its overall make up and being. This is what is needed to be the driving force of the Hispanic Institute here in Chesterfield County.

4. Consider the Hispanic Minister Training as it is happening in North Carolina. Approximately 500,000 Hispanics live and work in North Carolina and it has the largest increase in the Latino population in the United States according to the 2000 Census Bureau. A lot of time could be spent here talking about the difference in missions and Baptist work between the two states of Virginia and North Carolina. The Hispanic Coordinator for the work there and he sends glowing reports of the Hispanic work and minister training going on there. A difference can be noted in the missionary fervor between the two states. Could it that the moving of an early Baptist father, Shubal Stearns, from the Cacapon area of northwestern Virginia to Sandy Creek, North Carolina made the difference? Does this mean that the Lord decided that North Carolina is chosen by him to advance his kingdom? Baptist works though great in Virginia has been

somewhat cold and liberal. If it had not been for the Great Awakening of the 1740s Virginia would have been among the first churches to have a state church.

A seminary student at Southeastern Baptist Theological Seminary in the 60s and on furlough from the field in the 70s noticed the love, interest, and the missions-mindedness of the Baptist work in North Carolina. The same observations were, made in preaching there. They literally rolled out the red carpet for missions and missionaries. The training of Hispanic Ministers has developed at almost light speed in North Carolina. When there is the need for an evangelist or special speakers for events one goes to North Carolina for help. The Hispanic work in this state has newspapers, radio and T.V. programs. The churches send out many volunteers to the mission field.

Much can be written about the establishing of Hispanic Churches here in Virginia and the lack of training for Latino ministers. First, the some churches have gotten on the band wagon very late as far as planting Hispanic churches is concerned they have been too little, too late. The second Baptist church was planted in this area in 1998. The catalytic missionary effort of planting Latino churches has come on the scene late in the game too. Their missiological method is to go into local churches and try to impose upon them the need to plant churches among ethnic groups instead of leading the churches to develop a spiritual consciousness to do so lead by the Holy Spirit. All of the few Hispanic church plants in this area have grave problems of varying degrees. There is a serious misunderstanding of the Latino mind set and culture. Many of the churches are Pentecostal in liturgy and organization. To be fair, what seems to the Anglo to be Pentecostal or charismatic is really cultural in that Latinos are feeling, like their music loud and percussive, raise their hands, shout loud amen's, interrupt sermons with questions or clarifications, and weep and cry. They have a lot dislike for tight run organizations, business meetings, and parliamentary procedures. Another focus of this project is to help alleviate the problems and to a degree teach an orderly worship as in I Corinthians 14:40 as well as how to deal with the deep profound cultural shock inherent in church plants in this area by good training of Latino ministers.

5. This is written to introduce the next school that trains Hispanic ministers for the ministry. Though Pfeiffer University is United Methodist and is liberal in doctrine it has advanced in training of Hispanic ministers. This school has three campuses on locations

in Wisenheimer, Charlotte, and Durham, North Carolina. It was given a grant of \$10,000 from the General Board of Higher Education and Ministry of the United Methodist Church, UMC), to address the growing population of Hispanics and to create a Hispanic/Latino Leadership Academy. Its focus has been on Greensboro where the population growth has been the greatest. They are using two of well-known Theologians to provide a source of on going spiritual and academic training. Thus, they realize that the training is not just academic. Moreover, they are training ministers to do church planting in their communities. They are using Christian ministers as Dr. Justo L. Gonzalez, a well know Latino historian, theologian and writer to help in the training.

The training will be in conferences and sessions, which will also include Wesleyan tradition and motive type teaching as *Generación de Conquista*, the Generation of Conquest. I don't see where this type of teaching, though it will help, will dynamically further the establishment of strong Methodist work and furthering the Kingdom's work there. Evidently, Baptist is behind in the training of Hispanic ministers in North Carolina too.

6. The next group to mention is the Assemblies of God. If I were grading the Assemblies I would certainly give them at least a B for their good work in missions and training of Hispanics. One out of every four Assembly church members is a Latino. The charismatic liturgy and worship environment of the Assemblies attract the Latino. It is a given that the rapid growth of the Latino constituency in the Assemblies reflect the Hispanic demographic changes in the population figures in the United States. The existence of their national headquarters is to facilitate and resource effective ministry. A glowing achievement of the assemblies was to recognize Hispanic relations as part of their national headquarter ministry department. Their ministry toward Hispanics is intentional, total church, and people building.

The Assembly of God, AG, church started their outreach toward Hispanics in 1915 in Ricardo, Texas. As I reported before local Baptist churches are just stating an outreach to Hispanics in this area even though the Latino population has been growing here for decades. There are Latinos in one out of every two of Assembly churches. Also, there are 1,818 churches in eight Hispanic districts with 300 Hispanic churches and more than 2,200 Hispanic congregations. From 1990 to 2006 AG congregations grew from 11,353

to 12,211, a net growth of 958 churches. During this same time, in eight Latino districts, churches have grown from 1,348 in 1990 to 1856, which is a net growth of 508 churches.

In light of all these exciting demographics what is the response of the AG church? For training in the Bible and worship they began printing Sunday School Literature and hymnals in Spanish as early as 1916. Also, developed training resources in Spanish for Men's, Women's, Youth, and other ministries. Early on they produced and printed resources for the training of Hispanic pastors and ministers. Moreover they provide resources and training for church planters and church plants. In work with Assembly missionaries and church it can be said that with the full integration of the Latinos in their church body and ministries their training of the Latino minister is mainly church oriented making the local church the base and seminary for training ministers. Then, though there is agreement that the local church is the mission base for all ministry and training, the AG seems to be lacking in higher theological training for today. However, could it be that their way is the best way after all?

The next part in the Thesis Protect will thoroughly consider The Challenges of Ministering to the Hispanic Population. These challenges, as it will be shown in the project are hard, difficult, and very complex. Data, information, and material will be reviewed to help see these and understand them as they influence the training of Lay Pastors.

These challenges must be looked at one by one and in depth since they contain the complexities of culture, traditions, prejudices, culture shocks, coping from third world cultures to one of a first world. These give rise to severe challenges for the migrant worker, the illegal, and those who come into the United States on various types of visas as student, fiancé, work, political asylum and other.

The other challenges are brought about by separation from families. This causes very severe challenges. These separations are long and sometimes for years and years. Being separated from wives and children for these long periods of time cause hardships and the sending of many home each month and using cheap phone cards does not fill the overwhelming sense of loneliness and the lack of needed love of and affection that results in adultery, sex with prostitutes, rape, and heavy drinking.

The challenge of a hard language to master is great. English is a vague and hard language to master. The inability to communicate in the workplace, commercially, and socially causes frustration, depression, and lack of self-esteem. All of the challenges is the preparation of lay ministers to be trained, there training in itself, and the actual ministering to the Latino population are adequately dealt with in the project.

CHAPTER 3

The Challenges Of Ministering to the Hispanic Population

There is interaction with persons and institutions that deal with training Hispanic layman for the Gospel is scarce, but this chapter will include what is available.

Antonio and the author worked together in the same church in Peru. After the pastor left he was named an encargado, person in charge of the church. The only theological training he had to lead the church with was what was taught him through seminary extension and discipleship courses. Antonio decided to go to the United States to go to a Bible Institute in Texas that taught Latinos very basic courses in theology in Spanish. When he left the church at his going away party, despedida, a certificate was signed that had his name as Pastor Antonio though he was not ordained and had little ministerial training. He was able to enter the United States and get a student visa at the Hispanic Bible Institute whose primary goal is to train pastors for the ministry in their country of origin. However, he had no intention of returning to Peru. When his two-year study visa terminated he disappeared into the illegal shadow of foreign expatriates with no visa or other documents. Actually, he had used the goodbye certificate that the church had given him with the title Pastor by his name to get the student visa. ¹

Consequently, the church where he had served called a Baptist Peruvian seminary-trained pastor. Shortly after the new pastor had begun his ministry security agents from the United States Embassy showed up and questioned the new pastor who, in turn, informed on Antonio. Then, Antonio had to stay in the shadows a long time. He was able to affiliate with a church whose pastor was able to mentor him and teach him how to do

¹ Personal Interview with Antonio Nonalaya, Baptist Pastor in Minnesota, July 15, 2000.

ministry. He lived very basically and worked in construction and other jobs that do not require documents or social security numbers and who pay in cash each week. In the mean time he continued learn to minister in the Midwestern states as Wisconsin and Minnesota.

He eventually met a young Christian lady who is a North American Citizen and through her he was able to obtain a, Visa de Novi, a fiancé's visas and get legal status here in the United States. Also, he was able to do many other legal things as getting a driver's license, a cell phone, and other necessary things to survive here.

He was able to educate his children and he learned to become fluent in English. His son became a proficient soccer player and earned a scholarship to a big university. He can now return to Peru, his native country, and preach. When he preached in Spanish years later in another church plant he had improved one hundred percent in his homiletic ability. At the end of the sermons he gave away quarters.25 cent pieces, to those who could answer his questions about the sermon as he promised in the beginning of his discourse.

In the interview with Antonio for this project he related that the courses he took at the Latino Bible Institute in Texas were inadequate to help him in his ministry here. He had to extend and refine what he had learned through self study, practical experience, and the mentoring of Latino pastors who, i.e. some of them, who had been able to come to the United States and qualify for study in Baptist seminaries. It is hoped Antonio will teach in a Bible Institute that could be establish here in Richmond, Virginia.

The above is based on personal interviews with Pastor Antonio Nonalaya, Rochester, New York.

The following sources of material that are being used for this project have to do with some sociological and other factors that have to do with the training of Latino ministers.

Concerning demographics it is well known that the Hispanics are the fastest growing ethnic group in the United States. Hispanics are poised to become the largest ethnic majority by the year 2010. The rate of increase is about 870,000 per year. This figure was estimated to continue, but in 2008 border crossings are down to almost a trickle of what it once was due to tighter security, lack of employment here due to the recession, and legal attempts to criminalize the act of being in this country illegally.

There are estimates that the Hispanic population in the United is anywhere between 11 million to 30 million. The 1985 census reported 16,900,000. Even 1995 census figures do not give an accurate count.² When you have two bedroom apartments like in the Richmond area with five to six families living in them or as many as eight to ten men sharing the apartment, it is not conducive to get an accurate count. The average Latino is afraid to open the door to anyone who might be asking questions.

Concerning immigration there is a difference even between Hispanics who were born in the United States and those who immigrate. The multifaceted culture of both is different. Lack of education and wealth are two factors that make it difficult to integrate and assimilate into North American society. Though the Hispanics make up the largest ethnic and minority group of over 30 percent of the population they are rated lower than the African Americans in poverty. They move down in the social class and few move up on the scale of social mobility. It will be shown later this influences the type of pastor that is needed especially in the education of men for the ministry. The median income for every other American ethnic group rose but for over twenty seven million Hispanics it dropped 5.1 percent.

Hispanic children live more in poverty than other groups. An ESOL teacher at a Ghetto school here in Richmond speaks of the difficulties in educating Latino children who have inadequate diet and clothing as well as home environments where only Spanish is spoken. There are more Hispanic children, estimated twelve million, struggling with poverty. These demographics need to be taken into consideration when we think of training ministers who will minister in these dire situations.

However new Hispanic businesses are opening everyday with everything from mechanic shops, to grocery stores, beauty salons, and even travel agencies. Hispanics purchasing power is about 200 billion dollars here in the United States and is more than three times that of all exports to Latin America. Year before last dollars sent back to Mexico by workers here was around 2.5 billion dollars, but last year it dropped a billion due to the recession.³

² S. J. Deck and Allan Figueroa, *The Second Wave* (Mahwah, NJ: Paulist Press, 1999), 9-11.

³ Jay P. Dolan and Figueroa Deck, ed. *Hispanic Catholic Culture in the U.S.* South Bend, IN: University of Notre Dame Press, 2009), 2-11.

It was mentioned before that a lack of education is a big problem in the training of ministers for ministry here in the United States. The Census Bureau in 1995 reported that only nine percent of Hispanics over 24 had college degrees. Non-Hispanics who have degrees are at 24 percent.

Many cities across the United States are becoming Hispanic cities. Hispanics are becoming the dominant group in many cities. This growth and differences in cultures cause special concerns for the evangelical church, and especially, in the area of leadership. In 1994, among Hispanics, thirty-seven percent were under thirty years of age and more than one third of all Hispanics are high school dropouts. The average median income of 48% of Hispanics is around \$25,000 dollars. The great needs and growth of the Hispanic community has caused great difficulty for the evangelical church. There is about six million Hispanics today in the evangelical denominations or more than 20 percent of all U.S. Latinos. This is a matter of both pride and consternation for the historic evangelical denomination.

Evangelical Christianity is characterized by strains of diversity and so is the Hispanic church. The diversity is cultural from their native lands as well and what they have in their adopted Protestantism. An important point here is to note that even as far as language is concerned all young Hispanics do not want to speak Spanish. Their ministers are long on emotion and enthusiasm but very short on education. This is the problem that this project is trying to solve with in this Thesis Project.

It is a known factor that almost all of the recent growth in evangelical churches has been among Hispanics. The "AMEN"(Alliance of Hispanic Ministries) movement wants to focus on spotlighting the diverse problems of a growing evangelical population. Though the growth to the Hispanic evangelical church is a great blessing it is also a threat to their future church of leaders are not produced who can guide and disciple the ones who have been saved. It has been noted that Hispanics have been abandoning the Catholic Church and organized religion too. The great cry from the Hispanic church, whether it is Catholic or Protestant, is for Hispanic leadership a voice is being raised to unite with this cry in this project. The cry is that the Hispanic ministers need more education and soon! Valentin González, a Hispanic Evangelical leader who is well known as the director of the AD2000 movement in Latin America has made it plain and

clear the need for educated Latino ministers.⁴ Many will say that they have a call from the Lord to be a pastor but this is not enough in this day of university educated, well informed, and cosmopolitan population. ⁴People, no quieren un pastor ignorante, people don't want an ignorant pastor. The fact nowadays is that there is an educational polarization in the evangelical churches with pastors who are often among the least educated of the congregation they are pasturing. There has been great damage done to churches by men who have not have the advantage of good theological education. Many of them have deep seated personality problems, are very legalistic in their interpretations of biblical principles, have inferiority complexes, and use church discipline for revenge on those who question them. They are sincere and many times deeply spiritual, but they cannot cope with the deep complex light speed of a changing culture that is changing day by day. ⁵

It seems to be blowing in the spiritual winds among many evangelical leaders that we must equip competent servant ministers for this day and age. It is necessary to join with them in this effort by interacting and studying what is being done now as well as participating how and where I can. Since the Hispanic evangelical church is growing so fast there is a tremendous pressure to develop effective leadership.

If there could be trained or have at hand spiritually and intellectually competent leadership a new church could be planted once a month among Hispanics in this area. The bottom line is that the need is for more good models of pastoral training. This is what is interpreted as to what is being done in this area and praying what David Byrne alludes to in his DMIN dissertation.

Now for a look at what the other few such training organizations for Hispanics are doing around the country. The two traditional tracks is the Bible school track that is available sometimes in Spanish in some cities around the U.S. Denominations provide this but they do not provide the ministerial training that is sufficient for pastors already serving a congregation. This training is practically non-existent here in Richmond; thus, the need for this thesis projects. The places that do have the needed training are making a

⁴ Byrne, The Sociological Context Of the Hispanic, Hispanic Ministry Background, <http://www.institutoalma.org/Dmin1.htm>

⁵ Ibid. 5.

good start toward the need but it falls short. Then, we have the big denominational seminaries but few are the Hispanics who can take advantage of them. The average Hispanic finds many obstacles to getting trained in an “Anglo” seminary and one of the biggest problems is, dinero, money. The second obstacle is the lack of the required college degree and then the lack of English to be able to understand the course material. Manuel Ortiz, a Latino writer, indicates that our evangelical colleges have not made room for the Hispanic. He writes that poor education, lack of finances, and cultural biases are blocks to training Hispanic ministers, and, in many major cities where seminaries are located Hispanics represent a very small portion of the student body. The famous Azusa Pacific Seminary is providing good help for this dilemma they have a multi-level program that provides certificate training and a masters program that includes limited English proficiency. The student can take their first 20 units in Spanish and the second 20 units in bi-lingual courses and then finish their program in English.

Though there are benefits for pastors who finish their training in an Anglo seminary it is better for them to pastor an Anglo church. Many of the seminary graduates never find their way into the Spanish church ministry. Even the more competent Hispanic leaders go to ministries in the English speaking churches and denominations. I find what Dr David Moran is teaching to be very encouraging to me for this project in that he says there must be more innovative training programs for training Hispanic Ministers. Right now there is a need for thousands of Latino pastors. The Asociación para la Education Theological Hispana in Atlanta and The Hispanic Asociación for Bilingual Bicultural Ministries in Southern California has been formed to address these very issues. ⁶

Once again the purpose of the project is to develop a basic training for Hispanic pastors who have been called of God but who have difficulty because of educational needs, cultural diversities, as well as a host of other obstacles and, also, to include the skills for self-study through continuing education. This would include studying through practical and accredited seminary extension programs and other.

Cultural Adaptation

⁶ Ibid. 6 and 7.

They come from all over central and South America and even some countries further away than those. They come crossing through barren hot deserts and cold mountain ranges. They come being smuggled by Coyotes. Ko-yo-tees, who charge them fees anywhere from \$2,000 dollars to 6,000 dollars per head. They are smuggled through rat infested tunnels, where if bitten they can come down with the bubonic plague or rabies.¹ They are smuggled in the back of hot trucks with no air conditioning, even under dashboards of car.

The deserts before you come north to the Rio Grande River are full of graves of the dead who don't make it. A young girl was found dead in the desert. She had no water only a purse with some cosmetics. Rapist who use the sign as a sexual conquest of some poor innocent soul hang underwear of women on trees.² Paying the Coyote is no guarantee of safe passage into the United States. Many are abandoned when the police arrive or are arrested and jailed for a time before being deported. Some pay fines or bribes up to \$5,000.00 or merge into U.S. society with the help of some love one already here. These latter illegal are the more fortunate ones.

Even if the family does help them many times they become slaves and are exploited by the same people. They work and bring the money into the person in charge that gives them minimal food. They sleep on the floors of apartments. Many times there are eight to ten or more of them in a one or two-bed room apartment and they share all the expenses of utilities and other needs. They have no social security number, driver's licenses, or medical care. They will seek to steal a social security number or use one of a child born here. They are constantly in court for D.U.I. and driving without permits. Local jails are full of Hispanics.

They don't understand the laws, they are afraid of the police who can shoot them or beat them up at the slightest provocation in their countries. They go to jail submissively and do not know, even as illegal aliens, they have certain civil rights. Many cannot write checks or fill out application forms for jobs.

The main bulk of those coming into the country illegally are uneducated. Some have very basic elementary school educations and many are illiterate. This is a tremendous

¹ Nehemies Colindres, *Jornado al Norte*, Video 2006.

² Walter Cruz, Personal Testimony, Misión Bautista Hispana, November 2005.

block to cultural adaptation when there is inability to read, write, and communicate effectively. Once in awhile a highly educated person comes through and they can adjust more readily.

On a furlough from the mission field in the 1980s a missionary was on a bus in Miami going to the Cuban quarter for some famous food, frijolada, consisting of rice, salad and beans. A man had just arrived from Colombia and a friend was telling all about how to survive in he USA. He did not realize that the missionaries spoke and understood the Spanish language, and he was giving his friend advice about how to avoid fines, trouble with the law, and some suggestions that were borderline illegal. Other conversations similar to this one at other times on other matters as managing money, avoiding taxes, and how to avoid deportation.

However, though there are many who may have family here who may help them with room and board, and cultural adaptation, there are many more whose families will exploit them and turn them into the streets if they become Christians. or, Creyentes, believers in Jesus. There have been experiences, and not just in isolated cases, of being asked by a new Christian not to visit their residence since the name on the rental agreement is of some relative or friend who is not sympathetic to the Gospel or considers themselves to be Roman Catholic though they might not never attend a, Misa, Roman Catholic Church service as it is called. Therefore, kind, patient, and caring help is not always available to the illegal or legal immigrant from family members or friends.

In many of the local churches, including Baptist, they might find help as food and clothing and some work. However, since there are language barriers they do not find the spiritual counseling they need. Hispanics, many times, in local churches, are treated as inferior and paternalism is practiced by a traditional white culture.

As time has passed there has been hostility toward Hispanics because of job competition. If a Hispanic commits a crime as assaulting a girl or woman, or kills someone in a car wreck, there is a generalization of the race as a whole. One bad act by an individual can become generalized into a racial innuendo. Most of the illegal who come here are young men who become desperate and lonely in the first world United States culture and they respond to and look for female companionship outside of their own race and culture. Some are looking for marriages that will help make them legal and

help them to stay here. Sadly, as a pastor and counselor, I have found that most of the marriages do not work as many women find themselves trapped in a macho type of relationship whereby they become exploited and lose their freedoms.

Alcoholism is an escape route for the boredom and loneliness of the young expatriates. The Corona, Crown beer, as well as drugs, becomes their lover, counselor, and evil friend. They sit around in crowded apartments or out on street corners and under shade trees drinking their emotional needs into oblivion. Only a small percentage find their way into a Bible believing, God fearing, mission oriented church where they could receive help, understanding, and spiritual food, clothing, and counseling.

Churches in Virginia have been slow to carry Acts 1:8 as far as out reach to Hispanics is concerned. Just recently two mega churches have decided to have at Spanish Bible Fellowship classes. Where have they been at the height of Latino immigration? The need to plant dynamic Hispanic churches should be a priority goal in the communities. In the last census taken, demographics indicated there were at least 250,000 to 300,000 Latinos in the Richmond and Petersburg areas. There are more than since many Spanish speakers did not participate in the census for fear of being found out concerning their illegal status here in the United States. Since the last census more Latinos have been deported or have returned to their home countries due to a lack of employment. Then, outreach to Hispanics has been sporadic and unorganized.

The Southern Baptist Conservatives of Virginia with its headquarters in Richmond has made efforts to plant local Latino Baptist Churches. As members of Salem Baptist in 1998 there was no outreach in the area at all. A church was planted using Salem's old building in 1999 and launched as a church in 2002. The church grew until January of 2008 after nine years.

Both the Middle District Baptist Association and S.B.C.V. have had difficulty, but some limited success, in establishing Hispanic work to help the Latino grow spiritually and adapt to the North American religious culture and other aspects of the culture. It is believed that the local church can and in some cases in doing a lot to help the Latino with his cultural adaptation and to be trained for the ministry here in the United States.

Three problems have plagued the Baptist entities attempting to plant Latino churches and they have very much to do with the cultural adaptation of the Latino leader. The first

problem is leadership. Though there are retired missionaries in the area and some who are on temporary assignment with the International Mission Board their availability and time is limited. Since the effort is limited some Pentecostal churches have been formed and many Latinos attend them since they are more accustomed to highly percussive music, emotionalism, and simplicity of doctrine and organization, as well as a spontaneous worship environment.

The second problem is the missiology involved. One entity seeks to impose church planting on churches that though they may perfunctorily believe they should, do not have a heart for missions, and have a percentage of membership who are prejudiced racially. Few and far between are the churches that have a driven spirit to get outside of their four walls and plant churches or even have a Latino Sunday School class. Jesus says, “lift up your eyes and look at the fields, for they are already white for harvest,” John 4:35, but they don’t have the spiritual eyes to see it.

The third problem is their understanding of the Latino mind set and Spanish language as well as Hispanic mores, customs, and, of course, culture. It seems that the Latinos are more adept to adjusting to the American Culture than we are to theirs. Since many think the United States, paternalistically, is the responsible for the burden of their brown neighbors from South and Central America. There are many cultural innuendos and nuances that we practice and use that are irritating, confusing, or offensive to the Latino. The North American lack of use of courtesy or lack of understanding of Latino indirectness in conversation, and concept of time, are examples.⁴ The local church, except in the case of a few exceptions, has tragically failed in doing too little too late to win many Latinos who could have in turn won many of their countrymen to Jesus back in their countries of origin. These certainly are stains on our agape love to Jesus and also to help the Latino feel at home and adjust to our culture.

Another great hindrance to cultural adaptation that has to do with the training of Latino leaders for the ministry in the United States is the complexity of a first world culture as compared to one of a third world. Though, a third world culture has much to offer the North American culture and one can observe the impact and the filtering of

⁴ Elvira Townsend, *Latin American Courtesy, A Guide In Manners for Americans South of the Rio Grande*. Mexico. Mexico City: College and Summer Institute of Linguistics, 1951), 1-10.

Latino culture in the Unlived States. More will be written about this in detail in this project.

Once again a lot has to do with the English and conceptual as well as abstract thinking and a North American way of life and lifestyle that has developed over the more than 250 years. Once again, language learning will be treated in another chapter of the project.

A telephone menu has been and can be a big problem for Latino minister. Though many companies offer a Spanish Language menu on their phone reception, many county governments do not, as well as other entities and companies.

Filling out job applications and tax forms can be confusing and frustrating even for a Latino with some working knowledge of the language. Homework, memos from schools and teachers, as well as other notices confuse many mothers and fathers. The United States legal system and laws befuddle the average Hispanic. Even writing a check using our numerical system can be a problem. Some South and Central American countries use the metric system for their weights and measures as well as distances.

Getting medical help and using the medical system here is a problem. Dosages on prescription bottles are not always in Spanish. Even though a sick Latino can work the system and go to the hospital emergency room where he might go to see a doctor first does not mean they know how to stay there as to hospital requirements. Hospital personnel do not know how to communicate in Spanish.

The Latinos use what they call medicina casera that is simply using herbal remedies that are abundant in their countries and prescribed by a Yerbatero, a person skilled in ancient herbal medicinal procedures, or a Curandero, a person with the power to heal with herbs sometimes mixed with witchcraft. They can go to pharmacy in their countries and get powerful prescription drugs without a prescription from a doctor, and the pharmacist who has never studied medicine a day in his life can recommend certain medicines for certain diseases and be very effective. Usually these are not serious life threatening sicknesses. It is not unusual to find these Medicinas Caseras, home remedies, in the Latino stores here in the United States. Many will bring certain herbs in from their countries, but a lot of them can be bought here.

You can imagine the frustration of Latinos going to a drug store and not being able to readily purchase drugs for their illnesses. Health is a vital part of cultural adaptation and

their cultural mores and healing remedies have a lot do with how they deal with a myriad of sicknesses and diseases.

Missionaries become proficient at recommending medicines and cures for sick folks who did not have adequate medical facilities or were not able to pay for the high cost of over the counter prescription drugs. Besides establishing a medical clinic and bringing in medical teams we used the book “Where There is No Doctor”⁵ as well as medical periodicals and journals. Missionaries learned to cure themselves of many maladies on the recommendations of local pharmacists. As missionaries there was an attempt to use a holistic approach in our ministries and we found the Lord used these very effectively in the salvation of lost souls.

These personal commentaries in this chapter are to show that the Latino mind is understood and, also, cultural adaptation struggles to become effective ministers here in a first world culture.

Much of the information that has been cited above comes from experiences, and it can be truthfully said that it is accurate. It comes from many interviews, readings, and interactions with beloved Latino Brothers in Christ and lost Hispanic friends. A lot of this information will be documented from personal data bases, documents, tests, interviews, counseling sessions, and teaching in the local Latino church and seminary on the mission field and here This will include experiences of teaching ESOL (English Teacher of Other Languages) here in the Chesterfield County Alternative Adult Education Program.

Correct Spanish

One of the greatest problems that the Hispanic Layman attempting to respond to God’s call to be a pastor in the Gospel Ministry is his lack of formal training that would enable him to speak correctly his own native heart language.

A great percentage of men who cross the border from Mexico, coming from many Central and South American countries, have a grade school education or less. The majority are not high school or college graduates. They have not dominated the grammar and vocabulary of their own heart language. Some speak a mixture of Spanish and Indian

⁵ David Werner, *Where There Is No Doctor, A Village Healthcare Handbook* Palo Alto, CA: The Hesperian Foundation Palo Alto, 1997).

dialects one are Mex-Tex. The language spoken is very basic. They do not know the parts of speech of speech and how to form on construct a correct sentence in Spanish much less have the capability to write one. This also includes the inability to conjugate a Spanish verb in all the six tenses though they may use two or three tenses as present, past, and subjunctive in their daily conversations.¹

For years there was insistence as an ESL teacher that the average student who has no formal education from Central or South America be given a crash course in the grammar of his own language, in this case Spanish, in order that he might obtain a successful working knowledge of English for his own material and spiritual progress in the United States. The tendency is to mix Spanish with English, Spanglish, here as well as speaking the language mixed with native Indian dialects of their countries of origin. This causes confusion in speaking and understanding the Spanish language.²

The intention is to offer an intensive course in Spanish beginning with an exam in the language at the beginning to evaluate where the ministerial student in his native language. Grammar, vocabulary and writing skills as well as preparation of sermons in Spanish will be required. Of course, the writing of sermon manuscripts will be thoroughly covered in the homiletics class.

At the very beginning of his studies in the Baptist Hispanic Bible Institute the student will be required to write a least a page on the history of his life. From this writing his capacity for his own language will be discerned. There will also be a question and answer oral interview in his native language to evaluate his listening and response skills. If the student cannot write a page he will be required to write at least a paragraph. If he cannot write at all he will still be required to take the oral test in Spanish to judge his speaking abilities. The inalfabetoi, illiterate, will be referred to a Spanish Literacy Class where a modern version of the Spanish New Testament will be used entitled Dios Llega Al Hombre¹ published by the American Bible Society.³

¹Silva Da, Zenia Sacks and Gabriel H. Lovett, A Concept Approach to Spanish, Harper and Row, Publishers, New York, New, New York 10016, 1965,xvi

²Harvey, William C., M.S., Spanish For Gringos. Third Edition, Barron's, Hauppauge, NY 11788, 2008, vi -vii

³_____Dios Llega Al Hombre, El Nuevo Testamento, Sociedades Biblicas, Version Popular, 1966

The evaluation test for entering into the Español Correcto, the Correct Spanish Course, is as follows: (of course these steps will be in Spanish).

Written Evaluation

Step 1, Write a full page of the life history to date beginning with where you were born and until now, Favor de escribir una página de la historia de su vida hasta la fecha.

Step 2, Conjugate the following “ar,” “er,” “ and “ir” verbs in the following tenses, Present, simple past, historical past, future, conditional and subjunctive. (Conjugar los siguientes verbos en los tiempos de presente, pasado simple, pasado historico, futuro, conditional y subjunctivo. Los verbos son, Predicar (to preach), Testificar (to witness), Leer (to read), creer (to believe), Escribir (to write), Seguir (to follow).

Step 3, Define in Spanish the following 50 vocabulary words. ¿Qué quiere decir las siguientes palabras en Español? Predicar, testificar, leer, seguir, escribir, orar, someter, reir, pecar, perdonar, salir, ir, comer, hacer, arrepentirse, volver, restituir, preparar, contextular, castigar, venir, trabajar, renegar, seguir, sanar, dar, bautizar, predicar, enseñar, rezar, fijarse, enfocar, traducir, escribir, redactar, dejar, cambiar, encender, celebrar, adorar, declarar, ahorrar, advertir, acercar, abrir, tener, sentirse, resolver, reconciliar, tropezar.⁴ These words can be used in everyday life, but they also have a theological context, which the student can use in his ministry. The words are translated at the end of the book in the glossary.

Oral evaluation

Question 1. When and where were you born? (¿Dónde y cuándo nació usted?)

Question 2, How was life where you were born (elaborate)? ¿Cómo fue la vida tuya donde nació). (Favor de dar detalles).

Question 3. How and when did you come to the United States (elaborate)? ¿Cuándo y cómo llegó usted a Los Estados Unidos?

Question 4. What are you doing here in the United States and how do you find life here in comparison to your country of origin (elaborate)? ¿Qué hace usted aquí en Los Estados

⁴Dueber, Julianne, Spanish Vocabulary, Barron’s Educational Series, Inc., Hauppauge, NY11788, 2002. 13-195

Unidos y explique la diferencia en su vida aquí y la vida de usted allá en su país de origin? Favor de dar detalles.

Question 4. When did you receive Jesus as your Lord and Saviour? Give details please.

¿Cuándo recibió a Jesucristo Como su Salvador y Señor? Favor de explica su conversión a Jesús en detalles.

The ministerial student will be required to read these answers orally to gauge the fluency of his speaking ability and knowledge of his heart language..

At the end of the two-week “Correct Spanish” intensive course the student will be evaluated in a Spanish Test that I will include in Appendix “A.” The test is entitled Examen Final del Curso Intensivo de Español ,final Examination of Spanish Intensive Course at the end of the thesis project. The test is comprehensive and about six pages in length.⁵ If the evaluation reveals that the ministerial student needs more work in his native language he will be assigned lessons in a text and a work book that must be completed before can graduate and receive his diploma.

Though the requirement to enter the English Language phase of the minister’s training will not be too strict a certain level of competency in his native language must be achieved in order to progress. It is important that the preacher to be trained to have the ability to preach, teaches, counsel, and be able to give good reason for his faith in Spanish which is his heart language.

Survival English

If you ask almost any Hispanic they will say, English Is a Bucket of Cold Water in the Face, Inglés es un balde de agua fria en la cara. By this saying they mean English is different, hard to understand, is a vague language and, to the Latino, seems guttural loud and lack of feeling. They seem to find no beauty in the English language. But, what they like about English is that Inglés es dinero, English is money. In other words, the more English they know the more money they can earn.

Spanish come from the Romance languages as Latin and French. It is soft spoken, flowery, beautiful, feeling, and Latinos use many extra words to explain themselves. The

⁵ Lana R. Craig, *REA’S Handbook of Spanish* (Piscataway, NJ: Research and Education Association, 2000), xvii.

English is from the Germanic languages spoken even from the throat and is very economic. The fewer words we can use to explain something, or ourselves, the better. We do not deny the beauty of the English language but it pales in comparison to Spanish. Some Hispanics think Castilian Spanish is even spoken in heaven? Young missionaries are told this in order that they may have a reason to learn it.

English is a world commercial language and even pilots at major airports have to know enough English to land and take off in planes as they speak to flight controllers on the ground. Then, it is no wonder that Latinos think that English is hard, cold, impersonal, and difficult to learn. It is not hard to imagine someone who has just coming across the border from Mexico trying to navigate a United States phone menu. Thankfully, in recent years, Spanish has been added by many companies, especially utility companies, to their menus and police have computer translations from Spanish to English in their units to help them in their traffic stops.

The intention of teaching basic English to Hispanics in this thesis project is to help them, as ministerial students, to learn some survival English skills not only to be functional in a complex English first world culture, but to be better preachers for it.

The first step in teaching of survival English will be the giving of the Oral Best Test.¹ This BEST, Basic English Skill Test, will reveal the SPL, Speaker Performance, level of the non English Speaker. At this point the Chesterfield County ESOL, English Speakers of Other Languages, database will be used as well as a personal database collected over seven years as an English teacher of many hundreds of Hispanics enrolled in the Chesterfield County ESOL classes. There have been literally hundreds who have enrolled in these classes, but sadly to say, only a few go on to finish the four levels of English study. For various reasons there is a very high attrition rate among Hispanic students. When there is a check of personal records of teaching over a seven-year period there is a count of approximately 600 ESL students. Also, attempts to witness to them at registration and during class time “under the table” so to speak since the teacher is not allowed to teach religion in the classrooms in public schools here. A church was planted

¹ The Oral Best Test for ELL students is available online at <http://Sabes.org/assessment/bestplus.htm>. It is administered in a face-to-face interview.

in the County also and many of these students came to know Jesus as Lord and Savior and were baptized.

Then, the Best Test served its purpose during those years and has been replaced with much sophisticated testing that truly scares and intimidates the ESL student and has caused many not to proceed beyond enrollment in the class.

The Best Test is twelve pages long and consists of 45 questions in English. We reduced the test to about 20 questions the teacher becomes so adept at using the test they could discern at what level the ESOL student needed to be in by question ten or fifteen. The majority of the students tested did not get beyond question eight. Out of a 100 students tested in a night session the percentages assigned to various levels of classes according to County databases and my own data were as follows:

1. Literacy Level - 30 students
2. Beginner level - 50 students
3. Intermediate level - 15 students
4. Advanced Level - 10 students.

There would be some semesters when the main bulk of the students would go into the Literacy or Beginner levels and there were no Intermediate or Advanced level Students.

Having written all of this is to say that the Best Test will be used to evaluate the SPL of the ministerial students that will be trained. The plan is to offer only three levels: Beginners, Intermediates, and Advanced. These will be intensive courses and will meet five hours at day or eight hours on Saturdays. Actually these will be crash courses in survival English.

To conclude this part of the project I have included some of the Best Test questions here:

1. "Hello, How are you?" The Response should be "Hello, Fine thanks."
2. "Please sit down". The language student should sit.
3. "What is your name?" - States name.
4. "How do you spell it" – Spells name (at this point many ESOL students begin to not comprehend the questions).

5. “So it’s” _____ “– here the teacher will read the name back and if the student has misspelled it in English he will check to see if the student can catch the error.
6. “Where are you from”? Student states place.
7. “In _____ (country) where did you live”? States place.
8. “What languages do you speak?” States language(s).
9. “How long have you lived in the United States?” Gives time.

The questions proceed along these lines. If the ESOL student can answer only questions one through three he goes into Beginner Class. If he can just answer questions four through 10 he will go into the Intermediate English Level. If can answer at least five of the rest of the questions he will go into the advanced level. The time that the student can answer the question is controlled and he is given just two opportunities to do so. The student completes the test when he can no longer answer the questions. Also, the answers to the questions carry a response grade of one if it is partially answered in an unclear manner or two if is answered correctly in a clear manner. These points are added up and also influence the SPL of the student and which level he will enter to learn the language.

The textbook² for the class is entitled *Survival English* contains ten lessons to help the student to navigate through essential language situations for his survival. The book contains numerous basic dialogues that if they are learned well can give the Hispanic ministerial student the capacity to survive and navigate his way through a great deal of first world North American culture and situations.

The titles and a brief explication of the teaching goal of these lessons in *Survival English (English Through Conversations)* are as follows:

1: “Personal ID” and this has to do with the language learner’s ability to identify themselves in work, legal, and business situations.

2: ”General” having to do with everyday situations and navigations of events all around the home, office, or at work. Some of this is costumed built to suit the needs of the ministerial learner.

² Lee Mosteller and Bobbi Paul, *Survival English Through Conversations* (White Plains, NY: Prentice Hall, 1993).

3: “Family” is so important to the Latino. Here he learns the relative names of intimate family members and others. Also, he learns the interpersonal connections of each in the family relationship.

4: “Health,” has to do with terms to identify maladies and how make Doctor’s appointments when one is sick.

5: “Transportation” in surveys that have been conducted with individuals and pastors and are number two as to an urgent need on their priority lists.

6: “Food” as to the names of meats, vegetables, and other food products in English as well as their nutritional value.

7: “Clothing” is important since there are abrupt changes in the seasons here in the United States. How to make purchases and low cost stores as Goodwill Centers and other discount stores as Fantastic Thrift.

8: has to do with “Housing” and the need to know how to rent and buy using credit, rental agreements and contracts as well as caring for rental properties. Here is not unusual for three or four Hispanic families or eight to ten men rent an apartment to share the cost.

9: “Occupations” or Chamba as it is called by Hispanics is everything to most of the Hispanics. Here he learns the titles of jobs, company visions, goals, and policies as well as remunerations, and some names of tools of his trade. A good portion his salary is sent back to his native country to pay the debt of being smuggled into the United States or help support family members.

10: “Community” is important to the Latino. He needs to learn how to navigate situations both in his Latino Community that is situated in the environs of his North American community or neighborhood. For example he can get a library card or use the Internet free in the local community libraries.

The goal is at the end of this class son Survival English the Latino will be able to navigate his way through some major basic language situations in the United States and have a basis to continue to learn the language. Some side effects of his language learning is that he will be able to more understand and enjoy the U.S. culture and even help his children who attend public schools do their homework.³

³ Ibid, 1-257.

The next and last part of the Thesis project is the Conclusion. With the conclusion all elements, discussions, reviews, and implementations of the project will be pulled together in a coherent way to bring about the best results possible for the training of Hispanic Laymen for the gospel ministry here in the United States of America.

CHAPTER 4

Proposed Training Curriculum

Chronological Story Telling

A missionary church planter stumbled on to Chronological Bible Story Telling by accident. For years the book of John, “Evangelism Explosion,” for training Laymen to witness,¹ the “Roman Road,” and other evangelistic courses had been taught. The missionary was praying and looking for new material to teach besides the many discipleship courses that were offered at the Baptist Seminary Extension and church level in the country where there was a calling to serve. Upon leaving the Mission Office one day it was noticed that there was a large quantity of large vanilla envelopes in a pile gathering dust. One was opened one and it contained the original of teaching the Bible chronologically using a contextualized story telling method. Thus, pioneering began of this excellent way to teach the Old and New Testament through the use of memorized Bible stories. There are four study notebooks with pictures to go along with the Bible stories covering from the Creation to Christ in a very detailed manner.² This all happened about 20 years ago.

Jesus taught the Bible is this way almost 2000 years ago as he walked with the disciples on the Emmaus Road (Luke 24:27) and later on Paul used this method on Mars Hill. To define this method in training Hispanic ministers is simply starting with the Creation and presenting God’s story to Christ. New Tribes Mission has been using this method to reach un reached tribal groups for the past few decades with tremendous results. This method is proving itself to being one of the most productive and exciting for soul winning, disciple making, and forming leaders. It has been used throughout the world to win thousands to Jesus. Actually, this method goes back to

¹ James D. Kennedy, *Evangelism Explosion* (Wheaton, IL: Tyndale House Publishers, 1970), 1-2

² Trevor Mcilwain, *Firm Foundations, Creation to Christ* (Sanford, FL: New Tribes Mission, 2009), 3-6.

the beginning of time. For too long people have learned the Bible by bits and pieces and there is no understanding how it all goes together. People are confused and frustrated with the way they are taught the Bible. They have not been taught the true flow of divine history in its context to provide a clearer understanding.

Then the those who are Biblically illiterate need to begin with an understanding of who God is, and where they are in relation to their Creator-Owner with the truths set forth in the pages of the Old Testament. These things need to be learned in order that they can give a correct response to what Jesus accomplished on the cross.

Chronological Bible Story Telling will be taught as an introduction to the Bible in the training of Hispanic layman in this Thesis Project that it becomes a reality in a Hispanic Bible Institute. Most of the Hispanics that are taught are visual learners and this is exactly what Story telling does. It fits in very well with the Bible admonition in Ephesians 4:12 where Paul writes, “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”

Then, Chorological Bible Story Telling is as follows:

1. It is contextualized as an integral part of the Bible and does not fragment Bible passages into themes or topics and many of the Baptist Sunday School Quarterlies did for years.
2. The Bible was written with stories and the stories are easy to memorize and tell to the congregation or listening audience.
3. The story contains theology, Bible principles, ecclesiology, missiology, commandments, ordinances, values, and, supernaturally, is life changing for the sincere listener.
4. A Bible story is not a mere proof text but it is God in action. The Bible is God’s message to all people and it was written in stories to get the message across.
5. Story telling helps in letting people know they are lost so they can be saved. It contains the principles for discipleship and leadership. It changes lives and makes effective leaders. It can guide the Christian to know God’s will for his life.
6. Story telling is imported from the mission field where there are many millions of visual and audible lost people learners and Christians.

7. The Story Telling Method comes with six videos the first is entitled EE-TOW that helps a person starting a new work or a new church plant to study the target group, who the gate keepers are, and how to use a spiritual approach to this ministry. It is easy to believe that this method is not only for a New Tribe but also for any North American community containing Hispanic enclaves in cities, country or even among migrant workers on a farm.
8. There are about 40-colored picture of Biblical scenes that will be used to provide the visual part of the course. The textbooks for this class will be “Firm Foundations, Creation to Christ” (Chronological Teaching Why and How), also “Firm Foundations Lessons 1-12, and a notebook, “Firm Foundations,” all by Trevor Mcilwain¹The textbook contains 12 chapters. There are seven in Part I and 5 in Part II. The chapter titles are “The Master Builder’s Plan,” “Check the Foundations,” “People Unprepared for the Gospel, “Divine Building Principles,” “Building Blocks in Evangelism,” “Correct Foundations for Teaching Believers,” “The FFCC Curriculum,” “Lesson Goals and Themes, “ “Preparing to Teach, “ Teaching the Lessons, “ and “Teaching Aids.” The ministerial student will be expected to be competent to teach and use what is learned in this course. He will have practice applying the course in opening a new Bible study or planting a new church.

Besides personal experience in using Chronological Bible Story Telling there have been in depth interviews with the International Mission Board of the Southern Baptist Convention representative Mr. Jim Slack and a Regional Associate missionary stationed in Chile concerning the effectiveness of this method not in just teaching workers to use it but the multitudes being won to the Lord from many people groups around the world. The missionary working in Chile even used a story from the Book of Revelation to encourage people to live the Christian life and be missionaries themselves.

¹ Mcilwain, *Firm Foundations*, 113

Homilectics

Preaching Latino Style

When teaching Homilectics to Latinos the following must be kept in mind:

1. The Latino's education background does not lend to thinking in abstracts, concepts, and principles. This is not true in all cases, but it is the norm. Most Latinos learn by rote memory and he copies most of his course material from what the teacher writes on the blackboard in a notebook. Many times he is not given the opportunity to ask questions or think through what he is learning. The context of preaching in the Catholic homilectics is sacramental. This will carry over into evangelical preaching.¹ There may be a Latino who has been here in the States for over twenty years and understands English perfectly, but he will not have the ability to understand abstract or conceptual type of thinking or grasp Biblical principles. It is not uncommon to see a Latino who can speak English gravitate toward a Spanish speaking church to listen to sermons in his "heart" language and not to just hear his language but also to understand the what the Bible is teaching.
2. Then, there is the philosophical and "indirectness" factor in listening comprehension and analytical thinking. The "feeling" of the Latino mentality requires that the even the least offensive words, phrases, or situations be approached with much cautela, caution. Sometimes the fear of offending someone will cause the preacher not to get to the central theme at all. This has been noticed not only in preaching but also in personal evangelism as witnessing. Many times the person will love to hear a very educated man preach sermons using difficult words to understand, and making it impossible for them to comprehend the sermon.
3. The other problem in trying to teach North American style of preaching is the Latino concept of time. Parishioners are in no hurry to have a sermon end. In

¹Davis and Presmanes, *Preaching and Culture*, 41-4 2

fact the longer it is the better it is liked. It seems that there is a spiritual catharsis in a long harangue from the pulpit. The old adage of “no one is saved after twelve” does not fit into Latino mentality. A normal sermon can be from 45 minutes to an hour in length. Moreover, the old preaching outline of three points and a poem is not used in sermon preparation. The preacher might not get past the introduction or he may have ten points and no poem though Hispanics love poetry. Preaching out of context is often the homiletically method. It is important that the message is more heart felt than intellectual.

Then, we will teach the expository method of sermon preparation and preaching. The Hispanic ministerial student will learn how to analyze, dissect, and comment on a Bible passage. He will use the Bible, Bible Concordances, Bible Handbooks, and commentaries. The Latino does well with Bible Handbooks that are simple, concise and contain just basic information about the Bible. There is a handbook that gives a basic description of the 66 books of the Bible.² Of course these will be in Spanish. Fortunately, the Casa Bautista de Publicaciones in El Paso, Texas has simple books on Hermeneutics and sermon preparation at low cost and the books will be made available at cost. The preparation of the student to preach will be as follows: He will need to pray to be lead on what to preach. Secondly he will choose a passage to exposit according to the needs of his congregation. Emphasis will be on preaching a series over a period of time as quarter or year. The teaching will be on how to analyze a Bible passage. The student will be taught how to prepare a manuscript and how to memorize and not use it in the pulpit. His practice sermons will be video taped to help polish his pulpit presence and presentation. Before he will be ready to fill a pulpit he will be taught to give his testimony in street evangelism and then teach a Sunday school Class. He will be observed and evaluated doing this to discern his spiritual gifts and to see if the Spirit of God is upon him. At the beginning of his leaning to preach he will be given a spiritual evaluation inventory. According to this he will be encouraged to pray for, have confirmed, and work hard with and in his spiritual gifts.

² George W. Knight, *The Layman's Bible Handbook* (Uhrichsville, OH: Barbour Publishers, 2001), 11

Some of the textbooks for the class will be on Hermeneutics³ and a Bible Dictionary⁴ as well as personal notes and an interview with Hispanic pastors on the preparation of sermons.

The Latino ministerial student will be encouraged to take his sermons from his daily Bible readings and devotions. He will be taught to see the needs of his congregation. These needs are many and varied. There is a lack of legal documents of all kinds, man is depressed and sad and missing their families back in their countries of origin. There are difficulties with the language and culture. Many Hispanics are exploited and persecuted on their every day jobs. There are marital difficulties and problems with childcare and transportation.

He will be taught to prayerfully and carefully prepare his sermons with a very strong prayer base. The Latino will be taught to have a good pulpit presence and preparation including the way he dresses and the manner in which he preaches. Though he is a man of gravity he will be taught to be kind and living to his parishioners but very hard on their sins. He will need to learn that good preaching is the key to his church member's spiritual growth as well as his church's numerical growth.⁵

Evangelism and Discipleship

The Latino Ministerial Student needs to know how to personally evangelize other Hispanics and then to make effective disciples of them. The Latino will be taught to be an Acts 1:8 Christian witness. If his spiritual gifts inventory does not show he has the gift of evangelism he will still be taught to witness according to Acts 1:6-8. He will also be taught that it is the responsibility of every Christian to be a disciple and to make disciples according to Matthew 28:18-20. The interpretation of this passage will be as it follows in the Greek "As you go make disciples of all people." Of course his main focus for making disciples will be his own family and congregation.

There is a need to look at the big picture and ask why it is that there is a need to witness and make disciples? God is building his kingdom on earth since the coming of

³ Thomas Fountain, *Claves de Interpretación Bíblico* (El Paso, TX: Casa Bautista de Publicaciones, 1957).

⁴ Tomás de la Fuente, *Diccionario Bíblico Elemental* (El Paso, TX: Casa Bautista de Publicaciones, 1984).

⁵ W. Evans, *How to Prepare Sermons* (Chicago, Moody Press, 1964), 18-23.

his Son Jesus. He is looking for workers to work with Him in this Holy endeavor. In a sense of the word we are kingdom builders. Jesus said in Matthew 24:14 “and this gospel of the kingdom will be preached in all the world as a witness to all nations, ethane, people or races, and then the end will come.” In order to do this the Hispanic will be taught to respond to Jesus call in Matthew 4:19 “Follow Me and I will make you fishers of men.” Then, the Hispanic Pastor will be first and foremost a soul winner and he will be able to teach soul winning.

The first sermon that he will preach in the Homiletics Class will be his personal testimony. He will use his testimony to witness and he will teach others to write, memorize, and orally give it. It will contain three parts. First, he will elaborate on what his life was like as he lived carnally and as a son of the Devil before he accepted Jesus as his Lord and Savior. He must understand and explain what to be “lost” in sins really means. The second part of his testimony will be on how the Holy Spirit convicted him of his sin and how and when he was saved. He will be able to explain how he has changed and what his life style is now including details of his call in the ministry. The ministerial student will be have the opportunity to give his testimony in a class situation and then to a member of his family who is lost, to a lost friend and then to someone he has never met before. He will report in writing the results of his giving his personal testimony.

The next part of his training using the POR FE training materials produced by Life Way Christian Resources off the Southern Baptist Convention.¹ He will be required to memorize, practices and use the, Bosquejo de visita POR FE, evangelistic presentation card. He will report both orally and by writing the results of his visits. The teaching will verify the salvation of the student and to see if the Spirit of God is upon him for the Kingdom’s work.

In an interview with a minister of outreach at a local mega church the following was noted. He came out of a church of another denomination, but he got saved through the witness of a Baptist brother in Christ and then came in contact with the “Faith” evangelism material and was certified to teach and organize “Faith” in local churches. He was then hired as the Minister of Outreach in the local mega church.

¹ *Por Fe*. (Nashville, TN: Lifeway Christian Resources, 2 002).

He organized Faith classes and began to teach Faith team leaders. They go out to visit each Wednesday night and to date the church has grown 20 percent this past year of 2009. He organizes “Go Fish” visitation on one Saturday of each month and so far door hangers and contacts have been made with the residents in a five-mile radius. Since January he has led his workers, many of them Faith team members, to visit over 20,000 homes in this five-mile radius. Not a Sunday goes by without a baptism of new believers. Faith has proven itself successful in evangelistic outreach and since materials exist in Spanish it will be the main soul winning teaching in this project, which is the basis for a Hispanic Bible Institute.

In this course the Hispanic ministerial student will be taught discipleship since evangelism and discipleship are both included in the “as you go make disciples of all nations,” Mathew 28:19. The material for this course will be the “Master Life”, *El Plan Maestro*.² From this material the ministerial student will be taught the Disciple's Cross based on John 15:1-17. He will teach to live how to live in Christ inwardly as well as the Christian lifestyle without. He will learn how to live in Jesus and abide with him. In the center of the cross he will learn that Jesus wants one to abide in him and let Jesus abide in the disciple John 15:5. He will then learn at the bottom of the cross that he cannot abide in Jesus unless he abides in his word (the Bible) John 8:31,32. He this must learn to learn to live in fellowship with other believers and work with them. The Bible basis for this is found in John 13:34 and 35. At the top of the cross he will see that he must abide in prayer including the importance of a daily quiet time with the Lord as found in John 15:7. If he is doing the four things mentioned in the center of the cross he will see results in his personal witnessing as found in the left arm of the cross John 15:5. Each part of the cross including the center and each of the four parts, two that are vertical and two that horizontal will include a study though separate will all go together to make a well rounded disciple. As he is discipled he will have the practical work of making disciples of his own congregation or at least one person be it a family member or otherwise. He will be taught as it says in Luke 9:23 “ If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.”

² Avery T. Willis, *Maestro Para el Discipulado Cristiano* (El Paso, TX: Casa Bautista de Publicaciones, 1963), 206.

World Missions

Oh, if we could only convince churches and pastors of “God’s Great Plan of the Ages” that biblical theologian W.O Carver who lived in the last century taught. He served on the Foreign Mission Board of the Southern Baptist Convention as a mission’s strategist from 1917 until 1923. He moved Baptist away from the ideology of white supremacy in missions to include all the world and races in mission efforts.¹

Therefore biblical world missions should be the number 1 priority of the local church. All of its ministries and activities should point toward missions. The church annual budget should include a large percentage of missions. The church should not just send an occasional mission team to a field once in awhile its outreach to a lost world, but should support and prayer for missionaries and even send them out to the field for long tenures and even support them.

The student will be given a brief overview of the course of Christian missions throughout the ages. The history he will study of missions is as follows:

1. Christianity in the Roman Empire: A.D. 30 – 500.
2. The Christianization of Europe: A.D. 500 – 1200.
3. Encounter With Islam: A, D. 600 -1200.
4. Roman Catholic Missions: .D. 1300 -1700
5. Beginnings of Protestant Missions in Europe: A.D. 1600-1800.
6. Beginnings of Protestant Missions in England and the United States: A.D. 1750 - 1950.²
7. Modern Missions Movement A.D. 1950 to present (a Doctoral Thesis could be written on this since there is ample data but writings on it are scarce or non existent).

In other words the movement in missions is like the ebb and flow of a high tide in the ocean. The tide comes in little by little then it hits its maximum high tide and then it

¹ William Owen Carver, *Missions In The Plan Of The Ages* (New York: Fleming H. Revell, 1909), 1.

² Herbert J. Kane, *A Global View of Christian Missions*, Grand Rapids, MI: Baker Book House, 1975), ix.

flows back out little by little and then comes back again with greater force and goes up even further on the beach. The student will be encourage to pray and think about where the tide is at the moment of his mission studies and where he fits into it. He will be asked to see where God is working and accept God's invitation to join with Him in the tide of missions before Jesus comes back.

The Hispanic Ministerial student will be taught that the local church should be a sincere and loyal to Acts 1:6-8. Jesus commanded us to go into Jerusalem, Judea, and Samaria including into the ends of the earth" Acts 1:6-8. This passage, though the last commandment, that Jesus gave before ascended into heaven became the very first priority and marching order for the Christian and the local church. We begin at home witnessing, and then we branch out to the state and the nation and finish up going to the ends of the earth. According to the understanding of what Jesus wants us to do we need to do all four of those witnessing areas all at once and not in a one, two, three, four order as most churches do. In fact most churches get stuck doing one and two and do not do a complete obedience to a "Be My Witnesses" commandment.³

Personally, the Latino ministerial student will look at, memorize, and exegete passages as Luke 9:23 that contextually have to do with him personally and following Christ in God's dear cause of missions He will read "And then He said to them all, Latinos included, if anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me." He must learn the personal application of this passage for his own personal life and ministry especially as it applies to world missions. He should teach his congregation to be mission minded and to also do the requirement of this command of Jesus.

Another mission passage is found in Matthew 9:36 and 38 where Jesus manifests a spiritual need of people hurting like sheep who have gone astray with no pastor to guide, lead, and protect them. The student should develop a mission mind that will help him to see the reality of hurting people and not just in he physical sense, but in all their needs. Then, he must be holistic in his approach to mission's ministries.

³Ken Hemphill. Caracteristicas de una Iglesia Efectivo (New York: Broadman-Holman, 1996), 82-84

Since the task in missions is so urgent and must be done now in a world population close to seven billion whereby it is estimated that there are 2.5 billion without Jesus as Savior. He will need to carefully look at John 4:35 though this passage was written almost two thousand year ago. Again Jesus says, “Do you not say, “There are still four months and then comes the harvest? Behold, I say unto you, lift up your eyes and look at the fields, for they are already white for the harvest.” The student must realize the mission task is for now and he should organize a mission team in his church or have a mission minister work along beside him as one of the first things he does when he becomes the pastor of a local church. He realizes that missions are to glorify God.⁴

Hence, the student will learn a biblical basis of missions with the hope and goal that he will become mission minded and that the church he pastors will be mission-Minded and finish the Great Commission Task.

He will begin with Genesis 12: 1-4 whereby the first missionary ever to be called out was Abraham He was commanded to “Get out of your country, From your family And From your Father’s house to a land that I will show you;” “So Abram departed as the Lord had spoken to him.” Abraham was willing to obey and trust God and the Christian must do this too. The Christian must separate himself from sin and selfishness and present his life to God to be used to witness to other nations. God has an eternal plan and the student will be taught how to be a part of it, and thus, participates in the big picture of the Kingdom’s work in the whole world. God ‘s intention is that the whole world will be blessed with His servant’s witness and in turn the servant will be greatly blessed.

Many Bible passages will be studied having to do with the missions included Psalm 66, which is a great missionary psalm, in verse one it says, “Make a joyful shout to God all the earth!” and it also says “All the earth shall sing praises unto you and sing praises to you,” verses 1 and 4. All of the earth’s people will get to know God and praise him in their own language and culture.⁵

In Isaiah 52: 13 to 53: 12 the student will learn that Jesus was the suffering servant to provide salvation for the world and not it our turn to becoming suffering servants to carry

⁴ John Piper, *Let The Nations Be Glad* (Grand Rapids, MI, 1995), 17.

the salvation message to the uttermost part of the world. If we are not sacrificing we are not suffering, if we are not suffering, we are not serving.

The student will study the great commissions as they are found in Matthew 28:18- 20, Marco 15:15-18, Luke 24:47 and John 20:21. He will be expected to learn, to teach, and memorize these passages. He will do a small mission project during this course. It is amazing how many people the Hispanic knows back in his country of origin. He can truly do world missions by contacting and winning his relatives back in his native land.

Then he will look at strategies for missions. It is hoped that each student will be a part of a church planting movement thought his church where he pastors or another church where he belongs. The mission strategies of the International Mission Board of the Southern Baptist Convention will be studied. The present strategy of the IMB acting as a catalyst to encourage and teach churches to support church planting churches on the mission field in one that will be noted in the class. Of course, the student will be required in implementing and participating in a local missions effort. Perhaps, it will something entirely new to have the Latino work on a missions project to do missions through church planting back in his country of origin. These will be the practical aspect of his course in missions.⁴

He will learn that as in the Bible missions are people here, there and everywhere. God does missions through his servants and he will look for a willing one when He wants to do something. He invites them to adjust their lives to Him and then He reveals what He wants them to do. There are so many examples of this in the Bible form Abraham to Paul. Thus, one of the goals in this course is to teach the Latino Layman how to participate with God in missions.⁵

Church Administration

For this class the student will keep a notebook, which will contain material pertinent to local church administration.

⁴ Harold Lindsell, *Review and Expositor, Strategy of Baptist Missions, Personal Involvement* (New York: Harper & Row, 1965), 60-61.

⁵ Avery T. Willis, Jr. and Henry T. Blackaby, *On Mission with God* (Nashville, TN, Broadman & Holman, 2002), 4-6.

1. In the first section will contain a biblical basis for the church and define how it functions and what it is for.
2. The next section will explain in detail the difference between a home Bible study, a mission, and a newly launched church.
3. Then, he will be walked through how to organize his church as to roles and job descriptions, the use and implementing of committees, the ordinances of the church, baptisms, ministries and activities.
4. He will be encouraged to attend local workshops, seminars, and church conferences. The Southern Baptist Conservatives of Virginia have two great conferences a year. One is a workshop with many helpful workshops and a great evangelistic conference. The student will bring back materials from the conferences and report on what he has learned.
5. He will be taught to develop leaders and train them to receive and carry out delegated ministries and work assignments.

A goal is that each student will start a new church while he is a ministerial student or help, where he is a member of an existing church to start one. His experience will be practical and hands on.

A good deal of emphasis will be put on the role as a church planter and a possible pastor of the new work. This means that in order to do this work he will be encouraged to live a disciplined and diligent life paying a lot of attention as to the way he dresses and acts in his ministry of church administration. Spiritual discipline is not for just spiritual giants but also for ordinary human beings.¹

The student will learn all the current laws that affect his ministry as a pastor. The examples of some of these are and they need to be very understood by the student pastor.

1. He needs to be bonded by the state where he lives. At least that is the law here in Virginia. One of the first things the first church the author pastored was to carry me to the courthouse to have me bonded so that I could perform marriages ceremonies. To have a bonding license he

¹ Richard Foster, *Celebration of Discipline* (London: Hodder & Stoughton, 1989), 1.

needs to have a social security number. Many do not have social security numbers.

2. He needs to understand all the laws that have to do with church temple construction as building permits, ramps, seating and parking requirements, wetland management and other laws affecting his ministry.
3. There is a need to understand how to obtain a permit to have open-air services that many Latino churches like to do. In cities, especially require such permits for Aire Libres open-air services.

The Administration in the local church for the student pastor will include the following. First of all his own personal administration. How does he dress as a minister? He needs to look at his congregation. Is he overdressing concerning how they look? Is he under dressing and not bringing dignity and respect for his pulpit present. Has he shaved and showered? If his congregation is mainly construction workers he will need to dress somewhere between how they dress and somewhat more professionally.

In second place, how is his spiritual administration? Does he have a quiet time each day with the Lord where by he lets himself be filled with God's Spirit, grace, and glory? Does he walk closely with the Lord to the point that the congregations can discern that he is truly a man of God. His spiritual administration reflects Jesus who lives in him. Are his sermons prepared and meet the needs of his congregation? He must not fail man or God in this area. He can bring spiritual life or death to his congregation.² This project will deal with the personal and spiritual Administration of the student pastor. He should reflect joy and enthusiasm in his everyday walk with God.

Thirdly, does he administrate his family well? Do he show love and affection for his wife and children. He Bible teaches that charity begin at home I Timothy 5:8, "But if anyone does not provide for his own, and especially those of his own household, he has denied the faith, and is worse than an unbeliever." Are his children well behaved, respectful and submissive? His family will reflect upon

² Stiles and Brown, La Tarea de Un Pastor, 1-3.

and affect his ministry. His wife should not be required to do more than any other woman in the church and she should not be the object of venting the pastor's frustration and problems on her or an object of his jokes.

Church problems should be taken to God and left at church and not brought home.

Fourthly, he needs to administrate with love, concern, and compassion his Congregation as a sincere shepherd's heart. He should thank God and treat very well those that the Lord has sent to help him in his ministry whether they are volunteers or paid staff. Before hem as well as his family and congregation he should talk the talk and walk the walk. ³

He needs to take some part in the financial administration of the church where he called to serve. He should have no fear of teaching from the pulpit and talking with members about the need to give tithes and offerings. He needs to work with the finance committee in the church on budgeting and finances. He is he vision caster and if he leaves it up to the committees to so all the budgeting they might not catch the vision and sell the church short in ministry and activity financing.

Therefore, the administration of a church is ample and large. The student pastor must prayerfully be up to this task.

Pastoral Christian Ethics and Psychology

The study of Christian Biblical Ethics is a great need of the Hispanic ministerial student. Upon reading the history of the Spanish Conquistadores one finds that the first settlers to come to central and South America were jailbirds and soldier mercenaries. Finding gold at any cost was the top of their list of priorities. True, they brought the Roman Catholic Church with them to instill religion on any pagan Indians found and appropriate lands for the queen and the glory of Spain. Thus, lying, stealing and cheating were a life style to the early settlers of the Southern world. This was the case in the land of the mighty Inca whereby the Spanish would say Vale Un Perú meaning it was so valuable it was worth a Peru, a land full of gold, silver, and copper.¹ Whether it is

³ Charlie Jefferson, *The Minister As Shepherd* (Fincastle, VA: Scripture Truth Book, 2006), 1-28.

¹ Alfred Métraux, *The History of the Incas* (New York: Shocken Books, 1970), 1-6.

Alvarado, Francisco Pizarro, and Ponce de Leon they all had the priority of gold and were exonerated from what ever means to get by the church.

They also brought with them the Don Quixote way of thinking whereby “the ends justified any means to get there.” Laws can be made but can readily be broken to justify any situation. This is similar to what we Anglos call situational ethics as over against Biblical ethics that begin with God and end with Him.² This way of thinking exists even until today. If you are poor you have the right to steal. Even your Catholic church will absolve you from this sin.

Based on a corrupt ethical way of thinking that has been just stated above it is easy to see why many Latinos do not respect the rule of law here in the United States. There exist the overstaying of tourist visas, crossing the frontier illegally, the exchanging of license plates on cars, driving without permits, buying, borrowing or stealing social security numbers, and falsifying legal documents. Though most of the Latinos are hard working and to a point show some respect for the property of others they have great difficulty in living in a country where bribes are not accepted for crimes committed.

Therefore the student will be required to look inward as a first step in order to evaluate where he is ethically. He will be asked to analyze his basic convictions and to discover what basic Christian convictions he has those influences his thinking, talking, and doing.

Secondly, he will search himself, with interview sheets to determine if his personality traits does he have an inferiority or superiority complex? Does he feel inadequate or guilty? Is he jealous or revengeful? Can he tolerate or work with others. So many Latino pastors cannot develop leaders in their churches since they fear the leader will replace them or do better in the work. They are jealous of their members and will not let them attend other churches or participate in activities with other churches. Therefore, there is a need to practice Integrity Therapy with its postulates that man is a victim of all that has gone on before him and each one has his own conscience or values. Therefore, there is a need to practice Integrity Therapy with its postulates that man is a victim of all that has

² Waldo Beach and H.Richard Niebuhr, *Christian Ethics* (New York: The Ronald Press Company, 1955), 15.

gone on before him and each one has his own conscience or value system. This type of therapy helps the lay pastor to deal with the type of wrongdoing listed above.³

The main textbook for the class will be *El Cuidado Pastoral en la Iglesia, Pastoral Care in the Church*.⁴ There will be a small notebook entitled “Quick Scripture Reference for Counseling”.⁵ From the text book on *Cuidado Pastoral, pastoral Care*, the pastor will be able to look within himself as to his own psychological make up as he studies the chapters of the book. In the first chapter there is an in depth treatment of pastoral care from the theological perspective that digs into the spiritual and psychological make up of the pastor and the church member. The chapter contains interpersonal interviews as to what is a man. In part II on pages 22 and 23 there is an interview that analyzes the psychological make up of persons from a spiritual point of view. In the counseling of his own congregation the pastor will form a stronger internal emotional stability that will help him to teach his people to be like wise. He will learn how to let the Lord help him with his own problems in order that he may help others deal with theirs. This is so that both the minister and his congregation will not be so wrapped up in their own problems that they can’t minister to others.

He and they will come to understand that God is a God of love who heals and is not doing everything to punish them in some way. This healing affects the convictions of the pastor and people and leads them to be honest and ethical in their dealings. The Lay Minister will be taught the simple principles for counseling using a biblical basis for counseling and ethical living.⁶

A very good textbook in Spanish for defining values and developing a system for them is *Sígueme 2; Follow Me 2*, by Ralph W. Neighbour, Jr. This text is excellent in helping the student in understanding what his values are and how to develop a value system for his own life style and that of others. The text develops a lesson and then verses to go along with it. For example in Week I and day I the title has to-do with developing a system of values. The writer gives two Bible passages, Ephesians 4:11, 12 and Luke

³ John W. Drakeford, *Integrity Therapy* (Nashville, TN: Broadman Press, 1967), 9-11.

⁴ C.W. Brister, *El Cuidado Pastoral En La Iglesia* (El Paso, TX: Casa Bautista de Publicaciones, 1976).

⁵ John G. Krus, *Quick Scripture Reference For Counseling*, Englewood Cliffs, NJ, 1961).

⁶ Lawrence, J. Crab Jr., *Principios Biblicos Del Arte De Aconsejar*, (Grand Rapids, MI, Zondervan, 1975).

22:27 to memorize. He then explains what a value is and defines it as something that has great merit and significance for a Christian and it enters into a trunk of treasures in every human being. These values, which reinforce one's ethics, have to do with family, friends, society and oneself. However in this trunk of value treasures there are bad habits and negative values that need to be cleaned out. This comes when one receives Christ and receives a new nature.⁷

To aid the student in his Christian ethical development he will be asked questions and given case scenarios of the following:

1. If you find a sum of money, a wallet or a purse in a building what do you do with it?
2. If someone reimburses you too much in making change for a purchase what do you do?
3. If a leader in your church is committing a sin what should you do?
4. If you have lied to a person what is the correct action to right the wrong?
5. Do you admit when you are wrong?
6. If you bump someone's car or run over someone do you leave the scene of the accident before leaving your name and address or try to help the person injured?
7. If someone treats you badly do you exact revenge?
8. Do you max out your credit card and do not make payments or do you overdraw your checking knowing you do not have sufficient funds in the account?

These scenarios and questions will help to convict the student and help to develop good moral ethics.

Immanuel Kant (1724-1804) taught that men should treat moral laws as divine commands. In his practical postulates of moral endeavor and decision he gave the following principle for the Christian to live by. He taught that we should ask ourselves the question how will that which we are about to do or doing will affect our neighbor, our family, ourselves, before we make a decision or do something. He was a very influential scholar in the roots of Christian ethical theory.⁸

⁷ Ralph W. Neighbour, Jr., *Sígueme 2* (El Paso, TX: Casa Bautista de Publicaciones, 1984), 10-11

⁸ Waldo Beach, *Christian Ethics* New York: The Revell Press Company, 1955), 444.

The development of a new system of Christian values is very helpful to the Hispanic since many come to this country illegally and most of all who come here, come for material reasons to escape poverty and exploitation back in their native land. It is so important that they get a Christian perspective of the material and riches and a system of values that help them with that. They have the idea, and the idea is noble, to make enough money to send a good amount back to their homes on a weekly or monthly basis. According to the El Centro, a Spanish Publication of the Richmond Times Dispatch Newspaper the amount being sent back to Mexico and other countries is down one billion dollars due to the lack of construction work in this country now caused by the recession at present. This money goes back to build houses, buy cars, medical reasons and help younger family members or just to help support the wife and kids left at home. Many times the Hispanic will do whatever he can to send this money back short of committing robberies. The ministerial student will learn that lying and cheating to get what he feels is a justified or entitled end to meet his needs is not correct. In order to please God he must be clean, sanctified, and holy. This will depend on his faith and ethical life style.

Therefore, his perspective of riches is one that needs to be treated. On pages 40 to 59 the student will learn that there are two perspectives of the material and man controls that one and God controls the other. Verses given to memorize are Mark 9:36 and Matthew 18:3 as the biblical background concerning the material.

The problem presented is that man attempts to control the material and does not let God control the material in the man's own life. Therefore he is doomed to failure in understanding and the implementing of his material income and possessions, Many Hispanics do not have accounts though a law, which provides them a tax number from the DMV, has facilitated this. Therefore many financial transactions are done in cash and cash is hidden under mattresses in houses. Many Hispanics have been victims of robberies since it is known that they have cash on them at the end of the week when they get paid. However, they still need to learn how to budget, tithe and make sure that their "outgo" is not more than their income.

Upon developing a moral Christian Ethical system of their own I have seen some Hispanics come under conviction for their sin of being illegal in this country and return home.

The book uses the term *Fuene de Significación*; loosely translated, this means the fountain of self-dignity. The second finger has “Perspectives of Riches.” “The third has Necessary Relationships.” The fourth has to do with” Sources of Conflict” and the last is “ Basic Blocks for Construction.”⁹

In dealing with the material the student will learn to budget his resources however meager they may be and learn to handle financial enemies as coetaneous, extravagance, waste, negligence, and excess. He will become a person who knows how to manage, save, and how to be reserved for the use of money.

Then, having a Christian perspective of the material can help the ministerial student in his ethical life and also aid to emotional stability so needed for his ministry.

Upon completing the book *Sígueme 2* he will receive a certificate from the Baptist Publishing House in El Paso, Texas.

The last part of the thesis project will be the conclusion in which all elements of the project will be pulled together for implementation which will bring about the desired results to train lay Latino ministers for effective ministry here in the United States.

⁹ Ibid. 36-40.

Chapter 5

CONCLUSION

In this project there has been a sincere attempt to pull together all the elements both in review of literature and the use of textbook information as well as more than 50 years as a pastor and missionary to implement the training of lay Latino ministers for the urgent ministries of church planting, evangelism, discipleship and pastoral care for this area.

To personalize the situation here in the area of Richmond and Petersburg where the author lives at present the above needed ministries have reached a crisis proportion! Beginning with the need of church planting there is a need to start a new church in each one of the Spanish enclaves or areas here. Just recently there was one initiated in an apartment complex that quickly grew to forty in attendances counting the children who met in an upstairs bedroom. Though visiting house to house and having meetings in the apartment for religious purposes is prohibited this was done anyway. There was an attempt to borrow the space of a nearby local evangelical church and as the leaders met with the elders of the church it was obvious that there was prejudice on the part of one of them who was quite vociferous in expressing himself as to what he thought of Latinos in that as a group they were drunks. There is no doubt that many young Latinos men who comprise the majority of the Latino population do drink some heavily and others moderately. Only a small percentage of the group, that is evangelical, does not drink. Since the core group was coming from Henrico County some 35 to 40 minutes away we decided to move the plant to there. Now the work meets in a town house two nights week and does evangelism after services each Sunday morning. The average attendance in between forty and fifty in the townhouse of a dedicated sister in Christ who is from Honduras. At least one member of her family does not want the services in his house. It is imperative to plant more Hispanic churches even if they will never become anything but house churches.

There has been attempts to get help from local Baptist association but it has been found that they expect the Latino church plant to go it alone financially, but they want to dictate the how, when, and where of the church plant and claim it as their own putting restrictions and rules on the new work. Only a very few churches have agreed to start a

church plant with the local Baptist Associations. Some churches just want a Hispanic class and they want the members to be assimilated into their church. They feel no burden to directly minister to the “foreigner within their gates.” Little do they know that to do this ministry is actually doing missions at home since winning a Latino to Jesus is a sure way to guarantee mission back in the country among love ones and friends. Then, land, church buildings, rental properties are hard to come by for these new church plants. In the training of lay ministers it is the goal of this project that ministers will be taught to how to begin house churches and how to obtain rental or by properties in an area where these are very high priced in spite of the economic recession.

The next concern that an attempt has been made to research and deal with is the legal status of the lay Latino minister. Almost all of the Hispanic ministers I know are illegal. They have a call from God to minister but are here without visas, social security cards, and driver’s license. I know at least one Minister who had been able to obtain some documentation but his legal status is very precarious to say the least he is thinking about returning to his country of origin. In an interview with him he asked, out of conviction, what he should do about his illegal status. He was told he had sinned and broken the law. He responded back that he then should then repent and go back home to his country. The implementation of this project has not been outlined as to what avenues might be open to the illegal alien who feels called to minister, but this was treated in the course in Christian Ethics in Chapter XII. The Latino that is presently being helped to begin a work has no legal status here. He drives without a driver’s permit and can only work as a bus boy in a high-class restaurant. He does odd labor jobs in furniture manufacturing or painting. His work is temporary and has no benefits. He has a fifteen-year-old son who works as bus boy in the same restaurant. He is still paying the Coyote thousands of dollars for bringing his children across the border from a Central American country. He moved on the average of two to three times a year from one room in another Latino’s rented house to an apartment and back to a house as his economy allows.

The Church planter has had a lot of requests to pick up many Latinos, some of them potential ministerial candidates, and give them a ride to court or to work or help them to move and are afraid to drive after they have been caught without a driver’s permit several times. They pay large fines for this, serve in community service, or

eventually go to jail. A church planter has to walk a fine line as to what is legal concerning the Hispanic. It is against the law to harbor, employ, or help a Latino get employment. At times there are requests to sign papers that have false information as to length of time they have been in the country, references, or invitations to the United States to help get visas.

There had been a lot of prayer for a music minister for a new church plant and C. came and did a great job one night. The next week he had to go to court in another state and now he is in jail and will be deported in the next two weeks. He leaves behind a wife and three young children. The wife cannot pay the rent or buy food. The Latino minister needs to learn how to do benevolent ministry in his church with special love offerings or learn where the institutions are that can provide food and rent monies. The other day there had to be interpretation for the mother of this man to be deported as the oldest child's guidance counselor tried to explain to the young mother that her little second grade boy was threatening to kill someone or himself in the school. No doubt this was brought on by the absence of the father who is jailed and to be deported. Part of the overall goal of the project is to teach the lay minister to minister with basic psychology to the mind to his Latino congregation but to also get them help even though he cannot solve all their problems.

Right now the economic recession has hit the Latinos very hard in this area since most of them are construction workers is drywall, framing, demolition, painting and cleaning. Many sit around all day and are afraid to go out to look for work, The fear comes since immigration agents might be circulating convenience stores waiting for contractors to come pick them up for a day's work or sometimes longer projects. There are rumors and fears of redadas, immigration arrests leading to deportation. and of the police pulling them over to check for driver's licenses. Many Latinos are banding together to help each other materially and politically, but there is little spiritual help. Right now there is a movement to get 100,000 Latinos to go to Washington in peaceful protest to support forthcoming amnesty legislation and to protest not having it.

Much more could be written much here, but in conclusion, what a great opportunity to have Lay Latinos trained to start small churches all around the area where Hispanics can go to worship, to get spiritual training, family counseling, and all the wonderful help,

spiritual and emotional healing that comes from serving a wonderful compassionate Savior and Lord, The prayer is that the Lord will use this thesis project for His glory and provide a better way for the Latinos in our midst. To do this the Latino family must be understood. This can be done from many different contexts. There is a saying in Spanish De padres sanos vienen hijos honrados, from wholesome parents come honest children. How true this is and many Hispanic families want to be as the principle this saying gives. I have heard many Latino kids say He tenido una Buena formación de mis padres, my parents raised me right. It is so true that good families make good churches and not the other way around.

APPENDIX A
GLOSSARY OF TERMS

1. A.G. The Assemblies of God Churches.
2. A.M.E.N. Is the Alliance of Hispanic Ministers.
3. Agringado. A slang word having to do with becoming like an American.
4. Aire libre. This word means open air in Spanish.
5. B.U.A. Baptist Union of the Americas School.
6. Best Test. An English evaluation exam given to non-English speakers.
7. Cautela. This word means caution in Spanish.
8. Choque. Means a shock of any kind or things.
9. Coyote. The nickname for those who smuggle people across the Mexican border to the United States.
10. Creyente. A Spanish word for an evangelical believer.
11. Desgracia. A Spanish word meaning a tragedy or a lack of grace.
12. Despidida. A Spanish word for a firing or good bye.
13. DMIN. Doctor of Ministry Graduate Degree
14. E. S.O.L. English Speakers of Other Languages.
15. E.S.L. English as a Second Language
16. EE-TOW. A video produced by New Tribes Mission.
17. Encargado. Spanish word for the person in charge.
18. ELL. are children who are learning English?
19. Ethne. The Koine Greek word that means people groups.
20. FFCC. A term, which means Firm Foundations for Christian Communication.
21. Frijolada. A Latino bean dish.
22. Go Fish. A term used by a church for evangelism.
23. Gracia. Grace is a Spanish term that means unmerited favor from God.
24. Gringo. A nickname given to anyone who is Caucasian
25. Hispanic. Is anyone who speaks Spanish.
26. I.M.B. The International Mission Board of the Southern Baptist Convention.
27. Inalfabeto. Means a person who cannot read or write.

APPENDIX B
SPANISH TEST
EXAMEN DE ESPANOL

Nombre _____

Dirección _____

Teléfono _____

Profesión o Trabajo _____

Lugar de Trabajo _____

Conjugar en el tiempo presente los siguientes verbos con los pronombres personales:

1. Mirar

2. Beber

Vivir

Conjugar los verbos en el tiempo pasado (preterito)

4. Conducir

5. Saber

6. Ser

La fecha de hoy es _____

Fecha de su nacimiento _____

Dónde nació usted _____

Favor de colocar el artículo definido antes la palabras:

_____ Casa _____ Hombres _____ Libros _____ Medico

_____ Radio _____ Televisión _____ Mejico _____ Idiomas

_____ Mujer _____ Tienda _____ Salvador _____ Pupitre Traduce an Inglés

- | | | |
|---------------|-------------|-------------|
| 1.La escuela | 5.El disco | 9. Alcansar |
| 2.Los muebles | 6.La fruta | 10. Asistir |
| 3.La lección | 7.El coche | 11. Beber |
| 4.La puerta | 8.El helado | 12. Tardar |

Traduce En Inglés

What is this?

What is your name?

Where do you live?

Where is your driver's license?

It is cold outside

It is a beautiful day

It is going to rain tonight?

Traduce a Inglés

Hola, ¿cómo estás?

Bien, gracias

Mi nombre es

Un gusto en conocerle

¿De qué país es usted?

Soy de

¿Dónde vive usted?

Vivo en

¿Cuál es su número de teléfono?

¿Te gusta los EE. UU. De A.

¿Tiene usted un número de seguro social?

Adios

Fue un placer en conocerle

Hasta la vuelta¿Cuales son los dias de la semana?

- 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7.
- ¿Cuales son los meses del año?
- 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7.
 - 8.
 - 9.
 - 10.
 - 11.
 - 12.
- ¿Cuales son las estaciones del año?

APPENDIX C

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