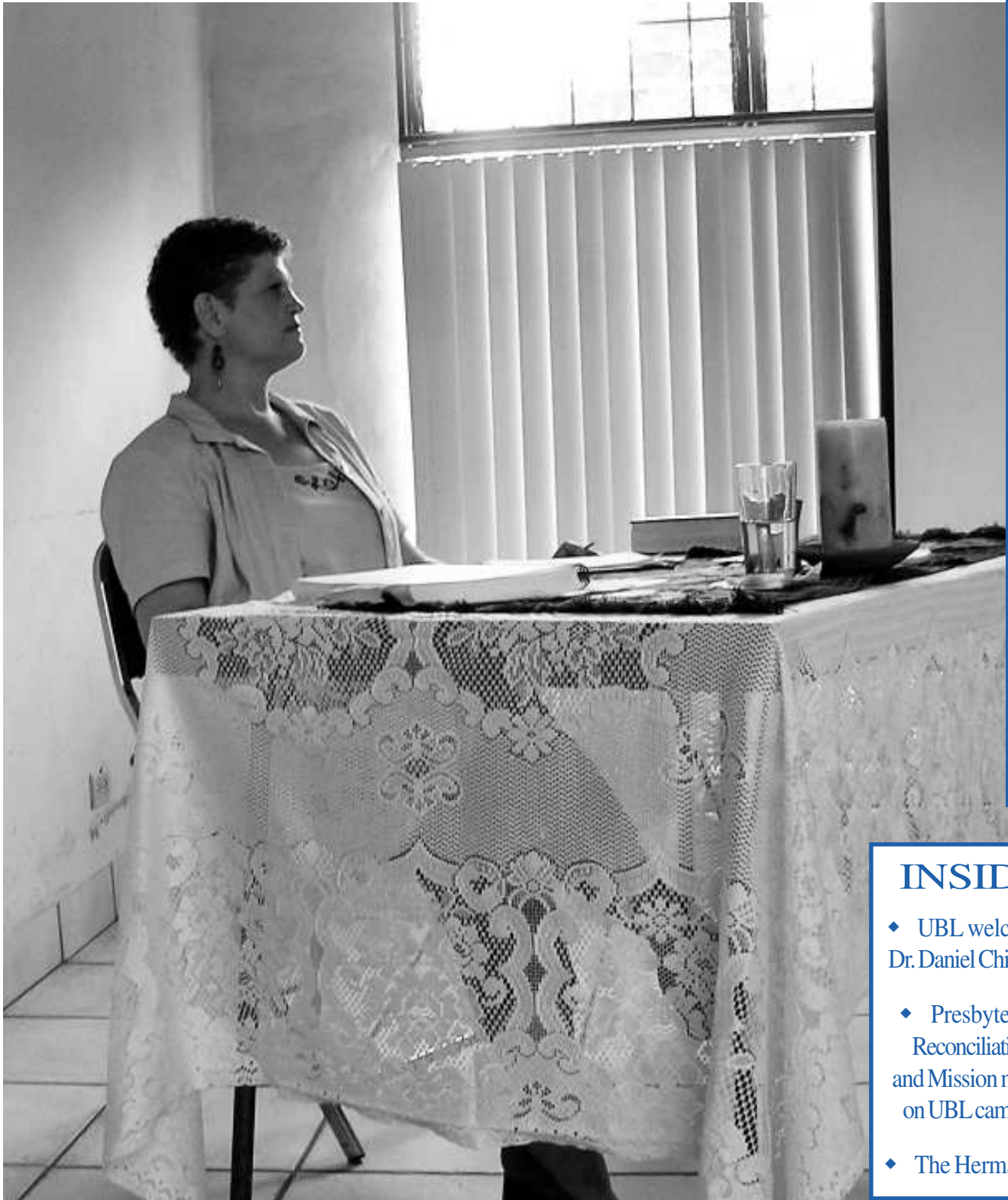




# F A C E S

of the Latin American Biblical University, Number 22, November 2004



*Elisabeth Cook*

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## INSIDE

- ◆ UBL welcomes Dr. Daniel Chiquete
- ◆ Presbyterian Reconciliation and Mission meets on UBL campus
- ◆ The Hermandad

## Visit from Sharon Ringe



From September 20 until October 4, the UBL was privileged to have Dr. Sharon Ringe as a guest. Dr. Ringe is a professor of New Testament at Wesley Theological Seminary in Washington, DC, and a regular visitor to the UBL. On this visit, she participated in classes, dialogued with students and faculty, and gave a brief presentation to the community on her sabbatical project.

During this sabbatical period, among many other

activities, Dr. Ringe is researching the parables. This is a creative project in which she is collaborating with a sculptor who is producing pieces related to each of the parables associated with Dr. Ringe's research. Although the intention of the project was to produce a book/CD that combines biblical research and art, since leaving the UBL, the focus has shifted to the production of classroom presentations.

Janet May

### IBP statistics - 2004

Cuba - 338 students in 50 study groups  
 Haiti - 190 students in 4 study groups  
 Guatemala - 246 students in 19 study groups  
 Honduras - 93 students in 9 study groups  
 Nicaragua - 268 students  
 Costa Rica - 225 students in 15 study groups  
 Ecuador - 354 students in 6 study groups  
 Chile - 129 students in 10 study groups  
 Peru - 96 students in 6 study groups  
 Bolivia - 105 students in 7 study groups  
 Venezuela - 4 study groups

#### ON THE COVER...

ELISABETH COOK, RECENT UBL GRADUATE AND PRESBYTERIAN CO-WORKER, LISTENS INTENTLY TO ONE OF THE JUDGING PANEL DURING HER MASTER'S THESIS PRESENTATION.

## UBL GRADUATES SEPT. 2004



### GRADUATES - BACHLOR'S PROGRAM

- Marcos Morales Vega**, Panama - Thesis: *"Faith in the Early Church"*  
**Marco Antonio Quispe Rojas**, Peru - Thesis: *"Transforming images of God in John Wesley's sermon: The Catholic Spirit"*.  
**Monica Riva Aranda**, Bolivia - Thesis: *"The Lay Christian"*  
**Dina Ludeña Cebrián**, Peru - Thesis: *"Toward a pastoral ministry with women in rural Perú, from a gender perspective"*

### GRADUATES - LICENTIATE PROGRAM

- Guadalupe del Pilar Cunachi Escalante**, Ecuador - Thesis: *"The Samaritan Ethic. The contribution of Vartomeu Bannássar and Juan Masía."*  
**César Eliseo Ingoín Edquén**, Peru - Thesis: *"Pluralism of religious exclusivism. Wesleyan and contemporary perspectives for rereading a non-inclusive faith paradigm."*  
**Gladys López Gutiérrez**, Venezuela - Thesis: *"The God of Abundance"*  
**Crisólogo Montaña Camacho**, Bolivia - Thesis: *"Church: Division and Unity"*  
**Genoveva Nieto Guerrero**, Colombia - Thesis: *"When bodies speak. A reading of Luke 13:10-17"*  
**Luis Alberto Orellana Urtubia**, Chile - Thesis: *"Charisma and routinization"*  
**Juan Jacobo Tancara Chambe**, Chile - Thesis: *"The affirmation of life in the ethic theory of Franz J. Hinkelammert"*

### GRADUATES - MASTER'S PROGRAM

- Elisabeth Cook Stake**, USA - Thesis: *"Women as foreigners in Israel. Exegetical study of Ezra 9 and 10"*  
**Vicenta Mamani Bernabé**, Bolivia - Thesis: *"Aymara migrant women. Sister, stand up straight and walk"*  
**Loida Lucia Sardiñas Iglesias**, Cuba - Thesis: *"A theological critique of the law in Franz Hinkelammert"*

# The Hermandad

I had the opportunity to give a course in New Testament I in the Martin Luther King Jr. Memorial center in Cuba. There was an attendance of 35 persons and I was greatly surprised when I found that many of the students had traveled more than a day in order to attend the course. The Martin Luther King Jr. Memorial center is a part of the UBL Hermandad and this is just one example of the need that it addresses.

Professor José Duque, considered the father of the Hermandad, proposed the innovative idea of a network of decentralized institutions, offering a biblical and theological alternative for Latin America. In 1991, the Hermandad (fellowship) of theological institutions of ABYA-YALA (known and mature earth) was formed. It is a partnership of theological centers that offer programs and the educational philosophy of the Latin American Biblical University. Although Professor Duque is no longer directly involved in the Hermandad, he continues to advise and counsel.

The program resolves a series of disadvantages that traditional theological and biblical education has in Latin America. Students are not taken out of their own contexts to study. This educational model is also more economically viable than traditional methods of study and does not require that the student leave their work and their country for large periods of time in order to attend seminary. It is contextual, diversified, decentralized, inclusive, and at the same time, demands a high academic standard.

The Hermandad has educational centers from Guatemala to Chile and includes a total of 1050 students. Thirty percent of our students are of

Indigenous origin: Aymaras, Quichuas, Guajiros and Mayas. The program has maintained an emphasis in theology from the Latin American perspective and an emphasis in inclusiveness to the extent that women and Indigenous persons have a presence in all of our activities.

In general, the Hermandad has as a common element, that it is made up of institutions with little resources which do great tasks. The majority of the professors in the centers have other jobs and work in the centers with little pay and many times as volunteers. Recently, one of our professors visited a center in Argentina and reported that, like my own experience in Cuba, a good number of the students traveled many kilometers in bad conditions in order to attend his class. Which means that the Hermandad is constantly looking for a way to find the resources to reach a larger number of students. The principal limitations are the distances within each country, the costs of books, and often, the lack of support of traditional religious institutions.

Each member center of the Hermandad makes an effort to maintain its program and at the same time help in the preparation of its own teaching body. In the last few years we have seen some of these centers become well established and beginning to reach more people and better its programs.

Among the dreams and challenges of the Hermandad are: to have at least three full-time professors in each educational center, for each center to have its own building to develop its program in its respective country, improve the libraries, and to begin a permanent fund that permits them to survive.

*... Which means that the Hermandad is constantly looking for a way to find the resources to reach a larger number of students...*

**N**ow UBL's newest, and first Pentecostal professor, Dr. Daniel Chiquete, was one of four children from a humble home in Culiacán, Mexico. Like his brothers and sisters, Daniel was brought up in the Catholic church. Just as generations of his ancestors had, he learned to do all the things that good Catholics do. Never-the-less, it was another denomination that called to him. At age nineteen, Daniel developed a fascination with the intensive charismatic experience of Pentecostal worship and converted.

"My older brother, Manuel, became a Pentecostal first," said Daniel. "That's when the family crisis came about. By the time I converted, everybody was used to the idea."

This fascination stayed with him throughout his college studies, where he achieved a Bachelor's degree in electronics, and a Licentiate degree in architecture. And it continued to increase as he taught Architecture at the University of Sinaloa.

Chiquete began to read everything he could get his hands on in the area of theology and Pentecostalism and to take theology classes in Mexico City at a very small institute, the Mexican Cultural Center. One day he met a couple of professors from the Latin American Biblical Seminary (now UBL) in Costa Rica.

"I remember meeting Professors Irene Foulkes and Adolfo Ruiz (current head of the UBL Board of Directors)," he said. "It was really Dr. Foulkes who inspired me to abandon my career as a Architecture teacher and apply to the Seminary for a scholarship. My application was approved and I arrived in Costa Rica in 1992"



## Dr. Daniel Chiquete

By: Jeannie McGinnis



*He hadn't finished unpacking before, still jet-lagged from his flight from Germany, he left for three weeks at the Evangelical Center for Pentecostal Studies in Concepción, Chile.*



"No," he smiled in answer to the obvious question, "it wasn't hard at all for me to give up a career in an area that pays a lot more than theology does. I was called. I felt, and still feel very strongly, that I *must* teach Bible and theology in Latin America."

He followed up those feelings with hard study, and by 1996 had graduated with both Bachelor's and Licentiate degrees in theology. Not satisfied, he began to look at doctoral programs.

"I needed a scholarship," he stated. "I researched Universities and seminaries in the US and applied for scholarships. Vanderbilt offered me a 90% scholarship, and I really wanted to go there. But the other ten percent was prohibitive. Even with my family's help, I couldn't do it." Instead he flew to Berlin.

"I was naive!" said Daniel Chiquete with a quiet smile, when asked how he could just leave his home and go to Germany, with no job, no scholarship, and no prospects of either. "My family helped me get together the money for the flight. I had friends in Berlin... fellow students from UBL. I thought I could just go and get a job. Then I could continue my search for a scholarship while I was there working. I really wanted to learn German and I felt that studies coming out of Germany in both Liberation theology and Pentecostalism were excellent. But I found out that it wasn't so easy to get either work or a scholarship."

Daniel began to work in the circulation department of *Der Tagesspiegel*, a Berlin daily newspaper. And, even though he wasn't table

DANIEL WAS RAISED A CATHOLIC

to get the formal education that he wanted, he had access to theological books and journals and continued his studies on his own.

Chiquete married and he and his wife had two sons, Dan Marco and Benedikt. One day, after five long years Daniel received the notice that he had been waiting for. Missionsakademie, a German agency, with the recommendation of UBL, had awarded him a full four-year scholarship to the University of Hamburg to complete his doctorate. He was the first Pentecostal student in that University's history to study for a Doctor's degree in theology. When he completed his studies, there were several employment options open to him.

"I was offered a job at an educational institution in Mexico," he said. "I would have made a much larger salary than UBL is able to pay me. And my family would have been happy. They wanted me to come home to Mexico. But, this was an institution for the elite. The students are upper middle class, the privileged. I didn't feel comfortable with that idea. I also could have stayed in Germany. I would have been happy there, except that that's not where I feel called to work. Both of those salaries were very attractive, but my commitment is to Latin America and UBL is the best institution in Latin America for theological formation."

UBL also was interested in Dr. Daniel Chiquete. Dr. Jaime Prieto, UBL rector, had spoken with Daniel a couple of years earlier

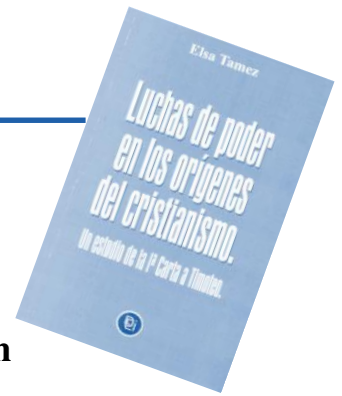
about employment possibilities, but there were no available funds to hire another professor. It wasn't until UBL received an offer by Evangelisches Missionswerk in Germany to provide the funds for Daniel's salary that the institution was able to offer him a position. When they did, it was a position that combined both a staff position in the San Jose institution and a great deal of travel to the associated centers to give intensive courses. Daniel got his first taste of his new job immediately after arriving in Costa Rica. He hadn't finished unpacking before, still jet-lagged from his flight from Germany, he left for three weeks at the Evangelical Center for Pentecostal Studies in Concepción, Chile.

"I was here in Costa Rica for less than two days," he said. "I will be here for just a few more days and then I leave again to give a course at PROMESA (The Ministerial Program of Open Theological Studies) and CIB, an intensive Bible study course, which was held this year in Colombia." Chiquete says he doesn't mind the travel. He finds it interesting. It gives him an opportunity to see new countries and new cultures. But he is looking forward to getting unpacked and getting to know Costa Rica.

I invited him home to eat dinner with myself and my family and he eagerly agreed. "Pick me up here at my office," he said. "I haven't really gotten settled in my apartment yet, so I spend most of my time at UBL." UBL is happy to have him.

**ARCHITECTURE AND THEOLOGY** seem like an unlikely combination - especially in a doctoral dissertation. But this is exactly what Daniel did when he wrote his thesis on the architectures of Pentecostal churches in Mexico. His creative research proposal enabled him to combine his previous degrees in architecture with his theological studies, and at the same time produce a valuable study on the theological significance of the architecture of the Pentecostal churches in his home country. In a recent faculty meeting, Daniel shared some of his findings, and how the spaces in which Christian communities gather to worship, study and celebrate reflect their understanding of the church and of God. The thesis, "Eloquent Silence" (with reference to the lack of adornment in the Pentecostal churches) will soon be published in German and Spanish.

## New Tamez book out in Spanish



### *Luchas de poder en los orígenes del cristianismo. Un estudio de la 1ª Carta a Timoteo*

Dr. Elsa Tamez, head of the Biblical Studies department at UBL, has published her 10<sup>th</sup> book and one of her most challenging works to date. The First Letter of Timothy is a part of the Holy Scriptures that is not used much in local Bible Study. The reason is obvious: words of hope and nourishment for those who live in poverty and discrimination are not found in this book as they are in other books of the Bible. There are a few verses which are responsible, such as those which speak of women and slaves. For example: *I permit no woman to teach or to have authority over a man; she is to keep silent.* (1 Tim. 2:12) Elsewhere in the text, slaves are exhorted to consider their masters as worthy of all honor, and even more so if said masters are Believers (Cf. 6: 1-2) These texts not only can be understood as legitimizing inhuman situations, but also seen as a great absence of God, who has been known as being on the side of the poor and in whom has been put the hope of liberation. To understand historically and culturally why some things are seemingly acceptable, and to have the liberty of differing with certain statements because, paradoxically, they go against the will of God, calls for a new look at the hermeneutic community of the Bible. Such is the objective of this book: to reconstruct the situation that is behind the text in order to understand it better and thus contend with those parts of the letter that oppresses its subjects and moves away from the principals of the gospel.

Although currently the book is only available in Spanish, there are plans to publish it in English in the near future.

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AND CLAI (LATIN AMERICAN COUNCIL OF CHURCHES)  
5-7 OF OCTOBER OF THE 2004  
UBL - SAN JOSÉ, COSTA RICA

# SEMINAR ON BIBLE, SEXUALITY AND GENDER

In the middle of the lush greenery produced by the rain, and with the radiating sun for company, we met in San José, 26 women and 17 men, some very young and others not so young to reflect on human sexuality from a Biblical and theological perspective. The experience touched not only our mind, but also our body and spirit. We will never see, experience, or think about sexuality in the same way again. At the end of the seminar, the group put together a final declaration, summarizing the week's reflection and expressing challenges for the future.

Bodies speak, they have a history, and reflect a memory of that history. Our body is the mirror through which we see ourselves and



Marcela Fonseca poses with her daughter, Judith Sofia, during a break.

through which we see others. Thus we need to reconcile ourselves with our body, recognizing both our strengths and weaknesses. We are challenged to value, to love and to be more sensitive to our body; to glorify God with our body; to live in mutuality as men and women.

Society assigns an identity to men and women that generate pain and promote violence. These assigned identities produce social inequalities. We must recognize the injustice that has promoted the assigned, and unequal, relationship.

Theology is incarnated in our bodies. The Biblical message of Jesus must be recovered in order to release people from oppression. Jesus' opposition to gender inequality is revolutionary because he understood the body and soul to be a single being. Thus the redemption proposed by Jesus is holistic.

Current social and ecclesial systems deform our concept of sexuality. The way we live our sexuality in this society does not correspond to the example we find in Jesus. We will be able to experience a holistic sexuality only if we transform the existing model. Part of that process involves changing theological and biblical paradigms as we read the Bible from our experience as material human beings.

*Sara Baltodano, UBL Professor of Pastoral Counseling.*

Two more work teams contributed their time and money to making the top apartment in UBL's new building ready to live in. A mixed youth and adult team from Bryn Mawr Presbyterian Church put up dry wall and filled the cracks and crevices with joint compound. The second team, a group from the Bristol Hills United



Methodist Church in Olathe, Kansas, followed up with painting, laying tile, and putting on some of the finishing touches. A special thanks to Rachel Jensen and Eric Hahn for taking on the extremely messy and exceedingly unpleasant job of sanding the entire ceiling. Both groups found time at the end of their stay to visit Arenal Volcano and surrounding area where they were able to soak away their aches and pains in the hot springs of La Fortuna. UBL is still looking for a few more groups to finish the bottom apartment next year. If you would like more information, please contact Jeannie McGinnis at [bsebila@racsa.co.cr](mailto:bsebila@racsa.co.cr).

## Finishing Touches



## PRESBYTERIAN R & M EXCHANGE ORIENTATION HELD AT UBL

The Reconciliation & Mission Exchange Program of the Presbyterian Church was born out of the conviction that a Christian response to a broken world must include sharing and working together in mutuality across cultural, geographical and economic barriers. The program brings together adults ages 22-65+ from Central America, Mexico, and the United States to form an ecumenical and multicultural Christian community focused on a mission of accompaniment and solidarity. During the program orientation, volunteers build community by sharing stories, studying Scripture, singing and worshipping together. This year's program was held September 2-20<sup>th</sup> and is the fourth year that UBL faculty members, community guests, and other speakers have given presentations to help educate the mission volunteers on the following topics:

- Latin American Church
- Liberation Theology
- Pentecostalism in Central America/Mexico
- The Effects of Globalization and Privatization in Central America/Mexico
- The new proposed free trade agreements for Central and South America
- History and long-term effects of Foreign Missionaries in Central America/ Mexico
- Current political, economic and social issues facing the Americas
- Cross Culture Training and Intercultural Relationship building
- Participating in ecumenical partnerships and ministry
- History of the UBL and its current ministry

Program participants also had an opportunity to spend time with UBL students and faculty discussing current world events, the need for reconciliation, and the challenges of peace. After completion of the 18-day orientation, program volunteers departed for nine-month terms serving in congregational and community-based ministries, while living with a host family. Central American and Mexican volunteers serve in Presbyterian Church (USA) congregations, while U.S. volunteers serve with partner organization/churches in Central America or Mexico. The churches and organizations that are currently involved in this program are:

**GUATEMALA:** Evangelical Center for Pastoral Studies in Central America (CEDEPCA)

**EL SALVADOR:** Christian Church Reformed of El Salvador (IRCES)

**HONDURAS:** Christian Commission for Development (CCD)

**NICARAGUA:** Antonio Valdivieso Ecumenical Center (CAV), Evangelical Council of Churches for Denominational Alliance (CEPAD), Moravian Church of Nicaragua, Social Evangelical Commission for the Promotion of Social Responsibility (CEPRES), Inter-church Center for Theological And Social Studies (CIEETS)

**COSTA RICA:** Evangelical Presbyterian Church of Costa Rica (IEPC)

**MEXICO:** Presbyterian Church of Mexico

**UNITED STATES:** Presbyterian Church (USA), Worldwide Ministries Division

After arriving in their placement sites, participants undergo one month of intensive language instruction while learning about the history and context of the area in which they are serving. Afterwards they help support the ongoing ministries that are in their new communities. Volunteers are selected and sent to particular communities/organizations based on the needs of the hosting community and the skills of the volunteer. The focus of the R&M Exchange Program is a ministry of solidarity and accompaniment. This can be put in more simply—a ministry of “being with” rather than “fixing problems or doing for”. By walking with one another, sharing our faith stories, and learning to value other cultures, we are changed by these experiences. As we change internally, we have new eyes and ears to see and hear the messages of the world and respond to God's call.

This Program is an important way to express that the church is **one**. It provides an opportunity to reach the grassroots, and express compassion for both cultures. It also strengthens individuals' commitment to struggle for justice and challenge dehumanizing forces and systems. By creating a new community together, the R&M Exchange Program hopes to proclaim the Good News and to serve as a sign of God's reconciling intention.

At the end of their ten-month terms, volunteers gather together for a final retreat to share about their experiences in a different country, reflect on what they have learned, and prepare for their return home. After returning home, participants then begin a new phase of their spiritual journey—to share what they have experienced and learned from walking with “the other”. Participants continue to struggle for peace and justice in their home communities and internationally. Some participants go on to seminary, law school, social work, or other fields in which they are called to serve the Lord. Many find new strength to challenge the systems and concepts that create injustice, economic disparity, and violence at home and abroad.

This is an exciting ministry that has changed many lives and congregations. As you read this article, if you feel called to participate or support this ministry please contact the program coordinators for more information. In Central America and Mexico the regional coordinator is Mendelson Davila from Managua, Nicaragua. His email is [mendelsond@yahoo.com](mailto:mendelsond@yahoo.com). For churches or individuals in the United States please contact the program coordinator Bethany Borak. She is a mission co-worker who lives in San Antonio, Texas. Her office numbers is 210-857-2027 or email her at [Bethanyemail@aol.com](mailto:Bethanyemail@aol.com).

Please pray for this program, the coordinators, the hosting communities, and the volunteers who are embarking on a new and challenging spiritual journey.

*Bethany Borak*



**CYNTHIA GONZALEZ-BARRIENTOS** from Coban Nicaragua who is serving in Grace Presbyterian Church in Victoria, Texas.

**SOILA MATUTE-CARCAMO** from Tegucigalpa, Honduras who is serving in Crescent Hill Presbyterian Church and James Lees Presbyterian Church in Louisville, Kentucky.

**FRANCISCO PELAEZ-DIAZ** from Mexico City, Mexico who is serving in College Hill Presbyterian Church in Dayton, Ohio.

**BRANDY ALEXANDER** from Shreve, Ohio who is serving in the Christian Commission for Development (CCD) in Tegucigalpa, Honduras.

**LINSEY ALISON** from Atlanta, Georgia who is serving in Evangelical Center for Pastoral Studies in Central America (CEDEPCA) Guatemala City, Guatemala.

**KHELEN RHODES** from Spartanburg, South Carolina who is serving in Antonio Valdivieso Ecumenical Center (CAV) in Taukil, Nicaragua.

**TRACEY FORBES** from Lone Tree, Iowa who is serving in the Evangelical Presbyterian Church of Costa Rica (IEPC) in Guapiles, Costa Rica.

Sooma Nawira-ra (Aymara)

Vrolijk Kerstfeest en een Gelukkig Nieuwjaar! (Dutch)

Merry Christmas & Happy New Year (English)

Joyeux Noël et Bonne Année! (French)

Froehliche Weihnachten und ein glückliches  
Neues Jahr! (German)

Utzul mank'inal (Maya/Yucateco)

*Boas Festas e um feliz Ano Novo (Portuguese)*

Sumaj kausay kachun Navidad ch'isisipi &  
Mosoi Watapi sumaj kausay kachun (Quechua)

Feliz Navidad y Próspero Año Nuevo (Spanish)

The UBL Community  
Comunidad UBL



# FACES

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