

Congress of Ministers of 1969

(The link of the history of the Israelite Church with the former Worldwide Church of God)

The other hot topic that encouraged debate among the pastors and deacons of the Congregation was the viability of unification with the Worldwide Church of God. The Conference Minutes record the following text in relation to that process:

“Being aware of the majority of the brothers of the Church of the existence and literature of a large group of brothers who keep the laws of God in the United States of America, under the name of the Church of God (Worldwide), it was agreed by majority to appoint a Commission to study a possible union with them in the future, after analyzing all the doctrinal differences that there are or could be. This Commission was made up of the following brothers: Rosamel Zúñiga, Emisael Palma, José Alfaro, Federico Segundo Martínez, Manuel Zamora, José Luis Segura P., Heber Palma, Rubén Jara and José Baeza.

“Two special commissions were also appointed: The first made up of brothers Emisael Palma and Manuel Zamora, who must immediately communicate by telephone with the American leaders and express their concern and *the unanimous desire of the entire Israelite Church to unite with them.* , and at the same time request the coming to Chile of a Commission of the Church of God to study this unification in the very field of conversations.

“The second Commission, composed of brothers Emisael Palma and Heber Palma, was in charge of writing a letter confirming the telephone call and adding some reports about the movement in Chile” (80) .

In order to be represented before any other religious or civil institution, the delegates attending the thirteenth Congress of Ministers unanimously agreed to elect for a period of two years starting from that Conference a National Board of Ministers that would have the powers inherent to said representativeness. , that is, to be the authentic representative of the Israelite Church through its decisions before other organizations. It was clear that the Congregation was preparing for the conversations that were planned in front of the representatives of the Worldwide Church of God. On that occasion, the National Board was made up of Rosamel Zúñiga, President Emisael Palma, Secretary; Federico Segundo Martínez, Treasurer; and Manuel Zamora and José Alfaro, Directors.

Evangelist Emisael Palma, in his capacity as National Secretary of the Israelite Church, and in response to the responsibility of communicating in writing the institution's interest in joining the American Church, wrote the following letter in January 1969:

“The Israeli Church of the New Covenant of Chile, in a meeting of ministers and brothers in Congress held in Temuco on January 5 this year, among other things agreed:

“To greet fraternally in Christ all our brothers in common faith in Christ, who keep all the commandments and solemnities of Jehovah, which are of joy and spiritual joy for those of us who truly desire to be called children of God.

“The Church of Chile, through its National Directorate and all the congregations, *has agreed and accepted the invitation* of our brothers Charles Dorothy and Pablo González *to join that Church of the United States* because it is of the same spiritual and doctrinal line as the Church of Chile. And if there were any difference , it would be in the exposition of the prophecies, which do not prevent the spiritual unity of... ours and your brothers in principles of practice, obedience and observance of the commandments and laws of God that lead us to you to eternal life in Jesus.

“As for the name of the Church, we have already stated that it does not constitute an argument for division, but that the request of Jesus in his prayer has more value: that all his things be consummately one thing, and we will achieve this through the grace of God When we speak at greater length and fulfill the request of the apostle Paul in 1 Corinthians 1:10, may we all speak the same thing and be perfectly united.

“...let's say that the Church in Chile does not have legal personality for reasons that we consider strictly spiritual. For example, in Chile, to obtain a Government Decree and give what they call legal or public life to the Church, several things were required that the Church could not commit to obey. And so, for the spiritual purity and independence of the Church, we have not consulted or asked permission to act freely and publicly. This Government is of Roman Catholic power and affiliation, as stated in the Political Constitution of the State. This would be for us like asking the Pope for permission to give public life to the Church.

"On the other hand, we have the guarantee of the Political Constitution of the State of Chile that admits any cult that does not oppose morality, patriotism or good customs, and that the exercise of said cult does not harm society or oppose to the laws and decrees of the Government. Under this guarantee we operate in Chile.

“On the other hand, in that country there is a different Constitution and a Government of Protestant affiliation (if we are not mistaken); Therefore, if that institution registers its name in Chile, perhaps some of the Church properties that are in the name of individuals would become the property of what we believe to be the Worldwide Church. We will talk about everything later.

“We publish, on a separate page, the National Directive of the Church in Chile, and then report on the number of active and non-active ministers, due to old age or illness. Also the places where the churches are established, and groups in formation, with general statistics, since we have to review both what increases, what dies and what goes to the world.

“Without further ado, we remain at your most pleasant orders, your brothers and servants in Christ. Waiting for your pleasant response, we say goodbye with fraternal greetings of peace and love and communion in Christ.

By the ministers of the National Directorate,
Emisael Palma P.
Secretary of the National Board
Curacautín, January 10, 1969” (*81*).

According to the circumstances in Chile until then, the unification between both Churches seemed consummated, but historical developments would give another outcome.

The division caused by the failed unification of the Israelite Churches and of Worldwide God (1969)

The Israeli National Board extended an official invitation to the Worldwide Church of God in April 1969 to restart talks for unification in the city of Temuco. The statement stated:

“Brother Charles Dorothy
Dear brother in Christ:

“...The reason for this is to inform you that the National Directorate of the Church in Chile has had a meeting, and among other things we have agreed to ask you to set a date for your coming to Chile. If it were possible a month in advance, because the ministers are dispersed to throughout the republic.

"We also want to know if when you come to South America you will pass through Argentina, or to invite Argentina to come here to Chile. We have agreed to receive you in Temuco, Calle Ecuador N° 1589, Pueblo New.

“Waiting for your pleasant reply, leaving you and your other brothers to your ... in Christ.
Emisael Palma (Secretary) Rosamel Zúñiga (President) (82).

Within the Israelite Church, a strong feeling of attraction towards the North American Church was undoubtedly developing. Proof of this is its internal report on the unification process, which revealed this situation on the eve of a new meeting of the commissioners of both institutions:

“More than one hundred letters have been received from the Chilean group in the last year. Many are full of emotion and almost provoke tears. A man put out an SOS. in his letter, asking us if we would visit. Mr. Garrido wrote us an inspiring letter a few days ago. The following is an interesting logic of it:

“ Oh, how I wish you were here! Believe me, some of us are so excited for your visit, we can't even eat! The Israelite Church of the New Covenant no longer satisfies me.

It's like going to a bakery you usually go to and they sell stale, unpleasant bread, and having Gas than eating this bread even knowing that a little further away you can buy really good bread. Only that there is no physical way to get to the second bakery. The Church of God is that second par nothing'.

“We received what was a ' Macedonian call' from these people. Knowing that God is definitely calling some people from this Chilean group to the Worldwide Church of God, we have dedicated ourselves

"to be extremely careful in considering all possible circumstances and consequences." (83).

Finally, in mid-1969, the representatives of the Worldwide Church of God, Charles Dorothy and Roberto Flores, arrived, and the meeting with the Israeli ministers took place in Temuco. The majority of these - led by Emisael Palma and the Curacautín congregation - were in favor of unification; The national President , Rosamel Zúñiga, was in an ambiguous position.

Within that context, the determining figure of Pastor Federico Segundo Martínez emerged, who led the total opposition to the imminent unification, being supported particularly by the Youth Union (84) . Emisael Palma 's enthusiasm was such that he considered that the doctrinal differences between both institutions were minimal (1% of the whole, according to Josadac Agüero, 4%, says Manuel Salazar; 20%, remembers Heber Palma, all of them witnesses of the round of conversations), therefore the ecclesiastical union was viable. However, Pastor Segundo Martínez clearly stated that the merger was impossible because there were profound divergences in some beliefs and practices of the Churches. Specifically, on that occasion he expressed: “I believe that the brothers of the Church of God do not agree with us, in the sense that they celebrate Easter in advance. Furthermore, they do not keep Pentecost the same as we do” (85) . Another testimony adds that Pastor Martínez emphasized that the Worldwide Church of God did not celebrate the solemn holidays as the Israelite Church did: “They keep all things, but they do not keep the Cabins. They go to the sea, they rent those straw cabins, with lodging” (86) . In short, Martínez discovered before the assembly that these and other differences could not produce the long-awaited unification of both Churches. His intervention gave an unexpected turn to the process that was being carried out. That is why the following is recognized:

“Then Brother Segundo Martínez began to look for all the differences. You have to be honest, and no one can deny it, the one who saved the Church from joining the Americans was the brother - Martinez hand. You have to recognize it. They don't recognize him, but it was him. If they had joined together,

There would have been none of the ministers left” (87) .

What the American delegates had proposed was that the Israelite Church should join the Worldwide Church of God and not the actual unification of both on equal terms. In this way, there were two factors that hindered and prevented the institutional fusion: the dissident intervention of Federico Segundo Martínez, on the one hand, and the imposition proposed by the North American representatives. Furthermore, the Church of God suggested that the adherence of the Israelite Church did not imply that it as a whole integrated into it, but rather that each of its members had to do so individually and voluntarily. In that case, the Israelite ministers had to proceed in the same way and lost their ecclesiastical positions. The membership could not accept that either. "After all, the people were used to their ministers, they had known them for many years and had established trust in them. We were 'new' and had not been tested," acknowledges the aforementioned American source (88). Emisael Palma himself retracted his enthusiasm and had a position: "I respect you, but you respect us; recognize that we are ministers. I want union and not submission" (89).

The unification process failed. The evangelist Heber Palma witnessed the events and, as a summary, points out:

"I was present, because I participated in that too. It was stated that we had the purpose to unite because we had 80 % of similar things, and the points that divided us were the date of the Easter night, the counting of Pentecost and the way to celebrate the holidays; They were the practical points. So, we asked to be accepted as we did it and as we understood it, and we would study it, but that they would recognize our organization, our ministers, our baptismos . That was our position. And the brothers Dorothy and Flores said that they did not bring that fa- ...culture of accepting union , but they came with: 'If you want to enter our Church and unite us, you have -
'They have to submit to our organization, accept and practice our doctrine.' So, the Minister -
Rio de Chile said that this was not union, it is submission. And there I remember that brother Segundo Martínez and several ministers said: ' No , we cannot change the doctrine and we cannot change what we have understood. We respect you, respect us and let's study these points.' To the brother-
No Dorothy (they told her) because they didn't accept us as we were; We could continue talking and it is studying these things. 'No,' replied Dorothy , ' we have no faculty. Our theologians understand it They tended like that and we accept it and abide by it, and we cannot make changes.' That does not allow us. The union was prevented , despite having 80% affinities (points in common). But, the state mentality American is like that" (90).

In accordance with the events described, the Israelite Church had to officially inform all the congregations that the unification efforts had not been successful, issuing the following statement on August 4, 1969:

"Emisael Palma, Secretary of the National Directorate of the Israeli Church of the New Covenant of Chile.

please report what was agreed in Temuco in a series of sessions:

"It is agreed to inform all the congregations that in a meeting held with the brothers Charles Dorothy and Roberto Flores of the United States, a union was not reached because there were different doctrinal points.

- a) Of the dates of the Holy Supper and Pentecost
- b) Prophecies

"It is stated that dialogue remains open for a future union, leaving the brother in Chile.

Flowers to study doctrinal differences and reach the same understanding.

"Signed by: Emisael Palma, Rosamel Zúñiga, Federico Segundo Martínez, Gonzalo Toledo, José Alfaro, Carlos Arévalo, Leoncio Meriño, Heber Palma, José Luis Segura..."

Despite the intentions to continue with interdenominational contacts, reality exhibited a new division within the Israelite Church. In fact, several of its members and believers from Santiago, Valparaíso, Concepción and Temuco - which had decidedly adhered to the unification and the doctrinal interpretations of the Worldwide Church of God - abandoned the Chilean institution and went to join the second, thus constituting the base primitive of the American Church in Chile. It has been possible to identify the following people who made that transit:

The church of San Ramón, in Santiago, was made up of seven families, of which two remained in the Israelite Church (the couples Josadac Agüero-Tamar Chávez and Moisés Barrera-Eliana Lagos). Of those who went to the Worldwide Church of God, we can mention: the Iturra family (Luis Iturra, his wife and daughter Silvia), Manuel Garrido (Silvia Iturra's husband), Filidor Illesca and his wife Edith, Dina Vistoso and Antenor Arévalo (member and believer, respectively).

The other congregation in Santiago, from La Castrina, had the particularity of being made up mostly of members from Valparaíso and surrounding areas (Placilla and Quillota). Virtually all of them became part of the American Church of God, led by Pastor Manuel Zamora and his wife and children. In addition, it is possible to include the following people: Santiago García and his wife Irma and children (Santiago, Ana and Calos); Luis Sepúlveda, his wife Eliana Muñoz and daughters; Raúl Bozzo, his wife Elba and children; Norma Silva de Pérez and her children; Gerardo Roig, his wife Adriana and children, and Sergio Guerrero (temporarily). Fernando Reinoso, from Valparaíso, and most of the Placilla group - led by Zamora - also joined the ranks of the new religious entity (*91*).

Cruz emigrated to that Church; Alfredo Aldea, his wife and daughters Nadia and Priscila. And in Temuco, the Silva Fierro and Anabalón families abandoned the Israelite Church. The first was made up of the mother Blanca Fierro and her children Herminio, Norma, Olga, Bienvenida, Juanita and another son (whose name the witnesses do not remember), and two of Blanca Fierro's sisters. The other family was Juan Anabalón, his wife Uberlinda and their children Janín, Miriam, Elisheba and Alejandro (*92*).

Of the names mentioned above, those who led the exodus towards the Worldwide Church of God and laid the foundations for its presence in the country should be highlighted: Luis Iturra, deacon of the church of San Ramón, died very soon, in 1969. Due to that Manuel Zamora had emphasized the material benefits that the Israelite Church would have by merging with the American Sabbatarians - "we are going to have churches, schools; We are going to have this, we are going to have this other", remembers Silvia Iturra - many attributed the departure of those to the new Church to that type of interest - "they received financial help", it has been said -, however the subsequent economic situation of some of them do not allow us to confirm this assumption (*93*). Regarding those who had been Seventh-day Adventists, then Reform Adventists, later New Covenant Israelites and finally members of Armstrong's Church -Zamora, García, General, Reinoso and Guerrero-, Juan Espinoza points out: "They joined our Church, but they were there for a short time (only the '60s). "They went with the Americans, because they did not accept everything (the whole of the Israelite doctrine)." De Zamora states: "This one joined (to the Israelite Church) but never, let's say, (completely integrated). I wanted other things and they left" (*94*). Meanwhile, Francisco Ulloa maintains something similar regarding Sergio Guerrero: "He was with the Americans, because he had his own way of seeing the doctrine, and he also could not stand the force of the North American Church. He joined our Church, he was in our Church, but he also had problems in it" (*95*). Notwithstanding the above, **Guerrero** soon reintegrated into the Israelite Church, but abandoned it again in the early 1980s (*96*). Vicente General only remained in the initial years of the North American Church, while Fernando Reinoso persevered in it only until 1995.



One of the doctrinal points that prevented the merger between the Worldwide and Israelite Churches of God was the way of observing the Feast of Booths. The photograph shows the celebration of said festival in the El Tabito resort by some of the first members of the American Church of God in Chile, in 1975. In the worship meeting it is possible to distinguish two prominent members: Filidor Illesca (far left) and Manuel Zamora (front row, center)

Consequently, those schismatic Christian-Israelites constituted the founding nucleus of the Chilean Worldwide Church of God in 1969. Roberto Flores was the first representative of the mother Church in Chile and the first consecrated pastor in the country. Later, in the '70s he returned to the United States and was replaced by Filidor Illesca . In 1980, Mario Seiglie , an American of Cuban origin who, coincidentally, was married to Catalina Roig, daughter of one of the founding members of the Chilean branch, Gerardo Roig (97) , assumed the leadership of the Church.

The impact of the Worldwide Church of God on the Israelite Church of Argentina and Peru

When Manuel Zamora and Manuel Garrido traveled to the United States in 1968, they had received money from Armstrong's Church to tour through not only Chilean but also Argentine congregations in order to promote the unification of the Churches. In this way, after completing their mission in Chile, Zamora and Santiago García - who replaced Garrido - traveled to Argentina in June 1969. García wrote a letter to Charles Dorothy describing the trans-Andean congregations, saying:

“We think the trip was definitely a success. I take this opportunity to thank you for your confidence in allowing me to take this trip with Mr. Zamora . Thank you, Dr. Dorothy . The visit lasted 21 days. We left Chile on June 4 and returned on the 24th. I include below some details of our meeting with the Argentine brotherhood.

“Starting with Buenos Aires, there are two groups in the surroundings of Ezeiza, whose pastor is Mr. Ruperto Córdova and consisting of 80 people. Mr. Córdova is very strict in monitoring the law of God. He remembers you well. He said he would pray for you and asks that you pass through Argentina for a while during his South American tour. The other nearby congregation whose pastor is Mr. Armando Soto and which It has about 35 members. A little south of Buenos Aires, the small town of Monte Grande,

There is a group led by Mr. Antolín Cuevas. This brotherhood is made up of about 40.

“In Monte Grande there is another group of approximately 35 members. I have my doubts about whether They will join us because of certain actions of their pastor,... Manuel Molina. In Bahía Blanca there are a group of 40 people led by Mr. Gabriel Sánchez. Further south, in the Neuquén area, there is another group of around 40 people depending on Mr. Juan Díaz.

“There is another group in Huergo. We did not go through there, since Mr. Córdova had told us that We would meet the pastor anyway in the city of Centenario in a few days. These churches that I saw where we were received as true brothers in Christ, and this despite the fact that they had previously sent several letters from Chile warning them against our arrival. These letters have been They had sent 'negative elements'... negative before the work of God. Dr. Dorothy , you will meet them soon...

Santiago Garcia

Santiago de Chile, June 25, 1969” (98).

Zamora and García's tour caused a great upheaval in the Argentine Israelite Church, generating enthusiasm among many members and ministers. Among the latter were Rumilio Godoy, Gamaliel Sánchez (son of pastor Gabriel Sánchez) and Ruperto Córdova. He wrote Godoy a letter expressing his intentions to join the American Church:

“Brother Godoy, the message that our brother brings us, that of unity with the Church of God Worldwide, should be heard. We know that they speak the truth and that our teachings are the same in practically everything. For the Church of God to be *one* throughout the world, we should accept unification with joy. These three groups of Ezeiza (near Buenos Aires) are completely agree with this. All we need to talk about are some details, which I hope you can do when Dr. Dorothy visits us in August” (99).

Rumilio Godoy, in response to Córdova, wrote: “Regarding unification, I have spoken with Brother Zamora and we know that some will oppose it, but they will be men who do not want the way of God. They will be crucifying Christ again” (100).

Ruperto Córdova, a consecrated minister in Chile, was one of the many Chilean Christian-Israelites who had emigrated to Argentina. When Zamora and García reported their intentions in that country, Córdova ministered one of the three Israelite churches that existed in Greater Buenos Aires, that of Ezeiza. In reality, it was a congregation of more than 100 members (it gathered about 300 people including members, sympathizers, young people and children) that gathered about 70 cabins for the Feast of Tabernacles (101). Dorothy and Flores visited those congregations and managed to convince Ruperto Córdova, and he dragged most of the church to join the Worldwide Church of God. Below are some testimonies that describe the schismatic current:

“Gabriel Sánchez (Bahía Blanca) to the beloved brother Emisael Palma...

“As for religion, I want to tell you that lately I have had a lot of problems with moti -vo of the division that Rumilio Godoy tried for a long time, supported by the pastors of Buenos Aires, which this month (November 1969) was carried out with great power... These people feel you closely linked to those of the United States. The truth is that Córdova went to spend (the festival of) the Cabasnesses with them and with all expenses paid by them, so he goes with everything the way of Zamora ... Ingeniero Huergo's group is firm with us; The Centenario one seems to me to be divided like the one in Bahía Blanca... Iturrieta, Sánchez and Molina are willing to attend the Congress ministerial” (102).

“About the Worldwide Church of God in Argentina, the biggest problem was generated in the congregation of Ezeiza, Buenos Aires. Pastor Ruperto Córdova divided the church and handed it over to the American Church.

Dense, who kept part of the members, the property and the temple. Then they had problems and Pastor Córdova was left alone, and some brothers and ministers who followed him (Rumilio Goive). Some brothers from Bahía Blanca and Neuquén also left the Israelite Church, but they did not continue.

peraron” (103).

At the Congress of Ministers of Argentina, held in January 1972, with the attendance of Chilean delegates (Federico Segundo Martínez, Omar Gajardo and Ernesto San Martín), the consequences of the impact of the Worldwide Church of God in that country were analyzed, recording in the Minutes the following:

“At the request of the brothers of Bahía Blanca, the impossible unification of the groups begins who have followed the doctrine of Pastor Ruperto Córdova. After a long and detailed debate in common agreement, we declare that the ministers and delegates of the part of the Israelite Church of the New Worldwide Pact (name adopted by the dissidents) are automatically separated from our Church, for having done until the last moment what was within our power to reach an understanding and that they finally asked us in public that we never speak to them about unification again.

Brother (Federico Segundo) Martínez requests that the Minutes be sufficiently clear - “so that in particular there is no confusion” (104).

While in Chile and Argentina the North American Church of God managed to attract members and ministers of the Israelite Church, in the Evangelical Israelite Association of the New Covenant of Peru, it did not have similar repercussions . Pastor José Alfredo Loje reported this in an epistolary communication with Emisael Palma:

“I received a letter from brother Sergio Guerrero, where he informed me that they could not reach an agreement with those of *Tomorrow's World* , and other divisions or separations. It really saddens me a lot, but I think that what we should do is work each one in his sphere and how God has helped us...Although Perhaps it is thought that we all now have to become one. Of these, here in Peru, there are also many who seek unions to form a single powerful group, which is the divine will, etc...

I am not against those good wishes, but I know one thing, that this cannot happen until Christ come for his own, and only there will we see said union... This is what I have seen when thinking about the union advocated with *Tomorrow's World* I had its main leader in my house a few years ago.

Although until now I continue to receive their magazines, they have raised some points with me, I have raised others. They have offered me new visits, but I know that they pass through Peru, *but they do not arrive*, although they have my address” (105).

The Worldwide Church of God achieved great expansive development between the 1970s and the first half of the '80s; But after the death of its greatest spiritual leader, Herbert Armstrong, in 1986, the institution experienced a great doctrinal crisis and the consequent subdivision into various groups. Manuel Garrido described that process in 1999, saying:

“Dear Mr. Águila:

“...In one of your letters you asked me about the Church that I and my family currently attend. You I will tell you the following: Do you know that from the Israelite Church of the New Covenant we changed to the Church of Worldwide God, which was directed by Mr. Herbert Armstrong. When Mr. Armstrong died, the Church was in charge of a man named Tkach , who began to change the doctrines, especially mind regarding the law of God (i.e., Sabbath , solemn festivals, tithes, etc.). This caused a great division, and from there several groups were formed, which joined together and are currently called United Church of God, An International Association.

“There are other independent groups, one called the Philadelphia Church of God, another called the Church of Global God, well, there are several others whose names I don't know” (106).

Indeed, the former Worldwide Church of God is currently represented by various ecclesiastical organizations constituted by those who did not apostatize from the doctrine spread by Armstrong, the majority of whom have congregated in the “United Church of God.” Although those groups maintain deep doctrinal differences with the Israelite Church, their historical bond and the common nature of keeping the commandments of God under faith in Jesus Christ, without a doubt, make them similar religious institutions.

Endnotes

(79) Congress Minutes of 1969, p. 2

(80) idem, p. 3

(81) Letter to Worldwide Church of God (United States); copy for the congregation of San Ramón, Santiago

(82) April 28, 1969

(83) *History of the Church...* , Worldwide Church of God, pp. 7-8

(84) Testimonies of Julia Retamal, September 17, 2003; and Luis Torres, July 20, 2003

(85) Testimony of Josadac Agüero, November 7, 2003

(86) Testimony of Julia Retamal, September 17, 2003

(87) Testimony of Josadac Agüero, November 7, 2003. They also testify that the intervention of Federico Segundo Martínez was instrumental in preventing unification Luis Torres, Manuel Salazar, Rigoberto Vejar and Julia Retamal. Walter Normabuena remembers that on that occasion Martínez was supported by Gonzalo Toledo, Oscar Bravo and José Luis Segura P.

(88) *History of the Church...* , Worldwide Church of God, pp. 4-5

(89) Testimony of Heber Palma, July 21, 2003

(90) ditto

(91) The small group from Placilla that did not follow in Zamora's footsteps remained in the Israelite Church. Damaris Thumb She took over the organization in the 1970s: “She was the one who continued there after..., there was no church left. So,

There were several brothers, and my sister began to gather them in her house. They had round tables, talking; she herself read the Bible and another brother (that's how they kept the Sabbath) to keep them together. Then he came here (to Santiago) to see if Brother Manuel Vergara could go and take charge of the Placilla church; and it grew..." (Testimony of Esther Thumb, December 19, 2003)

(92) Testimonies of Silvia Iturra, Francisco Ulloa, Julia Retamal and Luis Torres

(93) Testimony of Gladys Oyarzún , November 5, 2003. To this day the Iturra family has lived modestly and without the supposed material help of the American Church

(94) Testimony of Juan Espinoza, July 20, 2003

(95) Testimony of June 18, 2003

(96) Testimony of Pablo Guerrero, April 24, 2004

(97) Testimony of Silvia Iturra, August 29, 2003; *The Communiqué*, Worldwide Church of God, July 1977, pp. 11-12

(98) June 25, 1969; cited in *History of the Church...* , Worldwide Church of God, pp. 6-7

(99) idem, p. 7

(100) ditto

(101) Testimony of Joel Chávez, July 23, 2003; and Eliseo Soto, September 25, 2006

(102) Letter of November 16, 1969

(103) Heber Palma, letter to the author, April 30, 2004

(104) Minutes of the Congress of Ministers of Argentina, pp. 1-2

(105) Letter of June 17, 1970, pp. 1-2

(106) Letter to Sergio Águila, November 2, 1999