

ENCOUNTERING G12

Analyzing the “cellular vision” of César Castellanos

PART-1

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(Translated and adapted by Paul Carden)

At first glance, the G12 story both amazes and inspires: The disheartened former pastor of a tiny congregation in South America receives a miraculous call from God to evangelize and disciple the world. In the years that follow, ministries based on his model sprout on five continents as churches large and small adopt the “cellular vision” of multiplication through the “government of 12.” To the masses being swept up in its momentum, the movement appears divinely ordained — and virtually unstoppable.

But to fully appreciate the impact of G12, consider this: For over six years we have received cries for help from pastors and Christian laypeople across Latin America who have paid dearly for their churches’ adoption of the G12 model. Some have had their faith ruined or thrown into confusion; others have suffered psychological damage. Churches and families have been torn asunder, and entire denominations have been thrown into upheaval.

Lest there be any doubt, we must begin by stating clearly that evangelism, discipleship, and personal sanctification are given tremendous importance in Scripture and are too often (and easily) neglected by evangelical churches. But when any of these is taken to unbiblical extremes, it can provide a pretext for manipulation and abuse.

The following overview and analysis are based on the writings of the movement’s founder, César Castellanos Domínguez, and on interviews with people from a variety of churches and denominations who have taken part in G12 “Encounters” in Colombia and six other countries of North, Central, and South America. It is not meant to be exhaustive.

In Part 1, we offer a simple description of how G12 operates. In Part 2, we will analyze some of the movement’s problematic doctrines and practices in the light of Scripture.

The “Vision” Begins

The father of G12, César Castellanos, claims that the movement sprang from a series of amazing revelations he received directly from God. As he explains it, in 1982, he resigned as pastor of a small, struggling church in his native Colombia after he grew weary of losing his members and having to “chase after the people begging them, ‘Don’t leave, you are needed and you are important to us.’ ... I said, ‘Lord is this what you called me for, to beg people to come back to You? I don’t want this! If this is what shepherding is then this is not what I want.’” He resolved not to return to the pastorate until God “confirmed the more specific purpose of my call.”¹

Four months later, while vacationing on the Atlantic coast,

Castellanos heard the Lord command him to “*Dream of a very big church because dreams are the language of My spirit!*” That day, God promised that “*The church that you will shepherd will be as numerous as the stars in the sky and the sand on the seashore. It will be so big that it will be countless.*”² (According to Castellanos, “*The Bible says that we were created in His image and likeness,*” thus “*we are capable of dreaming and planning our future just as God does.*”³) The official G12 web site claims that “*This revelation cut Church History in Colombia in half and also in the rest of the world.*”⁴

Emboldened by his seaside revelation, on March 19, 1983 Castellanos founded a new church — the Misión Carismática Internacional (MCI) — with just eight people in his living room. In time, Castellanos saw the congregation mushroom to 3,000 members — yet he still longed to see it grow.

In 1986, Castellanos traveled to the megachurch of pastor David Yonggi Cho in Seoul, Korea in hopes of implementing a successful cell-church strategy in Bogotá. But even using Cho’s techniques, after five years the Misión Carismática had only 70 cell groups — far fewer than Castellanos desired. So he resolved to call upon God again to learn how to accelerate his church’s growth. In 1991, his prayer was answered when he received “*the extraordinary revelation of the Principle of Twelve.*” He explains that “*God removed the veil from my mind and I received the model that is now revolutionizing church growth. God validated the model by reminding me [of] the way Jesus had worked with His twelve disciples.*”⁵

There’s no question the methods Castellanos uses produce results. According to the *Wall Street Journal*, the membership of his Bogotá-based congregation has “*increased exponentially and has now reached around 300,000 meeting at various satellite churches*” throughout Colombia.⁶ In fact, the Misión Carismática claims “*50,000 cell groups in Bogotá alone*”⁷ and is considered one of the ten largest churches in the world.⁸ Together with his wife, “Pastora” Claudia, Castellanos vigorously promotes his G12 vision across the Americas, Europe, Africa, and Asia in a dozen or more languages. (As of July 2006, more than 380 churches in North America had registered to use the G12 system.⁹)

A “Vision” for the 21st Century

César Castellanos guarantees his cell vision will revolutionize the church in our time:

We have entered a new millennium and the Church must continue fulfilling the Great Commission with greater zeal. The harvest in this century will be so great that only those churches that adopt the cellular vision will reap its benefits. There is no alternative. The cellular church is the *Twenty-first Century Church*.¹⁰

Castellanos also warns that pastors who do not accept his “cellular vision” are not fulfilling the Great Commission:

Every leader must know that there is a window of grace in which we must carry out the Great Commission. This task is possible through the cellular vision.¹¹

It can be said that a pastor who does not embrace cellular growth is stunting the spread of the gospel.¹²

To be able to move according to the demands of the 21st century, every pastor must change his traditional way of thinking ... and enter into the cellular vision; if a pastor changes, the miracle is already done, because this way he can influence his entire community.¹³

Implementing G12 can bring drastic changes, virtually wiping out existing church structures and programs. Still, Castellanos virtually guarantees that any church that abandons its traditional approach and fully adopts the G12 vision will grow, declaring: **“The model of twelve is a very jealous one; either you take it in its entirety, or you don’t; there is no middle ground.”**¹⁴ God, he says, has revealed that only his “cellular structure” can accommodate the multitudes who will be saved:

We have received the Word in the sense that in the coming years there will be people hungry to receive the message of salvation; millions and millions will run through the streets demonstrating their desire to know of Christ, and the only structure that can permit [us] to be prepared for this is the cellular structure.¹⁵

Castellanos underscores the special role he plays in the history of Christianity. For example, in his book *Dream and You Will Win the World*, he reproduces portions of a 1997 prophecy given to him through latter-day “apostles” Bill Hamon and Cindy Jacobs:

And the Lord says, ‘Son, I have sent you for the healing of the United States. My son, I could have found someone else, but I am asking you to do this. Only you! ... I anoint you as I did Joseph when I sent him to Egypt to heal the nation.’¹⁶

From now on you will talk with apostolic authority and fresh anointing. Nations will rise and collapse with the prophetic word that will come out of your mouth.¹⁷

Spiritualizing the Number Twelve

Castellanos attempts to justify his distinctive “government of twelve” biblically by stating that **“The number twelve always appears in the Bible as a symbol of administrative plenitude and spiritual authority relative to organizing people.”**¹⁸ Castellanos notes God established twelve patriarchs (Genesis 35:22–26), there were twelve stones in the high priest’s breastplate (Exodus 28:29), and **“With twelve disciples Jesus fed the multitudes, (Mark 6:35–44) and with those twelve God established His kingdom on earth.”**¹⁹ Perhaps most significantly, he adds, **“Jesus selected twelve men in whom He reproduced His character, and they became His representatives in the world.”**²⁰

Taking G12 to the Church

G12 training materials are saturated with language reminiscent of sales motivation, in which the faithful are repeatedly exhorted to become “winners” and “leaders” and strive to achieve “victory” and “success.” Pastors who travel to Bogotá to learn the G12 strategy at the source are offered a comprehen-

sive training package, and they are encouraged to purchase all of Castellanos’s books so they can fully implement his strategy in their churches. Churches are also encouraged to join the official “G12Net” in order to work with MCI and use its approved methods and materials. As one official G12 web site explains:

... Pastors Cesar and Claudia Castellanos are regularly receiving fresh revelation to bless and equip churches. This refreshing, rhema word needs to be available to pastors and leaders in the vision. The Castellanos are, in reality operating in an apostolic role. They are the Apostles of the vision, like John Wesley was the Apostle of the Methodist Holiness movement. The G12 Network is the apostolic platform for the Castellanos to pastor the vision worldwide. The G12 vision runs on the fuel of Holy Spirit revelation. The more revelation a Pastor or leader has about the vision, the more success he or she will achieve in the vision.²¹

Upon returning to his church, a pastor is to train twelve people from his congregation in the G12 strategy; this group will be **“the pastor’s twelve.”** Next, each one of these twelve must go and do likewise by choosing twelve disciples of their own who will, in turn, seek twelve more disciples via home cell groups, giving preference to **“those who are most successful in producing fruit ...”**²² Some observers note that the resulting pyramid structure resembles well-known multi-level marketing models (or worse, classic Ponzi* schemes).

G12 Cells

Broadly speaking, the G12 strategy employs a four-step method called the **“Ladder of Success:”** winning, consolidating, discipling, and sending. At its most basic level, the initial twelve chosen by the pastor should seek a host who will open his house or office to start a cell group. A leader coordinates the group, assisted by a **“Timothy”** who is responsible for opening new cells once the initial group exceeds twelve participants.²³ A cell may begin with six people. At each gathering, the strategy of the “vacant chair” is used, in which participants commit to inviting someone so the seat will be occupied by a new person at the next meeting. Castellanos advises: **“The cell should aim to win at least one new believer every week.”**²⁴

Unlike traditional cell-church models, the G12 system demands each cell leader and his or her assistants set ambitious **“growth goals.”** For example, the target might be set on a weekly basis (in which a new believer must be won every week), or a monthly basis (in which the cell leader is expected to open one new group per month). Thus, after twelve months, each leader would have at least 12 cells; and after 24 months, there would be an average of 144 cell groups.

In the G12 **“cellular vision,”** discipleship is the key to church development. In this system, before a Christian can be considered a **“disciple,”** he or she should be directing at least one cell group. Otherwise, he cannot be part of someone else’s **“twelve,”** and should submit himself to the authority of the leader who chose him. When this disciple has his own twelve, these will also submit themselves to him.

Not surprisingly, Christians across Latin America have testified that the G12 multiplication process is characterized by relentless pressure to proselytize — and submit. (As the sign outside one G12 church in El Salvador warns, **“The cell that doesn’t evangelize [will] fossilize.”**)

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Responsibilities of a Cell Leader

Each leader has three main responsibilities. The first is to meet once a week with his or her own leader (to whose group of twelve he or she belongs); second, to direct his or her own weekly cell group; and third, to meet with his or her own twelve disciples once a week. Once a leader has his or her twelve, he or she will have to help his or her twelve to each select their own twelve, until the number of people under him or her reach 144 subordinates (with the leader at the top of the pyramid). At that point, the leader no longer directs his or her own cell group, but continues to supervise his or her own twelve to assure that all is running correctly.

Consolidation

The following steps can vary from country to country and from church to church. Typically, the nonbeliever who begins to attend a cell group and receives Christ as Savior will attend church on Sunday and respond again to the altar call. The three steps that follow — "Pre-Encounter," "Encounter," and "Post-Encounter" — are called the "Consolidation Process" and should begin "immediately after the new believer has made his decision for Christ."²⁵ To prepare for the Encounter, the new convert should participate in a series of four weekly, one-hour studies:

- 1) The new birth
- 2) Principles of deliverance
- 3) Assurance of salvation
- 4) The power of the Scriptures

Next the convert is strongly encouraged to participate in a weekend Encounter — and little wonder. Castellanos declares, "We have proved that an Encounter is equivalent to a full year of church attendance."²⁶

The Encounter

The G12 Encounter appears to be intentionally patterned after the Cursillos de Cristiandad — the three-day spiritual retreats for lay Catholics which began in Spain in 1944 and gained popularity around the world. A number of Protestant programs — such as Walk to Emmaus, Tres Dias, and other so-called "fourth-day groups" — have been developed along similar lines.

For many, the Encounter is the most controversial component of the entire G12 system. One of the chief objectives of G12's centerpiece retreat is to facilitate a powerful, life-changing personal encounter between each participant and God. (Castellanos has called this the "Peniel" experience, a reference to Genesis 32:30 in which Jacob "saw God face to face.") The effectiveness of the process depends, in part, on the element of mystery — even secrecy; thus, in many cases, churches forbid those who have taken part in an Encounter weekend from telling others exactly what takes place. In Latin America, if someone asks a graduate how the Encounter was, he or she is instructed to simply say: "It was tremendous." Given the number of disturbing reports we have received, it's not difficult to see why.

Castellanos explains:

Only those who have gone through the Pre-Encounter should take part. The group should be homogenous [sic] — men, women, young men or young women or married couples. Boys and girls can participate in the Children's Encounters.²⁷

The Unforgettable Weekend

So, what *does* happen during an Encounter? Here, again, we must make it clear that some of the aspects we describe can vary from country to country and even church to church. Nevertheless, based on interviews we have conducted with a wide range of men and women who have taken part in the G12 retreats in Latin America, the following elements appear to be common to most Encounters — at least in that part of the world.

Beginning of the Encounter

Encounter participants are not to be told where the retreat will take place. (Castellanos notes that "It is preferable to be away from the city."²⁸) Participants are transported to the event on Friday afternoon and arrive at the retreat site only after sundown. Upon arriving, Encounter participants are instructed by their leaders to surrender their wristwatches, cell phones, cameras, video recorders, etc. with the explanation that those devices could be a distraction. What if one changes one's mind? Castellanos makes it clear that "no one may leave before it ends."²⁹ Even if someone should resolve to go home, they often cannot because they have no idea where they are. (We even have reports of youth Encounters at which the organizers padlocked the doors in order to prevent anyone from leaving.)

The Sin List

Castellanos emphasizes that early during the Encounter each participant must be confronted with his sin, its causes, and its consequences; thus, it is necessary to create a "sin list" (often called a *clinica* in Latin America).³⁰ In some Encounters, this list has been prepared beforehand so that, throughout the three days of the event, each participant can carry it with him and check off every sin he has committed as soon as he remembers it. (In some cases, participants are given a list including sins so grotesque and perverted that they never would have entered the person's mind until then.) Typically, each participant is expected to write his name on his personal sin list and indicate what church he belongs to.

Genuine Repentance

Participants also undergo what Castellanos calls "genuine repentance." The goal is to cause them to feel unclean and miserable for their sins. Castellanos teaches "It is necessary for the new believer to understand that genuine repentance means feeling pain for having done what was wrong ..."³¹ What's more, it has been consistently reported that during the "Breaking of Curses" session, participants — nonbelievers, new converts, and longtime believers alike — are treated as though they are on the very same spiritual level.³²

Castellanos doesn't clearly define what methods local leaders should use to make Encounter participants feel the pain of their sins, but organizers have often gone to extraordinary lengths. For example, participants in Central America have described "repentance" sessions in which an audio recording was used to portray a scene of family abuse. First, the screams of a child were heard as she begged her drunken father not to beat her mother. Then, the terrified mother's screams are heard as her husband attempts to strike her. According to independent witnesses from two separate Encounters, this recording lasted at least ten minutes and was played at a deafening, almost unbearable volume. In this atmosphere of artificial hysteria, the

participants' emotions finally "broke" so they might seek God's forgiveness.

This spiritual shock treatment can take other forms. During one Encounter session, the heart of a large animal was produced by the leader, and each participant was asked to pass by and stab the heart. The leaders taught we wound the heart of Jesus in just the same way when we sin. In another Encounter, participants were presented with a "heart" made of fabric, which was immersed in a container filled with red paint. Next, the heart was thrown to the floor where it was trampled by the session leader, thereby teaching participants this was what they do with the heart and blood of Christ each time they sin. As the leader stomped on the heart, the participants — and the entire room — were splattered with red paint. In yet another Encounter, participants were told to sniff excrement so they would know how badly their sin stinks before God. The goal of these grotesque practices is to persuade the participants that they are terrible sinners and greatly in need of God's forgiveness.

At some Encounters, the participants' "sin lists" are burned in a bonfire on Saturday evening as they make "a firm commitment to live a life completely surrendered to Jesus Christ."³³ In other Encounters, each participant's sin list (still bearing his name) is surrendered to retreat leaders, who then nail it to a wooden cross to symbolize that these sins nailed Jesus to the cross.

Inner Healing

Another Encounter session, "Faith to Heal Our Souls," focuses on the participant's need for "inner healing" (also called "soul healing," "complete healing," or "healing of memories").³⁴ Castellanos says:

The following are examples of bondages that may have to be broken during a person's three-day Encounter retreat: Injuries caused by rejection during childhood, traumatic experiences, past sinful experiences, the influence of occult practices, conflicting love and family relationships, and curses made by one's parents or other superiors.³⁵

Each participant should identify, in each stage of his life, how the traumatic experience took place in order to enter and "heal the wound." An Encounter leader helps participants to identify their inner hurts through the power of suggestion, mentioning traumas of rejection that each individual may have experienced in his life. This regression takes them from the womb all the way to the present, with the guide making troubling suggestions such as:

- You were the result of an unplanned pregnancy
- When you were born your parents expressed disappointment that you weren't the sex they'd hoped for
- Nobody was happy that you were born
- Nobody wanted to take care of you
- Your parents preferred your siblings over you
- You were sexually molested
- Nobody ever helped you
- You never succeeded at anything
- You believed you were worth less than everyone else, giving you low self-esteem

Participants are often asked to make a list of the people who have mistreated or harmed them in one or more of the ways mentioned. The session leader may use regression to return to the

moment when the trauma took place. The participant is asked to recreate the hurtful act through visualization ("the eyes of faith"), then to pray and ask Jesus to take upon Himself the offense or harm inflicted. In this way, the participant is made "free from this oppression." Having asked the visualized "Jesus" to take in His body the rejection or humiliation someone has caused you, one must transmit forgiveness to the offender. This can be done by another participant taking the place of the person who harmed you in order for you to forgive them.

Not Optional

Castellanos teaches that the Christian who desires to be a "committed" believer and "develop a productive Christian life" (i.e., bring growth to his or her church), should undergo inner healing:

[Encounters] are weekend spiritual retreats that allow each new believer to experience a closer relationship with God and to experience the Holy Spirit's influence in their deliverance and inner healings so that they can develop a productive Christian life.³⁶

Leaders and pastors may have ministries of immense proportion and influence but may still harbor unresolved bitter wounds in their souls. If they desire to serve God in a meaningful and lasting way, those wounds must be healed. In order to minister to others one must first be healed.³⁷

Demons and Deliverance

Castellanos teaches that all Christians — including pastors — need to be delivered from demonic bondage in order to be surrendered to the work and bring numerical growth to their congregation. "It is a reality," he explains, "that evil spirits control people's lives and hinder their Christian development."³⁸ Escaping demonic bondage is not limited to an unfortunate few; Castellanos writes that "ALL OF US HAVE NEED OF DELIVERANCE,"³⁹ and even Jesus practiced deliverance on His twelve.⁴⁰

"Generational curses" are believed to be passed down from one's ancestors ("unto the third and fourth generation"). Castellanos teaches that believers need to be delivered from any occult curse or involvement by their forebears by explaining that we must "confess each sin of our ancestors and repent, thus breaking any relation with the occult, forgive others, and renounce every curse."⁴¹ Deliverance from such curses is essential for church growth:

One of the first steps for a new believer to reproduce and be a blessing to the work, for him and for his family, is to be delivered from all curses.⁴²

A ministry will not prosper and live in fullness unless the curses that bind each member are severed.⁴³

Immersed in His Spirit

Once participants have been delivered from their demons, they are prepared to receive the filling of the Holy Spirit with the sign of speaking in tongues. Taking interpretive liberties with the Scriptures, Castellanos says:

It is important to note the original order [of the signs Jesus describes in Mark 16:17]. In order to speak in tongues freely, people must first have curses in their lives broken and rebuke all demonic influences in the name of Jesus. This is exactly what we do in our Encounters.⁴⁴

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As a research group of the Assemblies of God in Cuba observed, **"To achieve this objective, the [Encounter] guides hold forth in lengthy prayers, manifestations of ecstasy, and neurolinguistic manipulation — all so that the participants will speak in tongues. The pressure is such that many pretend out of fear that others in the group will look down on them. Prayer with laying on of hands, along with shoves so that people will fall on the floor 'under the power of the Spirit' is a given."**⁴⁵

Purification

During one Encounter in Central America, the leaders sought to illustrate purification by setting up a barbecue grill in front of the participants. They pulled out a container holding the organs of various large animals and first removed a tongue and placed it on the grill. They then instructed participants to literally grab their own tongues and symbolically cast them on the barbecue so that, just as the tongue is burned on the grill, so their tongues would be symbolically burned so they might only be used for edifying words. Next, the leader removed a pair of eyeballs from the container, placed them on the grill, and asked the participants to touch their own eyes and symbolically toss them onto the barbecue so they might be purified by the fire and only look upon good things. After this, a large pair of animal ears were drawn from the container and placed on the barbecue as the participants were told to touch their own ears and cast them into the fire; so they might be used only to hear edifying things. Next,

the testicles of an animal were brandished and thrown on the grill as the participants were told to symbolically grasp and toss their genitals onto the grill so that, in like manner, they would be faithful to their spouses or abstain from illicit relations before marriage.

Prosperity

During the course of many Encounters, a memorable feature of the final day is a series of offerings. First, an offering is taken from whatever money the participants have on hand. Then, the session moves to a new level, in which participants are urged to give any possession of value they can bring forward — even being urged to bring "all that you have." Witnesses from two different Encounters in El Salvador said they were instructed that, **"If you don't give, your finances will be cursed."** To manipulate participants into giving still more, a leader came forth and gave his testimony of how God prospered him after he gave everything he had brought with him to an Encounter. Then other leaders went to the front of the room and started giving all kinds of valuables. In response, participants went forward and surrendered wallets, valuable jewelry — even the shoes on their feet. This session lasted over an hour.

A Vision for Success

As the retreat ends, participants are indoctrinated with the **"cellular vision"** of Castellanos. Specifically, they are taught that every person is a potential leader and should seek out the twelve disciples he or she will lead — just as Jesus did — so each one of them might do likewise with his or her own group of twelve. The twelve should be chosen through the cells each person will open. All should follow and obey the cell vision given through Castellanos and commit themselves to invite another person to participate in an Encounter.

We have heard the testimonies of Encounter participants who were obligated to make a special covenant with God — even signing a contract promising to send at least three people to an Encounter. The person making the invitation is to cover all the expenses of the people he or she invites. In some countries, the pressure to get others to Encounters is so strong that the one required to invite must not only pay each person's expenses, but also compensate each invitee for any lost salary while attending the Encounter.

When participants return to their original meeting place at the end of the Encounter, they are often greeted with a celebration as fellow church members congratulate them, and they share testimonies of how God has changed them, during the weekend.

After the Encounter

Soon after the Encounter, participants are to undergo the Post-Encounter—a series of studies lasting one hour per week over the next three months. The phases are:

- 1) Fundamentals of the Faith
- 2) Growing in Christian Service
- 3) Christian Character

By successfully completing these lessons, the convert is prepared to take part in the School of Leaders, which is held each week for two hours over an entire year. One requirement for graduation is to begin a cell by the third trimester. Next comes the Re-Encounter, a three- or four-day retreat designed to reaffirm the participants' initial Encounter commitments. The Re-

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Encounter emphasizes the believer's position in Christ, victory over sin, personal deliverance, and the vision of the Church.

God revealed to Castellanos that this training is not optional.⁴⁶ Everyone must take part who desires to achieve growth in his or her church. Results are rapid: Castellanos says that with his program, it takes no more than six months to prepare a new convert to bear fruit (i.e., to make converts).⁴⁷

Influence of the Faith Movement

Another emphasis of Castellanos's "cellular vision" is the much-debated "positive confession" or "word of faith" doctrine. Castellanos believes that through the power of one's words things can simply be declared into existence. This can be seen, for example, when Castellanos cites (and misinterprets) Proverbs 6:2-3:

Man entangles himself in what he says because his words attract spiritual forces. Therefore a person can be tied to his words in blessings or curses.⁴⁸

Castellanos further explains:

Everything we desire already exists, is in the spiritual dimension, the dimension of divine blessing. But it is necessary to enter into the supernatural and transport them — that is, take and appropriate them by faith, making them reality in our lives.⁴⁹

A sick person ..., who believes in God's Word, begins to confess his healing because his faith enables him to see the miracle immediately.⁵⁰

Conclusion

Few elements in the G12 program are really new; cell groups, retreats, aggressive discipleship plans, speaking in tongues, inner healing, deliverance, and the "Prosperity Gospel" have long been emphasized by a host of well-known Pentecostal leaders. Evidently, Castellanos and his disciples have elevated this mix of methods to the level of "success" by means of pressure and manipulation. In Part 2, we will examine the teachings and practices of G12 in light of Scripture and consider the testimonies of those who have suffered under this unbiblical system. 

*Ponzi schemes are an investment swindle in which high profits are promised from fictitious sources and early investors are paid off with funds raised from later ones. (The American Heritage® Dictionary of the English Language: Fourth Edition. 2000.)



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ENDNOTES:

1. César Castellanos, *Dream and You Will Win the World* (Hollywood, FL: G12 Editors, 2004), pp. 24, 25
2. *Ibid.*, p. 25
3. *Ibid.*, p. 27
4. see <<http://visiong12.com/eng/biography/>>
5. *Dream*, p. 81
6. Andrea Tunarosa, "Spreading the Word — Fast" in *Wall Street Journal*, July 28, 2006 <www.opinionjournal.com/taste/?id=110008717>
7. see <<http://visiong12.com/eng/biography/>>
8. As cited in "Cities with the world's largest churches," *World* magazine, March 24/31, 2007, p. 62. This list ranks the Misión Carismática Internacional in fourth place, after Yoido Full Gospel Church (Seoul, South Korea), Église Baptiste Oeuvres et Missions (Abidjan, Côte d'Ivoire), and Iglesia Metodista Pentecostal de Jotabeche (Santiago, Chile).
9. Tunarosa, "Spreading the Word — Fast"
10. *Dream*, p. 197
11. *Dream*, p. 199
12. *Dream*, p. 201
13. César Castellanos, *Sueña e Ganarás el Mundo* (Bogotá: Editorial Vilit Ltda., 1998), p. 169
14. César Castellanos, *Liderazgo de éxito a través de los 12* (Bogotá: Vilit Editorial, 1999), pp. 246-47
15. *Sueña*, p. 169
16. *Dream*, p. 189
17. *Ibid.*
18. *Dream*, p. 111
19. *Ibid.*
20. *Dream*, p. 109
21. Bray Sibley, "The Power of the Net" at <<http://visiong12.com/eng/g12net/?resource=articles/2>>
22. César Castellanos, *The Ladder of Success* (Sunny Isles, FL: G12 Publishers, 2001), p. 46
23. *Dream*, p. 105
24. *Dream*, p. 52
25. *Ladder*, p. 59
26. *Dream*, p. 126
27. *Ladder*, p. 96
28. *Ibid.*
29. *Ladder*, p. 97
30. *Ladder*, p. 117
31. *Ladder*, p. 116
32. "Does this mean that the Encounters are only for new believers? No, they are for everybody. Often believers today have never been truly consolidated in their faith as experienced in the Principle of 12 structure. This means many issues dealt with at the Encounter are still unresolved in their lives. Sadly, they carry pain, bondage and demonic curses for many years and still need to be set free in some areas of their lives." In "What Is Encounter?" at http://g12revolution.com/index.php?option=com_content&task=view&id=13&Itemid=9
33. *Ladder*, p. 112
34. Inner healing (or healing of memories) is a popular and controversial counseling approach based on the belief that many of one's present problems are rooted in harmful experiences that one has suppressed.
35. *Dream*, p. 126
36. *Ibid.*, p. 125
37. *Ibid.*, pp. 122-23
38. *Ibid.*, p. 125
39. César Castellanos, *Encuentro #2* (Bogotá: Editorial Vilit, 1998), p. 52 (caps in original)
40. *Ibid.*, p. 48
41. *Ibid.*, p. 86
42. *Sueña*, p. 109
43. *Dream*, p. 131
44. *Ibid.*, p. 126
45. Third Theological Forum of the Assemblies of God of Cuba, July 11-13, 2006
46. *Sueña*, pp. 95-96
47. Joel Comiskey, *Grupos de Doce* (Groups of Twelve) (Terrassa, Spain: Editorial CLIE, 2001), p. 76
48. *Successful Leadership*, p. 252
49. *Sueña*, pp. 21-22
50. *Dream*, p. 174