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# **Urban social dynamics of the ecclesiastics groups in Guadalajara, México**

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## ARTICLE SECTION

### Urban social dynamics of the ecclesiastics groups in Guadalajara, México

*Abstract:* This manuscript reveals the partial results of the research entitled: Dynamic urban partner non catholic religious groups in the city of Guadalajara, as part of the proposed postdoctoral research. Some findings that paid inputs to understand the import of the activities are set a name: “House of Prayer”, displays, and the importance it has for the reconstitution of the social and urban imaginary entity. Through a brief elucidation of the category social actor build for Alain Touraine, and through qualitative analysis methodology: oral testimony and a literature review on the proliferation exhaustive of non-Catholic faiths in Jalisco, the conformation the religious group mentioned.

*Key words:* parishioner, Guadalajara, mobilization, elections, society.

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## IDEAS CLAVE / HIGHLIGHTS / IDEES CLAU

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| <ol style="list-style-type: none"><li>1. La participación de los grupos no católicos es una parte fundamental de la dinámica social y regional en la Zona Metropolitana de Guadalajara.</li><li>2. La dinámica social y urbana de los grupos no católicos implica impactar directamente en la estructura de preferencias eclesiales entre los distintos grupos de la población.</li><li>3. Los grupos no católicos se han consolidado en la ciudad como una parte fundamental en el imaginario social y regional de Guadalajara.</li><li>4. La diseminación de templos por toda la ciudad es parte de una expansión eclesial que se ha dado continuamente durante los últimos veinte años, más o menos, en la entidad.</li><li>5. La expansión eclesial ha sido un proceso social que ha aparecido juntamente con el proceso de expansión urbana de la ciudad y de la propia Zona Metropolitana de Guadalajara.</li></ol> | <ol style="list-style-type: none"><li>1. Participation of non-Catholic groups is an essential part of the social and regional dynamics in the Metropolitan Area.</li><li>2. Social and urban dynamics of non-Catholic groups implies a direct impact on the structure of ecclesial preferences among different groups.</li><li>3. Non-Catholic groups have consolidated the city as an essential part in the social and regional consciousness.</li><li>4. Dissemination of temples in the city is part of an ecclesial expansion that has been continuously donated during the last twenty years.</li><li>5. Ecclesial expansion is related to the urban expansion of the city and Metropolitan Area of Guadalajara.</li></ol> | <ol style="list-style-type: none"><li>1. La participació dels grups no catòlics és una part fonamental de la dinàmica social i regional en la Zona Metropolitana de Guadalajara.</li><li>2. La dinàmica social i urbana dels grups no catòlics implica impactar directament en l'estructura de preferències eclesials entre els diferents grups de la població.</li><li>3. Els grups no catòlics s'han consolidat a la ciutat com una part fonamental en l'imaginari social i regional.</li><li>4. La disseminació de temples per tota la ciutat és part d'una expansió eclesial que s'ha donat contínuament durant els últims vint anys, més o menys, en l'entitat.</li><li>5. L'expansió eclesial ha aparegut juntament amb el procés d'expansió urbana.</li></ol> |
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## EXTENDED ABSTRACT<sup>1</sup>

This manuscript reveals the partial results of the research entitled: Social and religious dynamics of non-Catholic groups in the ZMG, as a project developed during 2014. Evidence and information are exposed that favor the understanding of the meaning of the activities that a denomination named House of Prayer unfolds, as well as the importance it entails in the reconstitution of the socio-urban imaginary of the area. Through the analysis of the social actor category by Alain Touraine and through a kind of qualitative methodology, especially with the use of oral testimonies and an exhaustive literary review, in this writing the proliferation of non-Catholic creeds in Jalisco is realized, particularly, in relation to social dynamics, in terms of an ecclesiastical actor of the mentioned group.

In Jalisco, social participation is a characteristic that configures the dynamics of non-Catholic creeds for at least twenty-five years until today, 2014 (the analysis could be used even for the present, the year 2021). The doctrinal foundation that gives support to its activity is based on four biblical passages: John, Matthew, Mark and Luke, and the epistles of the Acts of the apostles as well as the Epistle to the Book of Romans. This construct is theological with sociological and philosophical overtones and impacts the way in which groups carry out social participation. With which the following question arises: What are the characteristics of the participation that Casa de Oración develops, as an ecclesiastical actor, in the city of Guadalajara?

Social participation involves a series of practices in the religious sphere that reinforce the main activity of the congregation, namely: the training of leaders. Two general aspects that are equally fundamental refer to: 1) The production of leaders through a system based on marriages and 2) adolescent vulnerability. Using a qualitative methodology, the fieldwork consisted of a set of 42 collected testimonies, of which 26 are recorded and 16 are recorded in a notebook. Virtually everyone agreed that ministers of worship not only "should" apply themselves in action within the space of worship, namely: preaching, evangelization, ministering and counseling, since these activities outside the congregation are well regarded. by some parishioners, but ecclesial action must be taken to the social, economic, cultural, among others, so that what is learned within the activity of the congregation facilitates providing benefits to a certain part of the population, for example, young people in situations of vulnerability.

The dynamics explained are important due to the assistance to disadvantaged groups and a discreet participation in evangelization processes. In future times, it is expected to support other sectors such as migrants and the indigent, at least those close to the church located in the Morelos neighborhood. The geographic expansion of the congregation is a priority along with the formation of a network of friends, the immersion in the field of evangelization, the collection of tithes and offerings, and the reconfiguration of the religious panorama in Guadalajara. They configure the structure that gives it life.

The chapter structure of this document consists roughly in accounting for the evolution of ecclesial growth in the state of Jalisco as part of a historical look at the establishment of non-Catholic creeds. Subsequently, the origin and meaning of the so-called urban community is explained, in order to place in context the object of analysis that it occupies here. Then the formation of this type of communities is examined, linking their participation with the activity of an emerging social actor, a theoretical construct that

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<sup>1</sup> Traducción exclusiva de los autores / Authors' exclusive translation.

accounts for the participation and transformations that the House of Prayer produces in the social sphere of Guadalajara. Subsequently, it focuses on the analysis of the elements generated by ministers of worship from the participation of the family, and the way in which they visualize and attract new followers. Finally, a reflection is shared as a conclusion.

Thus, this manuscript theoretically realizes the social and religious specificity that are basic aspects to understand the existence of this unprecedented community, understood as the group of people who meet in a cult space, a central temple - located in the surroundings of the congregation, precisely around the Morelos neighborhood, and, in general, in the center of the city in Guadalajara - who establish diverse objectives, not only ecclesial but also social and cultural. The idea of community is one of the issues that characterize the urban dynamics of this group, in particular, the construction of a religious (or ecclesial) urban community, of an evangelical nature, and, therefore, in this tenor, three aspects that denote the urban community terminology that makes up the denomination.

The Casa de Oración congregation emerged during the eighties as an ecclesiastical social actor that made various efforts to preach its doctrine to the citizens, since according to the vision of some testimonies it was necessary that the “true doctrine of Jesus” be disseminated”. He retakes the denomination to encourage social participation and the growth of the congregation.

They were ecclesiastical actors who worked to open the doors for the first time in the eighties with a headquarters that would house few people, and later would grow enormously. During 2015, as they went through the city sharing their ideas of life and faith, thousands of people attended the church in its various venues to listen to one or more sermons. The importance of the Gospel, the life of grace, communion with the Holy Spirit and obedience to God have been the topics that the body of ministers have attended the most and instilled in their flock.

The foundation that gives life to the recruitment strategies are based on the action of the ecclesiastical actor to establish the conformation of a broad body of topics on leadership and a strong system of discipleship within the congregation that were much discussed, reconfigured due to the constant increase of parishioners and open temples. The slogan was to find the channels of discipleship to generate leadership, captured in the city and surrounding areas, that could meet the goals of the ministry, in particular, young people in vulnerable situations.

An actor can be an individual, a network of sociability, a group, a collective (in Merton's sense), or a society. All these types overlap: an individual can act according to his idiosyncratic specificity, but also as a representative of various groups or of his society. These multiple belongings also define, in a fundamental way, his specificity, or more precisely, his social identity.

As an actor of a collective and ecclesiastical nature, one of the first strategic means was to maintain the members and manage the resources to achieve the growth of the church. As time went by, the number of venues increased, the youth ministries (with its consequent production and reproduction system), the ministry of assistance to disadvantaged groups and also the teaching area for couples and families were consolidated.

This ecclesiastical actor was developing and diversifying his activities and each time young people between 15 and 30 years old were integrated with greater zeal, who were

not married or with responsibilities as parents, but with great ability to support the work of the ministry in popular neighborhoods and neighborhoods. of high marginalization as Rehilete I and II. Until 2014, more than one hundred temples were built between Latin America, Europe, Africa and the United States. In the activities of this actor, growth with expansion has not been exempt from immersion in social spheres, which shows a part of urban evolution, very similar to what it has done.

With the passing of time the influence of the ecclesiastical actor grew. One of the biggest strategies for growth was building an urban community. Two family homes were sponsored, constant expenses were distributed to single mothers, among other charitable aids. Social activity began to be a bastion.