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Integral Mission in Contemporary Perspective: Exploring an Appropriate Model of Mission for the Pentecostal Churches with Special Reference to Honduras

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OCMS, MPhil/PhD

October 2012

ABSTRACT

The issue that I explore in this piece of research is the understanding and praxis of integral mission by the Pentecostal churches in Honduras. The main question, which I seek to answer, is what Pentecostals in Honduras understand by integral mission. The study explores mission as carried out by Pentecostal churches in the local communities.

The research process makes use of the interview and case study for the collection of data. It explores social, economic and political conditions of Honduras. It also examines the spiritual strength of the Pentecostal churches while serving people.

Human transformation is dependent on the solution proposed by Pentecostals to solve the problems of poverty and marginalisation. For some, these social ills are endemic and for that reason they seem to be irreversible. But for those who believe in the transforming power of the gospel and serve in the strength and purpose of the Holy Spirit, such conditions are seen as opportunities for an integral and redemptive mission.

The structure of this study is designed from the general to the specific. It also draws information from the historical Evangelical movement, the Roman Catholic Church and Pentecostal scenarios in Latin America and Honduras in particular. It opens up a debate in the Pentecostal theology of integral mission. It promotes a constructive reflection and a mature dialogue between Pentecostals and other Christian organisations that are involved in mission. This research shows that it is possible for Pentecostals to reach mutual understanding and co-operation for mission work with other bodies in true bonds of cooperation.

This study could benefit Pentecostals as they explore new opportunities for social service, economic development, political participation and human transformation.

Integral Mission in Contemporary Perspective:
Exploring an Appropriate Model of Mission for Pentecostal
Churches with Special Reference to Honduras

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A thesis submitted in fulfilment of the degree of
Doctor of Philosophy
in the Middlesex University

August 2013

Oxford Centre for Mission Studies

DECLARATION [*In absentia, sign, date, scan (preferably into .pdf), and e-mail; or post or fax*]

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed	<i>Miguel Alva</i>	(Candidate)
Date	<i>August 2013</i>	

STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote.

Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

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STATEMENT 2

I hereby give consent for my thesis, if approved, to be available for photocopying by the British Library and for Inter-Library Loan, for open access to the Electronic Theses Online Service (EthoS) linked to the British Library, and for the title and summary to be made available to outside organizations.

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DEDICATION

This thesis is dedicated to my wife Mireya Alvarez. She has been a source of encouragement in this research process. I also dedicate this work to my missionary children, Daniel, Michelle, Enoc, Miguel José and Mariadela Belle. They have been faithful companions in my journey in Christian service.

I also remember my parents, Miguel Antonio Alvarez and María Aminta Silva. Their lives and ministry were always a source of inspiration to me.

My father passed away during the time I was working on the final stage of the thesis.

I could always count on his support, prayers and solidarity.

Roland E. Vaughan has been a spiritual father to me. He has been alongside of me during my journey as a minister of the gospel. He taught me about spiritual and moral integrity. He has been an example of humility and obedience to me. I dedicate this work to him as well.

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I thank the Holy Spirit for enabling me to carry out this work. My occupations as missionary pastor and seminary professor have kept me busy most of the time. So He gave me the strength and the motivation to remain focused and positive about the study. His divine guidance was needed at every step of the way. So it is with deep gratitude that I acknowledge the work of the Triune God in the completion of this thesis.

LIST OF ABBREVIATIONS

AG	<i>Asambleas de Dios</i> Assemblies of God
BAC	<i>Brigadas de Amor Cristiano</i> Brigades of Christian Love
CCD	<i>Comisión Cristiana de Desarrollo</i> Christian Development Commission
CCI	<i>Centro Cristiano Internacional</i> International Christian Centre
CEDEN	<i>Comité Evangélico de Emergencia Nacional</i> Evangelical National Emergency Committee
CODEH	<i>Comité para la Defensa de los Derechos Humanos</i> Committee for the Defence of Human Rights
COG	<i>Iglesia de Dios</i> Church of God
CWME	Congress on World Mission and Evangelism
EAME	Ecumenical Affirmation on Mission and Evangelism
ERC	<i>Iglesia Evangélica Reformada</i> Evangelical Reformed Church

IEC	<i>Iglesia Evangélica Cuadrangular</i> Fourth Square Church
IBMR	International Bulletin of Missionary Research
LCWE	Lausanne Committee for World Evangelisation
RCC	Roman Catholic Church
UNAH	<i>Universidad Nacional Autónoma de Honduras</i> National Autonomous University of Honduras
UNHCR	United Nations High Commission for Refugees
WVI	World Vision International
WCC	World Council of Churches

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CHAPTER ONE: INTRODUCTION

1.1 BACKGROUND OF THE STUDY

This study focuses on the understanding and practice of integral mission by the Pentecostal churches. It also explores other models of mission that are practised by non-Pentecostal churches in Latin America. The study takes into consideration that integral mission, as it is known today, was initiated by Evangelical scholars at the Wheaton Conference in 1966. At that time Pentecostals became familiar with this approach to mission they also embraced mission as integral in their understanding and practice of ministry.

The study is carried through a dialogue with mission scholars, interviews with Pentecostal leaders and heads of mission agencies. Other sources were found in archives, documents and observations on ministry sites. In the research process I found revealing results, which became significant for the purpose of the study. The aim was to find credible indicators that would identify the understanding and practice of mission by the Pentecostal churches. To accomplish the purpose of this study I had to gather information that enabled me to explore the Pentecostal theology of integral mission as it is observed in the context of Honduras.

Pentecostalism in Honduras has at least two historical sources of influence. One is the influence of the evangelical and Protestant mission agencies from North America. The other is the Roman Catholic Church (RCC), which has been in the country for more than five hundred years. In this research, I study how these two streams merged and formed another kind of Pentecostalism.¹ In Chapter 2, I study the historical influence of the Evangelical and Protestant traditions over the formation of integral mission among Pentecostals. Likewise in Chapter 3 I study the role of RCC theology in the formation of Pentecostal mission. In this study I demonstrate that the confluence of these two streams produced the current Latin American Pentecostalism.

With regards to Honduras, a study of integral mission also requires a comprehensive investigation over the participation of Pentecostals in the mission history of the country and the origin of the Pentecostal churches in particular. Honduras

¹ Latin American Pentecostalism is unique. It is different than the Pentecostalism that emerged at Azusa Street. Because of its background it is also different than other Pentecostalisms in the world. See, Kay, W. K. 2009. *Pentecostalism*. London, UK: SCM Press, 111-122.

is often referred to as a poor country, yet Honduras possesses significant deposits of ² natural resources. The problem is that those resources have been in control of foreign corporations and small elite that barely constitutes ten percent of the country's population.³ According to the Christian Commission for Development (CCD), this elite's annual income is 119 times the income of the poorest ten percent.⁴ Due to this economic imbalance, the country has been in a continual battle against a chronic condition of poverty⁵ since the very beginning of its modern history. This condition generates social and political struggles, which are observed even in present times. The cause of this condition is related to multiple elements that together have contributed to impoverish the majority of the population. This imbalance in the distribution of the country's wealth has led to deteriorating living conditions for most of the people. As a result, some have left the country and others have looked for creative ways to overcome poverty, thus creating innumerable social and political problems.

With this background in mind, I found it necessary to explore what Pentecostals think about solving the socio-economic difficulties of the country. The initial assumption was that the Pentecostal churches have not engaged in these socio-economic and political problems with a missiological argument. Instead they seem to have remained indifferent and very little action has been taken to confront and holistically prevent these problems of poverty. So, the debate of this study is centred on the understanding and practise of integral mission by Pentecostals in the context of social, economic and political difficulties. Furthermore, at the end of the discussion, it was

³ This information is available at the Honduran Christian Commission for Development (CCD). This organisation has existed in Honduras since 1982. See Christian Commission for Development. "El Papel de los Pobres en la Iglesia Hondureña y los Recursos para la Evangelización," *Solidarity*. <http://www.ccdhonduras.org/eng/programas/solidaridad.php>. Viewed 11 June 2007.

⁴ By contrast, the ratio is 26 in Honduras, 17 in the United States and 5 in Finland. For more information on this work of community development by the Christian Commission for Development, see, CCD. 2006. "La Disparidad en el Uso y la Distribución de los Recursos y la Riqueza Disponible en Honduras," *Solidarity*. <http://www.ccdhonduras.org/eng/programas/desarrollolocal.php>. Viewed 21 June 2007.

⁵ For the purpose of this study poverty is understood as a condition of economic subsistence, low wages, short life expectancy, high illiteracy, marginalisation, deprivation and reduction or diminution of life changes. In this study those indicators affect directly the poor. That is the context in which most Pentecostals operate. Typically they exist to bring hope to the individual through discipleship and further transformation, which takes place in the community of faith. See for instance the work of Cecilia Loreto Mariz, from Brazil, on poverty and its consequences. Loreto Mariz, C. 1994. *Coping with Poverty: Pentecostals and Christian Base Communities in Brazil*. Philadelphia, PA: Temple University Press, 11, 33.

recommended to design a proposal for an appropriate model based on a Pentecostal foundation of integral mission.⁶

The research progressed from the general to the specific. It begins with a survey of the current discussion on integral mission. It then focuses on Latin America and eventually on the case of Honduras. Once focused on the particular, I explore the approach to mission adopted by representatives of the most influential Pentecostal networks in the country.

The study is designed in eight chapters. Each chapter is divided into two sections. Section one introduces the facts, focusing on a particular reality of the context referred to. This provides the foundation for the theological discussion of section two in each chapter. Section two is more reflective and intentionally discusses issues that are not commonly debated among Pentecostals. For the purpose of the study, I decided not to elaborate on issues that are commonly observed in Pentecostal circles. Instead, I focused on matters that have been present in mission debates but have been neglected either by choice or by lack of knowledge by Pentecostal thinkers and practitioners.⁷ To this end, the academic discussion of those neglected issues constitutes the contribution of this research to Pentecostal missiology.

1.2 AIM, OBJECTIVES AND SCOPE OF THE STUDY

The issue that I explore in this research is the understanding and praxis of integral mission by the Pentecostal churches in Honduras. The main question, which I seek to answer, is what Pentecostals in Honduras understand by integral mission. The study explores how integral mission as carried out by Pentecostal churches in the local communities.

The research process explores mission thinking and practice among Pentecostals. The study views intentionally into the idea that sees Pentecostals as practitioners rather

⁶ A very important source in the study of Pentecostal mission is found in Bosch, D. J. 1993. "Reflections on Biblical Models of Mission," in *Toward the Twenty-first Century in Christian Mission: Essays in Honor of Gerald H. Anderson*, eds. James M. Phillips, J. M. and Coote, R. T. Grand Rapids, MI: Eerdmans, 41-56.

⁷ On the practise and teaching of mission by scholars and practitioners see, Verkuyl, J. 1998. *Contemporary Missiology: An Introduction*. Grand Rapids: MI: Eerdmans, 94.

than mission thinkers.⁸ So the research seeks for information on this field and elaborates on what Pentecostals church leaders think about integral mission.

Part of the strategy was to explore the current debate about integral mission from the Latin American perspective and then to the context of Honduras. Once the facts were collected and organized I proceeded to analyse them. The study was done keeping in mind the theological framework of integral mission as observed by organisations and mission agencies serving in the region.⁹ I also explored the current debate of integral mission based on literature written by mission scholars, from where most of the information in the study comes. After that, I focused on the Honduran research, which was carried out mainly through interviews, a case study and other secondary sources.

In this study, I could have followed what most Pentecostal scholars would do, which is to highlight the best of Pentecostalism. In research like this, one can find a number of facts to serve such a purpose. However, instead of taking that route, I decided to focus on some of those areas where Pentecostals need to improve their practice of mission. For instance, instead of focusing on the significance of numerical growth or the practice of signs and wonders, I looked into some missiological weaknesses such as the Pentecostal empirical approach to mission, which leads to lack of a clear understanding of integral mission. Understanding integral mission as more than preaching the gospel and feeding the poor is only part of it. Integral mission has to do with education, social justice, political participation, and working for the common good of humanity. Pentecostals have not embraced these areas of responsibility in their approach to mission thinking and practice. So the purpose of this study is to introduce new areas of investigation, which may increase the level of effectiveness of contemporary Pentecostal mission thinking and practice.

The thesis contains four major elements as part of the research project: description, analysis, critique and creative proposals. The research question focuses on

⁸ In recent studies done by James K. A. Smith, he shows a historical process of theological growth among Pentecostals. As part of that growth the first Pentecostal scholars were careful at learning the methods of the academy and then applied them to the Pentecostal tradition. Smith studies also show how the first generation of Pentecostal scholars became engaged in transforming the anti-intellectual tradition found inside the movement. The fact that there was anti-intellectual stream within Pentecostalism does not imply that all Pentecostals were the same. Smith also reports that the second generation of scholars has begun to contribute significantly to the dialogues of the wider theological academy. See, Smith, J. K. A. 2010. *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*. Grand Rapids, MI: Eerdmans, i.

⁹ The understanding and practice of mission in the context of Honduras and Latin America has been addressed in an article by Alvarez, M. 2000. "Missionary Training: A discipline," *Journal of Asian Mission* 2:1, 91-102.

the understanding and practice of integral mission in the context of Pentecostal churches, with particular reference to the context of Honduras.

The research is born out of the common assumption that Pentecostal churches are defective in their grasp of the meaning and practice of integral mission. I wish to test this statement in the case of the Pentecostal churches of Honduras. Thus my main research question is concerned with how this situation, if demonstrated, may be rectified.

This study is closely related to mission history and theology. It also relates to cultural, social and economic fields. It dialogues with Roman Catholic, Evangelical and Pentecostal ecclesiology. This research will be useful in the field of Pentecostal foundations, history and mission in Latin America.

1.3 JUSTIFICATION OF THE RESEARCH TOPIC

As a prelude to my research, I have made the assumption that Pentecostals were perceived as indifferent towards social, economic and political issues.¹⁰ They are good at proclaiming the gospel. Their congregations have grown numerically. People are attracted to their message of salvation and hope for a better future. The spiritual vitality of the congregation attracts those who are suffering and marginalized. Yet little has been done to change the reality of the world where they live. Social concerns are reduced to spiritual problems. This may be related to the theological framework of the foreign missionaries who planted the first Pentecostal churches.

It is crucial, therefore, that the research process discusses the nature of mission in the context of Honduras, for it is foundational to the main premise explored in the study—that Pentecostals are still limited in their understanding and practice of integral mission. Although there are other problems directly or indirectly related to the issue, for the purpose of this research, I have limited the study to the question of comprehension and practice of mission. Although it focuses on the context of Honduras, it has implications for other communities in Latin America due to their proximity and the similarity of their contexts.

The discussions that I initiate are based on my and other people's observation that, for the most part, the Pentecostal churches in Honduras have not holistically confronted

¹⁰ This indifference may be due to lack of opportunities, poor education and few resources. Hwa, Yung has discussed this matter in his research on contemporary issues pertaining to world evangelisation. See Hwa, Y. 1997. *Mangoes or Bananas?* Oxford: Regnum, 19-22.

the problem of poverty. I explore the supposition that Pentecostals have accommodated themselves to the cultural, political and socio-economic systems of the country because their understanding and practice of mission is defective.¹¹ As a result they have become part of the problem by detaching themselves from the socio-economic and political needs of the whole society. Their mission to the poor is carried out in terms of alleviating the symptoms of poverty without addressing the underlying reasons as to why the situation continues. In the course of this research, I have gathered information that helps to test this assumption. Following on from this initial set of discussions, my basic concern, then, is to explore and develop a genuinely Pentecostal approach to integral mission that arises from and addresses the situation of Pentecostal Christians in Honduras.

(1) Limits: The study limits itself by seeking to establish a comprehensive model of integral mission that helps resolve this problem, bearing in mind that Pentecostals may have a defective understanding of integral mission in their approach to the solution of human needs. This study dynamically progresses from the general to the specific. Once the context of discussion is established, an analytical process follows with proposals that offer solutions to the problem.

(2) Qualifications: Understanding the history of integral mission is important for the future comprehension and practice of Christian mission in Honduras. Pentecostals will have a better understanding of their Christian mission when they are better able to understand their role in the history and present participation in solving human needs in line with the mission of the church. This process requires them to be flexible and to be open to change, even if this is challenging for them. Pentecostals will thereby become more mature in their understanding and practice of mission.

(3) Legitimacy: This research is important because it provides an academic reference for Christian organisations with respect to the comprehension and practise of integral mission by Pentecostalism in Honduras. It studies Pentecostalism from the angle of human transformation. It also examines Pentecostals' participation in democracy, social concerns and political involvement.

¹¹ For historical reasons, I lined up the Catholic Church first, since this has been the first and most influential Christian tradition in Honduras. The Evangelical church, therefore, will be lined as secondary source in the order of study. See for instance the work of Elliston, E. J. 1996. "Moving Forward from Where We are in Missiological Education," in *Missiological Education for the 21st century: The book, the Circle and the Sandals*, Woodberry, J. D., Van Engen, C. and Elliston, E. J. eds. Maryknoll, NY: Orbis Books, 232-246.

It is clear that Pentecostal scholars have had little interest, so far, in the study of integral mission, an indication that they are still in early stages of the process of developing academic research on the matter. This research will contribute to the academic formation of the Pentecostal churches of Honduras and Latin America.

(4) Effectiveness: In this research I made every effort possible to meet academic and professional standards for the project. This effort should not only meet the said requirements, but also contribute to the understanding and practice of integral mission by the Pentecostal churches. Moreover, Pentecostals may take this study as a point of reference for enhancing their service to the community.

(5) The Research Problem: An examination of the literature shows that there has been limited academic work done on the subject of integral mission in Honduras and there is enough evidence to conclude that Pentecostals have made only limited efforts to prevent poverty and to solve the problem holistically. Over the last forty years, a considerable number of Evangelicals have provided resources related to human growth and development. Such materials are associated to their understanding and practice of mission.¹² Yet on the side of Pentecostals, resources are limited, since their approach to integral mission is more aligned to the fundamentalist theological concept of redemption, which enables the believer to a posterior new condition of life, due to observing the principles of the gospel. Thus, the problem of poverty and the need for community development¹³ are approached as believers grow in understanding of the gospel and as they multiply numerically in the local congregation.

Some significant records are also found in the Christian Reformed Church and most of the para-ecclesiastical movements operating in the country, such as the Christian Commission for Development, World Vision International, World Relief and Friends of the Americas. A thorough examination of these records will be part of the solution of the problem addressed in the thesis.

¹² On the provision of resources for human growth among Evangelicals see the article of McLachlan, D. R. 2000. "Antioch a Missional Model," in *Missions in a New Millennium: Change and Challenges in World Missions*, Glenn, W. E. and Smallman, W. H. eds. Grand Rapids, MI: Kregel, 273-288.

¹³ David Bosch has studied the problem of poverty and the need for community development as a matter of fulfilling the purpose of the gospel. See for instance, Bosch, D. J. 1998. "Towards True Mutuality: Exchanging the Same Commodities or Supplementing Each Other's Needs?" *Missiology: An International Review* 6:3, 283-296.

1.4 SYNOPSIS OF THE THESIS

The thesis is presented in eight chapters. Each one addresses a particular objective. The thesis follows a line of study from the general to the specific and, due to the nature of the field of investigation; the research is mostly descriptive at the beginning but more analytical towards the end. My research involved gathering the information, organising the material, and analysing the data in the light of the study's aims.¹⁴

(1) Chapter One is the introduction, containing four sections. The introduction defines the problem, describes the research project, and discusses sources and motivations behind the research. It offers a specialized bibliography and the corresponding academic annotations. At the end of the research programme I included a summary of findings.

(2) Chapter Two introduces a survey of the present state of the debate on the meaning of integral mission. It engages recent history on evangelical and conciliar missiology, mostly since the 1960s to the present. It reviews primary sources that contain historical and contemporary texts written by missiologists as well as documents that have come out of major consultations. Special attention is given to the Lausanne Movement consultations, which are recognized by most evangelicals and Pentecostals as watersheds. Other major texts include documents from the conferences of Pattaya, Grand Rapids and Manila, under the auspices of the Lausanne Committee for World Evangelisation. I also consulted the works of scholars who have paid special attention to the field of integral mission. Among others, I analyse the publications of René Padilla and Samuel Escobar from Latin America, David Bosch of South Africa, Julie Ma and David Lim from Asia and Andrew Kirk of the United Kingdom. Additionally, I consulted Norberto Sirocco, Dario Lopez and Bernardo Campos who are among the contemporary leading Pentecostal missiologists from Latin America.

The survey also includes some key writers from Africa and Asia to show that holistic mission is now embraced worldwide. By way of comparison, I analyse some documents of the World Council of Churches (WCC) like the Ecumenical Affirmation on Mission and Evangelism (1983), the Nairobi Vetch Assembly (1975), and the Conferences at Melbourne (1981) and San Antonio (1989) and the most recent meeting of the Congress on World Mission and Evangelism (CWME) held at Athens in August

¹⁴ Busha, C. and Harter, S. P. *Research Methods in Librarianship: Techniques and Interpretation*. New York, NY: Academic Press, 91.

2005. The chapter also includes some important preparatory papers published in the *International Review of Mission* and other major journals.

(3) Chapter Three engages Pentecostal mission against the background of the survey carried out in Chapter Two. This chapter contains a study of Pentecostal mission in the Latin American context. It aims to provide a general overview of the debate in its present state of integral mission among Pentecostals in Latin America. They have excelled in proclaiming the gospel and many have found refuge in their message of hope and spiritual vitality. However, they seem to be weak in coming to terms with the social responsibility of the church. So, the second part of the chapter analyses the Pentecostal approach to social responsibility and its response to the challenges of social concerns, namely community development and the disposition of Pentecostals toward violence and social injustice. These are particularly serious problems in Central America and Honduras is no exception.

Chapter Three also links the findings of the survey from Chapter Two with the current debate on the meaning of integral mission in the context of Pentecostalism in Latin America.¹⁵ Most sources were academic documents and reports found in Latin America and Honduras.

(4) Chapter Four studies the present condition of Pentecostalism in Honduras. It also debates on the Pentecostals' approach to social responsibility and their attitude toward wealth and poverty. This is the starting point for this chapter: What do Pentecostals think of mission among the poor? A secondary question had to do with their perception of themselves: do they see themselves as missionaries from the poor to the poor? The answers to these questions are significant for the development of the study as a whole.

This chapter also examines the influence of the Roman Catholic Church (RCC) on Pentecostal thinking towards integral mission. A responsible study of Pentecostal missiology in Latin America must recognise this variable and fully take it into consideration. The RCC has been in Latin America for more than five centuries. This is why the chapter makes room for an analysis of the historical influence of the RCC over the minds of Pentecostals on issues such as the common good, subsidiary, solidarity,

¹⁵ See for instance, Alvarez, M. 2004. "The New Context of Missiological Education: A Review of Early Twenty-first Century Scenarios," *Journal of Asian Mission* 5:2, 59-79. Another importance source is found in Taylor, W. D. 2000. "From Iguassu to the Reflected Practitioners of the Global Family of Christ," in *Global Missiology for the 21st Century: The Iguassu Dialogue*, ed. William D. Taylor. Grand Rapids, MI: Baker, 1-13.

and the fundamental values of social life.

At this point, the study organises material which has been discovered through interviews as well as useful literature found in the research process. It highlights what I consider to be the distinctive characteristics of Pentecostal mission, first in Latin America and then in Honduras. The study discusses current trends of mission thinking and practice. It also notes points of coincidence and divergence from well-established patterns of holistic mission as practised by other evangelical groups in Latin America.

The second part of the discussion examines the attitude of Pentecostals toward matters related to morality and the economy, both principles generally taught by the RCC in Latin America. I also review their concept of integral development as being instrumental to demonstrating solidarity in the community. Then, I investigate their motivation toward education and cultural formation. Lastly, in the third part of the chapter, I explored the notion of Pentecostals toward the development of the human person in God's plan of love. This study helped me to understand the Pentecostal thinking on the salvation for the individual, the community and the person as a whole.

Due to the similarities of Honduran Pentecostals and Pentecostals from other contexts, I extended my research to other countries in Latin America and beyond. I acknowledge the fact that Pentecostalism has been studied from different angles and contexts. Henceforth, in order to study the mission of Christ incarnated in the context of poverty, I decided to include a discussion on the biblical aspects of the reality of humanity confronted by issues of poverty versus wealth.

The chapter ends with a theological approach to the redemptive action of God in favour of the poor. This study sets the foundation for understanding the theology of mission as practised by the Pentecostal community, which in this case makes reference to the general context of Pentecostal mission in Honduras.

(5) Chapter Five explores the development of mission thinking and practice among the Pentecostal networks of Honduras. This chapter engaged the leaders of the Pentecostal networks of Honduras to find out about their opinions, ideas, understanding, and practice of mission in their context of ministry.¹⁶ At this stage, the study is limited to exploring mission locally in the understanding and practice of mission by leaders of the main Pentecostal denominations in Honduras.

¹⁶ An example of research in the context of ministry is the work of Whiteman, D. L. 1997. "Contextualization: The Theory, the Gap, the Challenge," *International Bulletin of Missionary Research* 6:2,12. See also, Hiebert, P. G 1981. "Critical Contextualization," *International Bulletin of Missionary Research* 11:3, 104-112.

This chapter also seeks to provide a link between the general knowledge of mission (as previously described) with a proposal of mission theology for the Pentecostal churches. All of the information contained in this chapter is new in its field, created and produced for the purpose of this research study. In the discussion, I included a contextual assessment on the practice of integral mission in Honduras and I also explored the historical context of Pentecostal mission from a general Christian perspective as well as from a sociological viewpoint.

(6) Chapter Six develops a broader understanding of integral mission by examining the case of a non-Pentecostal model in Honduras. It shows how churches other than Pentecostals have approached integral mission in Honduras from different angles. This chapter picks up on how most Pentecostals have adopted some evangelical patterns with regard to the practice of integral mission.

Based upon the assumption that Pentecostals are still learning about approaching mission holistically and assuming that they are learning about mission from sources other than Pentecostalism, I decided to interview a person from the Reformed tradition, who has been deeply involved in serving Honduras from her Christian perspective of community transformation. The social work of Noemi Espinoza is an example of integral mission carried out from a non-Pentecostal perspective. Yet she was able to work alongside Pentecostals and she learned how to relate to different traditions. Her work among the poor and the marginalized was useful to study another model committed to integral mission.

This chapter is divided in two parts: the first has to do with a description and study of the contemporary case of an individual who has established a model for integral mission in the context of Honduras. The second part of the chapter enters a matter of discussion, which may seem controversial among Pentecostals for it addresses subjects such as public service, the value of democracy and political participation as a part of mission.¹⁷ The discussion suggests that Pentecostals are also responsible for serving their community in these areas. This discussion attempts to introduce a theological notion, which may generate controversy in some Pentecostal circles, but its inclusion in the study is designed as a positive contribution to Pentecostal missiology.

¹⁷ For example, the matter of democracy and political participation among evangelicals was studied in the context of India by Laing, M. 2002. "Mission by Education: An Examination of Alexander Duff's Missiological and its Outcome," *Bangalore Theological Forum* XXXIV: 2, 209. Although the geographical context is different, there seems to be some similarities between the Evangelicals in India and those of Honduras, with regards to their attitude toward political participation. Thus, some Evangelical and Pentecostal Christians have regarded political participation as an undesirable activity.

(7) The discussion in Chapter Seven is theological in nature. It focuses on issues that are not traditionally addressed by Pentecostal scholars and practitioners. Due to the nature of the research, I decided to avoid those issues that are commonly known among Pentecostal missiologists. Instead, I focused on matters that may seem extraneous to those who study Pentecostalism. Such issues as political involvement, ethics, culture and democratic participation have not been documented in such a way before.

This chapter contains a constructive and creative attempt to produce a model of integral mission for the Pentecostal churches. Throughout this chapter, I worked to build the case for a broader perspective, thus referring to the Pentecostal community in general. This general perspective is found in the background of Pentecostalism in Honduras and Latin America in general, due to similarities in the two contexts. Although the research makes reference to the context of Honduras, in the end the study is intended to become an academic reference for the understanding of integral mission in general. Pentecostals of other contexts may use it for further studies.¹⁸

The model is based upon (1) a research question: the nature of integral mission in the particular context of Pentecostal churches and (2) an initial assumption that I have explored—namely, that the Pentecostal churches are at present defective in their grasp of integral mission.

This chapter contains some creative proposals through which I was able to organise new ideas and insights from the findings of previous chapters. Once I classified the issues, which seemed to be unique, I proceeded to analyse them in order to provide some proposals that will be useful in the Pentecostal field of integral mission. During the course of the discussion, I also made reference to some elements found in the study, which will require further research and reflection.

The study concludes that Pentecostal churches have had some difficulty in their grasp of mission for they have had the tendency to spiritualise all social ills. Historically, most Pentecostals have explained that poverty, injustice and social ills are direct results of human sinful nature. Pentecostals have yet to address the issue of institutional sin or recognise that social evils are also produced by evil structures of power that work against God's purpose for humanity. This study also reflects upon the fact that Pentecostals will have to expand their faith and commitments beyond beliefs and turn these into practicalities. They have the numbers, the heart, and the resources

¹⁸ One example of studies on integral mission in other contexts is the work of Joshua Massey in India. See, Massey, J. "God's Amazing Diversity in Drawing Muslims to Christ," *International Journal of Frontier Missions* 17:1, 5-14.

but do not have the missiological formation to complete the cycle of integral mission—proclamation and social responsibility.

Although current Pentecostal churches are paying more attention to church growth, such numbers should generate within the congregation the ability to affect the community by transforming old paradigms into new standards that will complete the fullness of God’s purpose for mankind.¹⁹ To meet such demands, this research suggests that Pentecostals must re-focus their attention to areas of service such as community development and assistance to the poor, which are social responsibilities yet to be intentionally included in most Pentecostal ministries.

1.5 METHODOLOGY

Methodologically, I approach the research process through a combination of specialized principles, implemented through the interview, case study, and the historical method.

First, I used interviews as a method,²⁰ which provided substantial assistance in the collection of data from most mission and ministry practitioners. According to Kale, “the qualitative research interview seeks to describe the meanings of central themes in the life world of the subjects.”²¹ And since “the main task in interviewing is to understand the meaning of what the interviewees say,”²² this principle has been appropriate in the approach to the subjects of study. Pastors and church leaders involved in the interviews also responded to the questions with remarkable interest.²³ Their

¹⁹ Hiebert, P. G. 1991. “Beyond Anti-Colonialism to Globalism,” *Missiology* 19:3, 263-281.

²⁰ Remenyi, D. 2011. *Field Methods for Academic Research - Interviews, Focus Groups and Questionnaires in Business and Management Studies*. Reading, UK: Academic Publishing International, 1-20. The author describes the process of implementation and effective use of the interview as an academic research method. See also, Campion, M.A., Campion, J.E., and Hudson, J.P. 1994. “Structured Interviewing: A Note on Incremental Validity and Alternative Question Types.” *Journal of Applied Psychology*, 79:1, 998-1002.

²¹ Kvale, S. 2008. *Interviews: An Introduction to Qualitative Research Interviewing*, London, UK: Sage Publications, 9-12. Another significant contribution to the interview as a research method was made by Foddy, W. 1993. *Constructing Questions for Interviews and Questionnaires. Theory and Practice in Social Research*. Cambridge, UK: Cambridge University Press, 12-15.

²² Kvale, *Interviews: An Introduction to Qualitative Research Interviewing*, 10.

²³ One author that approaches the attitude of the subjects toward the interview is Pawlas, G.E. 1995. “The Structured Interview: Three Dozen Questions to Ask Prospective Teachers,” *NASSP Bulletin*, 9:1, 62-65. Although in the article the Pawlas makes reference to the interview in the context of the classroom, the argument is valid for academic purposes.

response to the questions was significant for the purpose of the study, which explored mission thinking and practice among Pentecostals.

Secondly, with regard to documented information I used the historical method, which helps find primary information related to mission thinking and practice. According to Robe Orlikowski, the historical method of research encompasses the origin, growth, theory, personality, and crises related to my field of study.²⁴ In this study, I chose to apply qualitative principles in the approach to historical information.

Moreover, Charles Busha and Stephen Harter, state that there are six steps to follow in the conduct of historical research:²⁵ (1) the recognition of a historical problem or the identification of a need for certain historical knowledge (2) the gathering of as much relevant information about the problem or topic as possible (3) if appropriate, the forming of hypothesis that tentatively explains relationships between historical factors (4) the rigorous collection and organisation of evidence, and the verification of the authenticity and veracity of information and its sources (5) the selection, organisation and analysis of the most pertinent collected evidence, and the drawing of conclusions and (6) the recording of conclusions in a meaningful narrative.

For this particular research work, primary sources provided first-hand accounts of information regarding the field of integral mission. Some important primary documents included personal diaries, eyewitness accounts of events, records, letters, reports, and oral narratives. The secondary sources of information were records or accounts prepared by someone other than the person or persons who participated in or observed an event. The secondary sources were also useful in offering further information for an accurate interpretation of the understanding and practice of mission by the Pentecostal churches.

As in any type of research, there were some significant issues that I had to bear in mind in the process. As a matter of fact, Harter and Busha have listed three issues, which I also observed in my investigation:²⁶ First, to consider the slant or bias in the information the researcher is working with and those of the historian himself. This is particularly true of qualitative research. Although, quantitative facts may also be biased in the types of statistical data collected or in how the researcher interpreted that information. Second, there are many factors that can contribute to historical episodes.

²⁴ Orlikowski, W.J., Robey, D. 1991. "Information Technology and the Structuring of Organisations," *Information Systems Research*, 2:2, 143-169.

²⁵ Busha and Harter, *Research Methods in Librarianship*, 92.

²⁶ Busha and Harter, *Research Methods in Librarianship*, 99-100.

Third, the evidence should not be examined from a singular point of view.²⁷ So, to enhance the validity of the information, I interviewed some Pentecostal leaders of the Pentecostal churches as shown in the Appendices 1-5.

Thus, based upon the historical method, participant observation, and the interview, this research process was able to collect primary resources from (1) a study of the background of mission theology and practice by the Pentecostal churches in Honduras; (2) finding written material produced during the period of this investigation, and bibliographies by researchers who have already worked on this topic; (3) reviewing secondary and primary resources available, (4) interviewing experts who are familiar with the field of integral mission, (5) observing the Pentecostal churches in their approach to mission, and (6) interviewing denominational leaders from the Pentecostal churches. Other sources were collected from historians, journalists and authors, who have been eyewitnesses or participants in the historical events involved in the research.

Also significant was the literature review that specialises in mission studies. Chapter Two was based on a literature review. To achieve that purpose I depended on data provided by the World Council of Churches, which contain accounts and reports of major consultations and conferences held in different sites around the world.

I also found significant data in the Lausanne movement files. I looked at literature on holistic mission, which later on Latin American scholars, like René Padilla and Samuel Escobar, coined as integral mission.

On Latin American Pentecostalism I depended on the literature produced by Darío López, Bernardo Campos and Norberto Saracco. Their contribution to mission theology continues to make a significant contribution to Pentecostal mission today.

With regards to the Pentecostal dialogue with the Roman Catholic Church's literature I depended on the documents released by the Vatican on the matter of *missio dei* and on the writings of Catholic writers in Latin America, such as Leonardo Boff and Jon Sobrino. I also looked at the documents produced at the Bishops' meetings in Medellin and Puebla, particularly on the theme of the church's mission.

²⁷ More information can be found on Denzin, N. K. and Lincoln, Y. S, eds. 1998. *Strategies of Qualitative Inquiry*. London: Sage Publications, 19. See also, Leming, M. R. 2003. "Research and Sampling Designs: Techniques for Evaluating Hypothesis," in *S. Olaf College*. <http://www.stolaf.edu/people/leming/so371res/research.html>. Viewed 20 January 2006.

1.6 RESEARCH QUESTION

Throughout this study I looked for answers to the following questions: How have (or have not) Pentecostal churches addressed the problem of poverty and marginalisation? My initial assumption was that Pentecostal churches have been defective in their approach to integral mission and that they have not holistically faced the problem of socio-economics and political participation.²⁸ Most Pentecostals have understood that the spiritual proclamation of the gospel is the main source of social transformation, thus limiting mission to preaching with the assistance of the charismatic gifts, in order to reach out to the needs of humanity.

The second question is: What do Pentecostals understand and practise as integral mission today? If mission is reduced to spiritual assistance to people, how then do Pentecostals holistically transform their communities? A third question is: What would be good practice in integral mission for Pentecostal churches today? The answer to this question was important in the process of finding an adequate model that would fit the Pentecostal approach to integral mission.

These questions were addressed against the background of the following models of mission, traditionally regarded as pillars in the building of integral mission.²⁹ The goal was to study how Pentecostals understand and practise integral mission; with specific reference to Honduras, but keeping similar contexts in mind across Latin America.

In order to respond adequately to these questions, I explored mission among Pentecostals as a source of redemption and prophetic responsibility. I also looked into Pentecostal mission as an agent of transformation and its efficiency as a witness to a world in need of Christ.

This approach to mission study had four areas of interest. The aim was to explore how Pentecostals see themselves with regards to mission theology and how they respond to mission practice from the following perspective:

²⁸ A study of the response of Pentecostal to the problem of poverty was done by Alvarez, M. 2002. "The South and the Latin American Paradigm of the Pentecostal Movement," *Asian Journal of Pentecostal Studies* 5:1, 135-153.

²⁹ A good source on the matter Christian models of integral mission was a study done Jerry Ballard in the context of the Philippines. See for instance, Ballard, J. 1990. "Missions in Holistic Ministry," in *Asian Missions: The Asian Challenge*, Met Castillo, ed. Manila, Philippines: Asian Missions Congress, 340-348.

1.6.1 Mission as Redemptive

In the common understanding of the word, rescue is an act of forcefully saving a person from harm or danger. It also signifies liberating and recovering. In most cases, Pentecostals have maintained that their main ministry is to save or rescue souls. However, in recent mission, rescue has other implications. It does not refer just to rescuing or saving souls.³⁰ It also includes rescuing lives, cultures, and people from social ills.³¹ Yet Pentecostals have focused on rescuing souls as their most dominant understanding of their mission.

1.6.2 Mission as Prophetic

According to Scripture, Jesus is the light to the world,³² and those who follow him will not walk in darkness, but in the light of life.³³ Hence, people are urged to believe and live in the light.³⁴ The church is, therefore, the light of the world. It has a prophetic role. Its mission is to enlighten culture, social structures, science, morality, philosophy and behaviour. In its prophetic mission the church must confront and denounce injustice, immorality and evils. Moreover, the church is God's agency to propose transformation in light of the principles of peace and justice as revealed by God. However, in the context of Honduras, Pentecostals do not seem to have reached this level yet, although recent political and social events have caused them to think seriously about their prophetic role as active Christians in a country under pressure.

1.6.3 Mission as Transformation

Samuel and Sugden see transformation as “the change from the condition of human existence contrary to God's purposes to one in which people are able to enjoy the fullness of life in harmony with God.”³⁵ Its goal is the biblical vision of the kingdom of

³⁰ Down, F. S. 1971. *The Mighty Works of God*. Guwahati, India: CLC, iii.

³¹ Ross, K. R. 2010, documented an excellent discussion on this matter. *Edinburgh 2010: New Directions for Church and Mission*. Pasadena, CA: William Carey International University Press, 42-45.

³² John 1: 4.

³³ John 8: 12

³⁴ John 12: 36.

³⁵ Samuel, V. and Sugden, C eds. 1987. *The Church in Response to Human Need*. Oxford, UK: Regnum Books, 9.

God.³⁶ In this study, transformation is accomplished when humanity allows God's purpose to be manifested in all relationships, social, economic and spiritual, so that His will be reflected in society and His love be experienced by all communities, especially the poor.³⁷ During the course of the study there is much discussion concerning this subject.

1.6.4 Mission as Witness

In mission history, persons giving testimonies to the Lord Jesus Christ by their word or deed have been considered mission witnesses. In this context, mission is both a witness and a journey within the world, not a judgement made from outside. Mission, then, is approached as a journey, not as an event. It is mission on the way, which calls people to take part in the journey.³⁸ The message is one of repentance and forgiveness. Jesus Christ is presented as the only way to salvation. Those who receive him as Lord and Saviour are forgiven and welcomed into the family of the rescued. Pentecostals have embraced passionately this mission. Their proclamation has reaped many conversions to Christ; churches have grown in numbers and new congregations have been established. Empirical observation implies that Pentecostals are successful in this fourth element of mission.

1.7 UNIVERSE OF THE STUDY

This research will focus on the theory and practice of integral mission in situations of poverty in Honduras. It will analyse the history of the integral mission models observed in Honduras from the 1960s to the present.³⁹ The study will take on two main variables: The first deals with integral mission as affected by the interaction

³⁶ Samuel and Sugden, *The Church in Response to Human Need*, 12.

³⁷ cf. Samuel, V. and Sugden, C., eds. 1999. *Mission as Transformation*. Oxford, UK: Regnum Books, 227.

³⁸ Jayakumar, S. 2002. *Mission Reader. Historical Models for Holistic Mission in the Indian Context*. Oxford, UK: Regnum Books, 40.

³⁹ In his study on the advancement of the gospel William D. Taylor touches the history of integral mission as observed in Latin America. See for instance, Taylor, W. D. 1997. "The Kingdom Forcefully Advances: What the Future Holds for the Indigenous Movement," in *Supporting Indigenous Ministries*, Rickett, D. and Welliver, D. eds. Wheaton, IL: Billy Graham Center, 15-23.

of Christian plurality in the country, mainly from the co-existence between the Catholic and the Evangelical traditions (including Pentecostals); and the second explores the impact of international Christian organisations in the comprehension and practice of mission among the poor.

1.8 LIMITATIONS OF THE RESEARCH

Honduras is home to a variety of Christian organisations and most of them have begun to study integral mission. However, here I have limited my research to the study of the Pentecostal church.⁴⁰ In order to accomplish the purpose of this research, I had to deal with some variables, which could affect the outcome of the study:

The challenge of a broader spectrum of disciplines also aims to respond to the humanitarian needs of Honduras, of which poverty and marginalisation are critical in the time of this research. Hence, there are innumerable humanitarian and religious organisations participating in relief and development services in the country.

Similar characteristics in other Latin American countries may contaminate the study. Other countries of Latin America face similar patterns of poverty and marginalisation. Since I collected data from those countries, that information could, at some point, affect the understanding and practice of integral mission in Honduras.⁴¹ The fact is that each country has its own reality; and in the case of Honduras, the data had to be classified and analysed with this variable in mind.

A study about the Pentecostal approach to integral mission may be challenged by a broader field of disciplines specialized in mission. Therefore, it will be necessary to narrow the study down to an interactive analysis of mission as observed in the Pentecostal churches, and in so doing, bring a synthesis of what Honduran Pentecostalism has thought and practised since the 1960s to the present.

⁴⁰ Research done by Bryant L. Myers could be helpful in order to understand the holistic approach to mission as understood by Pentecostals. Although he focused on global Christianity, eventually he refers to Pentecostals as an emerging force, which is now learning to be responsible to the problem of poverty and marginalisation of most people in the world. This information is found in Myers, B. L. 1996. *The New Context of World Mission*. Monrovia, CA: MARC, 22-23.

⁴¹ The issue of poverty and marginalisation in Honduras and in Latin America is reported in the study of Alvarez, M. 2002. "Los Desafíos del Movimiento Pentecostal Latinoamericano en el siglo XXI," in *Educación Teológica y Misión hacia el Siglo XXI*, David E. Ramírez, ed. Quito, Ecuador: Ediciones FLEREC-SEMISUD, 170-195.

During the time of this research, my missionary journey has taken me to serve in different capacities and places. When I started the investigation I was living in Virginia, USA. Two years later I had to move to Pennsylvania to work among the Hispanics in the Northeast of the United States. In September 2010, I moved to Quito, Ecuador, where I am now working on the final stages of the thesis. Several times I had to visit Honduras with the purpose of collecting data for the work. These changes of location may have affected my perception of the themes I have dealt with in the research. I am hoping that these changes have a positive input and contribution to the outcome of the thesis.

1.9 DEFINITION OF TERMS

Acculturation: “the process by which adults acquire the knowledge, skills, attitudes, values, and behaviours that enable them to become functioning participants of a new host culture.”⁴²

Church: (1) “The distinctive people of God called by him through his mission and set aside for mission;”⁴³ (2) “God’s instrument for God’s mission.”⁴⁴

Church Growth: “A discipline which investigates the nature, expansion, planting, multiplication, function and health of Christian churches as they relate to the implementation of Christ's commission to make disciples of all peoples.”⁴⁵

Church Planting: “Initiating reproductive fellowships that reflect the kingdom of God in the world.”⁴⁶

Community of faith: (1) A unique community in the world created by God through the Spirit as both holy and human; (2) a distinctive community formed by the calling and sending of God and reflecting the redemptive reign of God in Christ; (3) “a

⁴² Grunlan, S. A. and M. K. Mayers. 1979. *Cultural Anthropology: A Christian Perspective*. Grand Rapids, MI: Zondervan, 85.

⁴³ Van Rheenen, G. 1996. *Missions: Biblical Foundations & Contemporary Strategies*. Grand Rapids, MI: Zondervan, 31.

⁴⁴ Guder, D. L. 1998. *Missional Church: A Vision for the Sending of the Church in North America*. Grand Rapids, MI: Eerdmans, 8.

⁴⁵ Brochure. 2000. “New Wineskins for Effective Ministry in the 21st Century.” *Advertising the North American Society for Church Growth Annual Gathering* (November 9-11) in Pasadena, California.

⁴⁶ Van Rheenen, *Missions: Biblical Foundations & Contemporary Strategies*, 148.

community of God on a pilgrimage through life helping each other to continue as Christ's disciples and encouraging others to join them on the journey to heaven."⁴⁷

Congregation: "A group that possesses a special name and recognized members who assemble regularly to celebrate a more universally practiced worship but who communicate with each other sufficiently to develop intrinsic patterns of conduct, outlook, and story."⁴⁸

Conversion: "Turning from self which is in rebellion against God, turning to God through faith in the finished work of Christ on the cross, and coming into union with him through the saving blood of Jesus Christ."⁴⁹

Culture: "The integrated system of learned patterns of ideas, values, behaviour, products, and institutions characteristic of a society."⁵⁰ "The sum total of ways of living built up by a human community and transmitted from one generation to another."⁵¹

Development, Transformational: "Seeking positive change in the whole of human life materially, socially, and spiritually. The goals of such transformation are 1) to recover our true identity as human beings created in the image of God and 2) to discover our true vocation as productive stewards, faithfully caring for the world and all the people in it."⁵²

Ethnocentrism: An attitude of cultural superiority, which implies that one's own culture is better than some other culture. It is the basis of racism, nationalism, and tribalism.⁵³

Evangelism: "The proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit."⁵⁴

⁴⁷ Van Rheeën, *Dictionary of Missiological Terms*. Grand Rapids, MI: Zondervan, 44.

⁴⁸ Hopewell, J. F. 1987. *Dictionary of Missiological Terms*. Minneapolis, MN: Fortress Press, 12-13

⁴⁹ Van Rheeën, G. 2004. *Dictionary of Missiological Terms*. Grand Rapids, MI: Zondervan, 44.

⁵⁰ Van Rheeën, *Dictionary of Missiological Terms*, 81.

⁵¹ Newbigin, L. 1986. *Foolishness of the Greeks: The Gospel and Western Culture*. Grand Rapids, MI: Eerdmans, 112.

⁵² Myers, B. L. 1999. *Walking with the Poor: Principles and Practices of Transformational Development*. Maryknoll, NY: Orbis Books, 3.

⁵³ Van Rheeën, *Missions: Biblical Foundations & Contemporary Strategies*, 98.

⁵⁴ Bosch, D. 1991. *Dictionary of Missiological Terms*. Grand Rapids, MI: Zondervan, 10-11.

Identification: “Empathy between communicants involving a compassionate, interpersonal, reciprocal sharing of feelings and concepts.”⁵⁵

Integral Mission: The discipline that seeks the satisfaction of all basic human needs, including the need for God.⁵⁶ The term Integral Mission, from the Spanish language, *Misión Integral*, also known as holistic mission, Christian or transformational development.

Liberation Theology: A movement in Christian theology, which understands the teachings of Jesus Christ in terms of a liberation from unjust political, economic, or social conditions. It has been described as “an interpretation of Christian faith through the suffering of the poor, their struggle and hope, and a critique of society and the Roman Catholic faith and other Christian agencies through the eyes of the poor.”⁵⁷

Missio Dei: “Mission is not the invention, responsibility, or programme of human beings, but flows from the character and purposes of God. Mission is defined, directed, energized, and accompanied by God.”⁵⁸

Mission: the church’s response to the commandment of Christ to continue and expand his work in the whole world.⁵⁹

Missiology: An interdisciplinary approach to understanding missionary action. A missiological approach provides a comprehensive frame of reference in order to look at reality in a critical way. Missiology is a critical reflection of Christians engaged in missionary practise in light of God’s Word. Missiology examines missionary facts from the perspective of the biblical sciences, theology, history and social sciences.⁶⁰

Mission Theology: A systematic reflection on the way the whole church and individual Christians are sent by Christ.⁶¹

⁵⁵ Van Rheezen, *Missions: Biblical Foundations & Contemporary Strategies*, 69-71.

⁵⁶ Padilla, R, 2004, “An Ecclesiology for Integral Mission,” in *The Local Church; Agent of Transformation: An Ecclesiology for Integral Mission*. Yamamori T. and Padilla, C. R. eds. Buenos Aires, Argentina: Ediciones Kairos, 76.

⁵⁷ Berryman, P. 1987. *Liberation Theology: Essential Facts about the Revolutionary Movement in Latin America and Beyond*. New York, NY: Pantheon Books, 34.

⁵⁸ Murray, M. 2001. *Discipling our Nation: Equipping the Canadian Church*. Leiden, The Netherlands: Brill, 39.

⁵⁹ O’Collins, G. and E. G. Farrugia. 1991. *A Concise Dictionary of Theology*. New York, NY: Paulist Press, 144.

⁶⁰ Escobar, S. 2003. *The New Global Mission: The Gospel from Everywhere to Everyone*. Downers Grove, IL: InterVarsity Press, 21.

⁶¹ O’Collins and Farrugia. *A Concise Dictionary of Theology*, 143-144.

Pentecostalism: In this study, it is the first wave of spirit-filled believers that initiated in Latin America. In the Pentecostal experience believers are sanctified and filled with the Holy Spirit for ministry purposes. They are enabled to operate the charismatic gifts for the edification of the body of believers who assist each other in the community. Charismatics or Neo-Pentecostals are not considered part of the group for this research purpose. Although they share the same Pentecostal experience, their ministry service is done at another sphere of influence, mostly middle or upper class, which makes them different than the first Pentecostals.

Poverty: A condition of economic subsistence, low wages, short life expectancy, high illiteracy, marginalisation, deprivation, and reduction of life changes.

Missional Churches: “Reproducing communities of authentic disciples, being equipped as missionaries sent by God, to live and proclaim His Kingdom in this world.”⁶²

Morality: Could be understood as the differentiation of intentions, actions and decisions between that which is considered as ‘good’ (or right) and that, which is seen as ‘bad’ (or wrong). In this case the philosophy of morality is ethics.⁶³

Solidarity: “Unity (as of a group or class) that produces or is based on community of interests, objectives, and standards. It refers to the accord that binds people together as one.”⁶⁴

Spiritual Disciplines: “The practices that put us in the presence of God where we can have an intimate relationship with him.”⁶⁵

Spirituality, Christian: “The inward essence which flows out of our relationship with God and propels us into Christian ministry; living in relationship with God in such an intimate way that it influences who we are and how we relate to others.”⁶⁶

Strategy: “The practice of model formation for ministry shaped by theological reflection, cultural analysis, and historical perspective and by the continued practice of ministry.”⁶⁷

⁶² Minatrea, M. 2004. *Dictionary of Missiological Terms*. San Francisco, CA: Jossey-Bass, 8

⁶³ Superson, A. 2009. *The Moral Skeptic*. Oxford, UK: Oxford University Press, 127–159.

⁶⁴ Galeano, E. 2000. *Upside Down: A Primer for the Looking Glass World*. London, UK: Picador, p. 312

⁶⁵ Ogden, G. 1998. *The Life You've Always Wanted: Spiritual Disciplines for Ordinary People*. Grand Rapids, MI: Zondervan, 68.

⁶⁶ Van Rheenen, *Dictionary of Missiological Terms*, 56.

⁶⁷ Van Rheenen, G. 2003. “The Missional Helix,” *Monthly Missiological Reflections* 1:26, 8.

Subsidiarity: It is understood as an organising principle of decentralisation stating that a matter ought to be handled by the smallest, lowest, or least centralized authority capable of addressing that matter effectively.⁶⁸

Terminal Churches: Churches which “may have spiritual vitality but can reproduce only arithmetically. Missionaries are teaching others but not training their converts to become reproductive; they are initiating churches but not preparing leaders of these churches to plant other churches.”⁶⁹

Theology of Mission: (1) “A multidisciplinary field that reads the Bible with missiological eyes and, based on that reading, continually re-examines, re-evaluates and redirects the church's participation in God's mission in God's world.”⁷⁰ (2) “Engaging God’s redemptive purposes through biblical studies, prayer, and reflection to inform, motivate, and ethically guide Christians in reconciling to God those lost in sin. Theology of mission serves to help the missionary understand the purposes of God so that He can be guided by them. It furnishes the motivation to carry out God's mission, provides the content of the message preached, sustains the missionary during times of difficulty, and guides missionaries to ethically evaluate the practices and methodologies of missions.”⁷¹

Vulnerable Mission: “Ministry carried out using the resources and language(s) of the people being reached, as against foreign resources and languages.”⁷²

Witness: “An overarching term drawing together proclamation (kerygma), community (*koinonía*), and service (*diakonía*)’ defining evangelistic ministry, as the core of ministry.”⁷³

World Christian: “A day-to-day disciple for whom Christ's global cause has become the integrating, overriding priority for all that He is for him. He actively investigates all that his Master's Great Commission means...[and] then he acts on what

⁶⁸ Macrory, R. 2008. *Regulation, Enforcement and Governance*. Cameron May, London, UK: Cameron May, 657.

⁶⁹ Van Rheezen, *Missions: Biblical Foundations & Contemporary Strategies*, 148.

⁷⁰ Van Engen, C., N. Thomas and R. Gallagher. 1999. *In the Footprints of God: A Narrative Theology of Mission*. Monrovia, CA: MARC, xviii.

⁷¹ Van Rheezen, *Dictionary of Missiological Terms*, 64.

⁷² This information is available at www.vulnerablemission.com. Accessed 3 February 2010.

⁷³ Guder, D. L. 2000. *The Continuing Conversion of the Church*. Grand Rapids, MI: Eerdmans, 53.

he learns. A World Christian is a Christian whose life-direction has been solidly transformed by a world vision.”⁷⁴

Worldviews: “Models of reality that shape cultural allegiances and provide interpretations of the world.”⁷⁵

1.10 CONCLUSION

This study is important for the Pentecostal churches. Recent information shows that the Pentecostal community has grown extensively in numbers. However, there is a tendency to view Pentecostals as concerned with the number of their adherents while neglecting the needs of the individual and his or her participation in social concerns.⁷⁶

Instead of discussing issues that are commonly addressed by most Pentecostal studies, this study engages themes, which may seem controversial. Why not investigate non-traditional fields, which are already affecting Pentecostalism? This question provides a strong motive to seek evidence that may suggest that Pentecostals could become major players in the development of their society if they paid attention to the mission entrusted to them by the Holy Spirit. If they serve their world according to their theological principles they will be capable of transforming their culture with the power of the gospel.

The historical conditions of Honduras, the present situation of the country and the spiritual strength of the church could combine enormous possibilities for social, economic, political and human transformation. For some, these social ills are endemic and for that reason they seem to be irreversible. But for those who believe in the transforming power of the gospel and serve in the strength of the Holy Spirit, these conditions are opportunities for the practice of integral mission.

This study seeks to initiate a new debate in the Pentecostal theology of integral mission. It promotes a constructive reflection and a mature dialogue between

⁷⁴ Bryant, D. 1979. *In the Gap*. Urbana, IN: Intersity Press, 70.

⁷⁵ Van Rheenen, *Missions: Biblical Foundations & Contemporary Strategies*, 33

⁷⁶ Similar concerns among African Pentecostals were observed in the study of Yamamori, T., Myers, B. L., Bediako, K. and Reed, L. eds., *Cases in Holistic Ministry: Serving with the Poor in Africa*. Monrovia, CA: MARC, 62-76.

Pentecostals and other Christian organisations that are involved in mission.⁷⁷ This research shows that it is possible to reach unity and co-operation in true bonds of love and understanding. It is possible to share resources, tools and skills with other members of Christ's church for the benefit of those who suffer the consequences of spiritual and social evils. That is the main motivation behind this study.

⁷⁷ For the indigenisation and internationalisation of mission, Bennett, C. 1997. *God in the Corners: Personal Encounters. Discovering God's Fingerprints in Remote Corners of the World*. San Jose, CA: Partners International, 19-25; another important source is the work of Rickett, D. and Welliver, D. eds. 2002. *Supporting Indigenous Ministries: With Selected Readings*. Wheaton, IL: Billy Graham Centre, 36-43; and cf. Taylor, W. D. ed. 1994. *Kingdom Partnerships for Synergy in Missions*. Pasadena, CA: William Carey Library.

CHAPTER TWO: A SURVEY OF THE HISTORICAL DEBATE ON THE MEANING OF INTEGRAL MISSION

2.1 INTRODUCTION

This chapter surveys the initial steps of integral mission among Pentecostals. The study aims to find historical connections between Pentecostal missiology and the Evangelical movement. It focuses on the emerging contexts of contemporary church mission and how this connection has contributed to the development of recent Pentecostal missiology, particularly in Latin America.¹ The survey pays specific attention to social action among the poor and the marginalized. It draws information from academic sources and reports that describe the involvement and response of the churches when meeting the needs of the poor and marginalized. This information is significant to Pentecostals for they have served the poor and marginalized as well. They may need to elaborate a theology of integral mission, which incorporates some principles found in this study.

Due to the nature of the study, its content is mainly descriptive. It is a collection of selected data obtained from sources specialising in the fields of integral mission and social concern. This data serves as primary material for the analysis made in the conclusion of the thesis.

The section engages primary sources mainly from the 1960s to the present. Later, the discussion is based on contemporary texts written by missiologists and documents that have come out of major consultations where mission was discussed. It is also limited mostly to Evangelical scholarship, which began to expand after the Congress of Lausanne in 1972, which is recognized by most missiologists as representing a

¹ These are some Pentecostal scholars who have contributed to mission theology in recent years: López, M. R. 1993. *Historia y Misión del Protestantismo Hondureño*. San José, Costa Rica: Editorial Visión Mundial Internacional; Alvarado, G. 2006. *El Poder Desde el Espíritu. La Visión Política del Pentecostalismo en el México Contemporáneo*. Buenos Aires, Argentina: Publicaciones Científicas para el Estudio de las Religiones; López, D. 2008. *Pentecostalismo y Misión Integral: Teología del Espíritu, Teología de la Vida*. Lima, Perú: Ediciones Puma; Méndez, M. G. 1992. "La Iglesia: Fuerza del Espíritu, Su Unidad y Diversidad," in *Pentecostalismo y Liberación: Una Experiencia Latinoamericana*, Alvarez, C., ed. San José, Costa Rica: Departamento Ecuménico de Investigaciones; Salazar, E. 1995. *Todas Seríamos Rainhas. Historia do Pentecostalismo Chileno da Perspectiva da Mulher*. Master of Theology Thesis, Instituto Metodista da Ensino Superior, Brasil; Saracco, N. 2000. "Mission and Missiology from Latin America," in *Global missiology for the 21st century*, Taylor, W. D. ed. Grand Rapids, MI: Baker Academic; 1992. "Reflections on the Pentecostal Contribution to the Mission of the Church in Latin America," *Journal of Pentecostal Theology* 1:1; Bravo, B. 1997. *El Fruto del Espíritu: El Carácter del Cristiano y la Misión de la Iglesia*. Lima, Perú: Ediciones Puma. Other scholars are cited in the following chapters.

watershed² for current Evangelical theology. In addition, I reviewed some of the documents that came out of the congresses of Pattaya, Thailand; Grand Rapids, Michigan and Lausanne II, in Manila. By way of comparison, I also reviewed some of the documents of the World Council of Churches (WCC), like the Ecumenical Affirmation on Mission and Evangelism (EAME) in 1983, the Nairobi, Kenya Assembly of 1975, the WCC Assembly at Melbourne, Australia in 1981 and at San Antonio, Texas in 1989. Also the most recent meeting of the Conference on World Mission and Evangelisation (CWME) at Athens in August 2005. I have also reviewed some of the preparatory papers published in the *International Review of Mission, Transformation, Pulse, Missiology* and other recognized academic research specialising in mission. The literature review also covered other missiological journals and articles, such as *Mission Studies, Missionalia, The International Bulletin of Missionary Research* and *Oiskón*.

These events had repercussions in Latin America as well. The Evangelical conferences and the WCC assemblies debated over issues and missiological trends that took place during the time they met. Moreover, they invited representatives from Evangelical and Protestant churches from Latin America. So it is fair to state that most Evangelical and Protestant denominations followed the missiological models that emerged at those gatherings.

It was during this time that Pentecostal churches began to grow significantly. The ministry context pointed to integral mission. The *Fraternidad Teológica Latinoamericana (FTL)* [Latin American Theological Fraternity] organized the *Congreso Latinoamericano de Evangelización (CLADE)* [Latin American Congress of Evangelism] five times and also published the *Boletín Teológico Latinoamericano* [Latin American Theological Bulletin], which became the main source of information on Evangelical theology and mission in the region.

This was also a context of social-economic unrest and political revolution in Latin America. It was the time of Liberation Theology, proposed by some RCC priests, with lay activists in solidarity alongside the poor of the region.³

The above context seems to be the natural connection of Latin American Pentecostalism with Evangelicals, Protestants, and Catholics. In this Chapter I discuss

² On the importance of the Lausanne and Rome, cf. Jacques Matthey. 1985. "Mission et Évangélisation Dans L'Optique de Lausanne, Rome et Genève," in *Perspectives Missionnaires* 1:10, 36-50.

³ This topic is discussed in Chapter Three.

the Lausanne and the WCC connection with Pentecostal mission and in Chapter Three I discuss the RCC connection. The discussion is also sensitive to the social, economic and political context where Pentecostals practise their faith and mission in the communities.⁴ Poverty and oppression of the weak has been an endemic illness in most local communities in the Latin American region.

2.2 AN OVERVIEW OF THE PROGRESS OF MISSION IN THE HISTORICAL MISSION MOVEMENT

Pentecostal missiology was born and grew out of its own experience and beliefs,⁵ through the influence of the Evangelical and Conciliar movement. In Latin America, a number of Pentecostal churches reflect the confluence of these two major streams that participated in its formation and approach to Christian service. Historically, both the evangelical and the conciliar streams have exercised a strong influence over the Pentecostal approach to integral mission.⁶ Yet, for the purpose of this study, I will limit the research to the second half of the twentieth century, starting from the 1960s, when most contemporary missiological issues began to emerge.

This chapter focuses on four historical elements that were instrumental in the formation of mission thinking among Latin American Pentecostals. Before the 1970s, Pentecostalism had to struggle in order to be recognized officially as a Christian

⁴ Wells Davis, W. 2110. *Embattled but Empowered Community: Comparing Understanding of Spiritual Power in Argentine Popular and Pentecostal Cosmologies*. London, UK: Brill, 107. In her research over Pentecostalism in Argentina, Wilma Davis Wells states that “Pentecostalism cannot be explained adequately without considering the cultural substrata in which it took root.” Incidentally, this seems to be the reality for most Pentecostals across Latin America.

⁵ On the subject of Pentecostal mission that emerged from its own experience and beliefs, see the work of Garcia, D. J. 2010. *El Movimiento Pentecostal en México*. Coyoacán, Mexico: La Editorial Manda, 110-120. Deyssy García elaborates on the typical expressions of Pentecostalism, which participates in the emerging context of Pentecostal theology in México. She states that “the expressions of the Pentecostal message cause a social impact,” that is evident in the transformation of the community. See also, Domínguez, R. 1990. *Pioneros de Pentecostés en el Mundo de Habla Hispana: México y Centro América*. Barcelona, España: Editorial Clie, 68-74; and Watanabe, J. A. 2009. “Pensamiento Pentecostal: Un Acercamiento a la Cosmovisión Pentecostal,” in *Voces del Pentecostalismo Latinoamericano III*. Chiquete, D. and Orellana, L. eds. Hualpén, Chile: RELEP, 143-156.

⁶ Some ideas about the influence of the conciliar and evangelical streams over the Pentecostal movement, at a global scope, could be found in the account of Harold D. Hunter of the Brighton conference in 1991. The author makes reference of the importance of prayer in an ecumenical setting. Pentecostals are comfortable praying and carrying their mission with Christians from other denominations. See, Hunter, H. D. 2008. “Celebrating 100 Years of Prayer for Christian Unity. Full Communion: A Pentecostal Prayer,” *Ecumenical Trends* 37:1 (January).
http://www.iphc.org/sites/default/files/Hunter_FullCommunion.pdf. Viewed 12 January 2013.

movement by most evangelical organisations and the conciliar movement.⁷ Although they had evolved from the evangelical stream, Pentecostal churches were still considered as heretical⁸ and, therefore, not worthy of consideration as a legitimate Christian constituency.

Evangelicals themselves did not start developing serious missiological thought until the international congresses that took place during the 1960s and 1970s. Another element that affected Pentecostal missiology was their acceptance to participate as members of the conciliar movement.⁹ Several independent Pentecostal networks of Latin America became affiliated to the WCC, although some have argued that this may have been simply a way to obtain formal recognition. Yet, for decades, they had struggled against denominational rejection, particularly from some influential segments within the evangelical stream. Pentecostals have also been affected by the influence of the RCC, which has been present in Latin America for over 500 years. Catholic theology and traditions have shaped Latin American societies in their approach to life, religion, and culture.¹⁰ Most members of the Pentecostal community left the RCC by way of conversion.¹¹ They have joined the Pentecostal faith but they still carry their Catholic traditions, customs, and social patterns of behaviour. Pentecostal missiologists will definitely have to evaluate the historical influence of the RCC over their members when it comes to participation in social concerns.

2.2.1 A REVIEW OF EVANGELICAL MISSION

The 1960s was characterized by the increase of social and economic injustice in the developing world. This opened the eyes of protesters in the West and other areas. Social

⁷ Ortega, O. 2009. "Mission as An Invitation for Life," *International Review of Mission* 88:348-349, 88-96.

⁸ Owens, R. R. 1998. *The Azusa Street Revival its Roots and its Message*. Lanham, MD: University Press of America, 89. The author deals with the marginalisation of Pentecostalism in America in the early stages of development, which had historical implications for the future relations between Pentecostals and the mainstream denominations. This attitude was important for it also affected the Pentecostal denominations that participated in the evangelisation of Latin America in the future. Kirk, A. 2000. *What is Mission?* London: Fortress Press, 38-55.

⁹ cf. Anderson, A. 2004. *An Introduction to Pentecostalism*. Cambridge, UK: Cambridge University Press, 19-38.

¹⁰ See for instance, Keen, B. and K. Hayes. 2009. *A History of Latin America*. Boston, MA: Houghton Mifflin Harcourt, 178-190. The authors discuss the influence of the Roman Catholic Church on the cultures of Latin America.

¹¹ Dussel, E. D. 1979. "Un Análisis Contextual de la Iglesia Católica en America Latina," *Pastoralia* 9:1, 72.

activists hoped that those oppressive powers and unbreakable structures could be substituted for better ones. At this point, this was considered mission thinking and involvement in transformation. Hence, a growing influence of liberation theology over the poor and oppressed in the Two Thirds World raised multiple questions that demanded answers from Evangelical leaders. Evangelical leaders understood the need to convene in large assemblies to discuss the most urgent issues affecting the world at that time. They realized it was important to bring the newly emerging issues to the table in order to offer objective solutions and respond to the demands of their constituencies.

(1) In December 1960, the Evangelicals called a congress in Chicago, Illinois, that focused on the promotion of worldwide evangelism. Although, the main purpose of the organisers was to promote evangelisation in the traditional way, some of the speakers expressed their concern about the revolutionary spirit that had been permeating the minds of many people in the church and around the world. This was the first time they acknowledged the emerging strength of liberation theology in Latin America. So, they looked at this occasion as an opportunity to dialogue about the social responsibility of the church to respond to social concerns. Speaking to the student world about the unfinished task, Erick S. Fife, missionary secretary of Inter-Varsity, declared:

We have to understand that there have been sweeping changes that have taken place in the world's mind since the last World War, and these students are up against all the time and are living in an intellectually stimulating environment. They are looking for mission boards, which they feel are facing the challenge of this day and generation. They are looking for a freedom from prejudice, racial and denominational. They are looking for a mind open to the Lord and his work.¹²

G. Christian Weiss, missions director of the Back to the Bible Broadcast, was interested in underscoring "the obligation of Christians' to train at the highest academic level national leaders who would be able 'to give direction to the course of their governments."¹³ Another speaker from Latin America, Emilio A. Núñez, in his plenary message said:

The spirit of the compassionate Christ is one of the main characteristics of genuine Christianity. It is necessary to keep the balance in the emphasis, which is given

¹² Fife, E. S. 1961. "The Student World and the Unfinished Task," in *Facing the Unfinished Task*. J. O. Percy, ed. Grand Rapids, MI: Zondervan, 123.

¹³ Weiss, G. C. 1961. "An Inquiry into the Obligation of Christians," in *Facing the Unfinished Task*. Grand Rapids, MI: Abingdon Press, 262.

to the challenge of the peoples' needs. There is a possibility of giving the impression that the message of salvation is only for the sick and the poor people of the world. The other extreme is to be so afraid of the social gospel that the opportunity for medical missionary work and all humanitarian actions are neglected.¹⁴

It should be noted that the speech of the Congress on World Missions in Chicago did not go beyond social assistance as a demonstration of Christian social responsibility. In those days, the Evangelical leaders were not yet discussing whether political or social action was a duty of the Christian. Issues related to social justice and the prophetic role of the church were not yet included on the agenda. At this time, they were more interested in church planting and growth among natives of other lands, which was another colonial way of referring to mission outreach or world missions.

(2) However, in the declaration of the 1966 Evangelical Congress at Wheaton, Illinois, in their conclusion, the Evangelicals went beyond social assistance. They stated that action was recommended against social evils such as racial discrimination and against all forms of social injustice. Some observers concluded that this new emphasis on social action was related to the presence of a good number of participants from the Majority World.¹⁵ In contrast to the Mission Congress of Chicago five years before, a large number of Latin American leaders were present at Wheaton. Although most of them seemed to be more interested in anti-ecumenism than in social responsibility, they did not oppose the final declaration on social concern.

(3) Another significant congress on evangelism took place in Berlin, Germany, in 1966. This was sponsored by *Christianity Today* magazine in celebration of its tenth anniversary. The theme of the congress was 'One race, one gospel, and one task'. There were more than a thousand participants from over one hundred countries,¹⁶ and according to Athol Gill, the issue of evangelism and social concern was raised in-group discussions, but it was not adequately debated. To be sure, the congress statement did include a lengthy section condemning racism, but it did so in purely personal terms, and in describing the 'one task' of the church it spoke only of evangelism. Of the score

¹⁴ Núñez, E. A. 1961. "The Ideal Missionary," in *Facing the Unfinished Task*. Grand Rapids, MI: Abingdon Press, 173-174.

¹⁵ Padilla, C. R. 1985. *Evangelism and Social Responsibility from Wheaton '66 to Wheaton '83: How Evangelicals Endorsed Social Responsibility*, Padilla, C. R and C. Sugden, eds. Bramcote, Nottingham: Grove Books, 5.

¹⁶ Mooneyham, W. S. 1967. "Facing a New Day in Evangelism," in *One Race, One Gospel, One Task*. C.F.H. Henry and W. S. Mooneyham, eds. Minneapolis, MN: Worldwide Publications, 1:3-4, 12.

papers delivered at the congress only one dealt with evangelism and social concern, and it was devoted almost entirely to racism as a barrier to evangelisation.¹⁷

It is obvious that during the 1960s, the understanding of the social responsibility of God's people in regards to justice and social concerns was still in the process of formation. It took several years for them to realise how important it was for the church to assume its prophetic role in a very critical time of human history. Incidentally, there were other parallel events that made Evangelicals think and re-examine their mission as it relates to social responsibility. One movement that shook their social and mission theology was the World Council of Churches.

At this point, Pentecostals took no part in the Evangelical debates. Not only were Evangelicals uneasy with the reports of Pentecostal growth, but also Pentecostals were still sore from their rejection by Evangelicals. Nevertheless, the origins of Pentecostal missiology can be traced to these days when Evangelicals began to meet in these historical congresses. These were the venues where social concerns began to be discussed by the Evangelical movement.

2.2.2 THE CONCILIAR APPROACH TO MISSION

By the time that the next assembly of the WCC convened in Uppsala, Sweden, in 1968, the thrust for social transformation had become so strong that some radical theologians presented the thesis that the priority of mission was to tackle social and political corruption. This had to be accomplished through the humanisation of power structures worldwide, following God's purpose as entrusted to his missionaries, which was already at work within the movements that sought social and political transformation.¹⁸ There were two WCC programmes that seemed controversial at the time: the programme to end racism and the one to enter into dialogue with other confessions of faith.

The WCC conference of Bangkok started in December 1972 and concluded in January 1973. It began with the theme of salvation today but turned to focus on other

¹⁷ Gill, A. 1976. "Christian Social Responsibility," in *The New Face of Evangelicalism*. Padilla, C. R., ed. London: Hodder and Stoughton, 90.

¹⁸ Usually the Hebrew word shalom is translated 'peace,' however its meaning is much wider. Shalom also refers to 'justice in human relationships,' it also denotes 'reconciliation,' and even further it means 'well-being' for the purpose of complete development of the person and his or her world. See for instance the explanation on this word by Brueggemann, W. 1982. *Living Toward a Vision: Biblical reflections on Shalom*. New York, NY: United Church Press, 100.

heated issues emerging at that time, particularly in Latin America. This was the time when Christian groups and revolutionary movements began to exert pressure on the governments of Latin America on issues of poverty and political freedom. Due to the delicate reflection on salvation and mission, the conference concluded addressing three major debates:

1. Salvation was understood by the delegates as spiritual but included other aspects of humanity, which had to do with the wellbeing of individuals and their society. The salvation granted by God through his Son Jesus Christ included four elements clearly stated: (1) Salvation of the poor from human exploitation and economic injustice. (2) Salvation of human dignity from political oppression and human suffering. (3) Salvation for the individual and his or her world against spiritual and socio-economic forces that alienate them from the rest of the world, and (4) salvation that brings forth hope against spiritual and social evils that cause anxiety and defeat. It was clear that salvation means provision from God that embraces the whole person and his or her world.¹⁹ However, each one of these components involves different priorities according to the context and the reality of each particular society. So, at that moment in human history, salvation meant peace for the people of Vietnam, freedom for Angola, reconciliation and justice for the people of Northern Ireland, or simply personal salvation for any given society without faith in hope. At Bangkok, the delegates agreed that justice had to be reflected in the conversion of the sinner and in the social and economic system that surrounds him or her. When people are able to involve themselves in this dynamic mission, churches become free from rigid religious structures and become recipients of healing and restoration that takes all four aspects of salvation into account.²⁰

2. At the WCC conference in Bangkok, for the first time, delegates representing the Majority World appeared on the platform delivering strong criticisms of structures imposed by Western societies. Before Bangkok, people at these types of convocations tended to speak with one voice. This time, leaders from the developing nations took the right to speak and challenged organized religion. They condemned the alienation of mission by a domineering Western mentality of colonial conversion of souls. This voice

¹⁹ World Council of Churches. 1973. *Bangkok Assembly: Minutes and Report of the Assembly of the Commission on World Mission and Evangelism*. Geneva: Switzerland: WCC, 72.

²⁰ World Council of Churches, *Bangkok Assembly*, 72.

was particularly strong among the Asians, Africans, and some Latin Americans who made it to the conference.

The freedom experienced by the delegates in their speeches was significant. Their words travelled quickly to the Christian world. “Christ came to redeem real men, not pale reflections of other men” and “Christ came to answer questions that I ask and not those which others think I ought to ask.”²¹ Most conveners exercised their right to identify as Christians. They concluded that each congregation should have a right to formulate theology and the freedom to develop its own structure, liturgy, and doctrine. Models should not be imposed or imported from North America and there should be room for an open dialogue with other confessions of faith. ‘There is no one universal theology, but a variety of theologies, which respect the various social and political contexts in which they have come into being.’²²

At the Bangkok conference they demanded contextual theology, which sought to end the Western domination of mission theology and practice. Furthermore, the delegates were eager to recognise the creative skills and talents of non-Western Christians. Thus strengthening contextual theology Christianity would have the multiple expressions of mission in the world.

3. The delegates looked for responsible solution to the differences between the churches in the West and those of the developing nations. At this point, the delegates agreed that the churches in other contexts should have independence and that their own decisions and vision for ministry should be respected. The WCC conference of Bangkok became famous for a unique document that was presented to the floor, the so-called ‘moratorium.’²³ The document demanded that missionaries and cross-cultural staff workers should withdraw from missionary service so as to enable the national churches and movements to assume responsibility without outside interference.

²¹ World Council of Churches, *Bangkok Assembly*, 78.

²² Mays, J. L. 1972. “Justice, Perspectives from a Prophetic Tradition,” in *Biblical Interpretation* 37:1, 5-17. In those days theologians were developing the notion of ‘contextual theology.’ They were trying to include social, economic and political concerns to witness to Christ. They thought to include contextual theology in the field of systematic theology and not simply adapt the term as one more item of discussion. This was perhaps one of the most significant theological additions to mission at the conference of Bangkok.

²³ It is not quite clear when or how the proposal for the ‘moratorium’ was presented to the floor. Some historians think that the term was initially used in 1971 during the East Asia Christian Conference. There the delegates began to harbour the idea of sending the missionaries home in order to allow the local churches to develop their own ministries without the external interference of Western missionaries, whom at this historical moment were thought of doing cross-cultural work with a colonial mentality. See, Nacpil, E. P. 1978. *Jesus’ Strategy for Social Transformation*. Grand Rapids, MI: Abingdon Press, 32.

The moratorium demanded an end to outside financial support. It would drive the nationals to establish their own identity and agenda. The repatriation of missionaries would enable them to take action in their own industrialized societies, thus bringing change to the denominational structures in order to foster peace and justice in the world. The purpose here was to renew the already damaged relations between Christian organisations. The moratorium would help build respect and co-operation between Christians from different traditions across the world. Nonetheless, the critical spirit reflected in the document had a remarkable impact on the delegates, for it initiated a heated debate on the floor over the real purpose of missionary work, especially in the way they were perceived in the so-called mission field.²⁴ At this time, missionaries were sent mostly from the West to under-developed nations, which were economically and socio-politically disadvantaged.

The conference in Bangkok saw that the Paris Society of Evangelical Missions had now become the French Evangelical Department for Apostolic Action. The French had created an international system, which would enable co-operation between churches. Their aim was to serve as a fellowship of Christian organisations that worked together with mutual resources in the proclamation of the gospel. Some Bangkok delegates offered this model as an alternative to the moratorium.²⁵ It was clear that the conference in Bangkok was confronted by inequality and double standards in church relations. This was perhaps one of the reasons for the high level of confrontation that took place in the gathering. The Evangelical Community of Apostolic Action was mentioned at one point during the Bangkok reports as a model that could be followed in the new relationships pursued by the conciliar movement.

2.2.3. MISSION IN THE 1970S: THE CONTEXT OF THE CONGRESS OF LAUSANNE I

During the decade of the 1970s, many beliefs and expectations were revisited in the Christian world. However, for the purpose of this survey, I will touch briefly on these topics, mentioning only those generally considered as the most relevant. The first report

²⁴ See, Anderson G. H. "A Moratorium on Missionaries?" *Christian Century*. 1:7, 42-56. In his article, the author evaluates the impact of the document upon the Christian movement at that time.

²⁵ Anderson, G. H. *A Moratorium on Missionaries?* 52.

of the Club of Rome,²⁶ in 1971, articulated some important concerns, such as the growth of the church being subject to limitations, the world being finite and the church having to realise that financial resources are limited as well.

Evangelicals also acknowledged the failures of capitalist models in the famines of Africa and other economic, social, and political tragedies in the world. Since this was also the time when the world experienced the first oil crisis, Western societies became more aware of the weaknesses of their economic systems and that their response to the crisis was insufficient. From then on, mission understanding and practice had to be updated. New approaches to mission were adopted, which began to focus on training and equipping nationals for ministry. It was these kinds of conclusions that paved the way for the Lausanne movement, which gathered three years later.

In 1974, the International Congress on World Evangelisation took place in Lausanne, Switzerland. It was organized and sponsored by mostly Western Evangelical churches. The Pentecostal representation was minimal. They had no voice as Pentecostals and those who attended were there by themselves.²⁷ The Billy Graham Evangelistic Association convened the Congress. Although this is not openly acknowledged, one of the purposes of the Lausanne Congress was to respond to the ambiguities of the ecumenical movement and its theological approach to unity, co-operation and social responsibility. Lausanne demanded that mission had to focus on the purpose and essentials of the gospel.

The Lausanne Congress became a landmark for the new emerging Evangelical models of ministry now in fashion worldwide. As an obvious reaction to the WCC ecumenical thrust of Bangkok, the Lausanne Covenant clearly disassociated Evangelicals from the statements of and any association with ecumenism. The Lausanne Covenant made clear that the priority of mission is “to evangelise those who have not yet heard of Christ, the Saviour and Lord of the world. All efforts in organisation and

²⁶ The Club of Rome, founded in 1968, has acted since the beginning as a think tank. Its members are involved in political issues and are concerned for the future of the world and its inhabitants. By nature the club is not interested in the church, but rather, it is concerned about unlimited economic growth, and the fact that the world will have to realise the limits of the economy. More information about the Club of Rome is available at <http://www.clubofrome.org/> Viewed 12 December 2011.

²⁷ Among the few Pentecostal leaders from Latin America who attended the Lausanne conference was José G. Minay. He is a Chilean Pentecostal associated with the Church of God (Cleveland, TN). It was after that conference that Minay began to speak about the importance of social service among Pentecostal churches. His discourse included the poor and the marginalized in Guatemala. See the report of Richard Waldrop on the following publication. Waldrop, R. 1997. “The Social Consciousness and Involvement of the Full Gospel Church of God of Guatemala,” *Cyber Journal of Pentecostal-Charismatic Research*, 2004. <http://www.pctii.org/cyberj/cyberj2/waldrop.html>. Viewed 10 October 2009.

co-operation should contribute to strengthening Christian witness to the unreached people groups”²⁸ of the world. The intention of the Lausanne Congress was to expose the threats of ecumenism and revitalise those areas that the WCC was clearly neglecting.²⁹

In order to distance the Evangelical bodies from the statements of Bangkok, the Lausanne Covenant³⁰ separated the work of salvation from any relationship with political liberation. It stated that that the proclamation of the gospel does not seem to be typically involved with political participation. It affirmed that salvation is individual. The person has to accept Christ as his or her Saviour and Lord.³¹ Nevertheless, in response to the social concerns of the delegates from the Two Thirds World, Lausanne had to re-think the concept of social responsibility as practised by Christians. So they included a small declaration that affirmed social action, with the condition that social responsibility was freed from any idea of ‘messianic’ purposes.³²

The Lausanne Covenant is also cautious about dialoguing with believers from other confession of faiths; their only hope of salvation would be to follow the evangelical proclamation of the gospel. Once they confess Christ, then they are welcome into the fellowship of believers.

The Lausanne Covenant became the main source of guidance for most Evangelicals worldwide. The Lausanne Committee became the ‘spokesperson’ for various Evangelical bodies. In the case of Pentecostals, Lausanne welcomed them as long as they remained Evangelical in their approach to theology and mission. However, there were some indigenous, non-Western Pentecostals who decided to join the WCC instead. Independent Pentecostals wanted to keep their distance from denominational

²⁸ cf. McGavran, D. 1988. *Effective Evangelism: A Theological Mandate*. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company.

²⁹ See the work of Stott, J. 1975. “The Lausanne Covenant: An Exposition and Commentary,” *The Lausanne Movement*. <http://www.lausanne.org/en/documents/lops/69-lop-3.html>. Viewed 10 October 2011.

³⁰ The Lausanne Covenant is a document written as declaration from the delegates whom participate in the conference. The Covenant has been consulted and taken as a reference by all of the evangelical constituencies. Certain organizations even require those wishing to become members of certain groups or societies to sign the Lausanne Covenant personally. See, Lausanne Movement. 2001. *The Lausanne Covenant*. http://www.feb.org/lausanne_covenant.htm. Viewed 04 September 2006.

³¹ Stott, *The Lausanne Covenant: An Exposition and Commentary*, 2.

³² The word ‘messianic’ serves to identify theological terms. The tendency of those who adhere to this trend is to sacramentalise social and political causes as direct manifestations of the kingdom of God. There are those who tend to over emphasise social action and could be at risk for lacking balance with spiritual disciplines.

Pentecostalism and one way to demonstrate their freedom was to apply for membership with the WCC.

Some independent bodies from Chile, Argentina, Brazil, and other Latin American countries were accepted as members of the WCC assembly. This situation generated internal difficulties among Pentecostals, for those aligned to the Evangelical movement to join the Lausanne movement as participants. The Lausanne Covenant marks the difference between ‘Evangelicals’ and ‘Ecumenicals,’ and this division has existed between the WCC and LCWE ever since 1974.³³

The mid-1970s is considered a period when the notion of mission shifted. We cannot say here all that could be said about this theme but it is interesting to note that even the Vatican published a document in 1975 addressing the matter of mission in a contemporary fashion. The publication came in the form of an apostolic exhortation, “*Evangelisation in the Modern World*,”³⁴ and introduced a general understanding of mission from the RCC point of view. Also, in 1975, the Nairobi, Kenya Assembly of the WCC presented an integral approach to mission, bringing together the two poles of witnessing and solidarity. In those times, there was a rediscovery of the specifics of the gospel within the global mission of God.

2.2.4. MISSION IN THE 1980S: HOPES OF CONVERGENCE OF EVANGELICALS AND ECUMENICALS

It is clear that, during the 1970s, there were two clear strands present in the world conferences on mission and evangelism. Now, at the very beginning of the next decade, in Melbourne, Australia in 1980, the study on the church and the poor by the WCC’s Commission on the Churches’ Participation in Development and the experience of the Urban Rural Mission movement linked with the Commission on World Mission and Evangelism to define the assumptions and priorities of the kingdom.³⁵ It was at Melbourne that these two traditions came together, under the auspices of the WCC. The debate of Melbourne was ‘Your Kingdom Come.’ This conference analysed the

³³ Extensive information with regards to the relations between Ecumenical and the Evangelicals can be found in Pruitt, H. E. 2009. *Ecumenism and Theological Convergence: A Comparative Analysis Between Edinburg 1910 and the Lausanne Movement*. Doctor of theology thesis. University of South Africa, 116.

³⁴ Paul VI. 1976. *Evangelization in the Modern World*. London: Catholic Truth Society, 123. It is also known as *Evangelii Nuntiandi*.

³⁵ Pruitt, *Ecumenism and Theological Convergence*, 22.

assumptions and the preconceived priorities of integral mission. The manifestation of the kingdom of God³⁶ became the most important theme of discussion.

The participants understood that a fundamental change of values and structures in the practice of mission was necessary.³⁷ This was very important for independent Pentecostals, for they saw this approach to integral mission as an opportunity to show that the spiritual gifts are evident signs of the Kingdom of God here and now. This turn of events put them in position of advantage with regards to those Pentecostals dominated by Evangelicals in the Lausanne movement.

2.2.4.1. The Catholic Experience of the Base Communities among the Poor

Clearly the Brazilian experience of the Base Communities became very influential in the debate initiated by the Latin American delegates. The conference was led to conclude and affirm that ‘the poor’ are the subjects of the gospel and, therefore, they should be prioritized in mission. The WCC described *Missio Dei* as the action of God for and through the poor. They are the victims of injustice. They have been marginalized and excluded from God’s *shalom*, a term that also defines the final purpose of God for humanity. To redeem the poor to the state of *shalom*, the work of mission should be one of liberation, involving a change in the relation between the rich and the poor, the weak and the powerful. Thus the poor and their redemption became the yardstick that measured Christian mission. So, mission goes beyond personal salvation, for it is also responsible for carrying good news to those oppressed by social, political, and economic evils. Mission is therefore valued by the level of involvement in spiritual and social responsibilities on behalf of those who suffer alienation.

2.2.4.2 Mission priorities in Latin America

The shifting in the priorities of mission was perceived as a movement that operates in two directions, one from the centre to the periphery and the other from the periphery to

³⁶ The Kingdom of God is a theme that appears in most of the radical texts of the New Testament. However the Kingdom of God is mostly revealed in the declarations of Jesus Christ himself. See for instance, Saracco, N. 1989. “Las Opiniones Liberadoras de Jesús,” *Misión* 3:10, 3-9.

³⁷cf. World Council of Churches. 1980. *Your Kingdom Come: Mission Perspectives*. Geneva: WCC.

the centre.³⁸ It was also clear in the debate that Christ himself initiated this movement. Jesus, the King, was neither born in a palace nor in a hospital. He was born in a manger. At the time of his trial, he was not executed inside the city but instead he was marginalized and crucified outside the city on a mount called ‘the skull.’ He gave a clear indication that the good news of the gospel moves dynamically from the periphery to the periphery. The Kingdom of God is not found in the centres of political, economic, and religious power. Instead, it is found outside the city walls, amongst the marginalized, and the poor. So God’s message of redemption and judgement is in the periphery with sick, the wretched, and the weak. The location of *Missio Dei* is with and amongst the poor and it moves forward from the periphery to the centres of power in the world.

2.2.4.3 Criticism on the Use of Power

The conference of Melbourne was strongly against the abuse of power. The attitude of Christ on the cross raises questions about the use of power in mission. On the cross, Christ renounced to all use of power in order to present the Kingdom of God through the life of a servant. The vulnerability of the Saviour of the world is to be reflected in the life and ministry of those who serve in mission. According to one of the highlights of the Melbourne conference, Christians are to renounce and refuse to use any form of imposition as instrument for conversion. This was perhaps one of the most significant conclusions that emerged from this conference. The institutional church could become counter-witness to the message of the cross over those who force the system upon the needs of people.

2.2.4.4 The Lausanne Movement and Mission Priorities

In the same year, 1980, the Lausanne movement seemed to be interested in other issues related to church mission. During the conference that took place in Pattaya,

³⁸ It was during the debate about development that the terms ‘centre-periphery’ were introduced. These terms helped to reinterpret and correct the traditional concepts of growth and transformation. They contributed to break the rigid classification of ‘developed’ and ‘under-developed’ nations. It was clear that in every there are contexts of unemployment, limited infrastructure and poverty in extremes. See, Matthey, J. 1999. “Milestones in Protestant Ecumenical Missionary Thinking from the 1970s to the 1990s,” in *Ecumenical Mission Study in the WCC*. <http://www.sedos.org/english/matthey.htm>. Viewed 04 September 2006.

Thailand, delegates were eager to find ideas that would be methodologically congruent and organisationally compatible with the conclusions reached in the Lausanne Covenant, especially those highlighted as mission priorities. The most important issue was the proclamation of the gospel to those who have yet to hear of Christ. The most significant question on the floor of the conference was ‘How will they hear [the gospel]?’ In the various workshops, cross-cultural workers advocated an agenda which would enable missionaries to reach out to those populations that do not have churches in their midst.

The Pattaya delegates focused on finding feasible ways to co-operate in cross-cultural service. Although individuals cannot be considered isolated units, it was equally important to further mission to every people group and not just to political ‘nations’, since there could be many ‘nations’ in one particular country. Pattaya made it clear that the role of church in a particular country is to reach other people groups.³⁹ Therefore, a more refined analysis needed to be made, which is what Pattaya attempted to do. The conference reported that some seventeen thousand people groups in the world had not heard the gospel.

Several workshops were conducted to organise and analyse data that could then provide scope for strategic planning in world evangelisation. However, the Pattaya conference had a different approach to evangelism. Evangelicals began to talk about evangelising to unreached people groups, while the WCC was inclined to social work among the poor. The difference in itself opened a door to incipient dialogue between Evangelicals and the WCC. It was clear that the poor and the marginalized had become the focal point of mission.

2.2.4.5 Affirming Mission

In 1992, a new document was introduced by WCC, “Mission and evangelism: An ecumenical affirmation,”⁴⁰ which brought into focus some key developments that had taken place in the mission debate since the 1960s. This work encapsulated the results of

³⁹ The term, ‘unreached people’ was coined at the Pattaya conference to describe those populations of the world that do not have adequate Christian witness. Mission statisticians suggest that twenty percent is the minimal percentage required for a people group to be considered ‘reached’ with the gospel. See for instance, Dayton, E. R. 1979. *That Everyone May Hear: Reaching the Unreached*. Monrovia, CA: MARC, 19-28.

⁴⁰ On this affirmation, see the official report of the World Council of Churches. 1980. “1980—Three Major Conferences,” *Reformed Reflections*. <http://www.reformedreflections.ca/missions/1980-three-major-conference.html>. Viewed 12 November 2011.

mission conferences and also involved participation by the Orthodox churches, the orders of Roman Catholic mission, as well as congregations and dialogues with various Evangelical groups. As a result, a comprehensive view of mission was identified.⁴¹

The combination of the 1974 Lausanne Covenant with the 1975 *Evangelii Nuntiandi* [Evangelisation in the Modern World] made a significant contribution to the readings on mission essentials.⁴² For the purpose of this study, our survey examines some of the most significant contributions to mission. An in-depth study would be necessary to analyse in detail the impact and contribution of each conference. For our purposes, I will only discuss some of the conclusions that serve to illustrate the progress of mission thinking and practice among the church:

(1) That the heart of the gospel is the proclamation of the Kingdom of God. That Jesus himself inaugurated this message of salvation. He is the crucified Lord and he is calling the world to himself. The church has been called to witness to Christ as the only hope for salvation to the world. The mission priority of the church is to call people to repentance. Once they become born again they will declare the forgiveness of sins and will be able to live a new life.

(2) The church, in its mission, manifests the love of God for the world. Such love is identified with the suffering and the poor as their only source of hope and redemption. Yet the church is not just an instrument to witness, but also carries Christ's mission as mediator between God and the creation.⁴³ There cannot be any imbalance between proclamation and social responsibility, otherwise the holistic power of the gospel will be annulled and believers will be prevented from witnessing efficiently.

(3) The WCC stated that the call to repentance is also addressed to nations, families and people groups. It also said that personal conversion and a decision for

⁴¹ The use of the word '(w)holistic' has deep missiological implications. Although most ecumenical bodies have used in their writings, the truth is that it can be applied to several meanings and by multiple disciplines. In mission circles the term could become controversial for it appeals to a certain specialized area of mission. However the word (w)holistic adds a dimension of completeness in mission. It includes proclamation and social responsibility. In Latin America scholarship has replaced the word '(w)holistic mission' for 'integral mission,' thus adding a consensus of totality in the final approach to mission. cf. World Council of Churches. 1982. *Mission and Evangelism: An Ecumenical Affirmation*. Geneva: WCC, 34.

⁴² This matter of affirmation and the relations of the WCC with Rome and Lausanne are also reported by Matthey, J. 1985. "Mission et Évangélisation Dans L'Optique de Lausanne, Rome et Genève," in *Perspectives Missionnaires* 10:1, 36-50.

⁴³ See, Matthey, J. 2010. "Serving God's Mission Together in Christ's Way: Reflections on the Way to Edinburgh 2010," *International Review of Mission* 99:1, 21-38. The author argues that God who reaches to the world initiates mission and the church is an instrument that carries such mission. On the same matter, see, Bosch, D. J. 1991, *Transforming Mission*. Maryknoll, NY: Orbis Books, 389-390.

Christ are necessary for the individual to receive the salvation of Christ. Without this personal conversion there can be no true commitment to follow him in a life that is of service.

(4) Interpersonal relations are the main sources of evangelism. The Holy Spirit compels individuals to respond to the gospel with faith when sound relations are established.

(5) Most people who have never heard the gospel are also the weakest and the poorest of the world. Coincidentally, they are the victims of an evil economic system and unjust social class relations. So, to test the credibility of evangelism, the delegates proposed the following argument, “a proclamation that does not hold forth the promises of justice to the poor of the earth is a caricature of the gospel. On the other hand, Christian participation in the struggles for justice which does not point towards the promises of the Kingdom of God also makes a caricature of a Christian understanding of justice.”⁴⁴

It was clear that the participants in the 1982 missiological debate intentionally avoided defending their own positions. Such an attitude showed a genuine willingness to converge in a document that represented high standards of courtesy and respect. All the groups involved in the dialogue with the WCC understood this attitude and cooperated in the success of the event. Years later, in 1987, another joint statement was issued in Stuttgart, Germany, with regards to partnering in evangelism. This declaration also involved the same level of respect and courtesy.⁴⁵ The document identified points of agreement rather than magnifying problems. The delegates at Stuttgart then appealed for the establishment of an evangelistic programme, which would serve to strengthen the relations among Christians, working for a common purpose.

2.2.4.6 The Debate on Mission and Evangelism at San Antonio

This WCC conference, held in 1989, did not attract the same attention from the media as other conferences. This may have been due to the simultaneous gatherings taking place in Basel, Switzerland, in the same year. In 1989, the European Ecumenical Assembly on Peace and Justice met in Basel and may have affected the next assembly at

⁴⁴ World Council of Churches, *Mission and Evangelism*, 34.

⁴⁵ The conclusions of the Stuttgart conference could be found in World Council of Churches. 1987. *Monthly Letter on Evangelism*. Geneva: WCC. 1-2.

San Antonio, Texas. However, San Antonio helped highlight advances in mission thinking amongst the different Christian bodies.

Later on that year, the evangelical delegates formally reported to the San Antonio leadership that the Lausanne Congress was going to convene in Manila. During the San Antonio conference, the delegates reviewed the progress made in the dialogue on theological and missiological issues. The idea of bringing the two international movements together for a joint meeting was put forward by the evangelical and Pentecostal delegates in San Antonio. They had accepted the invitation to participate as observers at this assembly of the WCC. Unfortunately, the proposal did not come to fruition and such a meeting has never taken place.⁴⁶ Below are some of the points which arose from the San Antonio assembly that are helpful to this study.

(1) The WCC's dialogue with people of other faiths has generated different reactions. Evangelicals do not hide their discomfort with this purpose and tend to oppose the idea. The theological debate on mission does not seem to have been accepted and, therefore, relations with the WCC cannot be fully established. The mission sector could not integrate Christians opposed to dialogue with non-Christian religions. Evangelicals were convinced that by entertaining this idea, the WCC had gone too far in its approach to ecumenism and, therefore, the nature of mission was placed in jeopardy.⁴⁷

The definition and description of the nature of this dialogue was not clearly established in the conference of 1982, though San Antonio brought more details and explanations to the issue. In the first place, the delegates re-affirmed that Christians cannot offer a different plan of salvation other than the salvation in Jesus Christ.

The San Antonio delegates also insisted that Christians could not set limits to God and his saving grace. Nevertheless they acknowledged the tension generated by these statements and they were honest in declaring that they were not able to resolve it. Perhaps the main contribution was to put the matter forward openly for discussion, helping the ecumenical movement to clarify its position regarding mission and dialogue. They were also eager to affirm the need for the proclamation of the gospel to all people groups, with special emphasis on those who have yet to hear it. This declaration was

⁴⁶ Wilson, F. R., ed. 1990. "Appendix 8," in *The San Antonio Report*. Geneva: WCC, 190-194.

⁴⁷ Jacques Matthey also discussed this topic in his paper presented at Edinburg 2010. See, Matthey, "Serving God's Mission Together in Christ's Way," 25-27.

perhaps the main reason why some Evangelical churches decided to join the WCC in the following years.

(2) The conference of San Antonio was a more positive step towards church participation on behalf of peace and justice. Although this appeal had been present in every WCC conference, in San Antonio the conditions were favourable for a more decisive statement.⁴⁸ The delegates spoke about the creative and redemptive power of the sovereign God. Significantly they spoke about power: the power of the resurrection of Christ and how this extended to movements that protest against injustice and oppression.

Even though the San Antonio delegates tried to steer away from socio-political arguments, they could not refrain from making critical pronouncements on political issues. A huge contribution of San Antonio was the expansion of the universe of mission with the inclusion of the field of creation, which essentially called forth responsibility for the environment. There was also a demand of land for the poor, the peasants, the marginalized, and the minorities. This was premised on the understanding that God was the creator of the world and is, therefore, the true owner of land. Thus, mission came to be perceived as a movement towards justice and peace, along with the integrity of creation, as previously launched by WCC in the conference of Vancouver, Canada, in 1983.

The assembly of Vancouver was significant because of the ways in which the delegates debated openly on the issues of peace and justice on behalf of the poor and the marginalized of the world.⁴⁹ The delegates also pressured Christianity in the developed nations to pay attention to the creation. It was clear for them that the developed countries were committing serious abuses against nature for the sake of the economy. To this date, the debate continues at different forums worldwide.

(3) The WCC conference at San Antonio upheld popular religiosity and folk festivities observed by non-Western communities. It valued positively the symbolic religious language as well as themes that referred to earthly fertility and sexuality. Naturally, the most conservative Evangelicals and Pentecostals, who see these popular

⁴⁸ Wilson, *The San Antonio Report*, 190-194.

⁴⁹ Paulo Suess has written an article that identifies current trends in the Ecumenical community concerning the service of the church to the poor. See, Suess, P. 2003. "Missio Dei and the Project of Jesus: The Poor and the 'Other' as Mediators of the Kingdom of God and Protagonists of the Churches," *International Review of Mission* 92:4, 550-559.

expressions of religion as pagan and contrary to the teachings of the Scripture, rejected these conclusions.

(4) The conference of San Antonio recognized and appreciated cross-cultural ministries in the world. This was important at this time since the WCC had publicly kept silent on the matter since the 1982 Bangkok conference. Moreover, San Antonio reaffirmed the need to repair broken relations between Christians of the prosperous North and those of the developing South. This could only happen through an honest and sincere dialogue.⁵⁰

2.2.4.7. Lausanne II (Manila 1989)

The Lausanne II Congress on World Evangelisation also convened in Manila, Philippines, in 1989. There were over 3,000 delegates and 170 countries represented on the floor. The conference took place in September 1989, just a few months after the WCC's Congress of San Antonio. The participants in the LCWE were not selected by any ecclesial authority or sent by their churches. Denominational friends invited them and they attended using their own resources. So the Congress did not have official recognition from most evangelical denominations. However, the Congress was established with a very large agenda.

At Lausanne II, the discussions of the Evangelical world centred around themes such as gospel and culture, evangelism and social responsibility, Christian lifestyle, conversion and discipleship in contemporary fashion. The Manila Manifesto remained consistent with the Lausanne Covenant, which became the mission manual for most Evangelicals. However, there were some new topics presented in Manila that should be considered within the framework of this study.⁵¹

(1) Humans are created in the image of God. They are sinful and in need of redemption. They are lost without Jesus Christ. Lausanne sees this reality as a pre-condition for the proclamation of the gospel. Since there is no hope for salvation outside

⁵⁰ Stott, J. ed., 1997. *Making Christ Known: Historic Documents from the Lausanne Movement 1974-1989*. Grand Rapids, MI: Eerdmans, 29.

⁵¹ The twenty-one affirmations of the Manila manifesto can be found in Robinson, B. A. "The Manila Manifesto: An Elaboration of the Lausanne Covenant 15 Years Later," in *Lausanne Committee for World Evangelisation*. 2003. http://www.religioustolerance.org/evan_cove2.htm. Viewed 10 February 2007. See also, LCWE. 1989. *The Manila Manifesto: An Elaboration of the Lausanne Covenant 15 Years Later*. Ontario, CA: LCWE, 12-16.

of Jesus Christ, the work of evangelism and discipleship must take place at every church. Hence the message of the gospel is to be carried by all who believe in Christ.⁵²

(2) Emphasis on the historical Jesus Christ. Christians are commissioned to announce Jesus of Nazareth who died on the cross and was also resurrected according to the Scripture. Contrary to Lausanne I, the delegates were open to opinions that favoured dialoguing with people of other faiths but refused to move from the position that there is no salvation without Christ.⁵³ Lausanne II rejected false doctrines and repudiated half-true gospels.

(3) The role of apologetics recovered its place in the church. At Manila, Evangelicals emphasized the importance of the proclamation of the gospel without hesitation and fear. The theme was ‘the whole gospel to the whole world by the whole church.’⁵⁴ Moreover, Christians were enabled to defend it. Thus apologetics became an essential responsibility in the preaching and other duties assigned by the church.⁵⁵ Also, Manila concluded that evangelism is the first priority in the mission of all Christians. This includes a sound balance between faith and good works.

(4) Manila concluded that the gospel is good news to the poor. The delegates understood that the message of Christ contains prophetic denunciations against any kind of injustice and oppression.⁵⁶ Christians were to remain humble before God and eager

⁵² The Lausanne movement keeps the ideas of John Stott afresh. His teachings on evangelism and discipleship continue to influence the Evangelical churches and beyond. His ideas about evangelism and discipleship could be found in his book on Romans. See, Stott, J. 1994. *The Message of Romans, The Bible Speaks Today*. Leicester, UK: Leicester and Downers Grove, 53-55.

⁵³ Evangelicals have arguably softened their position with regards to interreligious dialogue. Arthur Glasser sees no problem in talking to people of other confessions of faith, as long as they do not question the lordship of Jesus. See, Glasser, A. 1981. “A Paradigm Shift: Evangelicals and Interreligious Dialogue,” *Missiology* 9:4, 398. See also, Muck, T. C. 1993. “Evangelicals and Interreligious Dialogue,” *JETS* 36:4, 517-529.

⁵⁴ See for instance, Wright, J.H. 2009. “Whole Gospel, Whole Church, Whole World,” *Christianity Today*. <http://www.christianitytoday.com/ct/2009/october/index.html>. Viewed 12 January 2011. Building his position upon the Lausanne II manifesto, Chris Wright makes reference to the positive attitude of the Christian witness in times of proclaiming, defending or serving the gospel. He also emphasizes the role of apologetics in evangelism.

⁵⁵ Alister McGrath wrote an article that defines contemporary Evangelical apologetics. She builds her argument based on the Lausanne manifesto in Manila of 1989. See, McGrath, A. E. 1998. “Evangelical Apologetics,” *Bibliotheca Sacra*. http://www.theologicalstudies.org.uk/article_apol_mcgrath.html. Viewed 24 July 2011. The author claims that apologetics helps ‘people understand the full glory of what the gospel offers.’

⁵⁶ Keller, T. 2008. “The Gospel to the Poor,” *Redeemer City to City* 33:2, 6-7. The author takes a stand against the colonial mentality of benevolence. Instead he calls for a mission that brings the gospel to the poor with a holistic approach. It is more than giving; it requires a complete relationship, just as Jesus related to them.

to protect the poor and the weak for Christ's favour is with them for salvation, redemption, and the solution to their most basic needs.

(5) The presence of the Holy Spirit in mission. Manila emphasized that the Holy Spirit is the most important source of power for mission.⁵⁷ This was perhaps the most visible recognition of Lausanne to the Pentecostal teaching of spirituality, particularly of spiritual warfare.⁵⁸ The delegates also insisted that God wants to be understood as the main evangelist in this world.

(6) The priority of the local church. Manila reaffirmed the priority of the local congregation in the work of mission. It also emphasized the importance of co-operation in evangelism. This co-operation is now seen in the partnerships between churches and para-church bodies.⁵⁹ At some point, there was discussion concerning the relationship that some of the delegates have with the WCC. This matter was left to their own decision. Lausanne was not going to tell them with whom should they relate as partners in ministry.

(7) The challenge of the new millennium. Manila focused on the urgency of the call to proclaim the gospel amongst the unreached people groups of the world.⁶⁰ The coming of the new millennium represented a step closer to the coming of the Lord and the church had to be aware of it. The new emphasis of Lausanne was: 'the whole gospel to the whole world by the whole church.'⁶¹

The urgency of evangelism was presented as a reaction to the newly created and militant movement known as 'AD 2000 and Beyond.' This movement aimed at reaching out with the gospel to the 'unreached people groups,' located at an imaginary geographical window from West Africa to East Asia, 10 degrees north of the Equator to

⁵⁷ Matthey, *Serving God's Mission Together in Christ's Way*, 27.

⁵⁸ At that moment in history it was obvious that the Pentecostal and Charismatic movement had permeated Evangelical mission. Evangelicals began to study about spiritual warfare, particularly with regards to evangelism. These are some works published on or after the Lausanne II conference: Murray, W. D., Klaus, B. D. and Peterson, D. 1991. *Called and Empowered: Global Mission in Pentecostal Perspective*. Peabody, MA: Hendrickson; and Kraft, C. 1990. *Christianity with Power: Your Worldview and your Experience of the Supernatural*. Oxford, UK: Blackwell. He also wrote on spiritual warfare, Kraft, C. 1992. *Deep Wounds Deep Healing: Discovering the Vital Link Between Spiritual Warfare and Inner Healing*. Pasadena, CA: Regal Books.

⁵⁹ On the matter of local and para-church partnership in mission, see the article of Hammett, J. 2002. "How Church and Para-Church Should Relate: Arguments for a Servant-Partnership Model," *Missiology*, 28:2, 201.

⁶⁰ See for instance the report of The Lausanne Movement. 2010. "Unreached People Groups," *Lausanne Global Conversation*. <http://conversation.lausanne.org/en/home/unreached-people-groups>. Viewed 23 August 2011.

⁶¹ The theme of the whole gospel to the whole world by the whole church is discussed at Guinness, O. and Wells, D., eds. 2010. "Global Gospel, Global Era: Christian Discipleship and Mission in the Age of Globalization," *Lausanne Global Conversation*. <http://conversation.lausanne.org/en/home/unreached-people-groups>. Viewed 23 August 2011.

40 degrees south of the Equator. It was called since then the 10/40 Window. “Those people, many of who were present at Manila, insisted on the urge to evangelise all unreached peoples living within that 10/40 Window.”⁶²

The participation of Pentecostal delegates together with other charismatic leaders, who willingly opened up themselves to participate with other Evangelical leaders in the planning for the future of mission, was noticeable. For these leaders to accomplish unity and co-operation at this level, they had to step outside their traditional ecclesiastical circles and show themselves vulnerable for the sake of God’s work.⁶³ This could be seen as a new attitude of co-operation and recognition among Christians. This process of evolution in church relations furthered networking in the task of mission.

2.2.4.8 Global Consultation of World Evangelisation in Singapore (GCOWE)

In January 1989, about three hundred evangelical and mission agency leaders met in Singapore to consider what the Holy Spirit was saying to the church in regards to world evangelisation. They were convened by the AD 2000 and Beyond movement, created by some members of the Lausanne Movement.⁶⁴ Representatives from Asia, Africa, North America, Europe and Latin America pledged to co-operate in order to fulfil the Great Commission by the year 2000.

Luis Bush emerged as leader of the Global Consultation on World Evangelisation by the year 2000 and Beyond (GCOWE). Despite the diverse Christian and national backgrounds, represented among the 300 participants, there was unanimous expression of commitment with regard to the Consultation Manifesto. It stated the following: “We believe that it is possible to bring the gospel to all people by the year 2000.”⁶⁵ In reference to this, Thomas Wang, head of the Lausanne movement, affirmed that the spirit of GCOWE led the leaders to “Get ready, stop playing games, stop divisiveness and turn complacency to enthusiasm.”⁶⁶

The focus of GCOWE was to facilitate efforts towards world evangelisation, using national and international networks. There were some debates concerning inter-

⁶² Wang, T. ed. 1989. “Countdown to AD 2000,” in *The Official Compendium of the Global Consultation on World Evangelization by AD 2000 and Beyond*. Singapore, January 5-8, 1989. Pasadena, CA: William Carey Library, 236.

⁶³ cf. Van Butselaar, J. 1990. “San Antonio et Manille: Deux Cultures Missionnaires,” in *Perspectives missionnaires* 1:20, 19.

⁶⁴ AD 2000 Movement, *Countdown to AD 2000*, vii.

⁶⁵ AD 2000 Movement, *Countdown to AD 2000*, viii.

⁶⁶ AD 2000 Movement, *The Official Compendium*, ix.

denominational dialogue and co-operation. Some leaders insisted on ecumenical relations particularly with the Roman Catholic Church in order to complete the task. Those efforts were strongly opposed by most Latin American representatives, who even threatened to abandon the consultation if that theme continued to be discussed.⁶⁷

On the other hand, very little discussion was presented concerning the poor and the transformations of the societies in which the church is located. Much of the emphasis was on the so-called 10/40 Window, where most of the unreached people groups existed. GCOWE was dominated by an eschatological fundamentalism that was more concerned about the end of the millennium than for the transformation of the world with the gospel.⁶⁸

2.2.4.9 The Fall of the Berlin Wall

In 1989, when the WCC held its conference in San Antonio and Lausanne II in Manila, those delegates were the last to be present in worldwide Christian conferences still in a world politically and economically divided between East and West. It was in the autumn of 1989 that the Berlin Wall fell.⁶⁹ Christianity saw a world, for the first time, with a single model of economy. This reality introduced a new world order with new challenges and opportunities for the church.⁷⁰ Mission was now re-phrased and re-organized within a new culture of globalisation.⁷¹ All of a sudden, Christian leaders saw

⁶⁷ AD 2000 Movement, *The Official Compendium*, 16.

⁶⁸ The Global Consultation on World Evangelization gave birth to the AD2000 Movement and Beyond. The aim was a church for every people and the gospel for every person by AD 2000. The leaders claim that God has used the AD2000 and Beyond Movement to mobilize the Church and to focus on the unreached peoples in the 10/40 Window and around the world. That was done through consultations, prayer efforts, national initiatives, functional tracks and task forces, and communication materials. The eschatological significance of the end of the Century was used to motivate Evangelical and Pentecostals to mobilize congregations and missionaries. For further details, see, Robb, John D. 1989. *Focus! The Power of People Group Thinking*. Monrovia, CA: MARC.

⁶⁹ Francis Fukuyama, among many authors, makes reference to the fall of the Berlin Wall as the beginning of current new world order, which affects human life entirely. See, Fukuyama, F. *State-Building: Governance and World Order in the 21st Century*. New York, NY: Cornell University Press, 102.

⁷⁰ Rothstein, R. L. 1979. *Global Bargaining: UNCTAD and the Quest for a New International Economic Order*. Princeton, NJ: Princeton University Press. The author traces contemporary trends in the formation of the United Nations Conference on Trade Development (UNCTAD) and its role in the New International Economic Order (NIEO). On the same topic, see, Dyer, G. 2004. *Future Tense: The Coming World Order*. Toronto, Canada: McClelland & Stewart, 24-26.

⁷¹ A significant contribution to the new culture of globalisation was made by, Robertson, R. 1990. "Mapping the Global Condition. Globalization as the central concept," in *Global Culture: Nationalism, Globalization and Modernity*, Featherston, M., ed. London, UK: Sage Publications, 15-29.

rapid change, new and powerful advances in technology that affected communication⁷² and the ways in which the gospel message was delivered.

The realities of the new world order opened new opportunities for mission in a globalized world. The next decade was full of surprises and great challenges for the church. In the next historical revision, I will highlight some of those elements, which are meaningful for mission and for the purpose of this study.

2.3 MISSION IN THE 1990s AND BEYOND

With the beginning of the so-called new world order announced by the President of the United States after the first Gulf War, Christianity had to adjust to the new reality. Moreover, “with the demise of Marxism and Communism there is no global ideology, which places the poor at the centre of its vision for a better human future.”⁷³ This statement reflects a strict concern for the poor and not for the Marxist ideology as practised by the former Soviet Union. It acknowledges the fact that the cause for them, having been abandoned by all socio-political systems, became a concern for the church. So, the arrival of the 1990s represented a new challenge for the poor and the marginalized.

It was in 1996 that the WCC organised the next Conference on World Mission and Evangelism, the last gathering of this nature held in the twentieth century. The meeting took place in Salvador, Bahía, Brazil, with the theme ‘Called to One Hope: the Gospel in Diverse Cultures.’ All of the preparations for this conference were decentralized through studies carried out in different locations and times. Some of the conclusions of this gathering are important for the emerging new contexts of mission.⁷⁴

(1) During the 1990s, the ecumenical world realized that the gospel was not available worldwide and that they needed to insinuate themselves into a number of people groups in the world that did not have a Christian church. They realized the richness in a variety of cultures and their respective expressions of the will of their

⁷² Carolyn Lin explains how rapid change and communication quickly expanded the movement of globalisation. See, Lin, C. A. 2007. “Communication, Technology and Global Change,” in *Communication, Technology and Social Change: Theory and Implications*, Lin, C. A. and Adkin, D. J, eds. Mahwah, NJ: Routhedge, 17-35.

⁷³ Myers, B. L. 1996. *The New Context of World Mission*. Monrovia, CA: MARC, 17.

⁷⁴ cf. Duraisingh, C., ed. 1998. “Called to One Hope,” in *The Gospel in Diverse Cultures*. Geneva: WCC, 90-101.

Creator. No denomination or people group can claim to have the exclusive right for the dissemination of the gospel. Missiologically, all cultures are to be considered equal and have the same value before God. Not only does God want to reach out to all cultures but He also wants people from all cultures to become evangelists and missionaries. Obviously, all churches in all places would have to carry the gospel message to other cultures as well.

The proclamation of the gospel is cross-cultural and so are the subjects, the evangelists and the missionaries. God wants to complete the mission of evangelism in every culture and people group. He wants all cultures to have a share in the proclamation of the gospel and then, I presume, the mission would have been accomplished. "Therefore the gospel should be able to come into being and develop in each culture according to its own genius."⁷⁵ Every Christian context should be creative in the way they live and present the gospel.

(2) The WCC conference of Salvador, Bahia, also brought other insights. Along with the natural gifts and talents of every culture, there are also sinful elements of destruction, violence, exclusion, and contempt. This paradox is real: Every culture shows elements of reconciliation, solidarity, and peace but the ways of evil are also present, particularly amongst those who do not know Christ. There are two elements that could help in understanding this cultural sin.

Christianity continues to struggle against the discrimination and oppression of women.⁷⁶ This is a common sin of most cultures dominated by men. Those who work in solidarity with women report that some local cultures do not afford them dignity and oppressively deny them their human rights. Women are not encouraged to develop their natural talents and potential capabilities.⁷⁷ This kind of discrimination or oppression was not caused by international structures of power but by local culture. There are social structures, customs, traditions, and beliefs that subject women to oppression.⁷⁸

Religion is part of the culture, but culture cannot use religion to preserve customs, ethnic identity, and traditions. This issue is particularly difficult in Latin America since

⁷⁵ World Council of Churches, *Mission and Evangelism*, 46. The WCC assembly of Salvador, Bahia, recorded this statement in order to affirm the local creativity of Christians. It emphasized the use of local resources in the context of the church.

⁷⁶ Sharon Smith has written about the oppression of women and their struggle for self-determination. See, Smith, S. 2005. *Women and Socialism: Essays on Women's Liberation*. Chicago, IL: Haymarket Books, 35-36.

⁷⁷ Smith, *Women and Socialism*, 42.

⁷⁸ Smith, *Women and Socialism*, 36.

some countries or societies often use religion to preserve culture, society, traditions, and even political hegemony.⁷⁹ For obvious reasons, I could not elaborate more on this matter but the theme could be a subject of investigation in further studies.

Salvador made it clear that culture cannot be used to obscure the principles of the gospel. Mission needs to identify the trends that lead a society to create or facilitate oppressive systems, exploitation, and violence against the poor and marginalized. Such negative trends could be seen in the United States with discrimination, violence, and intimidation directed towards foreigners; particularly undocumented Hispanic immigrants who have recently arrived in the country. Political leaders have used the war against terrorism to persecute the Latino community. To some extent, Hispanics have become scapegoats in the war against terror. But what is more detestable is that Christians have either justified those actions or simply remained silent. Prophets and pastors were blinded by their political views and their fundamentalist theology of legality.

(3) At the WCC conference of Melbourne, the delegates concluded that the identification of cultures could not be imposed in top-down fashion by ecclesiastical centres such as Rome or Geneva, for instance. This had to be achieved through ecumenical dialogues, taking into consideration all the specific realities of cultures and communities.⁸⁰ Christians who live in those cultures should be the ones to identify the forces or elements contrary to the practice of *Missio Dei*. The international ecclesiastical community thus realized that the most significant data was acquired in co-operation with the local churches and communities. However, this was problematic for the Protestant family since it did not have a common centre like the Orthodox and the Catholic Church. Nevertheless, Protestants could make good use of their non-directive structures to be creative and offer new alternatives to the traditional structures of the Orthodox and Catholic Church.

This is an area where either the Lausanne movement or the WCC could prove their usefulness. These are platforms where Christians can develop what might be called

⁷⁹ On the influence of religion over culture, in Latin America, see, Lehmann, D. 1996. *Struggle for the Spirit: Religious Transformation and Popular Culture in Brazil and Latin America*. Oxford, UK. Wiley, 68-75.

⁸⁰ Religious dialogues have taken place in recent years between different confessions of faith. That seems to be a pattern, which may lead religious groups to share space in the same communities. See for instance, Cobb, J. B. 2002. *Postmodernism and Public Policy: Reframing Religion, Culture, Education, Sexuality, Class, Race, Politics and the Economy*. Albany, NY: State University of New York Press, 15-19.

an intercultural hermeneutic, an essential element in maintaining unity among the various churches rooted in their respective cultures.

(4) The debate on gospel and culture was far from closed by the Salvador, Bahía Conference.⁸¹ It has continued and been particularly enriched by the wide definition of culture used at Salvador, which also included religion. As a result, the debate on enculturation can no longer avoid the question of syncretism, a delicate question if ever there was one.⁸²

The 1991 WCC Assembly in Canberra, Australia, was deeply divided by the very controversial presentation by Chung Hyun Kyung, in which she used symbols from a traditional Korean religion in her exposition of Christian theology.⁸³ The Evangelical delegates, as well as those from the Orthodox churches, vehemently distanced themselves from that approach. The difficult discussions, which may take place between the Orthodox churches and other members of the WCC came up with new definitions for the diversity, freedom, and limits that are present in the discussion of the enculturation of the gospel. This issue was also present in the ecumenical dialogue between the WCC and Pentecostals, particularly in the presentation of the gospel to local groups in the developing world.

This matter continues to be an area of conflict for Protestants who show strong reservations in their approach to popular or folk religion.⁸⁴ Protestants think historical churches have over-borrowed popular religious and folk culture and this has become a hindrance in the dialogue between Christians concerning mission. San Antonio may have opened the door for these discussions of religious experiences but at the Salvador conference delegates went even further when they tried to distinguish between the syncretism that is faithful to God and his purpose for the world and the syncretism that is contrary to the purpose of the gospel. Members of the Protestant family did not accept the distinction that there is such thing as syncretism that is faithful to God's purpose.

(5) In the area of common witness and the total rejection of any form of proselytism, the 1996 conference re-confirmed statements by previous WCC

⁸¹ An update on the debate of gospel and culture could be found at Matthews, Ed. 2003. "Relationship Between the Gospel and Culture: The Continuing Debate," *Journal of Applied Missiology* 1:2, 2-4.

⁸² On the subject of enculturation in the context of Latin America, see, Wilbert, J. 2008. *Enculturation in Latin America: An Anthology*. Los Angeles, CA: UCLA Latin American Center Publications, 8, 9, 237.

⁸³ The integration of traditional Korean religion with Christian theology is broadly described by Yoon, S. B. 1998. *Korean Confucianism and Korean Theology*. Seoul, Korea: Kamsin Publications, 15-45.

⁸⁴ c.f. Hiebert, P. G and Shaw, D. *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*. Grand Rapids, MI: Baker Books.

assemblies. For the WCC delegates, it was crucial to reiterate non-proselytising, particularly in the context of Eastern Europe, where there was a re-opening to forms of Christianity after the Cold War.

The Orthodox churches that felt invaded by the Protestant churches reinforced the issue. Among those new Christian groups, Pentecostals seem to have had no respect for the religion of the local people or churches.⁸⁵ The attitude of the Orthodox churches may have also been a response to the arrival of other Christian traditions into their traditional spheres of influence.

(6) Finally, the attention given to the language and demands of the poor was significant in Salvador, Bahía, where representatives from indigenous people groups demanded respect for their culture and expressions of identity.⁸⁶ They requested true partnership with the historical churches in their approach to mission. If this partnership could be established, then the missionary concern for the poor decided upon at Melbourne would help revitalise the Christian message for the developing world. In the twenty-first century, these indigenous groups are becoming more forceful, the proud bearers of their culture, religion and traditions.

After this encounter with indigenous people groups, missiologists have been compelled to integrate two trends that have been inserted into the mission agenda of the church: one was the Catholic adoption of the preferential option for the poor and the other was the attitude of Christians toward other religions.⁸⁷ This has led to some new reasoning, for instance, that God is at work amongst these people before the missionaries arrived with the gospel message. This shift became very clear; these peoples could no longer be seen as poor or pagans, neither simple objects of economic development nor just objects of mission. Instead, they were claiming their status as partners in mission.⁸⁸ This was a powerful conclusion, for it launched a new approach to evangelism. Before missionaries get to the un-evangelized people, already, God has been working with them. The arrival of missionaries is just the connection needed for them to come to the full knowledge and purpose of the gospel.⁸⁹ In other words, God

⁸⁵ World Council of Churches, 1997. *Towards Common Witness: A Call to Adopt Responsible Relationships in Mission and to Renounce Proselytism*. Geneva: WCC Publications, 4-5.

⁸⁶ The recognition of the plurality of mission was addressed seriously, during the WCC conference at Salvador, Bahia, Brazil. See the report at Mortensen, V. and Andreas, N., eds. 2010. *Walk Humbly with the Lord: Church and Mission Engaging Plurality*. Grand Rapids, MI: Eerdmans, 257.

⁸⁷ Mortensen, and Andreas, *Walk Humbly with the Lord*, 300-307.

⁸⁸ Mortensen, and Andreas, *Walk Humbly with the Lord*, 152.

⁸⁹ Mortensen, and Andreas, *Walk Humbly with the Lord*, 152-153.

gets to them first, in their own culture and knowledge and then He sends missionaries in for the final connection.

2.3.1 THE CONFERENCE ON WORLD MISSION AND EVANGELISM IN ATHENS (CWME 2005)

This WCC conference about world mission and evangelism took place in Athens, Greece, in 2005. The aim of this gathering was to explore and detect the common grounds for dialogue between mission bodies and tension observed in the field of mission as evangelism is carried and exercised around the world, particularly in most countries of the Southern hemisphere. Athens also called for the Holy Spirit to heal and reconcile: Christians have been called in Christ to build reconciling and healing communities.⁹⁰

At Athens, there was a need to appreciate the mission efforts and gifts, which have been practised in different contexts of the world. It was clear that the Holy Spirit had used different models of evangelisation, depending on the context.⁹¹ So, the Athens delegates felt compelled to appreciate these efforts, as God guided them in His purpose among the peoples of the world. Wonsuk Ma, a Pentecostal scholar from Korea presented a keynote address with regards to role of pneumatology in mission among the poor.⁹² It was clear that Christians and mission agencies needed to hear from each other in order to learn how to enhance their missiological task. Some of the most relevant issues debated at Athens concerning mission in the twenty-first century were as follows:⁹³

2.3.1.1 Common Aim of the Gospel

⁹⁰A full report of this event is found in Matthey, J. ed. 2005. "Come Holy Spirit, Heal and Reconcile," in *Report of the WCC Conference on World Mission and Evangelism, Athens, Greece*. Geneva: WCC Publications, 12-16.

⁹¹ Matthey, J., "Come Holy Spirit, Heal and Reconcile," 15.

⁹² Ma, W. 2007. "When the Poor are Fired Up: The Role of Pneumatology in Pentecostal-Charismatic Mission," *Transformation* 24:1 (January), 28-34. The author states that "Pentecostalism is a religion of the poor, not for the poor." Even though the historical churches marginalized them, these people who come from the lower social and economic level have now potential to become the main players in mission. Ma argues that this role is evident by the fact that the Holy Spirit chose to use them through significant activities such as healings, baptism in the Spirit, prophecy, and miracles, as well as drastic conversion experiences.

⁹³ For extensive information see World Council of Churches. 2005. "Preparatory Paper," in *Report of the WCC Conference on World Mission and Evangelism, Athens, Greece*. Geneva: WCC Publications, 4-10.

At Athens, the delegates realized that the Holy Spirit continues to work in the hearts, lives, and history of all people groups, in order to overcome evil structures of power and liberate people to serve God's purpose on earth. They also admitted that Christians have also been "implicated in colonialism, racism, and sexism but the gospel encourages the church to make a great effort for liberation and a self-criticism."⁹⁴

2.3.1.2 Common Approach to Mission

Delegates also concluded that Christians must speak of the *Missio Dei*. This calls for justice for all individuals and the holistic healing for the creation. In this mission, the whole church has been called on to participate. There should be no exceptions for peoples, regardless of their culture, religion, and race.⁹⁵

In order to accomplish this mission, all Christians are called upon to participate. Their approach to mission must be holistic; for it seeks to overcome the dualism between Christians and non-Christians, as well as the spiritualisation of the gospel.⁹⁶ Mission is the incarnation of the good news of Christ to witness and liberate. It also involves education, the proclamation of the Word, and healing for those who are hurt.

They also concluded that participation in God's mission includes the healing of our own communities through solidarity with the needs of other people and an intentional willingness to recognise their own failures in the mission process.⁹⁷

The delegates were convinced that the Kingdom of God manifests in the context of the people and that the goal of the church is the proclamation of the holistic message of salvation in Christ.

⁹⁴ Matthey, J. ed. 2005. *Come Holy Spirit*, 14.

⁹⁵ This information is available at Kim, S., Kollontai, P. and Hoyland, G., eds. 2008. *Peace and Reconciliation: In Search of Shared Identity*. Burlington, VT: Ashgate Publishing Company, 39.

⁹⁶ Kim, Kollontai, and Hoyland, *Peace and Reconciliation: In Search of Shared Identity*, 39

⁹⁷ On the matter of salvation for all people, see, Kärkkäinen, V. M. 2010. *Holy Spirit and Salvation: The Sources of Christian Theology*. Louisville, KY: Westminster John Knox Press, 346. The author writes from a Pentecostal perspective. He emphasizes the holistic healing that takes place in the communities affected by Pentecostals. Such healing is complete, which is one of the reasons believers experience redemption and lifts in their own lives and communities.

2.3.2 KEY ISSUES DEBATED AT ATHENS

Although the emphasis of the congress in Athens was more on reconciliation and healing, there were several other issues debated. Among those, I have selected the following:

2.3.2.1 Mission and Development

Mission and development was the main focus of the Athens Conference. The general approach was that Christians needed to overcome the dualism, not just maintain the tension.⁹⁸ Delegates insisted that the church's duty and responsibility is to share the entire gospel. To do this, Christians need to witness to Christ in word and in deed. The church must serve communities by instilling better conditions for those who still live in poverty and experience fear. The gospel could not be complete unless it engages with these tangible and urgent needs of the world.

2.3.2.2 Healing and Reconciliation

Healing and reconciliation had a prominent place at Athens. Christians are called in Christ to be healing and reconciling communities.⁹⁹ Athens debated on these terms, defining the kind of community God desires his people to become:

A community that bears witness to the Gospel in word and deed; that is alive in worship and learning; that proclaims the Gospel of Jesus Christ to all; that offers young people leadership roles; that opens its doors to strangers and welcomes the marginalized within its own body; that engages with those who suffer, and with those who struggle for justice and peace; that provides services to all who are in need; that recognises its own vulnerability and need for healing; and that is faithful in its commitment to the wider creation.¹⁰⁰

2.3.2.3 Revisiting the Notion of Gospel and Culture

⁹⁸ See for instance the article of Conradie, E. M. 2005. "Mission as Evangelism and as Development? Some perspectives from the Lord's prayer," *International Review of Mission*, 1:1, 3-5.

⁹⁹ Kärkkäinen, *Holy Spirit and Salvation: The Sources of Christian Theology*, 346

¹⁰⁰ Matthey, *Come Holy Spirit and Reconcile*, 16.

This dialectic had been central to the Salvador, Bahia conference. This had called upon Christians to become counter-cultural in raising their voices responsibly and making their presence influential in the midst of pagan societies.¹⁰¹ Athens called upon Christians to be active in their home settings and work places to ensure free and fair elections and to promote healthy education for their local communities.

2.3.2.4 Dialogue and Witness

At Athens, the debate on interfaith relations was held in the midst of tension. Presenters from Europe, North America, and Asia were convinced that God speaks only through their faith. They were eager to object any source of pagan religion in their understanding of the revelation of God. They were willing to admit that God could speak through various cultures but that caution should be observed when other religions claim to have received such revelations.

2.3.2.5 Human Solidarity and Cultural Diversity

The delegates at Athens recognized that there is a need for global partnerships in mission but that Christians should be careful in not promoting a single theology or culture.¹⁰² Athens debated over the need for a liberating interdependence, or a dialogical sharing among all the diverse experiences and expressions of the love of God in Christ. This could be seen as alternatives to some undesirable movements of globalisation. If the Western churches were supportive of the need for globalisation in mission, one good cause could be the need to combat the problem of AIDS in Africa.

The dialogue became more difficult when some speakers also included the issue of human rights in their presentations. They spoke about the rights of homosexuals in the agenda for the implementation of justice in North America.¹⁰³ This discussion

¹⁰¹ c.f. Schmidt, A. J. 2009. *How Christianity changed the world*. Grand Rapids, MI: Zondervan.

¹⁰² Conradie, *Mission as Evangelism and as Development?* 4.

¹⁰³ World Council of Churches, *Report of the WCC Conference on World Mission and Evangelism*, 8-10. It is clear that the delegates at the Athens conference ended with the conviction that Christianity will have to prepare theologically to respond to the emerging gay agenda in the world. One author that faces the issue extensively is Ronnie W. Floyd. He argues that Christians are being challenged from several fronts regarding this matter and they need to prepare well to face it in the right way. See, Floyd, R. W. 2004. *The Gay Agenda: It's Dividing the Family, the Church, and a Nation*. Green Forest, AR: New Lift Publications, 17-19.

opened a theme that could not be answered at that time and the delegates were dismissed with questions that have yet to be answered in this area.

2.3.2.6 Christian Unity and Church Mission

At Athens, many speakers came from churches organized by confessional unions or traditions rooted in Western cultures. This caused controversy among the delegates for a large number of them came from independent groups that have gathered together in denominational organisations around the world.

Some delegates from the South introduced the matter of equality in the sharing of responsibilities related to Christian mission. It was clear that some models of Christianity from North America have become sources of splits and fragmentation instead of agents of unity. Delegates initiated a dialogue, which would propose a solution to this difficulty. For most of them, mission could only be carried out in true unity reflected through effective partnerships.¹⁰⁴

2.3.2.7 Mission is Contextual and Universal

The Athens delegates were eager to dialogue about the importance of a theology that is contextual and emphasises mission. Although the conference aimed to reinforce the significance of the contextualisation of mission, the theme reached higher levels of discussion. The organisers invited presenters from different locations of the world to address the mission situation in their own particular settings. Nevertheless, most of them presented papers with strong demands for justice, reconciliation, healing, and unity. This was the case of some South African representatives in particular, who quoted the late David Bosch's work, as he called for "bold humility—bold in our witness to God's truth made known in Christ, humble in our recognition that our perceptions of that truth are necessarily limited by history and culture."¹⁰⁵

¹⁰⁴ At the CWME of the WCC in Athens, the theme of healthy partnerships was presented and later published by Yjorhom, O. 2003. *Apostolicity and Unity: Essays on the Porvoo Common Statement*. Geneva: WCC Publications, 24-32. In his presentation he values partnership as an effective model for evangelism in the current world.

¹⁰⁵ Bosch, D. J. 1991. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis Books, 590.

2.4 INTEGRAL MISSION AND ITS INFLUENCE ON PENTECOSTALISM IN THE TWENTY-FIRST CENTURY

The debate on integral mission among the Pentecostals in Latin America is still incipient.¹⁰⁶ There is no evidence that Pentecostals have developed their own theology of integral mission. Instead they had to depend on the conceptualisation that had taken place within the two mainstreams that traditionally debated over mission and its implications for Christians committed to integral mission.¹⁰⁷ I reviewed the most recent historical accounts of the evangelical and the conciliar movements because it is clear that the Pentecostals that are committed to integral mission today were inspired by the aforementioned debates.¹⁰⁸ This section is about the impact of the conferences on recent Pentecostal thinking. However, some writers have started to contribute to the debate in the last quarter of the twenty-first century.¹⁰⁹ The said debate has taken place in the midst of suspicion, for Pentecostals in Latin America have been historically suspicious of any dialogue related to the Edinburgh movement.¹¹⁰ The reason and consequences of

¹⁰⁶ One account of this process is found in the work edited by Calvin L. Smith with regards to the different expressions of faith by Pentecostals in Latin America. See, Martin, B. 2011. "Latin American Pentecostalism: The Ideological Battleground," in *Pentecostal Power. Expressions, Impact and Faith of Latin American Pentecostalism*. Smith, C.L. ed. Leiden, The Netherlands: Brill, 86-110.

¹⁰⁷ Martin, D. 1990. *Tongues of Fire: The Explosion of Protestantism in Latin America*. Oxford, UK: Blackwell, 232. The author narrates the mutual influence of historical Protestantism and Pentecostalism for the phenomenal church growth that was taking place in Latin America at the time of his analysis. Another source worth of consideration on this topic is the study of Yamamori, T. 1997. *Serving with the Poor in Latin America: Cases in Holistic Ministry*. Monrovia, CA: MARC, 164. See also, Ma, J. C and Ma, W. 2010. *Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology*. Oxford, UK: Regnum Books. Although this work makes reference to context of the Philippines and other Asian locations, certain patterns of Pentecostal missiology seem to be quite similar to those of Latin America.

¹⁰⁸ One example of this is the work of Pentecostal Chilean scholar, Elizabeth Salazar. She refers to principles and values for life that have inspired Pentecostals through the round-table discussions of Edinburgh. See, Salazar, E. 2004. "Gracia y Reconciliación, Un Tema Pertinente para Hoy," in *Gracia, Cruz y Esperanza*. Batista, I., ed. Quito, Ecuador: CLAI, 36-49.

¹⁰⁹ One of them is Bernardo Campos who writes on Pentecostal issues from a sociological perspective. See for Campos, B. 1999. *Pentecostalismo y Cultura: La Espiritualidad Pentecostal en el Perú*. Quito, Ecuador: CLAI, 68. So also, López, D. 2008. *Pentecostalismo y Misión Integral: Teología del Espíritu, Teología de la Vida*. Lima, Perú: Ediciones Puma.

¹¹⁰ Karl-Wilhelm Westmeier debates this matter of suspicion of Protestants and Pentecostals against ecumenism as proposed by Edinburgh in his recent work about the dynamics of mission in Latin America. See, Westmeier, K. W. 1999. *Protestant Pentecostalism in Latin America: A Study in the Dynamics of Missions*. London, UK: Associated University Presses, 47-56. The author also discusses the conflict of identity of Protestants and Pentecostals in Latin America with regards to their response to ecumenism.

such suspicion will be left for further studies. However, at Edinburgh 2010, a significant number of Pentecostals attended¹¹¹ from different parts of the world.

With the Congresses of Edinburgh 2010 and Lausanne III, Pentecostal churches were challenged to think and act holistically in the proclamation of the gospel. Because of their origin, Pentecostals are aware that the poor and marginalized need immediate assistance in their spiritual, social, economic, and political conditions. This is reflected in recent written publications.¹¹² In Latin America, there is a combination of young and experienced scholars who are engaged in the debate of integral mission¹¹³ throughout the Pentecostal church.

In 2010 there were, amongst others, two major consultations that took place: Edinburgh (2-6 June 2010), and Lausanne III in Cape Town (16-25 October 2010). Some of the issues that may affect integral mission amongst Pentecostals in Latin America could be highlighted as follows.

A connection with these two conferences is necessary in this study. These are two of the most noticeable movements in the Protestant world: Edinburgh and the Lausanne Movement. Pentecostals are members of both movements and receive direct influence into their theology of mission from both streams. Such an influence is observed in the theology and practice of integral mission. Upon returning to their home countries Pentecostals implement new ideas received in those events and instil new principles of mission in their churches. This trend could be observed e.g. in the conferences of the

¹¹¹ At least 23 Pentecostal delegates were registered at Edinburgh 2010. Those men and women issued a public statement to the conference, which was entitled: "A Statement by Pentecostal Participants At the Edinburgh 2010 Centennial Celebration Edinburgh, Scotland, 2-6 June 2010." It was issued in the form of a communiqué and delivered to the executive leaders of the congress. That document could be found at http://www.edinburgh2010.org/en/resources/papersdocuments2327.pdf?no_cache=1&cid=33104&did=21557&sechash=89a967a2. Viewed 12 May 2013.

¹¹² See for instance to work of Loreto, C. 1994. *Coping with Poverty*. Philadelphia, PA: Temple University Press, 32-38. Cecilia Loreto observed how Pentecostals dealt with the problem of poverty as they serve the communities. This was part of the dialogue between Pentecostals and the Christian Base communities in Brazil. Other authors have written about the problem of marginalisation. One of them is Castillo, C. 2009. "Imágenes y Espiritualidad de las Mujeres en el Pentecostalismo Chileno," in *Voces del Pentecostalismo Latinoamericano III*. Chiquete, D. and Orellana, L. eds. Hualpén, Chile: RELEP, 183-196. See also, Tancara, J. J. 2011. "¿Es la voluntad de Dios? Poder, Sumisión y Rebelión en Evangélicos/as Pentecostales," in *Voces del Pentecostalismo Latinoamericano IV*. Chiquete, D. and Orellana, L. eds. RELEP, 217-232.

¹¹³ Darío López has written several works in which he addresses the theme of integral mission. One of those works is well respected in Latin America: See. López, D. 2000. *Pentecostalismo y Transformación Social*. Buenos Aires, Argentina: Ediciones Kairós, 39. Also, Orellana, L. 2011. "El Futuro del Pentecostalismo en América Latina," in *Voces del Pentecostalismo Latinoamericano IV*. Chiquete, D. and Orellana, L. eds. Hualpén, Chile: RELEP, 141-146; and Alvarado, G. 2006. *El Poder Desde el Espíritu. La Visión Política del Pentecostalismo en el México contemporáneo*. Buenos Aires, Argentina: Publicaciones Científicas para el Estudio de las Religiones.

Confraternidad Evangélica de Honduras and at Pentecostal camp meetings held by most denominations.

2.4.1 EDINBURGH 2010

(1) Edinburgh 2010 studied mission from a Trinitarian perspective. Delegates approached the theory and practice of mission in their understanding of God as Father, Son, and Holy Spirit. For them, the assumption that God is a missionary in his approach to humanity greatly impacts the role of Christian witnessing today. Also, the ability to discern the action of the Trinitarian God amidst interpersonal relationships and how he expresses his love to humanity has impacted the understanding of ecclesiology as it relates to life in community and society.¹¹⁴ Salvation is also considered in its broad biblical witness; for it includes freedom from every form of slavery. Edinburgh also explored the dynamic interfaces that take place between the Trinity, salvation, integral mission and the process of interpreting the Scripture.¹¹⁵

(2) Edinburgh 2010 investigated Christian mission as observed by people of other confessions of faith. It explored ways of witnessing to Christ while taking into consideration the religious and cultural plurality of a world, which is experiencing a significant resurgence of religious beliefs and an escalation of human conflict. It explored the current meaning of theological and religious plurality. Also, the delegates reflected on workable ways to address Christian soteriology in missiology today and even looked at questions related to conversion, proselytism, dialogue and encounter among fellow Christians. Edinburgh 2010 explored issues related to religious fundamentalism, human persecution and those called 'secret' or 'churchless' believers that continue to grow in many different expressions of religious experience and conviction.¹¹⁶

(3) Mission in the midst of post-modernity. At Edinburgh 2010 the mission delegates considered issues related by the new phenomena of post-modernity in its various forms as well as their significance in the thinking and practice of Christian

¹¹⁴ Balia, D. and K. Kim, eds. 2010. *Edinburgh 2010: Witnessing to Christ*, Vol. II. Oxford: Regnum Books, 10-29. It deals with the Trinitarian foundations for mission. See also, Newbiggin, L. 1963. *The Relevance of Trinitarian Doctrine for Today's Mission*. London: Edinburgh House Press, 84.

¹¹⁵ Balia and Kim, *Edinburgh 2010*, 17.

¹¹⁶ Balia and Kim, *Edinburgh 2010*, 34-55. See also, Kraemer, H. 1938. *The Christian Message in the Non-Christian World*. London: International Missionary Council, 102.

mission. Several scholars investigated a great number of 21st century Christian structures. They presented papers on religious beliefs and practices, as well as ethical principles in a world loaded with information and a highly developed technology. They evaluated the influence of post-colonialism with current economic and political structures as well as internationalism and its engagement with institutional religion.¹¹⁷ The delegates were also able to discern commonalities and particularities in postmodern contexts, which were manifested in different levels of development in each region of the world.

(4) Edinburgh 2010 also evaluated the relationship between mission and power. The delegates debated the questions of how mission is practised in a world shaped by various forms of power. Those forms could be identified as spiritual, political, military, financial, and international. As these forms of power interact with the practice of mission they affect culture and human and civil rights. Power-driven mission could also have an effect on ecological sustainability as well as inequalities in the levels of economic production, which could be manifested in the distribution and participation in the consumption of resources. They also debated tensions and asymmetries, which result from the exercise of power, and how these tensions could affect the practice of sharing and communicating the gospel message to the current society.¹¹⁸ The discussion served to assess the functions of power and weakness in the understanding and practice of Christian mission.

(5) Different forms and strategies of missionary engagement. At Edinburgh 2010, the delegates entered the debate by recognising and considering that there are a variety of groups, organisations, trends, methods, and new expressions of church life involved in mission in the twenty-first century. It was important for them to discern the importance of witnessing in today's missionary movement. To accomplish this purpose they had to review patterns of mission, evangelistic initiatives, and community development, as they emerged as key practices in the future of Christian mission.¹¹⁹ They recognized the complexity of contemporary mission and evangelisation strategy and that Christianity will have to address issues related to diversity and co-operation in

¹¹⁷ Balia and Kim, *Edinburgh 2010*, 61-83. See also, cf. Kirk, J. A. 2007. *The Future of Reason, Science and Faith: Following Modernity and Postmodernity*. Basingstoke, UK: Ashgate, 146-153.

¹¹⁸ Balia and Kim, *Edinburgh 2010*, 86-109. See also, Brown, P. 2003. *The Rise of Western Christendom: Triumph and Diversity, A.D. 200-1000*. Oxford, UK: Blackwell, 279-285.

¹¹⁹ Balia and Kim, *Edinburgh 2010*, 116-141. See also, Myers, B. 1994. "State of the World's Children: Critical Challenges to Christian Mission," *International Bulletin of Missionary Research* 18:3, 98-102.

mission today. The delegates concluded that mission scholars and practitioners would have to look at communication problems, conflict resolution, and the misuse of resources.

(6) Theological education and Christian formation. Edinburgh 2010 also discussed the connection between the catechetical and missional commitments. For them, it was important to consider ways to strengthen the missional aspects of the training and formation of every church member. They wanted the same level of importance in the ministerial training of ordained lay leaders and average church members. They also examined different models of educational curricula and methodologies and their effect on character development in emerging ministry contexts. The delegates also examined the relation between academy and society, local and global issues, clergy and laity, as well as the management of resources, the relevance of Christian principles and the effective use of spiritual gifts.¹²⁰

(7) Christian communities in emerging contexts of Christian service. Edinburgh 2010 examined the diversity of Christian communities as they draw on different traditions and engage with new contexts of ministry. The delegates paid attention to issues such as rapid urbanisation, newly established immigrant communities, mobilisation of migrant workers, as well as affluence, different forms of poverty, and the arising of virtual worlds. They noted underlying forms of emerging Christian expressions including such concepts as worldview, traditions, enculturation, language, transformation and customs.¹²¹ The delegates examined ways in which congregations can become active instruments of holistic healing and reconciliation as they proclaim the transforming character of Christ in the mission and practice of the gospel.

(8) Edinburgh 2010 reviewed the current understanding of mission, unity, and ecclesiology. The delegates dealt with various interpretations of the relationship between mission and ecclesiology in theological and practical commitments. Edinburgh 2010 also interfaced with the work of the church in the twentieth century on the history of mission and ecumenism.¹²² Such action provided the historical link that could help in understanding integral mission today.

¹²⁰ Balia and Kim, *Edinburgh 2010*, 148-172. See also, Bosch, D. 1982. "Theological Education in Missionary Perspective," *Missiology* 10:1, 17-19.

¹²¹ Balia and Kim, *Edinburgh 2010*, 175-194. See also, Young, A. 2007. "Poured Out On All flesh," *PentecoStudies* 6:1, 16-46.

¹²² Balia and Kim, *Edinburgh 2010*, 1999-218.

(9) Edinburgh 2010 also examined the themes of mission spirituality and discipleship. Mission spirituality was understood as a motivation and dynamic for Christian service that is based upon God's Trinitarian identity. Hence, understanding and practice of mission is led by the vision of the church of God's kingdom. The debate dealt with individual and community based forms of spirituality. They recorded data based on the experiences of early Christianity and believers of all ages. The delegates looked carefully at the new Christian movements as well as the churches in the Southern hemisphere.¹²³ They "sought to understand mission in relation to concepts such as new creation, spiritual gifts, renewal, reconstruction, identity, holistic witness, and service, but also suffering and martyrdom."¹²⁴ So they were keen to explore the role of the Holy Spirit and the Church as signs and wonders continued to follow believers in Christ.

Edinburgh 2010 selected these themes through a wide-ranging consultative process during 2006-09 and was affirmed by many mission and denominational leaders. The steering committee continued to produce printed material as a way to follow up the objectives of the movement.

2.4.2 LAUSANNE III

The Lausanne III movement convened in the same year, October 2010, in Cape Town, South Africa. The general objective of the Congress was to evaluate the implementation of the Lausanne statement: 'the whole church taking the whole gospel to the whole world.' The following were some of the topics¹²⁵ debated in Cape Town:

2.4.2.1 The Whole Gospel

(1) Lausanne III brought up the case for the truth and the uniqueness of Jesus Christ in the midst of a pluralistic world. At Lausanne III, the delegates also looked at the interaction of Christianity with other religions. They examined the challenge of

¹²³ Balia and Kim, *Edinburgh 2010*, 222-242. Also, cf. Bosch, D. 2001. *A Spirituality of the Road*. Eugene, OR: Wipf & Stock, 116.

¹²⁴ Balia and Kim, *Edinburgh 2010*, 242.

¹²⁵ Although the Lausanne movement has not yet published their papers, which were presented at the congress, they do have offered general ideas through their website of what they planned to cover at the event. General information can be found at <http://www.lausanne.org/cape-town-2010>. Viewed 31 October 2010.

pluralism in the today's world. In response to the biblical reflection and consideration of said challenges, they decided to remain focused on proclaiming the uniqueness of Jesus Christ.

(2) Lausanne III advocated the need to reflect upon a theology of reconciliation. The delegates looked at the issue of human identity, which was behind most conflicts around the world. They also debated the ambiguity of Christianity in reference to newly emerging bio-medical ethics. In response, they repented and confessed their ambiguity and asked for God's help in reconciling them with one another.¹²⁶

2.4.2.2 The Whole World

(1) The good news for a broken world. Lausanne III debated the challenge of the suffering people. They sought for a better understanding of challenging issues, such as global economic injustice, the environment, disease, and poverty. If the broken ones are to become members of the church of Christ, then they will need to be empowered by the Holy Spirit as well.

(2) The challenge of the unfinished task. In reference to this matter the delegates debated the new challenges and opportunities for world evangelisation, including unreached people groups, migration, diaspora groups, and the role of women in the church and society. The delegates encouraged one another to look at new ways and forms of partnerships as they co-operate intentionally in world evangelisation.

2.4.2.3 The Whole Church

(1) Lausanne III called for a twenty-first century reformation of the church. The delegates concluded that if the church experiences renewal then the leaders would have to face challenges such as relativism in its various manifestations in society. They opted for the implementation of a Christ-like character individually and corporately. The delegates also looked at the teaching of prosperity, entitlement theology, and other issues, such as moral purity with a clear commitment to live as true disciples of Jesus Christ.

(2) Unity of the church. The challenge of unity drove the delegates to look at who was doing mission and what was not being done. There was a strong emphasis on unity

¹²⁶ This information is available at Cape Town 2010. *Cape Town 2010 Programme*, <http://www.lausanne.org/cape-town-2010/faq-programme.html>. Viewed 31 May 2010.

and the need to increase co-operation between Evangelicals. Lausanne III delegates called for action. They took this call as a mandate to renew their commitments to the faith and to intentionally dedicate to discipleship, which reflects the lordship of Christ as they spread the gospel to all people groups with integrity and courage.¹²⁷

The Programme Committee of Lausanne III selected leadership teams throughout the world. Their goal was to determine the issues that were relevant to the church, to world evangelisation and to integral mission. The input was planned intentionally through a series of gatherings in selected sites of the world. Lausanne III organisers claim that this series of meetings helped them gain the wisdom and insight of most national, regional and global leaders on the selection of issues debated at Cape Town.

The Lausanne movement was considered a source of reference in this study because most of its theological approach to integral mission served as model to Pentecostals in Latin America. Pentecostals have the tendency to imitate the initiatives proposed by evangelical missiologists. One example is the movement of *Cooperación Misionera Iberoamericana* (COMIBAM) [Iberomeric Missionary Cooperation] in Latin America.¹²⁸ This is a missionary movement that initiated in the late 1980s with the goal to send cross-cultural missionary church planters to the ‘unreached people groups’¹²⁹ in the world. Eventually Pentecostals followed this example and they created their own missionary initiatives following the model set by evangelicals through COMIBAM.

Latin American Pentecostals have also participated in the Lausanne movement since the beginning of the movement, although most of the time they have been invited as evangelicals. One Pentecostals scholar that has made significant contributions at both the Lausanne movement and Edinburgh is Wonsuk Ma. His article published in *Lausanne World Pulse* shows his passion and commitment to mission.¹³⁰ This same

¹²⁷ This information is available at <http://www.lausanne.org/cape-town-2010/faq-programme.html>. Accessed 31 May 2010.

¹²⁸ See, for instance, www.comibam.org/que-es-comibam/. Viewed 13 May 2013. This is the official website of the COMIBAM International movement in Latin America.

¹²⁹ The Lausanne movement defines ‘unreached people groups’ as ethnic groups without an indigenous, self-propagating Christian Church movement. This definition is also used by Evangelical Christians and by Pentecostals. Their goal is to spread Christianity to the remaining people groups without access to it. See, Lausanne Committee on Global Evangelization. 2011. “Lausanne Global Conversation,” www.unreachedpeoplegroups/. Viewed 14 July 2013.

¹³⁰ Ma, W. 2008. “The Spirit and Mission: Two Ripples of Pentecostal Mission,” *Lausanne World Pulse*. www.lausanneworldpulse.com/themedarticles.php/925?pg=all. Viewed 14 July 2013.

approach is shared by many other Pentecostals scholars worldwide. In Latin America, Pentecostals began to implement new missiological ideas and to instil those principles among the emerging leaders.

2.5 CONCLUSION

In this survey of the history of integral mission I am aware that other areas of study could have been chosen. However, I decided to select those mentioned in this chapter in order to trace the historical debate on the meaning of integral mission where Pentecostals could fit in. As stated earlier, although the term integral mission was not coined until the 1970s,¹³¹ much of its meaning comes from the term holistic, which was widely used by most Christian entities in the early twentieth century.¹³²

Through this historical review I found that both the conciliar and the evangelical streams have provided the basis for the formation of a theology of integral mission among Pentecostals in Latin America.¹³³ Although this statement is yet to be confirmed, from an empirical observation it is fairly accepted that the WCC's emphasis on serving the poor and marginalized has attracted the attention of some Pentecostals with regards to social action in favour of the community.¹³⁴ On the other hand, the evangelicals provided the theological framework for integral mission.¹³⁵ It is now taught at some schools and congregations in Latin America.

Scholars such as René Padilla and Samuel Escobar have led the way to emphasise the wholeness of Christian mission.¹³⁶ They have used this term to challenge the

¹³¹ This information is available at Wheaton Congress. 1966. "The Wheaton Declaration," *Evangelical Mission Quarterly* 2:1, 231-244.

¹³² One example of the use of holistic mission in the 20th Century is found in the work of Little, C. R. 2005. *Mission in the Way of Paul*. New York, NY: Peter Lang Publishing. Early in the 20th Century missionaries and mission agencies spoke about partnerships with the younger brethren overseas. They saw new possibilities for expansion of evangelism by joining efforts with the natives. That way Christians would tackle poverty and illness from a holistic approach. This approach opened the door for social work, which was initiated mainly through education.

¹³³ Schafer, H. 2009. "La Generación del Sentido Religioso: Observaciones Acerca de la Diversidad Pentecostal en América Latina," in *Voces del Pentecostalismo Latinoamericano*. Chiquete, D. and Orellana, L. eds. Concepción, Chile: RELEP, 45-72.

¹³⁴ One work that could be mentioned of this subject is the article written by Gill, A. 1999. "The Economics of Evangelization," in *Religious, Freedom and Evangelization in Latin America: The Challenge of Religious Freedom*. Sigmund, P. E., ed. Maryknoll, NY: Orbis, 70-84.

¹³⁵ See for instance, Yamamori, T. and Padilla, C. R., eds. 2004. *The Local Church, Agent of Transformation: An Ecclesiology for Integral Mission*. Buenos Aires, Argentina: Kairos, 36-43.

¹³⁶ The term Integral Mission, from the Spanish language, *Misión Integral*, also known as holistic mission, Christian development or transformational development. René Padilla and other mission members of the Latin American Theological Fellowship (FTL) coined the term. They saw the need to

traditional conceptions of Christian mission, which divorce evangelism from social responsibility.

Scholars from the *Fraternidad Teológica Latinoamericana* (FTL) also state that the ministry of Jesus exemplifies the concept of ‘Integral mission.’¹³⁷ This approach to mission became relevant in recent years. Mission scholars from other parts of the world are using the term¹³⁸ in order to distinguish it from the traditional approach to the gospel that emphasises either evangelism or social responsibility.

Christians committed to integral mission are often involved in particular actions that express concern for poor and the implementation of justice. Although the concept is advocated largely by Evangelical Christians, Pentecostals in Latin America may have to review their commitment to both evangelism and social service.¹³⁹ So far Pentecostals have done integral mission through joined efforts with the local community. It is evident that this model results in significant numerical growth. However, it would be good to evaluate the influence of such growth over the solution to the social needs of Latin America.¹⁴⁰

Pentecostalism has recently celebrated its first century of Christian witness. Today, the movement is faced with new challenges and opportunities similar to those that other Christian traditions have faced many times before.¹⁴¹ The meaning of mission

define Christian mission as it embraces both the proclamation and the praxis of the Gospel. The word *integral* is an adjective in Spanish, which describes wholeness (as used in whole wheat or whole meal). Since the 1970s mission scholars have used it to describe how Christian mission expresses God and neighbour’s love. See, Padilla, R. 1985. “How Evangelicals Endorsed Social Responsibility 1966-1983,” *Transformation* 2:3, 10.

¹³⁷ See, Saranyana, J. I. and Alejus, C. J. 2002. *Teología en América Latina*. Madrid, España: Iberoamericana. See also, Saracco, N. 1980. “The Word and the Spirit of the Evangelizing Community,” *Boletín Teológico Latinoamericano* 2:1, 14-25.

¹³⁸ One example is the book produced by Indian scholar Vinay, S. and Hauser, A. 1989. *Proclaiming Christ in Christ’s Way: Studies in Integral Evangelism*. Oxford, UK: Regnum Books. Another work was published from Africa by Servaas Wijzen, F. J. 2007. *Seeds of Conflict in a Haven of peace: From Religious Studies to Interreligious Studies in Africa*. New York, NY: Editions Rodopi.

¹³⁹ Pérez Baltodano, A. 2007. “Dimensiones Culturales del Desarrollo Político e Institucional de América Latina.” *Nueva Sociedad* 210, 73-94. The author states that there is a prevailing providential vision of God in Latin America, which is reflected in the growing impact of Pentecostal and charismatic Christianity. Such growth needs to be balanced because it could generate a pragmatic and passive political culture, which could become tolerant of inequality and injustice often regarded as a product of God’s will.

¹⁴⁰ On the Pentecostal options for the solutions of social problems in Latin America, see, Campos, B. ‘El Pentecostalismo, en la Fuerza del Espíritu.’ *Cyberjournal for Pentecostal and Charismatic Research* 9 (2001) <http://www.pctii.org/cyberj/cyber9.html>.

¹⁴¹ The Pentecostal movement celebrated its first century of Christian witness after the Azusa Street revival on April 2006 at the City of Los Angeles. Pentecostal representatives from all over the world convened at the Los Angeles Convention Centre where the celebration took place. As a writer on the

has changed drastically since the 1960s in response to the new world order and its market forces. For Pentecostals, this is a new era. They are building mission in consideration of these variables,¹⁴² which are affecting the mission service of the movement.

Pentecostals must resist the temptation to retreat into their own distinctive communities. They have to go out to face the needs of the people in the real world. Inside the movement, there are those who advocate for an extended outreach that goes beyond the denominational borders, contrary to the traditional leaders who tend to over-protect the integrity of the doctrine and practice of ministry of the movement. Pentecostals are now learning that if they want to stay relevant in the twenty-first century they will have to understand and practise mission to suffering people in unjust societies.¹⁴³

This is one strong reason to study recent mission history. Learning from other movements will help Pentecostals to become updated and relevant to the current generation. Pentecostals are now coming up with a new perspective.¹⁴⁴ They are taking all these facts into consideration and proposing a new approach to mission. In this approach, the whole individual with his or her needs is taken into consideration in the process of redemption. This practice of Christian service may lead the way towards a society where faith will be accompanied by fraternal love and justice for all its members.

Moreover, there is still an emerging debate about the ministry and work of the Holy Spirit amongst those who have yet to meet Christ. There is a clear indication that the Spirit is at work among the peoples of the world. He is preparing Christians to go to them in order to make the final connection with them. This field seems to be new to

occasion see McClung, G. "Pentecostals: The Sequel. What Will it Take for this World Phenomenon to Stay Vibrant for Another 100 years?" *Christianity Today* 4:6, 30-36.

¹⁴² See for instance, Alvarez, M. 2002. "The South and the Latin American Paradigm of the Pentecostal Movement," *AJPS* 5:1, 135-153; so also, Wadkins, T. 2013. "Pentecostals and the New World Order in El Salvador: Separating, Consuming, and Engaging," in *Spirit and Power the Growth and Global Impact of Pentecostalism*. Miller, D. E, Sargeant, K. H. and Flory, R. eds. Oxford, UK: Oxford University Press. Although Pentecostal scholarship is still working on the emerging new issues related to the New World Order, churches seem to be making adjustments to respond to the demands of the so-called New World Order. On the matter of ministry in the new society, see, López, D. 2006. *La Fiesta del Espíritu. Espiritualidad y Celebración Pentecostal*. Lima, Perú: Ediciones Puma, 163-170.

¹⁴³ Tamayo X. C. 2011. 'Un Panorama de Sufrimiento,' *ALAI, América Latina en Movimiento* 1/28. The author highlights the context of suffering that is taking place in the societies of Latin America. That is the context where Pentecostals seem to have grown significantly in recent years.

¹⁴⁴ Campos, B. and Pérez, M. Q. 1997. *Un Debate sobre Pentecostalismo y Misión de la Iglesia en América Latina: Jornadas de Actualización Teológica*. Quito, Ecuador: CLAI.

Pentecostals, yet some of them now seem to be willing to engage in the debate. This dialogue may incorporate new insights into Pentecostal mission as well.

There is also the continuing inequality of availability of resources among Christian organisations, which affects the unity of the church. Such inequality is made worse by executive boards that continue to reduce the funds destined for mission movements. The reduction is even worse if the mission agency shows ecumenical interest, that is, an attitude that shows respect for the gospel and all men, women, and children, the recipients of the mission service. All these issues mainly discussed among WCC circles have initiated significant changes in mission thinking and practice among Pentecostals as well.

Pentecostalism has received diverse sources of influence to shape its mission thinking and praxis.¹⁴⁵ There exists within the movement a true awareness of the importance of diversity in their approach of integral mission. The Evangelical understanding of mission continues to be very influential among Pentecostals and yet the component of diversity in mission, as proposed by the WCC, continues to make them re-think their theology of mission.¹⁴⁶

Pentecostalism is a movement of the masses. It was born and grew up in the midst of the poor.¹⁴⁷ It appears, therefore, that the movement has developed and transformed its culture from the inside out. It is clear then that more on this element may have to be investigated in order to establish the real influence of Pentecostalism on the church's mission today, particularly amongst the poor—from the poor to the poor.

¹⁴⁵ Olivera, A. 1998. "Moving Forward with the Latin American Pentecostal Movement," *International Review of Mission* 87:347, 518-524.

¹⁴⁶ See for instance, Lindhardt, M. 2012. *Power in Powerlessness: A Study of Pentecostal Life Worlds in Urban Chile*. Leiden, The Netherlands: Brill, 210. The author suggests that Pentecostals are flexible to learn new ways of ministry and relations, yet they remain committed to their biblical and theological principles.

¹⁴⁷ Chiquete, D. J. 2004. "Healing, Salvation and Mission: The Ministry of Healing in Latin American Pentecostalism," *International Review of Mission* 93:370, 474-485.

CHAPTER THREE: INTEGRAL MISSION IN THE CONTEXT OF LATIN AMERICA

3.1 INTRODUCTION

This chapter contains a study of Pentecostal mission in the context of Latin America. It was set against the background of the survey done in the previous chapter and follows on from it. In Chapter Two, I made reference to the influence of the Evangelical and Protestant streams over mission thinking among Pentecostals. We saw how the Lausanne movement and the WCC have provided background for an integral approach to mission in Latin America. The aim was to give a general overview of the present state of the debate of integral mission and the ensuing influence of the said debate over Pentecostal mission in Latin America.

This study is necessary because in the following Chapter, the investigation focuses on missiological issues with special reference to Honduras. Pentecostals in Latin America share particularly similar characteristics in their approach to mission thinking and practice. Pentecostal churches are now engaging with poverty and marginalisation for missiological purposes. They are implementing the principles of the gospel to the most critical issues in the said areas that negatively affect people. Thus, Pentecostals are also offering objective solutions to the socio-economic, political and spiritual problems of the country.

The chapter explores mission thinking among Pentecostals in recent history. The first part examines the sequels of the conflict between North and South and differences between East and West during the 'Cold War' in the development of mission theology in Latin America. The second part analyses the Pentecostal praxis of social responsibility. It looks at the formation of social responsibility among Pentecostals and their response to the challenges of social service, community development, and their attitude toward violence and social injustice.

The third part examines the influence of the Roman Catholic Church (RCC) on Pentecostal thinking about integral mission. A responsible researcher will have to acknowledge more than 500 years of historical influence of the RCC on most Latin Americans. Pentecostals or other Evangelical groups may no longer adhere to the RCC but in their culture, history, and tradition they still reflect a strong Catholic mentality.

Thus, the study of Pentecostal missiology in Latin America will have to recognise this variable and include it in the report.¹ This is a significant reason why this part of the chapter made room to analyse the historical influence of the RCC on Pentecostals regarding issues such as the common good, subsidiarity, solidarity, and the values of social life. Having had a RCC background in their early Christian formation, Latin American Pentecostals are able to understand and handle common ideas with RCC theologians for the solution of some of the most difficult socio-economic, political, and spiritual problems of the region. So, the next discussion of this chapter ties these three sections together, in order to understand current mission trends in Latin America.

Methodologically, this part of the study is based on material derived from interviews (See Chapter 5) and through literature review. It highlights what I consider to be the distinctive marks of Pentecostal mission in Latin America; which I later apply to the study of Honduras. It discusses current trends of mission thinking and practice. It notes coincidences and differences from the traditionally known holistic patterns of mission practised by other Evangelical groups in Latin America.

The third part of the chapter brings in a comparative study between Pentecostal mission and the RCC principles of social responsibility. This comparative study serves to establish the distinctive aspects of Pentecostal mission theory and praxis as presented in this report.

The discussion of this chapter is located in the context of Latin America and focuses on the debate of the most widely known mission thinkers of the region. Obviously, this study will narrow the discussion of the next chapter to the context of Pentecostalism in Honduras. My purpose is to trace the study from the general to the specific, that is, from a worldwide discussion of mission, as in Chapter Two, to Latin America, then, to the particular context of Honduras as in Chapter Four and Five.

3.2 MISSION HISTORY IN LATIN AMERICA

In Latin America, the term integral mission is also known as transformational

¹ On the influence of Catholic theology over some Pentecostal thinkers see, Tojeira, J. M. 1987. *Historia de la Iglesia en Honduras*. La Ceiba, Honduras: Talleres Claret, 24-32. Not that Pentecostals are preaching or teaching Catholic theology. However, it is fair to acknowledge that most Pentecostals are former Catholics. Therefore, at some point Some Catholic teaching are still reflected at least in certain attitudes, especially and in ministry and the approach to the Christian disciplines, such prayer, fasting, et al. See also, Bravo, B. 1997. *El Fruto del Espíritu: El Carácter del Cristiano y la Misión de la Iglesia*. Lima, Perú: Ediciones Puma, 42-47. Bravo explains the influence of the Catholic teachings over the Pentecostals in their attitude to individual life and community service.

development, Christian development, or holistic mission.² The proponents of integral mission argue that the concept of integral mission is rooted in Scripture and exemplified in Jesus' own ministry. Hence, Charles Van Engen states that "integral mission is only a distinct term for a holistic understanding of mission that has become important in the past forty years."³ This vocabulary distinguishes it from widely held approaches that emphasise either evangelism or social responsibility.

A commitment to integral mission is often reflected in a particular concern for those living in poverty and a commitment to pursuing justice. In Latin America, some Pentecostals have begun to grasp the concept of integral mission as advocated by other Evangelical thinkers.⁴

During the last quarter of the twentieth century, several scholars wrote about the attitude of isolation that characterized the Pentecostal movement in those days *vis-à-vis* the tendency to ignore the deep socio-economic situations that affected Latin America at that time. In his academic analysis during the years of 1965-1966, Christian Lalived'Espinay reported that "among other things, the majority of pastors, both Evangelical and Pentecostals, believed that the gospel should not be involved in politics."⁵ He also found that "Christians should not concern themselves with the socio-political problems

² The term 'integral mission' was used in Spanish as *misión integral* [integral mission] in the 1970s by members of the Latin American Theological Fraternity (FTL) (*Fraternidad Teológica Latinoamericana*) to describe that understanding of Christian mission, which embraces both the proclamation, and the demonstration of the Gospel. It has since grown in popularity in Evangelical and lately amongst Pentecostal groups outside of Latin America. The word integral is used in Spanish to describe wholeness. Theologians use it to refer to Christian mission as that that affirms the importance of expressing the love of God through every means possible. Its proponents (e.g., René Padilla, Samuel Escobar) wanted to emphasize the integration of the good news with Christian mission, and used the word integral to signal their discomfort with conceptions of Christian mission based on a dichotomy between evangelism and social involvement. See, Padilla, C. R. 2002. "Integral Mission and its Historical Development," in *Justice, Mercy & Humility: Integral Mission and the poor*, Tim Chester, ed. London: Paternoster Press, 86-94; Escobar, S. 2006. "Christian reflections from the Latino South," in *Journal of Latin American Theology* 1:2 12-16; and Samuel, Vinay and C. Sugden. 1987. *The Church in Response to Human Need*. Oxford: Regnum Books, 62-71.

³ Van Engen, C. 2000. *Footprints of God: A Narrative Theology of Mission*. Monrovia, CA: World Vision Publications, 116.

⁴ Recent activity shows that Pentecostals are paying attention to ministry focused on relief and development. This is information available at the Micah Network. This network focuses on Christian relief, development and justice and operates in several countries. The Micah Network was formed in 1999 and aims to: (1) Strengthen the capacity of participating agencies to make a biblically-shaped response to the needs of the poor and oppressed (2) Encourage integral mission by way of speaking and regarding the nature of church mission to proclaim and demonstrate the love of Christ to a world in need. (3) Prophetically advocate, call upon and influence the leaders and decision-makers of societies to maintain the rights of the poor and oppressed and rescue the weak and needy. For more information see, Haugen, G. A. "Micah Declaration on Integral Mission," in *Micah Network*. 2001. <http://www.micahnetwork.org/en/integral-mission>. Viewed 12 January 2010.

⁵ d'Espinay, C.L. 1968. *El Refugio de las Masas*. Santiago de Chile: Editorial del Pacifico, 157.

of the country, to the point of not even talking about them.”⁶ This line of thought seems to be very similar to the fundamentalist ideas that focused on maintaining the purity of the gospel against the threats of worldly influences.⁷

3.2.1 INTEGRAL MISSION IN PENTECOSTAL THINKING

Historically Pentecostals had the tendency to stress a dichotomy between the church and the world, Christ and society, and the spiritual and material.⁸ Due to their theological approach to mission, Pentecostals have rejected the present order of things on account of the anticipation of the new world that is going to be established by Christ upon his return.⁹

Latin American Pentecostals inherited this dichotomy from the North American denominations and the historical influence of the Roman Catholic tradition, which tended to ally itself closely with the upper class. This has been the pattern since the colonial era, in order to subdue the masses of the region.¹⁰ Some historians have

⁶ d’Espinay, *El Refugio de las Masas*, 145.

⁷ The influence of fundamentalism over the North American denominations of the Twentieth Century was also transferred to Pentecostals in Latin America. Fundamentalists saw themselves as the defenders of orthodox Christianity against those in the churches who were attempting to accommodate the faith to the realities of the modern world. They also observed a rigorous life style that often precluded social, economic and political activity from the members of the community of faith. For Pentecostals these practises were easy to embrace. To them they added their simplicity and their poor human conditions. They rather stay away from the world, preach the Word, get people saved and prepare for the second coming of the Lord, which is imminent. Thus the approach to integral mission has not been easy for them. Their whole theological framework will have to be reshaped and reorganized. See for instance, Fries, H. 1996. *Fundamental Theology*. Washington, DC: Catholic University of America Press, 11-22 and Marsden, G. 2006. *Fundamentalism and American culture*. Oxford, UK: Oxford University Press, 43-47.

⁸ On the dichotomy between the church and the world, in the context of North America, see Bretherton, L. 2010. *Christianity and Contemporary Politics*. Oxford, UK: Wiley-Blackwell, 192. On the same matter, in the context of Latin America, see Menendez, V. 2001. *La Misión de la Iglesia: Un Estudio Sobre el Debate Teológico y Eclesial en América Latina*. Roma, Italia: Universidad Pontificia Gregoriana, 55.

⁹ See for instance, Vondey, W. and Mittelstadt, M. V. 2013. *Theology of Amos Yong and the New Face of Pentecostal Scholarship. Passion of the Spirit*. Leiden, The Netherlands: Brill, 11.

¹⁰ Makay, J. A. 1989. *The Other Spanish Christ*. Guatemala: Ediciones Semilla, 69. The author says “there are no words to describe the levels of cruelty committed by the slavers with their newly converted Catholics.” No ear would like to hear the criminal stories committed by the Spaniards. ‘Terrible’ was the word used by La Casas to denounce them. Las Casas was known as the friend and protector of the Natives. He said that clothes of the Natives bled under the torture imposed by the ‘conquerors.’ Horses had more human treatment than the Natives. But the most painful condition is that under the power of slavery there was a religious motivation and a theological argument. (1) The theological position stated that they had to be treated that way because they did not know God. (2) Because they were killing each other. (3) Because they ate human flesh. (4) Because they sinned against nature. (5) The Sacred Scriptures did not mention the Natives, they did not belong the human race, and so Christians can legitimately use them for private purposes. The official argument was documented in one of the royal letters: “Slavery is justifiable in the case that the Natives refuse to obey the faith or refuse to obey the

interpreted this RCC alliance with the upper class as the spark that ignited liberation theology among those who longed for greater justice and equality in the region. Such opinions were not exclusively religious, however; for example, some were influenced by Marxist ideology, which supported revolutionary movements in the second half of the twentieth century.¹¹

On the other hand, the Pentecostal movement did not issue any prophetic response to the injustices present in the social, political and economic structures of Latin America in the same way as liberation theology.¹² Instead, they tended to meekly submit to the powers that controlled the area politically and socio-economically. Though the RCC hierarchy served the interests of the upper class, Pentecostals were immersed amongst the poor but lacked a clear understanding of their role in the mission of the church. It was not until they grew so rapidly, in terms of adherents, that Pentecostals learned new ways and opportunities to express their opinions and positions in the areas that affected their communities.

This was the time when democratic regimes returned throughout Latin America in the 1980s and 1990s. This meant that participation in political life was again open to the general population. However, research, reflection, commitment, and participation in social concerns did not begin immediately. During that time, they learned that some RCC scholars had been involved in the so-called liberation theology, which was initially based upon the Vatican II's 'option for the poor'.¹³

force of weapons." See also, Rembao, A. 1964. *El Orden de Dios y el Desorden del Hombre*. México, DF: Casa Unida de Publicaciones, 302-326.

¹¹ Ramos, M. A. 1984. "Cristianismo, Política y Revolución," *Misión* 3:1, 92-95.

¹² Peruvian Dominican priest-theologian, Gustavo Gutiérrez coined the term 'Liberation Theology', and gave the movement its most famous and enduring presentation in his book, Gutierrez, G. 1971. *Teología de la Liberación*. Salamanca, España: Ediciones Sígueme, 71. Liberation theology is a Christian theology in which the teachings of Jesus Christ are understood in terms of liberation from unjust political, economic, or social conditions. Influenced by Marxist social theory, its theologians consider 'structural sin' to be a root cause of poverty and oppression, and consider the primary responsibility of the Church to be its 'option for the poor'. Although liberation theology has grown into an international and inter-denominational movement, it began as a movement within the Roman Catholic Church in Latin America in the 1950s-1970s. It arose principally as a moral reaction to widespread poverty caused by social injustice in that region. It had a widespread influence in Latin America, although its influence diminished after liberation theologians using Marxist concepts were admonished by the Roman Catholic Church's Congregation for the Doctrine of the Faith in 1984 and 1986.

¹³ See, López, D. 1997. *La Misión Liberadora de Jesús*, 101-109; See also, Da Silva, B. 1997. *Benedicta Da Silva: An Afro-Brazilian Woman's Story of Politics and Love*. Oakland, CA: A Food First Book, 193-201; Villafañe, E. 1992. *The Liberating Spirit: Towards an Hispanic American Pentecostal Social Ethics*. Grand Rapids, MI: Eerdmans, 143-162.

In their early history, Pentecostals in Latin America thought of themselves as being apolitical,¹⁴ and for that reason they did not question or challenge the establishment. For a time there was no Pentecostal response to the problems of society. It took a new generation with a contemporary approach to hermeneutics to express concerns for the needs of humanity in the region.¹⁵ There were other voices, together with Pentecostals, that asked for social justice, opting for the poor, and defending the weak.¹⁶ At this point, awareness and analysis of issues related to social justice and the options for the poor are still incipient but continue to emerge among grass-roots leaders. By the same token, theological education, pastoral formation, and Christian service are now being challenged and will continue to be challenged to adjust to the fullness of the gospel in the context of the church and society.

3.2.2 SEQUELS OF THE CONFLICT BETWEEN NORTH AND SOUTH

At this point, it is necessary to take a look at the so-called conflict between the Northern and Southern Hemispheres.¹⁷ This is important in elucidating some of the socio-economic and political issues that have affected Latin American missiology,¹⁸ particularly during the Cold War, as they affect the understanding and practice of mission among Pentecostals in Latin America. At some point, Pentecostal missionaries

¹⁴ However, there are those who argue that there is no such thing as being apolitical for even those who spiritualise the issue, still follow certain political alignment toward the fundamentalist belief that all the things of this world are under judgement. Therefore, Christians should refrain from participation in politics. See for instance, Núñez, E. A. and W. D. Taylor. 1995. *Crisis and Hope in Latin America: An Evangelical Perspective*. Pasadena, CA: William Carey Library, 245-299.

¹⁵ López, D. *La Misión Liberadora de Jesús*, 11-40; and Saracco, N. 2000. "Mission and Missiology from Latin America," in *Global Missiology for the 21st Century*, W. D. Taylor, ed. Grand Rapids, MI: Baker Academic, 357-366.

¹⁶ Padilla, C. R. and C. Sugden, eds. 1985. "Evangelism and Social Responsibility from Wheaton '66 to Wheaton '83," *How Evangelicals Endorse Social Responsibility*. Bramcote, Nottingham: Grove Books, 55; World Evangelical Fellowship. 1982. *The Grand Rapids Report on Evangelism and Social Responsibility: An Evangelical Commitment*. Exeter, England: Paternoster, 43-44. Also see Kuzmic, P. 1986. "History and Eschatology: Evangelical Views," *Word and Deed*, ed. B. J. Nicholls. Grand Rapids, MI: Eerdmans, 130-146 (144).

¹⁷ The discussion does not have any thing to do with geography, but rather with that division of North and South as proposed by political, economic, social and theological thinkers. In some instances this division is refer to as West versus East. However for its socio-economical implications, I had chosen to use the terms North versus South. See, Moltmann, J. 1999. *God for a Secular Society*. Minneapolis, MN: Augsburg Fortress, 46-55.

¹⁸ On this issue of the conflict North and South as it affected mission thinking, see, Padilla, C. R. 1985. *Mission Between the Times*. Grand Rapids, MI: Eerdmans, 120.

from North America were interpreted as instruments of the United States to buttress those social forces, which they saw as containing the advance of communism.

The Cuban revolution was a particularly salient point in this, a revolution that Washington was determined to contain and (if possible) subvert. Policy towards Latin America in the 1960s and 1970s was imbued by the need to win the region for free-market capitalism, and there were frequent interventions by the US to this end, of which possibly the most egregious example was the role of the US in the 1973 coup in Chile. This was a conflict which affected the Pentecostal churches in Latin America. Also, there were some branches of the RCC, which associated themselves with revolutionary change, and these were active at the grass roots in a number of countries. Nevertheless, there were other sectors in the RCC, which were notably more conservative in socio-economic, political and spiritual issues, particularly in the hierarchy. Christian Democrats sought to forge a mid-way course but when the social problems became difficult they tended to side with the conservatives, as in Chile.

Pentecostal churches were not immune from this ideological conflict, especially in Central America, where they tended to lend support to conservative causes. In that region, the revolution in Nicaragua in 1979 and the civil war in El Salvador, from the 1980s onward, had a highly polarising effect, from which Pentecostal churches were far from immune.

The sequels of the Cold War in Central America are widely discussed in Chapter Six. In that chapter, I introduce a report for a period of 20 years, since this is the context in which the debate about Honduras takes place in the research. During the second half of the twentieth-century, the socio-economic and political differences between North and South became very obvious. Some of those differences continue to be unresolved, even today.

On the one hand, the financial superiority of the North remained under control of the free market,¹⁹ while on the other hand the fluctuation of the free market determined the economic capability of people, entities, and institutions. Capitalism had bought the values and services of people and had used them to build a capitalist consumers' society.

The debt crisis of the early 1980s led to an abrupt change in Latin America with interventionist states giving way to much more liberal regimes, particularly in the

¹⁹ The theological difference between North and South is widely discussed by Alvarez, M. 2009. "Hacia una hermenéutica esperanzadora," *El Rostro Hispano de Jesús*, Zaldívar, R., Alvarez, M. and Ramírez D. E. Tegucigalpa, Honduras: Editorial Universidad para Líderes, 107-108.

economic sense, in which markets ruled supreme. It was in this context that poverty levels increased and social divides widened. In recent years, a number of countries have seen a political reaction against neo-liberal governments, notably in Venezuela, Bolivia, Ecuador, Argentina, and Brazil. In Central America, too, left-of-centre governments have been in office in El Salvador and Honduras.

Pentecostalism could not escape this inherited model of Christianity. Pentecostal missionaries from the North travelled South to reach the ‘unreached’ people groups.²⁰ In the case of Pentecostals, most missionaries have brought with them their culture, economic and spiritual models.²¹ This culture was highly conservative in every sense, or at least that is a widely shared perception. Local people were converted to this Pentecostalism and they were taught to represent the faith that they had now received. A new breed of Pentecostalism was being born in a context of very poor and political oppressed societies,²² particularly in Central America.

The South also experienced a different scenario, whereby some Christians seemed to have openly challenged the context of poverty and oppression that took place in most countries. Most of these were RCC adherents, although some did not show any particular religious faith. They were deeply involved in the struggle for liberation of the poor, persecuted, and oppressed.²³ In some cases, revolutionary movements arose, which turned against despotic governments and, in some cases, these proved strong enough to remove such regimes from power. This was the case of the revolution in Nicaragua in 1979.²⁴

²⁰ The term ‘Unreached People Groups’ was created by Ralph Dana Winter and used for the first time in his 1974 presentation at the Congress for World Evangelisation in Lausanne, Switzerland. This was an event organized by evangelist Billy Graham, which became the watershed moment for global mission. Winter was an American missiologist and Presbyterian missionary who became well known as the advocate for pioneer outreach among ‘unreached’ people groups. He was the founder of the U.S. Centre for World Mission (USCWM), William Carey International University, and the International Society for Frontier Missiology. More information on this subject is available at Winter, R. H. 2003. *I Will Do a New Thing: The U.S. Centre for World Mission and Beyond*. Pasadena, CA: William Carey Library, 29-36.

²¹ For a legal definition of colonialism and neo-colonialism, see Salmon, J., ed. 2001. *Dictionnaire de Droit International*. Bruxelles, Belgique: Bruylant, 193-194. For a broader definition, see Le Roy, E. 2003. “Colonies,” in *Dictionnaire de la Culture Juridique*, Rials, S. and Alland, D., eds. Paris: PUF, 231

²² On this matter, see the report of Simpson, J. 1994. *In the Forest of the Night: Encounters in Peru with Terrorism, Drug Running and Military Oppression*. New Haven, CT: Arrow Books, 23-29.

²³ See for instance, Gutierrez, G. 1990. *The Truth Shall Make you Free: Confrontations*. Maryknoll, NY: Orbis Books, 19-22.

²⁴ The Sandinista National Liberation Front (FSLN) is a socialist political party in Nicaragua. Its members are called Sandinistas. The party is named after Augusto César Sandino who led the Nicaraguan resistance against the United States occupation of Nicaragua in the 1930s. The FSLN overthrew Anastasio Somoza in 1979, ending the Somoza dynasty, and established a revolutionary government in its

In other cases, people were able to give an impetus to governmental reforms through popular pressure, particularly in the implementation of justice and socio-economic development for the people. In the South, people were motivated to develop a social consciousness to speak and act against unjust rulers who served as agents of repression for the benefit of the dominant class. Consequently, the context demanded a theology that would motivate Christians to oppose those oppressive systems and to work in favour of social justice, economic, and political freedom for the poor.²⁵

In recent years, Latin America has become an open field for confrontations, not only political, social, and economic, but also theological. In the meantime, some theologians from North America showed their capitalistic allegiance in their doctrine, teaching, and preaching. Hence, their fundamentalist views on politics and economics were clear in their theological stance. They were very antagonistic towards the ideas generated by liberation theologians.

Recent Latin American history has witnessed an increase in poverty and oppression in many countries. Theologians acted responsibly when they reflected upon their reality and made significant proposals, which guided people in the local churches to think according to their Christian values and principles in response to poverty, oppression, and persecution.

A number of theologians from the RCC were prompted to offer an immediate response to the context of injustice through a new way of thinking and doing theology, which sought social justice and liberation of the oppressed. This new proposal became

place See the account of the Sandinista revolution in Nicaragua as reported by Walker, T. W. 1981. *Nicaragua: The Land of Sandino*. Boulder, CO: Westview Press, 32-46.

²⁵ During the second half of the twentieth century, the Global South in Latin America specifically, although also in the Philippines, was shaken by a Christian theology which interprets the teachings of Jesus Christ in terms of liberation from unjust economic, political, or social conditions. Its proponents described it as 'an interpretation of Christian faith through the poor's suffering, their struggle and hope, and a critique of society and Christianity through the eyes of the poor.' This was known as Liberation Theology. Nevertheless it represented a way of interpreting Christianity in the context of oppression and poverty in the South, contrary to the Theology of prosperity taught in the prosperous north. See Berryman, P. 1987. *Liberation Theology: Essential Facts About the Revolutionary Movement in Latin America and Beyond*. New York, NY: Harper & Row, 43-47.

Although liberation theology has grown into an international and inter-denominational movement, it began as a movement within the RCC in Latin America in the 1950s–1960s. Liberation theology arose principally as a moral reaction to the poverty caused by social injustice in that region. The term was coined in 1971 by the Peruvian priest Gustavo Gutiérrez, who wrote one of the movement's most famous books, Gutiérrez, G. 1971. *Teología de la Liberación*. Salamanca, España: Perspectivas, 1971.

an academic manual in the work of a then fairly young Catholic priest from Peru, Gustavo Gutiérrez.²⁶

There are some significant things to be considered in regards to the theological debates taking place in the South: (1) Theologians from the Northern hemisphere may have been inaccurate when they accused those from the South as being heretics for involving themselves overtly in the field of politics and in social concerns. Northern theologians may have ignored or overlooked the poverty and political oppression in which Southern hemisphere theologians developed their thinking and practice. (2) Such a context forced theologians from the South to assume prophetic positions to denounce injustice and to act in favour of the common good of their fellow citizens.

So far as Pentecostals in Latin America are concerned, some may have gotten involved in the social and political debate. There is no clear evidence of this, except for some isolated cases. Nevertheless, Pentecostals have experienced complications in their approach to social theology due to the following premises: (1) Some Pentecostal churches are direct descendants from classical North American Pentecostal denominations.²⁷ These Northern missionaries, though most of them were poor in their own context, brought with them a capitalistic understanding of the gospel. Every denomination is free to join the cause that they deem compatible to them. The free market could also be applied to churches as the model to be observed by local converts in the mission field. (2) Consequently, they identified Latin American theologians as heretics and in some cases as instruments of demonic activity.²⁸

So it can be concluded that these missionaries could not conceive nor were not able to understand another way of thinking about or practising church mission. Local

²⁶ Gutiérrez, *Teología de la Liberación*, 12-34. Gutiérrez position was that social injustice is a form of violence arising from sin. He urged the poor — and those acting in solidarity with them — to reflect on scripture from the perspective of the poor. To that end, some argued that certain facets of Marxist analysis, particularly those having to do with social class, could be helpful.

²⁷ Pentecostals in North America are generally conservative evangelical in their beliefs, but show no unified stance on matters of doctrine and polity exists among adherents. They seem to be nationalistic and very tied to their economic and political system, which they reflect in their teachings and practice of ministry. See for instance, Baer, J. R. 2001. "Redeem Bodies: The functions of divine healing in incipient Pentecostalism," *Church History* 12:1, 4-10. Baer argues that, Pentecostals formed part of a radical evangelical culture featuring divine healing as a central element of a larger program that usually included ecstatic religiosity, strong millennial expectations of Christ's return, a primitivist desire to replicate the early church, perfectionist spirituality, and behavioral asceticism. However they paid little attention to what happened in the world with regards to justice and peace. Instead they interpreted social or political evils a signals of the imminent return of Jesus Christ as he has promised to his followers. cf. Acts 1:11.

²⁸ See for instance, Rutten, T. "Glenn Beck's Liberation Theology Obsession," *Los Angeles Times* 1 September 2010. In his article, Rutten has alleged that Pope Benedict XVI condemned liberation theology as demonic.

Pentecostals have thus had to learn to live and serve in a continuous contradiction. On one hand, they wanted to be loyal to their North American denominational leaders but on the other hand, they had become aware of the responsibility to take a stand against corrupt systems that oppress the people whom they serve in their communities.

In these circumstances, Pentecostals have been officially forced out of political involvement or they were not allowed to participate in politics due to their denominational adherence. Nevertheless, they still found a way to carry out their mission transforming local congregations into places for the advancement of humanity. They grew out of poverty and because of that reality were able to assist and meet the needs of people.

Also, the contexts of their ministry have begun to experience transformation. The recent development of the Pentecostal communities is evidence of a significant social involvement at the grass roots level. Yet, Pentecostals are politically challenged for they have not holistically engaged in politics. This matter is discussed further in Chapter Seven.

3.2.3 OPPOSED THEOLOGIES IN THE AREA

The context of abundance and prosperity in the newly successful Charismatic movement of North America originated a theology of faith and prosperity, commonly known as the ‘prosperity gospel.’ In the South of the continent, the context of poverty and oppression in most Latin American societies gave way to the ideal of a theology of liberation. Incidentally, these theological approaches to the gospel emerged as opposing axes at the same time, one widely spread in the North and the other seriously engaged in socio-political concerns in the South.

Both streams had their foundations in their socio-economic, political, and religious realities that prevailed in their respective contexts. In the North, there were theologians and pastors who preached prosperity as a sign of freedom and spiritual blessing.²⁹ Mostly neo-Pentecostal or charismatic, they insisted that economic

²⁹ Theology of prosperity or prosperity gospel is a belief found among Christians from wealthy countries who are centred on the notion that God provides material prosperity for those he favours. The doctrine has been defined by the belief that ‘Jesus blesses believers with riches’ or more specifically as the teaching that ‘believers have a right to the blessings of health and wealth and that they can obtain these blessings through positive confessions of faith and the ‘sowing of seeds’ through the faithful payments of tithes and offerings.’ In the words of journalist Hanna Rosin, the prosperity gospel ‘is not a clearly defined denomination, but a strain of belief that runs through neo-Pentecostal churches and a surprising number of mainstream evangelical churches, with varying degrees of intensity.’ It arose in the United

prosperity was the evidence of a life blessed by God, and that lack of financial prosperity was the evidence of a life in disobedience to the gospel.³⁰

At the same time, in the context of oppression, persecution, and poverty of the South, there emerged theologians who proclaimed a theology of liberation as a means to experience the entire gospel amongst all people. The objective of this theology was to create awareness among Christians about the reality of poverty and oppression created by unjust systems of government and structures of powers tilted against the poor. They taught that Christians should not ignore the spiritual and material needs of the oppressed and the poor. Structural sin was to be denounced not only from a moral and personal perspective but also from a socio-economic and political dimension. There were structures of power, which served as instruments of evil³¹ that had to be opposed and overturned if necessary, in order to bring peace and freedom to all people.

In Central America, liberation theologians were particularly active in the socio-political affairs of Guatemala, El Salvador and Nicaragua. Honduras was no different. What happened in these neighbouring countries had a significant effect on what happened in Honduras. However, to this day, in spite of decades of struggle, the polarisation between the privileged and the poor still remains unresolved.

These two theological positions have struggled across the American continents for at least a half a century, one denouncing the other, with the difference that the theologians from the North had enough financial resources to discredit the theologians of the South and their thrust for freedom. Ironically, with the demise of the Soviet Union, in 1989, there was no other political system or government, which would take the poor as its cause, although there have been some 'populist' governments who have taken up the cause of the poor in Latin America,³² in recent years.

States after World War II championed by Oral Roberts and became particularly popular in the decade of the 1990s. More recently, this theology has been exported to less prosperous areas of the world, with mixed results. See for instance, Fee, G. 2006. *The Disease of the Health and Wealth Gospels*. Vancouver, Canada: Regent College Publishing, 56; see also, Minchakpu, Obed. 1999. "Materialism, Heresy Plague Churches," *Christianity Today*, 43:6, 12.

³⁰ Venables, G., M. Vargas, A. Góngora, R. Villena, D. Salinas, J. Córdova, M. Tapia, L. Solano. 2008. *Fe y Prosperidad: Reflexiones Sobre la Teología de la Prosperidad*. La Paz, Bolivia: Editorial Lámpara, 28-33.

³¹ Piedra, A. M. 1985. "Some Observations on Liberation Theology," *World Affairs* 148:3, 151-158.

³² This would be the case of countries like Cuba, and more recently, Venezuela, Bolivia and Ecuador. This is not to be taken as a judgment for or against these particular governments; however, in the rhetoric at least they propose much concern about the poor and the negative effects of globalized capitalism. In recent history, the only political system that had the cause of the poor as part of its ideology was the communist. That system is no longer in place as in most of the 20th century, so the poor do not have an

Thus, the space was wide open for the gospel of prosperity to continue to expand, particularly in the upper classes of Latin America. Incidentally, at the turn of the century, most mega-churches in Latin America were teaching the gospel of prosperity.³³ These mega-churches have become influential throughout Latin America, but particularly in Brazil and Guatemala. They are immensely wealthy and most of their ministry is performed after North American models of faith and prosperity.

The mega-church movement controls the Christian media and is actively involved in the political arena. Mega-church pastors and leaders have relinquished any denominational ties with Pentecostals and preferred to create a new Apostolic and Prophetic movement, which aims to restore all of the gifts to the church. These apostles and prophets teach that the historical church became ineffective and, therefore, their movement represents the new reformation for the church, worldwide.³⁴ Church observers are waiting to see the result of this new movement's proposal.

3.2.4 PENTECOSTALS AND INTEGRAL MISSION

Some scholars have thought of Pentecostalism as a by-product of the North American Evangelical movements that grew and acquired their own characteristics in the beginning of the 20th century.³⁵ According to Grant McClung, “the real event that preceded Azusa Street by five years and actually precipitated the Pentecostal revival in Los Angeles began at the outset of the century in a students’ environment in Topeka, Kansas.”³⁶ Since they did not have a theological framework besides the Evangelical one of the time, they were prompted to adjust their experience to the common doctrines of their day.

advocate on their side. On this particular subject, see Myers, B. L. 1996. *The New Context of World Mission*. Monrovia, CA: MARC, 94-96.

³³ Venables, *Fe y Prosperidad*, 56.

³⁴ This is the opinion of C. Peter Wagner, a widely known propulsor of this movement. For more details see his book, Wagner, C.P. *Churchquake!* Pasadena, CA: Regal Books, 2000, 280-286.

³⁵ Martin, B. 1998. “From Pre to Postmodernity in Latin America: The Case of Pentecostalism,” in *Religion, Modernity and Postmodernity*, Heelas, P., ed. Oxford, UK: Blackwell. 34-46. See also, Deiros, P. A. and Wilson, E. A. 2001. “Hispanic Pentecostalism in the Americas,” in *The Century of the Holy Spirit: One Hundred Years of Pentecostal and Charismatic Renewal*. Synan, V., ed. Nashville, TN: Thomas Nelson, 346.

³⁶ McClung, L. G., ed. 1986. *Azusa Street and Beyond*. South Plainfield, NJ: Logos, 5.

Incidentally, recent studies reveal that most Evangelicals in Latin America are now Pentecostals.³⁷ This may be due to the fact that Pentecostals have been the most visible evangelistic force in the area although they have been widely known for their tendency to retreat from the ‘world.’ However, Latin American Pentecostalism has been considered to be ‘the haven of the masses.’³⁸ Perhaps this is mostly due to significant rates of church growth. There has been a tendency to think that Pentecostals find some kind of compensation in their new faith for their social alienation. As a result, they have been perceived to harbour a degree of indifference toward social issues and socio-political involvement.

While Pentecostalism appears evasive in regards to social issues, as in any religious movement, there are some exceptions to the general attitude of its members. In the twenty-first century, there are significant signs of change in the new generation of leaders. For instance, some have concluded that the crucial element for understanding the ‘great Pentecostal reversal’³⁹ was the fundamentalist reaction to the ‘liberal social gospel’ after the 1900s.⁴⁰ Fundamentalists understood social concerns as non-related to the mission of the church, which was simply to share the gospel of salvation of the souls. This could be the main theological and historical explanation that most Pentecostals used to justify their lack of social concern.

It is important to notice that during the era of consolidation of the Pentecostal mission in Latin America, the struggle between liberalism and fundamentalism also took place in North America. In those days, the fundamentalists considered the social gospel to be the fruit of the liberal theology. It was also considered as a symbol of humanistic and anthropocentric Protestantism.

In Central America, most Pentecostal missionaries were afraid of falling into the trap of liberation theology. At that time, Pentecostals as well as evangelicals thought of liberation theology as socio-political involvement, which they did not favour, for it was not considered part of their mission.⁴¹ Those Pentecostals who did not want to betray

³⁷ Núñez, *Crisis and Hope in Latin America*, 404.

³⁸ d’Espinay, *El Refugio de las Masas*, 112.

³⁹ The founding fathers of the United States arrived in America with the goal to establish a society within the basis of their Christian beliefs. Those Protestant leaders did not see a dichotomy between their faith and their social responsibility. However in the 1900s many Protestants had walked away from that belief and did not assume their social responsibility. The causes of this great reversal as it relates to Latin America can be studied in Núñez, *Crisis and Hope in Latin America*, 401-406.

⁴⁰ Marsden, *Fundamentalism and American Culture*, 86.

⁴¹ See for instance, Salinas, D. 2009. *Latin American Evangelical Theology in the 1970’s: The Golden Decade*. Leiden, The Netherlands: Brill, 10.

the gospel message preached instead the improvement of the individual through enhanced spirituality. Their hope was not in human progress but in the Lord's return.⁴² They preferred not to invest time, money, and human resources in establishing large institutions.

The experience of some historical Protestant denominations, which dedicated their efforts in the mission field mainly to institutional work with little success in spiritual growth, was a warning to the pioneers working under the leadership of North American and European Pentecostal missions.

Those devoted pioneers assumed the outlook of some missionaries in other fields: "We are in the mission field to evangelise, not to educate."⁴³ A misunderstanding of the Protestant emphasis on the New Testament teaching that humanity is not saved 'by works' was also the cause of social alienation in Latin America.

The doctrine of justification by 'faith alone' produced a profound change in many religious circles.⁴⁴ They understood that the RCC had encouraged people to work hard for their salvation so they had to accumulate more merits in preparation for the day-of-judgment.⁴⁵ Thus, Pentecostals taught the opposite that they were not supposed to do anything but receive the gift of God by faith alone, so good works receded from the picture. The emphasis was not on works. They just had to believe. It was not a matter of doing. This seems to be one of the reasons why Pentecostals were not concerned about social action.⁴⁶ Therefore, they were not properly made aware of the social implications of the gospel and their responsibility to transform their surrounding culture.

For most Pentecostals in Latin America, there was a 'world' beyond the walls of the church where they had to go to rescue souls for Christ. Their responsibility to society was to preach the gospel of spiritual and eternal salvation, hoping that those who responded in faith to their gospel message would become a blessing to society by telling

⁴² Salinas, *Latin American Evangelical Theology in the 1970's*, 47.

⁴³ Marsden, *Fundamentalism and American culture*, 92.

⁴⁴ Martin, D. 1990. *Tongues of fire: The Explosion of Protestantism in Latin America*. Oxford, UK: Blackwell, 254-255; and Stoll, D. 1990. *Is Latin America Turning Protestant? The Politics of Evangelical Growth*. Berkeley, CA: University of California Press, 180-217.

⁴⁵ These conclusions could be seen in the remarks of Cleary, E. 1985. *The Catholic Church in Latin America*. New York, NY: Orbis Books, 24.

⁴⁶ On this matter, see Avila, M. 1996. *Toward a Latina American Contextual Hermeneutics: A Critical Examination of the Contextual Hermeneutics of the Fraternidad Teológica Latinoamericana*. Doctoral Dissertation Westminster Theological Seminary. Also, Bastian, J. P. 1990. *Historia del Protestantismo en América Latina. México*, DF: CBP, 13-16. Although these were evangelical accounts of recent history in Latin America, Pentecostals were inclined to observe the same position. This also sustained by Núñez, *Crisis and Hope in Latin America*, 405-406.

others about the Lord Jesus Christ. Their goal was to expand the congregation numerically, for the greater the number of converts, the greater the changes that would take place in their communities.

Incidentally, due to their significant numerical growth, Pentecostals have been instrumental in the hands of God in bringing change to the homes and personal attitudes of individuals, who then eventually affect the communities where they live, dwell, and interact. All of these changes were brought about by a genuine conversion to Christ and the work of the Holy Spirit in the lives of the individuals and the community of believers. Nonetheless, in the twenty-first century, more Pentecostals have become aware of and involved in socio-economics and human transformation.

This new attitude began to emerge when some Pentecostal scholars introduced a new concept of mission.⁴⁷ Some leaders began to ask whether the mission of the church should prioritise good works on behalf of the needy and the poor inside or outside the congregation. However, the question still remains whether or not believers should become involved in transforming the basic structures of society; since a significant number of leaders in the Pentecostal community are not yet actively involved in social concerns.⁴⁸ They do not seem to look for the validity of social transformation as part the mission of the church even though the greatest challenge for Christians in Latin America seems to be social responsibility and political action to produce positive change.

3.3 PENTECOSTAL PRAXIS OF SOCIAL SERVICE

The changes experienced at the end of the twentieth-century and the beginning of the new millennium accelerated the awakening of social awareness among Pentecostals. Examples of emerging trends included the concern for the demographic explosion, the ecological problem, the awakening of the masses to the sub-human conditions in which they live, and their cry for social justice.

⁴⁷ One of those scholars is Darío López. He has served among the poor of Lima, Perú for several years. His goal is to bring about transformation to the communities that have been deprived by poverty and social disadvantage. Out of his experience, he wrote a significant works, López, D. 2000. *Pentecostalismo y Transformación Social: Más allá de los Estereotipos, las Críticas se Enfrentan con los Hechos*. Buenos Aires, Argentina: Ediciones Kairós, 29; also, López, D, 1998. *Los Evangélicos y los Derechos Humanos: La Experiencia Social del Concilio Nacional Evangélico del Perú 1980-1982*. Lima, Perú: Centro Evangélico de Misiología Andino-Amazónica, 65-75; and, Campos, B. 1997. *De la Reforma Protestante a la Pentecostalidad de la Iglesia: Debate Sobre el Pentecostalismo en America Latina*. Quito, Ecuador: Ediciones CLAI, 12:90-106.

⁴⁸ Dussel, E. 1992. *The Church in Latin America, 1492-1992*. Tunbridge Wells: Burns and Oates, 65.

Vital areas of attention are the advancement of science and technology, the rise of globalisation and its different implications, the creation of the internet, and the increase of interaction between people of different geographical locations as a result of the widespread availability of numerous forms of communication.⁴⁹ Other concerns are related to the massive migration of peoples to urban centres, the ever present danger of losing one's individual freedom in a society that is becoming controlled by a new class of technocrats, and the new wave of socialism emerging in several countries of Latin America.⁵⁰

On the ecclesiastical scene, social conscience is being accelerated by the influence of such ecumenical organisations as the World Council of Churches.⁵¹ There is a new generation of Pentecostal leaders and scholars who are committed to the task of doing theology on the basis of the Scripture in response to the social, economic and political challenges of the twenty-first century.⁵²

3.3.1 RECENT DEVELOPMENTS THAT DEMAND SOCIAL ACTION.

The social, economic, political, and spiritual needs of most Latin American communities have increased in recent years. These conditions have worsened drastically as the population increases with more people living in poor conditions. There are, of course, many other factors, which have had a significant impact on the context of many countries. This study, however, focuses on the current situation, especially in the light of recent developments in social, economic, and political spheres. Yet, historical development and cultural traits are elements, which contribute heavily to the disposition of people to advance socially, economically, and politically.⁵³ To these, one must add

⁴⁹ A broader discussion over the new paradigms facing church mission today can be found at Wright, C. J. H. 2006. *The Mission of God*. Urbana, IN: Intersity Press, 78-86.

⁵⁰ Wright, *The Mission of God*, 86.

⁵¹ In Latin America the World Council of Churches is represented by the Consejo Latinoamericano de Iglesias (CLAI). Updated information on the Development of social responsibility could be found in an article written by Castillo-Nanjari, C. "Pastoral de la Mujer y Justicia de Género." *Consejo Latinoamericano de Iglesias*. 2009. http://www.claiweb.org/mujeres/mujeres_genero/mujeres_1.htm. Viewed 12 March 2009.

⁵² Campos, *De la Reforma Protestante a la Pentecostalidad de la Iglesia*, 90-106.

⁵³ Berger, P. L. 1999. *The Desecularization of the World: Resurgent Religion and World Politics*. Grand Rapids, MI: Eerdmans, 120-125.

physical factors of climate and natural disasters, which have a great influence over the way some people relate to one another over periods of time.⁵⁴

3.3.2 RECENT INVOLVEMENT IN SOCIAL ACTION

The recent growth of Pentecostalism provides a broad base with which to work and a plurality of expressions and practices open to academic investigation. However, a definition of Pentecostal mission is foundational in order to understand Christian service and the particular role that the church must play within that mission.⁵⁵ Pentecostal evangelism has given priority to witnessing and church planting, while Christian education and social concern have by and large only been addressed when the church sees the need for their special intervention.

Pentecostals have not shown intentionality in this particular area of Christian service.⁵⁶ Their theology seems to emphasise the immediate and personal aspects of personal salvation and the life hereafter.⁵⁷ However, some Latin American voices have boldly confronted the lack of involvement in social concerns. They are calling for the church to advocate on behalf of the poor and to stand for justice.⁵⁸ This has resulted in a new awareness and in a spur to action in several sectors of the movement.⁵⁹

⁵⁴ In 1998, Honduras was literally devastated by Hurricane Mitch. The impact of such catastrophe was not fully evaluated, but 90% of the public infrastructure was severely damaged or destroyed by the storm. Due to its geographical location every year the country faces these kinds of weather attacks.

⁵⁵ Fumero, M. E. 2004. *La Iglesia: Enfrentando el Nuevo Milenio*. Miami, FL: Spanish House, 16-21.

⁵⁶ See, Vaccaro, G. 1990. *Identidad Pentecostal*. Quito, Ecuador, CLAI, 106. Also from an evangelical angle, see Costas, O. 1982. *Missional Incarnation. Christ Outside the Gate: Mission Beyond Christendom*. Maryknoll, NY: Orbis Books, 47-48; and Costas, O. 1982. "Dimensiones del Crecimiento Integral de la Iglesia," *Misión* 21:8,14-17.

⁵⁷ This may have to do with Dispensationalism, which influence Pentecostal theology of social service, at some point in the 20th Century. However the earliest Pentecostal teachings were not tied directly to Dispensationalism. Modern Pentecostalism gave prominent emphasis to biblical eschatology. Gerald Sheppard made this point in his observation: "Pentecostals commonly thought of the 20th century outpouring of the Spirit as evidence of the latter rain or at least as a sign of a last days restoration of the apostolic church prior to the return of Christ." See, Sheppard, G. T. 1984. "Pentecostals and the Hermeneutics of Dispensationalism," *Pneuma* 3:1, 5-31. He also observed that "the influence of Dispensationalism caused Pentecostals to focus on preparing the church for the imminent return of Christ, thus neglecting the social and economic and political situation of their society." This theme is widely discussed at Sheppard, *Pentecostals and the Hermeneutics of Dispensationalism*, 5-31.

⁵⁸ Recent Pentecostal scholarship has addressed these issues of poverty, peace and justice with a missional perspective. Some of those scholars have published strategic findings on their research. See for instance, Gutiérrez, B. G. 1995. *En la Fuerza del Espíritu; Los Pentecostales de América Latina: Un Desafío de las Iglesias Históricas*. Guatemala, Guatemala: CELEP, 22-38; also, Gill, L. 1990. "Like a Veil to Cover Them: Women and the Pentecostal Movement in La Paz," *American Ethnologist* 17:4 708-

Part of the failure to actively accept social responsibility could be attributed to the fundamentalist milieu of the early pioneers of the movement.⁶⁰ However, many of the North American missionaries who followed the first pioneers seemed to be even more negligent in their social concern than those who initiated the movement in Latin America.

The ferment and division caused by the fundamentalist controversy in North America helped create the dichotomy between evangelism and social transformation in the early part of the twentieth century,⁶¹ which continues to have a great influence on most Pentecostals in Latin America.⁶² Historically, this has been considered a significant challenge that Pentecostals will have to overcome. Nevertheless, Pentecostals have made progress toward a more integrated understanding of their responsibility to the social, economic, and political needs of the world.

The early pioneers were not devoted to influencing the physical and social spheres. However, there were some who operated beyond the limits. One example was an American missionary, O'Neil McCullough. He was known as an enthusiastic evangelist whose most significant missionary project was the establishment of an elementary school in Utila, one of the Bay Islands of Honduras. In the beginning, his missionary efforts were met with opposition by superstitious neighbours and anti-Pentecostal prejudice on the island. Nevertheless, the mayor of the city endorsed the project and the school was highly regarded for its education and service to the community.⁶³

721; and Campos-Machado, B. 1996. *Carismáticos e Pentecostais: Adesão Religiosa na Esfera Familiar*. São Paulo, Brasil: Editora Autores Associados, 68-82.

⁵⁹ One example of this awareness and action is the recent creation of Pentecostals and Charismatics for Peace and Justice, an organisation committed to reflection and social action. Information of this organisation is available at PCPJ. 2009. "Charismatics peacemakers and peacemaking," *Pentecostals for Peace and Justice*. <http://www.pcpj.org/index.php/resources-topmenu-45/86-charismatic-peacemaking-and-peacemakers>. Viewed 10 November 2009.

⁶⁰ cf. McClung, *Azusa Street and Beyond*, 8-9.

⁶¹ Dayton, D. W. 1976. *Discovering an Evangelical Heritage*. New York: Harper and Row, 121-141.

⁶² In Brazil, for instance, Cecilia Mariz, reports of the difficulties found by the Agencies of relief and development with the theology and practise of ministry among Pentecostals. In her book she suggests that Pentecostals are learning about the importance of social action by default. Intentionality is yet to be found among Pentecostal denominations with regards to assisting the poor strategically. See, Mariz, C. L. 1994. *Coping with Poverty: Pentecostals and Christian Base Communities in Brazil*. Philadelphia, PA: Temple University Press, 12-31.

⁶³ O'Neil and Inez McCullough arrived in the Island of Utila in 1946. As soon as they touched ground their first desire and vision was to establish an elementary school, which they named Lee School. O'Neil was from Lee, Florida and went to school at Lee College in Tennessee. This information is available at Conn, C.W. 2000. *Like a Mighty Army*. Cleveland, TN: Pathway Press, 309-328.

As a result of O'Neil McCullough's pioneer work, more pastors and church members became intentionally involved with the suffering and the poor.⁶⁴ This is an example cited by some scholars that the Pentecostal movement has served as a refuge to the poor.⁶⁵ This is one aspect that has been made clear in this study: any social involvement Pentecostals may engage in will be the result of the participation of the poor working out their own destiny.⁶⁶

3.3.3 SOCIAL AND COMMUNITY DEVELOPMENT

In the next section of this study, I analyse the current trends of the Pentecostal church in social service and community development. One example is Brigadas de Amor Cristiano, where the Victoria Project was founded.⁶⁷ The Victoria Project is a ministry which has served as a model in Honduras to rehabilitate alcoholics and drug addicts. Through the efforts of Brigadas de Amor Cristiano, a rehabilitation centre has been established and many lives have been transformed and restored to their communities. Victoria has developed from a once isolated social project into a model programme; impacting the lives of people in different parts of the country. Every year, more churches join this effort and positive results are being obtained.⁶⁸

With this kind project among others, Pentecostals began to show intentionality in their approach to community service and solidarity with the needy. Formerly remote

⁶⁴ A discussion on role of pioneering work among Pentecostals in Latin America is found at Wilson, W. 1972. *Sociología de las Sectas Religiosas*. San José, Costa Rica: Editorial Costa Rica, 73; and Alvarez, C. E. 1985. *Santidad y Compromiso: El Riesgo de Vivir el Evangelio*. México, D. F: Casa Unida de Publicaciones, 54.

⁶⁵ cf. López, *Pentecostalismo y Transformación Social*, 29; also, López, *Los Evangélicos y los Derechos Humanos*, 65-75; see also, Campos, *De la Reforma Protestante a la Pentecostalidad de la Iglesia*, 90-106; Anderson, R. M. 1979. *Vision of the disinherited: The making of American Pentecostalism*. New York, NY: Oxford University Press, 31-40; and Willems, E. 1967. *Followers of the New Faith*. Nashville, TN: Vanderbilt University Press; and d'Espinay, C. L. *El Refugio de las Masas*, 32.

⁶⁶ André Corten, has been very critical of the lack of social participation manifested by Brazilian Pentecostals. He suggests that Pentecostals allow their emotions to control their theology and behaviour. That may be one of the reasons that cause them to miss opportunities for social transformation. See, Corten, A. 1999. *Pentecostalism in Brazil: Emotion of the Poor and Theological Romanticism*. New York, NY: Macmillan, 110-121.

⁶⁷ The Victoria Project (Proyecto Victoria) was established in 1976 by Cuban missionary, Mario Fumero. It aimed to rehabilitate alcoholics and drug addicts. It was sponsored initially by the Brigadas de Amor Cristiano: a church fully involved in social action since its very beginning. See Appendix 5.

⁶⁸ Proyecto Victoria has rehabilitated alcoholics and drug-addicts in Honduras since the 1970s. The Project is located in a rural community near Tegucigalpa. It was founded a by Cuban missionary, Mario Fumero, who has trained several leaders to run this ministry. Victoria was among the first rehabilitation centres established in Honduras. Now there are several others serving the needs of the nation. Some are run and operated by leaders and members of Pentecostal congregations. See Appendix 5.

and inaccessible, the Victoria Project was opened nationwide to serve many people in need of assistance. As a result of this, a positive awareness of the project increased. In recent years, there has been an increased participation of church members in the area of social justice and political violence.

3.3.4. RESPONSE TO VIOLENCE AND SOCIAL INJUSTICE

The emergence of guerrilla movements in Central America during the 1970s and 1980s forced the church to re-think their position regarding the new social and political circumstances. During those years, guerrilla movements renewed their long-standing fight against the military-oriented governments while voices of protest were raised from the religious sector as well.⁶⁹ As politics became increasingly polarized, Pentecostals were forced to re-define their relationship to both the government and the dissenting groups.⁷⁰

In Latin America, most Pentecostals are respectful and supportive of governmental authority. However, such ready docility has sometimes placed them on the side of oppressive and unjust forces. At other times, according to André Corten, the church has attempted to be supportive of the government in a general way, without endorsing the terrorist and inhuman tactics employed by the armed forces.⁷¹ Yet, there was a time when questions were asked by some sectors of the church, mainly among the younger members who were either secondary or university students, and by some of the local organisations in the countryside, about the validity of the government. Some of these people had already given tactical support to the protest movements in areas of conflict in the country and some decided to join the ranks of those actually fighting to overthrow the corrupted government.⁷² Yet, entire congregations disappeared and some

⁶⁹ Alvarez, C. 1990. *People of Hope: The Protestant Movement in Central America*. New York, NY: Friendship Press, 65; and Spykman, G., G. Cook, M. Dodson, L. Graham, S. Rooy, and J. Stam. 1988. *Let My People Live: Faith and Struggle in Central America*. Grand Rapids, MI: William Eerdmans, 70-75.

⁷⁰ Brett, E. T. and Brett, D. W. Brett. 1988. "Facing the Challenge: The Catholic Church and Social Change in Honduras," in *Central America: Historical Perspectives on the Contemporary Crises*. Ralph Lee Woodward, ed. New York, NY: Greenwood, 41-54.

⁷¹ Corten, A. and Marshall-Fratini, R. 2001. *Between Babel and Pentecost: Transnational Pentecostalism in Africa and Latin America*. Bloomington, IN: Indiana University Press, 112-118.

⁷² Corten, *Between Babel and Pentecost*, 112-118.

pastors were even killed under army repression in most countries of Central America.⁷³ Others were forcefully expelled from their homes.⁷⁴ The guerrillas, of course, played the role of the liberators and were careful to present themselves in heroic light, usually avoiding any direct or violent confrontation with the humble peasants and the poor.

Another case was reported in Honduras. Carlos Reyes was a member of an independent Pentecostal church in Olancho. He worked for *Caritas de Honduras*, a relief and development agency. On 18 July 2003, Reyes was assassinated for protesting against the deforestation of his region. Reyes was a leading member of a campaign to protest against the deforestation of the Olancho region by national and international logging companies.⁷⁵ That made him a target for assassination by groups believed-to-be allied to the logging companies in the area.

The 21-year-old Carlos Reyes and other church activists had been on a hit list for many months. Reyes had been forced to flee his house as a result of intimidation and threats. His death came after the march for the Defence of Life⁷⁶ in June, in which 30,000 people walked 200 km to the capital, Tegucigalpa, to protest against excessive logging.⁷⁷ Other protesters said the government also needed to address the environmental problems. Reyes lost his life fighting to change the unjust logging policies of his province.

Historically, the unwritten political stance of Pentecostals is that its members should stay out of politics and concentrate on the preaching of the gospel. However, this has begun to change and the Pentecostal church in Honduras has accepted the fact that

⁷³ One example is the account of Pastors and churches disappeared in Guatemala during the 1970s and 1980s by Garrard-Burnett, VA. 1998. *Protestantism in Guatemala: Living in the New Jerusalem*. Austin, TX: University of Texas Press, 15-16.

⁷⁴ Although Honduras approach the guerrilla war in Central America with a different attitude from that of El Salvador, Guatemala or Nicaragua, still Christians split between right and left, politically. However one could find Pentecostals in all groups in conflict. This happened because Pentecostals had already permeated most social groups. This matter is discussed by MacDonald, M. and Gatehouse, M. 1995. *In the Mountains of Morazán: Portrait of a Returned Refugee to His Community*. London: Monthly Review, 12-21.

⁷⁵ Caritas. 2003. "Honduras: Anti-Logging Campaigner Murdered," *ICN. Independent Catholic News*. London 25 July 2003, 2-3.

⁷⁶ The march for the defence of life was held on June 12, 2003, at the initiative of Catholic organisations for the protection of the environment in Honduras.

⁷⁷ National and international timber companies log at least 150,000 hectares of forest a year for export to North America and Europe. At least two thirds of the original forest in Olancho has been lost over the last decade with as many as 10,000 loggers currently working in the area. Caritas Honduras says the environmental damage caused by the logging has been massive, especially to local farmers. There has been a 60 percent loss in the water supply and the soil has been badly damaged. Over half of the population has migrated out of the area. See, Caritas, "Honduras: Anti-Logging Campaigner Murdered," 2-3.

their members are free to participate in the political processes of the country, including that of belonging to a particular party or holding a given political ideology, when it does not usurp one's loyalty to the church and the gospel.⁷⁸

In their approach to social struggles, Pentecostals tend to be non-violent and observe a peaceful stance against participation in civil strife, echoing the earlier Pentecostal counter-cultural and pacifist traditions.⁷⁹ In the twenty-first century, new voices are being heard in the Pentecostal world and the raised voices call for the integration of spirituality, evangelism, education, and social transformation.⁸⁰ The future may well see a more holistic emphasis given to the life and mission of the church.

In a 1983 summer conference to the delegates of the International Congress on World Evangelism, sponsored by the Church of God in Cleveland, Tennessee, Chilean missionary José Minay exhorted the worldwide movement to a greater degree of social responsibility and a broader understanding of the difficult task facing the church in different locations of Central America.⁸¹ Given the social context of Honduras and the new generation of Pentecostal leaders, these may play a significant role in the recovery of the long-suffering people of Honduras. Obviously, the rehabilitation will require relevant biblical teaching and social solutions to the complex and pressing needs of the nation.

3.4 PENTECOSTAL MISSION IN DIALOGUE WITH ROMAN CATHOLIC THINKING

In this part of the chapter, I have undertaken a brief study of the influence of the RCC on mission thinking among Pentecostals. As we have seen, for the past 500 years, the RCC has been part of the culture, spiritual formation, traditions, and mindset of most Latin Americans. Becoming an Evangelical or Pentecostal includes a process of

⁷⁸ Honduran scholar, Raúl Zaldívar has written about the political participation of evangelicals in the country. The study also includes Pentecostals. See, Zaldívar, R. 1996. "Relación Estado-Iglesia y su Apertura al Protestantismo en Honduras," *Vida y Pensamiento*. San José, Costa Rica: Universidad Latinoamericana, 12-19.

⁷⁹ Beaman, J. 1989. *Pentecostal Pacifism: The Origins, Development and Rejection of Pacific Belief Among the Pentecostals*. Hillsboro, KS: Center for Mennonite Brethren Studies, 87.

⁸⁰ An extensive article on the need for integration of spirituality, evangelism, education, and social transformation was written by Alvarez, M. 2002 "The South and the Latin American Paradigm of the Pentecostal Movement," *Asian Journal of Pentecostal Theology* 5:1, 135-153.

⁸¹ Minay, J. 1983. "What the Bible Says about Social and Humanitarian Responsibilities of the Church," in *Church of God International Congress on World Evangelism*. Cleveland, TN: Church of God World Missions, 34.

transition from Catholicism, even if it is a nominal Catholicism, to the new community of faith.

In the case of Pentecostals, most of them come from the popular practice of Catholicism. When transferred to the new faith, they still carry their Catholic background, evident from their general behaviour and approach to life and religion.⁸² Such RCC flavour can be observed in the most common religious practices and congregational activities. Even when most Pentecostals become very critical of the RCC, this inherited background is expressed in a form of resentment for having kept them secluded in the Catholic tradition for so long.

In order to comprehend part of the influence of Catholicism on Pentecostal thinking, I reviewed some documents, which helped to clarify the issues discussed in this chapter.

3.4.1 PENTECOSTAL MISSION AND THE RCC PRINCIPLE OF COMMON GOOD

Historically, RCC mission has guarded the principle that the “common good, to which every aspect of social life must be related if it is to attain its fullest meaning, stems from the dignity, unity and equality of all people.”⁸³ According to Leonardo Boff, “the common good indicates the total sum of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily.”⁸⁴

In recent years there was a fine line between what was theologically ideal and what was politically inclined to socialism.⁸⁵ The Catholic theology of the common good came close the point of sharing the same ideal with the philosophy of socialism, although it is fair to say that socialism comes in all sorts of different forms and guises.⁸⁶

⁸² On the influence of Catholic theology over Pentecostals in Latin America, see, Corvalán, O. 2011. “Pentecostalismo, Ecumenismo y Cristiandad,” in *Voces del Pentecostalismo Latinoamericano IV*. Chiquete, D. and Orellana, L., eds. Concepción, Chile: RELEP, 357-376 (368).

⁸³ Boff, L. 1981. “Comunidades Eclesiais de Base e Teologia da Liberação,” *Convergência* 16:145, 430-440.

⁸⁴ Van Engen, *Footprints of God: A Narrative Theology of Mission*, 76.

⁸⁵ Alves, R. 1985. *A Theology of Human Hope*. Washington, DC: Corpus Books, 64.

⁸⁶ Sobrino, J. 1997. *Jesús en América Latina*. Santander, España: Editorial Sal Terrae, 47, 82; and Segundo, J. L. 1993. *Masas y Minorías*. Buenos Aires, Argentina: Editorial La Aurora, 34.

Catholic scholars like Leonardo Boff argued in the early 1980s that “the common good does not consist in the simple sum of the particular goods of each subject of a social entity. Belonging to everyone and to each person, it is and remains common, because it is indivisible and because only together is it possible to attain it, increase it and safeguard its effectiveness, with regard also to the future.”⁸⁷ Sergio Bernal also argued that “just as the moral actions of an individual are accomplished in doing what is good, so too the actions of a society attain their full stature when they bring about the common good.”⁸⁸ The common good, in fact, can be understood as the social and community dimension of the moral good.

Pentecostals realized that if they wanted to remain active in their service to every person they also had to keep the common benefit of the gospel active in the community as one of the main goals.⁸⁹ According to Chilean Pentecostal José Minay, commitment on behalf of the common good of the people has been part of Pentecostal service, even though leadership needs to be more intentional in their missional approach.⁹⁰ It is clear that the human person cannot find fulfilment in isolation from others. Cecilia Loreto Mariz states that ‘this is a truth that has to be lived in community and Pentecostals instil in every individual not only to seek his or her own benefit but also with other members.’⁹¹ This is also expressed in the society of Pentecostal life and ministry.

RCC theology states that “no expression of social life can escape the issue of its own common good, in that this is a constitutive element of its significance and the authentic reason for its very existence.”⁹² Except for the political implications included by the RCC scholars, this notion is very close to what Pentecostals teach about being together in one accord and serving one another.⁹³ As a matter of fact, this is the

⁸⁷ Boff, *Comunidades Eclesiais de Base e Teologia da Liberação*, 436; and Sobrino, Jon. 2008. *No Salvation Outside the Poor: Prophetic-Utopian Essays*. Maryknoll, NY: Orbis Books, 23-38. See also Pope, S. J. 2008. *Hope and Solidarity: Jon Sobrino's challenge to Christian Theology*. Maryknoll, NY: Orbis Books, 62-79.

⁸⁸ Bernal, S. 1986. *La Iglesia del Brasil y el Compromiso Social: El Paso de la Iglesia de la Cristiandad a la Iglesia de los Pobres*. Rome: Pont University Gregoriana, 33-39.

⁸⁹ See for instance, Bueno, D. 2001. “The Struggle for Social Space: How Salvadoran Pentecostals Build Communities in the Rural Sector,” *Transformation* 18:3, 6-14.

⁹⁰ Minay, “What the Bible Says About Social and Humanitarian Responsibilities,” 33-34.

⁹¹ Mariz, C. L. 1995. “Perspectivas Sociológicas Sobre el Pentecostalismo y el Neopentecostalismo,” *Revista de Cultura Teológica* III:13, 7-16.

⁹² cf. Azevedo, M. 1983. “Opción por los Pobres y Cultura Secular en América Latina,” *Razón y Fe* 10:2, 147-161.

condition among believers that propels the outpouring of the Holy Spirit, who enables believers to serve the community using the charismatic gifts in their service.

3.4.1.1 Responsibility of Everyone for the Common Good

It is clear that the demands of the common good will depend on the dynamics and social conditions of a community. These conditions are connected to the levels of respect for all people and the integral promotion of humanity intentionally designed by the leaders of the community. Concerning this matter, Rubem Alves said:

These demands concern above all the commitment to peace, the organisation of the state's powers, a sound juridical system, the protection of the environment, and the provision of essential services to all, some of which are at the same time human rights: food, housing, work, education and access to culture, transportation, basic health care, the freedom of communication and expression, and the protection of religious freedom. The common good therefore involves all members of society, no one is exempt from cooperating, according to each one's possibilities, in attaining it and developing it. The common good must be served in its fullness, not according to reductionist visions that are subordinated by certain people to their advantages; own rather it is to be based on a logic that leads to the assumption of greater responsibility.⁹⁴

Likewise, Pentecostals have their own theology of the common good, which corresponds to the highest redemption of the life of the common good.⁹⁵ They realise that this common good is very “difficult to attain because it requires dedication to holiness and love to develop the constant ability and effort to seek the good of others as though it were one's own good.”⁹⁶

⁹³ cf. Harper, G. 2000. “Philippine tongues of fire? Latin American Pentecostalism and the Future of Filipino Christianity,” *Journal of Asian Mission* 2:2, 225-259. Also, Hunter, H. D, ed. “Celebrating 100 years of prayer for Christian unity. Full communion: A Pentecostal prayer,” *Ecumenical Trends* 37:1. In this article the author makes compares Filipino Pentecostalism with Latin American Pentecostalism.

⁹⁴ Alves, *A Theology of Human Hope*, 13.

⁹⁵ López, D. 1997. *La Misión Liberadora de Jesús: Una Lectura Misionológica del Evangelio de Lucas*. Lima, Perú: Ediciones Puma, 78. The author makes a practical application to the needs of the community in Perú, where Pentecostals are invited to share public responsibilities for the sake of society.

⁹⁶ Although Pentecostal scholarship does not seem to interested in the teachings of the common good as stated by RCC, Scholars such as Juan Sepúlveda and José María Mardones have shown interest in the theme. See for instance, Sepúlveda, Juan. 1997. “To Overcome the Fear of Syncretism: A Latin American Perspective” in *Mission Matters*, Price, L. Sepúlveda, J. and Smith, G., eds. Frankfort: Peter Lang, 158; also Mardones, J. M. 1999. *Nueva Espiritualidad: Sociedad Moderna y Cristianismo*. México, DF: Universidad Iberoamericana, 28. A number of non-Latino scholars have also written a bit about the matter. One of them is Price, L. 2002. *Theology Out of Place: A Theological Biography of Walter J. Hollenweger*. London, UK: Sheffield Academic Press, 145; Another author, from the Evangelical point of view, made reference to Pentecostal service in the community, especially in the Latin American context. See, Lovelace, R. F. 1979. *Dynamics of Spiritual Life*. Urbana, IN: Intervarsity Press, 126-128. The other scholar who sees the teachings on the common good in the Pentecostal tradition is Scandinavian theologian Veli-Mati Käkkäinen. From his teaching post at Fuller Theological Seminary, he has observed the Latino Pentecostalism at both the USA and Latin America. See, Käkkäinen, V. 2000. “Culture,

3.4.1.2 Tasks of the Political Community

Both Pentecostals and Catholic scholars agree that the “responsibility for attaining the common good, besides falling to individual persons, belongs also to the state, since the common good is the reason that the political authority exists. The state must guarantee the coherence, unity, and organisation of the civil society of which it is an expression, in order that the common good may be attained with the contribution of every citizen.”⁹⁷ In this case, the individual or family group may not be able to obtain their full development by themselves. So, it requires community efforts to help them to be in position to live a dignified human life.

This need creates the necessity to develop political institutions with the purpose of providing opportunities to help a person’s progress that are limited with spiritual, material, cultural, and moral goods. Through these teachings, Pentecostals are now learning that the goal of life is to provide every individual with the opportunity to avail themselves of the good of society in a way that is deemed fair to every person.

Governments have the duty to design and apply specific regulations that will ensure every citizen access to the good of society. This action must harmonise with laws that implement assistance and justice for all. The proper action to reconcile the interests of individuals and particular groups is one of the most difficult and delicate tasks of the public authority. This is why some liberation theology scholars insisted, “the state must not forget that in democracy, where decisions are usually made by the majority of representatives elected by the people, those responsible for government are required to implement the common good of their country. Not only according to the guidelines of the majority but also according to the effective good of all the members of the community, including the minority.”⁹⁸

Now, for Pentecostals, the common good of society is not an end in itself. It has value only in reference to attaining the ultimate ends of the person and the universal common good of the whole of creation.⁹⁹ For Pentecostals, “God is the ultimate end of

contextualization and conversion: Missiological reflections from the Catholic-Pentecostal dialogue (1990-1997),” *Journal of Asian Mission* 2:2, 262-275.

⁹⁷ Kähköinen, “Culture, Contextualization and Conversion,” 262-275.

⁹⁸ Sobrino, Jon. 2008. *No Salvation Outside the Poor*, 64.

⁹⁹ López, *La Misión Liberadora de Jesús*, 84. See also, Chiquete, D. 2004. “Healing, Salvation and Mission: The Ministry of Healing in Latin American Pentecostalism,” *International Review of Mission* 9:3, 14. On the same topic, Kähköinen, “Culture, Contextualization and Conversion,” 274. This opinion however, has been affected by the context of a dialog between Catholic and Pentecostal scholars, which is taken place at international level, but it reflects, in part, the intention of finding a common ground in the

his creatures. The common good may not be deprived of its transcendent dimension for any reason. It moves beyond the historical dimension while at the same time fulfilling it.”¹⁰⁰ Hence, this teaching becomes increasingly relevant to the faith in the sacrifice of Jesus. It offers a clear understanding of the rights of every human to the common good that God made available to them.

Pentecostals also think that human history begins and ends in Jesus. Thanks to him, every reality, including human society, can be brought to its supreme goal—to its fulfilment by means of him and in light of him.¹⁰¹ Thus, a purely historical and materialistic vision would end up transforming the common good into a simple socio-economic wellbeing. But contrary to this, Pentecostals look up towards the supernatural empowerment of the Holy Spirit to overcome human limitations. The same Spirit fills them with love to care for the common good of the people they serve.¹⁰²

3.4.2 PENTECOSTAL REVISION TO THE RCC PRINCIPLE OF SUBSIDIARITY

Another matter of discussion between Pentecostal and Catholic scholars is the issue of subsidiarity. For Catholic scholars, the principle of subsidiarity is one of the most constant directives of social responsibility to the community of faith. For them, “it is impossible to promote the dignity of the person without showing concern for the family, groups, associations, and local territorial realities. To this they add social, cultural, recreational, professional, and political expressions by which effective social growth and transformation of the culture is made possible.”¹⁰³

Moreover, “this is the realm of civil society, understood as the sum of the relationships between individuals and intermediate social groupings, which are the first

approach to the common good. Needless to say, both sides will have to find ways to communicate these truths to their grass-root parishioners. See also, Prandi, R. 1992. *A Realidade Social das Religiões no Brasil*. São Paulo, Brasil: Hucitec-Edusp, 54.

¹⁰⁰ cf. Cook, G. 1985. “Informe: Consulta Pentecostal Sobre la Teología de la Liberación,” *Pastoralia* 7:15, 107-111.

¹⁰¹ López, *La Misión Liberadora de Jesús*, 78-86.

¹⁰² See for instance, Land, S. J. 1994. *Pentecostal Spirituality: A Passion for the Kingdom*. Sheffield: Sheffield Academic Press, 92-97. The author highlights the power of love, which operates through believers full of the Holy Spirit. The mission of Pentecost is fulfilled when believers move in the power of the Spirit and love. The integration of both power and love is what makes the gospel effective in the community of faith.

¹⁰³ cf. Boff, L. 1995. *Jesucristo y la Liberación del Hombre*. Madrid, España: Ediciones Cristiandad, 285. The author argues that regardless of the political affiliation or the religious identity, if a person looks for the good of the other, he or she is manifesting the works of the Redeemer and God loves him.

relationships to arise and which come about thanks to the creative subjectivity of the citizen.”¹⁰⁴ Therefore, this network constitutes the basis of a true community. This level of corporate relationships strengthens social responsibilities, making it possible for individuals to recognise one another in higher standards of social work and activity.

On the basis of this principle, communities of a higher order would have the opportunity to adopt healthy attitudes to assist, with respect, the lower socio-economic levels of people who are part of their societies. Concerning this, Jon Sobrino argues “in this way, intermediate social entities can properly perform the functions that are entrusted to them. They are not required to give them up to social entities of a higher level. That way the intermediate social entities do not suffer the risk of being absorbed or substituted and in the end, being denied their dignity and essential place.”¹⁰⁵

3.4.2.1 Concrete Indications of Public Participation

In the case of Pentecostals, different attention has been given to the issue of subsidiarity compared to Catholics. They acknowledge the need to protect people from the abuse of social authority. But they are willing to communicate with those in authority to assist people. However, they do not seem to be passionate about making significant efforts to force the issue among social authorities. Latin American Pentecostals longingly pray that government officials will practice fairness and equality in their endeavours. They understand that this principle is necessary because every individual, family, and group has something good, original, and unique to offer for the benefit of the community. They must be respected and appreciated for that.¹⁰⁶

Pentecostals may very well realise that by neglecting the principle of subsidiarity they limit the freedom and the genuine initiative of people. This is perhaps one of the perils Pentecostals now face. They cannot continue to grow without coming to an understanding of their social responsibilities to the community. Pentecostals tend to remain indifferent to the world and its unjust powers. However, their growth has permeated practically every group that there is in Latin American society. This pronounced visibility imposes a delicate and crucial responsibility on behalf of the

¹⁰⁴ Boff, *Jesucristo y la Liberación del Hombre*, 260.

¹⁰⁵ This matter was discussed by Sobrino, *Jesús en América Latina*, 82.

¹⁰⁶ A report on this matter appeared in the book of Bastian, J. P. 1997. *La Mutación Religiosa de América Latina: Para una Sociología del Cambio Social en la Modernidad Periférica*. Mexico, DF: Fonda de Cultural Economical, 21-33.

people they serve. Furthermore, they seem to have taken steps to work with the civil authority, the educational system, and cultural entities.

In RCC circles, the principle of subsidiarity is opposed to certain forms of centralisation, bureaucratisation, welfare assistance, and the unjustified presence of the state in public mechanisms. Gerard Hughes argues “by intervening directly and depriving society of its responsibility, the state’s social assistance leads to a loss of human energies and an inordinate increase of public agencies. They are dominated more by bureaucratic ways of thinking than by concern for serving their clients, which are accompanied by an enormous increase in spending.”¹⁰⁷ He also adds that an insufficient recognition of private initiative and the failure to recognise its public function contributes to the undermining of the principle of subsidiarity, as monopolies do as well.¹⁰⁸

For Pentecostals to practice the principle of subsidiarity they would have to assume responsibility for the need to promote humanity and respect for every family in their own right to fully develop spiritually and socio-economically. They have to appreciate local associations of individuals and intermediate organisations that are expressing their choices. Pentecostals are learning to encourage the power of private enterprise and initiative.¹⁰⁹ They are recognising every entity that remains committed to serving the common good of the people. These individuals and organisations have their own distinct contributions to the common good and deserve to be respected. They are recognising that the presence of socio-economic pluralism is necessary in society. Its vital components are indispensable to the function and stability of the community. They are also learning to safeguard human rights and the rights of minorities.

Balance is necessary in the public and private actions of civil service. These decentralized methods help citizens to become more responsible and be actively involved in the political and social reality of their country. These principles of subsidiarity offer vision and viable methods that generate Christian participation in social, economic, and political matters that affect the community. In any case, the

¹⁰⁷ Hughes, G. J. 2002. *Authority and Morals: An Essay on Christian Ethics*. Washington, DC: Georgetown University Press, 32.

¹⁰⁸ Hughes, *Authority and Morals*, 56.

¹⁰⁹ With regards to public involvement in the political arena, Pentecostals have not done much, except for isolated efforts, which have not been documented appropriately. One example of this is in Honduras. Pentecostal missionary Mario Fumero has emphasized the importance of public participation in order to bring transformation to the country. See, Fumero, *La Iglesia: Enfrentando el Nuevo Milenio*, 86-89. Some Pentecostals are now interested in running for office and working on behalf of the community in the public arena. Also see, López, *Pentecostalismo y Transformación Social*, 46.

common good, correctly understood, is to defend the promotion of humanity and the way this is understood in the community. It must preserve the objective of making social decisions connected with the principle of subsidiarity. This RCC contribution is causing Pentecostals to revisit their principles related to the promotion of the human individual and the community.¹¹⁰

3.4.2.2 Public Participation

Within the context of subsidiarity there are some significant differences between Catholics and Pentecostals. The discrepancies are most noticeably observed in the moment of execution. Catholics are guided by pragmatic actions while Pentecostals tend to examine the biblical and spiritual principles that determine their actions.

For RCC scholars, the “characteristic implication of subsidiarity is participation, which is essentially expressed in a series of activities by which the citizen, either as an individual or in association with others, contributes to the cultural, economic, political, and social life of the civil community to which he belongs, either directly or through representation.”¹¹¹ For instance, Ignacio Ellacuría sees public participation as a duty “to be consciously fulfilled by all; with responsibility and with a focus on the common good.”¹¹²

On the other hand, Pentecostals are now seeing that participation is not restricted to certain individuals or community groups. The utility of information and the value of culture are significant areas of growth amongst the masses. Public officials are therefore called upon to guard the integrity and transparency of these valuable and dynamic instruments.¹¹³ For Pentecostals, it is important to work in co-operation, whereby all people become involved in the building of a strong community that preserves and

¹¹⁰ In reference to the promotion of humanity and the community by Pentecostals in Latin America, see, Castillo, C. 2009. “Imágenes y Espiritualidad de las Mujeres en el Pentecostalismo Chileno,” in *Voces del Pentecostalismo Latinoamericano III*. Chiquete, D and Orellana, L. eds. Hualpén, Chile: RELEP; Deiros, P. 1998. *La Acción del Espíritu Santo en la Historia: Las Lluvias Tempranas*. Miami, FL: Caribe, 68; and Sepúlveda, J. 1992. “Reflections on the Pentecostal Contribution to the Mission of the Church in Latin America,” *Journal of Pentecostal Theology* 1:1, 14-14.

¹¹¹ An extensive analysis of Christian participation in the cultural, economic, political, and social life was done by Bunion, J. M. 1983. *Toward a Christian Political Ethic*. Philadelphia, PA: Fortress Press, 112-130.

¹¹² Ellacuría, I. 1996. *Freedom Made Flesh: The Mission of Christ and His Church*. Maryknoll, NY: Orbis Books, 225-226.

¹¹³ See for instance, Sepúlveda, N. 1996. “How the Pentecostal Mission Church of Chile had Become a Member of the WCC and What it Means to Them,” in *Consultation with Pentecostals in the Americas*. San José, Costa Rica: World Council of Churches, 68-70.

defends the principle of solidarity. With this principle in mind, Narciso Sepúlveda suggests that it is necessary to encourage Pentecostal participation amongst the most marginalized and disadvantaged.¹¹⁴

It is also important to rotate political leaders in order to preserve and forestall the establishment of unhealthy privileges. Sepúlveda also adds “strong moral pressure is needed from Pentecostals so that the administration of public life will be the result of the shared responsibility of each individual with regards to the common good.”¹¹⁵

3.4.2.3 Christian Participation and Democracy

For both Catholics and Pentecostals, “citizens are called to freely and responsibly exercise their civic role with and for others in the community context. It is one of the pillars of all democratic orders and a major guarantee of the democratic system’s permanence.”¹¹⁶ According to Koson Srisan, “a democratic government is primarily defined by the distribution of power in the interests of the people. This power is exercised in their regard and on their behalf. Therefore, it is clearly evident that every democracy must be participative.”¹¹⁷ Ideally, this “means that the different subjects of civil community at every level must be informed, heard, and involved in the exercise of different functions.”¹¹⁸ However, this is still a struggle for Latin American Christians.

Some Catholics find it appropriate to take action on behalf of freedom, whereby they could go on the streets to combat sinful structures responsible for poverty and social evils.¹¹⁹ Some Pentecostals think it is better to pray about the circumstances and to look for the guidance of the Holy Spirit, in order to determine whether or not it is right to participate in the democratic processes of their countries.¹²⁰

¹¹⁴ Sepúlveda, “How the Pentecostal Mission Church of Chile Had Become a Member of the WCC and What it Means to Them,” 70.

¹¹⁵ Sepúlveda, “How the Pentecostal Mission Church of Chile Had Become a Member of the WCC and What it Means to Them,” 72.

¹¹⁶ Sepúlveda, “How the Pentecostal Mission Church of Chile had Become a Member of the WCC and What it Means to Them,” 70.

¹¹⁷ Srisang, K. 2006. *Perspectives on Political Ethics: An Ecumenical Inquiry*. Washington, DC: Georgetown University Press, 143.

¹¹⁸ Srisang, *Perspectives on Political Ethics*, 143.

¹¹⁹ Hughes, *Authority and Morals*, 52.

¹²⁰ This matter of Pentecostal participation in public service was discussed by Kähkönen, “Culture, Contextualization and Conversion,” 263-269.

The next discussion on this matter is how both Catholics and Pentecostals foster participation in all the different fields of relationships between people and civil institutions. To understand this issue, special attention ought to be paid to the historical context and the social relationships that have been built up in the community. According to Hughes ‘the overcoming of cultural, juridical, and social obstacles that often constitutes barriers calls for work in the areas of information and education.’¹²¹

In relation to this matter, Pentecostals still seem to be at a disadvantage, for they still show limited resources pertaining to information and education. However, they are now encouraging enabled citizens to practise informed participation in public service.¹²²

3.4.3 PENTECOSTAL REVISION TO THE PRINCIPLE OF SOLIDARITY

Another matter of concern in Latin America is the understanding and appropriation of the principle of solidarity by Catholics and Pentecostals. The second half of the twentieth century witnessed the participation of Christians from both backgrounds in the social, economic, and political life of Latin America. Liberation theology and the II Episcopal Conference of Medellín¹²³ in 1968 provided the basis for RCC scholars to encourage solidarity with those who suffer. Pentecostals, on the other hand, have made some isolated efforts which led them to start looking at their society with a more

¹²¹ Hughes, *Authority and Morals*, 50.

¹²² See how Chilean Pentecostal began to encourage public participation. The account is recorded at Waldrop, R. 1997. “The Social Consciousness and Involvement of the Full Gospel Church of God of Guatemala,” *Cyber Journal of Pentecostal-Charismatic Research*, 2004. <http://www.pctii.org/cyberj/cyberj2/waldrop.html>. Viewed 10 October 2009. Another example is found in the account of Padilla, C. R. 1991. “Los Evangélicos: Nuevos Actores en el Escenario Político Latinoamericano,” in *De la Marginación al Compromiso: Los Evangélicos y la Política en América Latina*, Padilla, C. R., ed. Buenos Aires, Argentina: Fraternidad Teológica Latinoamericana. Together with the evangélicos he also includes Pentecostals.

¹²³ Liberation theologians considered the II Episcopal Conference of Medellín, in 1968, as the Latin American answer to the changes proposed by Vatican II. They evaluated the cultural, social, economic and political situations from the dominant countries point view, and instead, they adopted the stand point of the prophetic peoples, who are willing to assume their own suffering and aspirations. See, Gutiérrez, *Teología de la Liberación*, 57; One idea, persists in these documents, which reflects the general attitude of the church, the acknowledgment of solidarity with the Latin American reality. See, Gutiérrez, *Teología de la Liberación*, 139. However, to the liberation scholars’ dismay, the III Episcopal Conference of Puebla, in 1989, did not continue the radical approach to social and political issues, instead it focused on the present and the future of the evangelisation of Latin America. Contrary to Medellín, Puebla corrected the radical positions of liberation theology and focused on the threats of Protestant growth in the area. The discourse took a rather conservative approach to the detriment of those who proposed an active participation on the socio-political struggles of the continent. More información is available at: Oropeza, M.C. “Puebla: La Evangelización en el Presente y el Pasado de América Latina,” *III Conferencia General del Episcopado Latinoamericano en Puebla*. 2008. <http://www.mscperu.org/biblioteca/1pastoral/resumen/rpuebla.htm>. Viewed 03 March 2010.

proactive attitude and to create programmes of evangelisation and transformation on behalf of the poor.¹²⁴

3.4.3.1 Equality and Dignity of the Human Being

For the purpose of this study, solidarity cares for the “social nature of the human person, the equality of all in dignity and rights, and the common path of individuals and peoples towards an ever more committed unity.”¹²⁵ This can be accomplished thanks to the current expansion of technology and the rapid use of live communication. The extraordinary advances in computer technology as well as the increased volume of commerce and information exchange all bear witness to this possibility. “For the first time, since the beginning of human history, it is now possible to establish relationships between people who are separated by great distances.”¹²⁶

However, for both Catholic and Pentecostal scholars, even in the “presence of the current phenomenon of interdependence and its constant expansion, there persists stark inequalities between developed and developing countries”¹²⁷ These inequalities are stoked by different forms of oppression, exploitation, and corruption, which produce destructive attitudes in the life and behaviour of many communities.¹²⁸ Veli-Matti Kähkönen also insists that “the acceleration of interdependence between persons and peoples needs to be accompanied by equally intense efforts on the ethical-social plane, in order to avoid the dangerous consequences of perpetrating injustice on a global scale,”¹²⁹ and missiologists from both RCC and Pentecostal traditions concur that this would carry very negative repercussions not only in some underdeveloped countries but also in those societies that seem to be socio-economically advantageous.

¹²⁴Believers eventually took the name charismatic’s partly to distinguish this movement of better-educated, higher-income Christians from that of Pentecostals such as those belonging to the Assemblies of God, Church of God, the Foursquare Gospel and the Church of God in Christ. See, Dart, J. 2006. “Charismatic and Mainline,” *The Christian Century* (March 7), 22-27

¹²⁵ Srisang, *Perspectives on Political Ethics*, 140.

¹²⁶ Srisang, *Perspectives on Political Ethics*, 143.

¹²⁷ See for instance, Bueno, *The Struggle for Social Space*, 10; and Kähkönen, “Culture, Contextualization and Conversion,” 276.

¹²⁸ Bueno, *The Struggle for Social Space*, 9.

¹²⁹ Sepúlveda, “How the Pentecostal Mission Church of Chile Had Become a Member of the WCC, 70.”

3.4.3.2 Solidarity as a Social Principle

In the 1980s, Enrique Dussel studied the principles of solidarity in the social context of Costa Rica. He found that the “new relationships of interdependence between individuals and peoples, which are forms of solidarity, have to be transformed into relationships tending towards genuine ethical-social solidarity.”¹³⁰ RCC scholars see this as a moral requirement inherent within all human relationships. Thus “solidarity is understood under two complementary aspects: that of a social principle and that of a moral virtue.”¹³¹

This principle of solidarity served as foundational for liberation theology. Its exponents saw its value and moral virtue as a determinant in the order that institutions operated. Thus, based upon this principle, the so-called structures of sin must be overcome. They cannot continue to pre-determine or condition the relationships between individuals or groups in society.¹³² Moreover, institutional structures “must be purified and transformed into structures of solidarity through the creation or appropriate modification of laws, market regulations, and juridical systems.”¹³³

According to these ideas, Pentecostals are looking at solidarity as a moral virtue and not as “a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far.”¹³⁴ To some extent, they attach the notion of the common good to their practice of ministry. The principle of “solidarity rises to the rank of fundamental social virtue since it places itself in the sphere of justice.”¹³⁵ Solidarity can be taken as a virtue “directed to the common good, and is found in a commitment to

¹³⁰ Russel, E. D. 1989. “Un Análisis Contextual de la Iglesia Católica en América Latina,” *Pastoralia* 2:3, 32-44.

¹³¹ Russel, *Un Análisis Contextual de la Iglesia Católica en América Latina*, 44.

¹³² López, A. 1997. “Medellín: Una Mirada global,” *Medellín Reflections en el CELAM*. Madrid, España: Biblioteca de Autores Cristianos, 12; also, Bonino, J. M. 1994. “El Nuevo Catolicismo,” in *Fe Cristiana y Latinoamérica Hoy*. Padilla, C. R. ed. Buenos Aires, Argentina: Ediciones Certeza, 91.

¹³³ Bonino, *El Nuevo Catolicismo*, 91.

¹³⁴ Pentecostalism is known for acting by feelings and experience. Their solidarity in social concerns is a spontaneous expression, rather than an intentional effort. See, Alvarez, C. 1992. *Pentecostalismo y liberación: Una experiencia latinoamericana*. San José, Costa Rica: DEI, 50; Gutiérrez, B. G. 1995. *En la Fuerza del Espíritu; Los Pentecostales de América Latina: Un Desafío de las Iglesias Históricas*. Guatemala City, Guatemala: CELEP, 67; and Tapia, Carlos. 1994. “Adiós a las Armas: La Guerra del Fin del Mundo,” *La República*. Lima, Perú: (25 de Octubre), 23.

¹³⁵ See for instance, Gutiérrez, *En la Fuerza del Espíritu*, 10.

the good of one's neighbour with the readiness, in the sense of the Gospel, to lose oneself for the sake of the other."¹³⁶

3.4.3.3 Solidarity and the Common Growth of Humanity

The social doctrine of the RCC on solidarity shows that there is a close relation between solidarity and the common good, between solidarity and the universal destination of goods, between the common good of the people and solidarity. It is only through the basis of equality that people care for each other and work for peace in the world.

Hugo Assmann sees in the term solidarity the “need to recognise the ties that unite men and social groups among themselves and the space given to human freedom for common growth in which all share and participate.”¹³⁷ Thus, the commitment to this goal is translated into the positive contribution of seeing that nothing is lacking in the common cause.¹³⁸ When this action and attitude is transferred to the will of people then they will realise the importance of working towards to the good of the neighbour. In the case of Pentecostals, this attitude of service may go beyond the interest of an individual or a group.

Now the Pentecostal approach to this principle of solidarity prompts men and women to exercise a “spiritual awareness that they are debtors of the society of which they have become part. They are debtors because of those spiritual conditions that make human existence liveable and because of the indivisible and indispensable.”¹³⁹ Also they are spiritual debtors in their influence over culture, science, and knowledge, whether they are material or immaterial goods that the human condition has produced.

3.4.3.4 Solidarity in the Message of Christ

Both Catholics and Pentecostals agree that the unsurpassed apex of the perspective of mission is the example of the life and ministry of Christ Jesus. He is the New Man

¹³⁶ Solivan, *The Spirit, Pathos and Liberation*, 22-30.

¹³⁷ Assmann, H. 1991. *Opresión-Liberación: Desafío de los Cristianos*. Montevideo, Uruguay: Tierra Nueva, 79.

¹³⁸ Assmann, *Opresión-Liberación: Desafío de los Cristianos*, 82.

¹³⁹ Pentecostals are quick to evaluate social, economic and political scenarios based upon their spiritual radar. They tend to offer spiritual explanations to most phenomena that happen in society. Part of this discussion is found in Villafañe, *El Espíritu Liberador: Hacia una Ética Social Pentecostal Hispanoamericana*, 52-61.

united with God but with such humanity that he suffered ‘death on a cross.’¹⁴⁰ In Jesus it is possible to understand the transcendent love and recognise he is the living resource for humanity to obtain healing and reconciliation with God and fellow individuals. His atoning sacrifice is sufficient to overcome the weaknesses of humanity and it is strong enough to bring about faith and love for those who believe and follow him.

Life in society can also be rediscovered despite human contradictions and social ambiguities. There is a place for hope for those who receive him as Lord, Saviour, and Redeemer. That is a provision of grace continuously granted to those who repent. It also carries an invitation to participate in higher levels and forms of sharing in fraternal love as the Holy Spirit indwells the believer.

Catholics and Pentecostals agree that Christ Jesus makes the connection between solidarity and fellowship. The Holy Spirit illuminates the entire meaning of this connection. “When solidarity operates with faith it could go beyond itself. It could change society with the Christian dimensions of total gratuity, forgiveness, and reconciliation.”¹⁴¹ Catholics and Pentecostals see their neighbour not only as a human being who has his or her own rights but once that individual has surrendered his or her life to Christ that person becomes a living image of God the Father. He or she is now placed under the continuous action and protection of the Holy Spirit. “So one’s neighbour must therefore be loved, even if an enemy, with the same love with which the Lord loves him or her; and for that person’s sake one must be ready for sacrifice.”¹⁴²

3.4.4. THE FUNDAMENTAL VALUES OF SOCIAL LIFE

This comparative study between Catholics and Pentecostals ends with an overview of the virtues of truth, freedom, and justice. Catholic scholars argue that besides the principles that constitute the foundations of society, there are social responsibilities on the part of the community of Christians, which also indicate some foundational values.

Thus the reciprocity between Christian principles and sound human values determines the level of relationships held in society.¹⁴³ For instance, Julio de Santa Ana states that in social values there is “an expression of appreciation to be attributed to

¹⁴⁰ Solivan, *The Spirit, Pathos and Liberation*, 30.

¹⁴¹ That is the argument of Samuel Solivan in his dialogue with the Catholic theology of mission and the work of the Holy Spirit. See, *The Spirit, Pathos and Liberation*, 22-30.

¹⁴² Villafañe, *El Espíritu Liberador*, 52-6

¹⁴³ Hughes, *Authority and Morals: An Essay on Christian Ethics*, 56.

those specific aspects of moral good that these principles foster. These principles serve as points of reference for the proper structuring and ordered leading of life in society.”¹⁴⁴ However, this practice requires that the principles of social life and personal virtue become associated with healthy moral attitudes, in order to strengthen these values.

Meanwhile, Pentecostals understand that social values are part of the dignity of the individual, whose human development is fostered by the work of Holy Spirit. These values are known as freedom, truth, justice, and love. A person may obtain spiritual and social perfection by putting them into practice.¹⁴⁵ These “values constitute the indispensable point of reference whereby public authorities will identify their call to promote the good of economic, political, cultural, and technological structures and the necessary changes in institutions.”¹⁴⁶ Pentecostals are also learning that respect for the autonomy of earthly matters leads the community of believers into healthy relationships. They are also satisfied to have the opportunity to pray for their authorities and those in public office.

3.4.4.1 The Truth

RCC scholars and Pentecostals also agree that men and women, as members of their communities, have the responsibility to seek, learn and move towards that which is truthful. As such they show respect for others and creation. They bear responsible witness to all of these. Leonardo Boff states, “living in the truth has special significance in social relationships. In fact, when the coexistence of human beings within a community is founded on truth, it is ordered and fruitful, and it corresponds to their dignity as persons.”¹⁴⁷ He also adds, “the more people and social groups strive to resolve social problems according to the truth, the more they distance themselves from abuses and act in accordance with the objective demands of morality.”¹⁴⁸

¹⁴⁴ Santa Ana, J. 1990. *Protestantismo, Cultura y Sociedad*. Buenos Aires, Argentina: Editorial La Aurora, 125-126.

¹⁴⁵ Bernardo Campos seem to get near the Catholic theology of mission when he writes about spiritual and social action among Pentecostals. See, Campos, *De la Reforma Protestante a la Pentecostalidad de la Iglesia*, 32-43.

¹⁴⁶ Campos, *De la Reforma Protestante a la Pentecostalidad de la Iglesia*, 32-43.

¹⁴⁷ See, Boff, L. 1981. *La fe en la Periferia del Mundo*. Santander, España: Editorial Sal Terrae, 145; and Sepúlveda, J. 1992. “Reflections on the Pentecostal Contribution to the Mission of the Church in Latin America,” *Journal of Pentecostal Theology* 1:1, 93-108.

¹⁴⁸ Boff, *La Fe en la Periferia del Mundo*, 145.

Twenty-first century reality calls for intensive educational efforts and strong corresponding commitments intentionally practised by all involved, so that those who are seeking for truth will not be ascribed to a simple sum of opinions, which may become confusing. This matter involves the community of faith and the world of public communications as well as those who control the economy. These areas may fall under an unscrupulous use of wealth and may raise even more pressing questions. Therefore, it demands transparency and honesty in personal activity and social involvement. Both Catholics and Pentecostals are working now, in order to affect Latin America with the benefit of the truth as taught by the gospel.

3.4.4.2 Freedom

Catholics and Pentecostals value freedom as one of the signs of progress. Freedom is God's divine image inherited by humanity and is, therefore, a sign of dignity for every person. Freedom is exercised in relationships between human beings. Every individual has the right to be accepted and recognized as a free, worthy, and responsible person.¹⁴⁹ "The right to the exercise of freedom, especially in moral and religious matters, is an inalienable requirement of the dignity of humanity. The meaning of freedom must not be restricted, considering it from a purely individualistic perspective and reducing it to the arbitrary and uncontrolled exercise of one's own personal autonomy."¹⁵⁰

Freedom exists where there are reciprocal bonds, which are governed by justice and truth and these are the links that connect people with one another. For Catholics, understanding freedom becomes far deeper and broader, especially when this affects the social level involving different dimensions.¹⁵¹ And for Pentecostals, according to Angela Pollak for Pentecostals, the term becomes deeper and broader when believers are filled with the Holy Spirit and enabled to serve efficiently under the guidance of the Spirit.¹⁵²

Both Catholics and Pentecostals respect the uniqueness of humanity in the expression of freedom. Both agree that every individual of the community must have

¹⁴⁹ On a general approach to human freedom, see Moltmann, *God for a Secular Society*, 79. The author discussed the situation of a person between personal liberty and social faithfulness.

¹⁵⁰ Moltmann, *God for a Secular Society*, 77.

¹⁵¹ Muhlen, H. 1974. *Espíritu Carisma Liberación*. Salamanca, España: Don Bosco Verlag 275.

¹⁵² See, Pollak Eltz, A. and Salas, Y. eds. 1998. *El Pentecostalismo en América Latina entre Tradición y Globalización*. Quito, Ecuador: Docutech 7, 116. This work is very important for it suggests a sincere dialogue between two permanent residents of Latin America, Catholics and Pentecostals. Dialogue is the way to agree on the approach to order, common good, public order and social responsibility.

the right to fulfil his or her personal potential and vocation. Every individual must seek the truth and have the right to profess his or her faith, as well as cultural and political preferences. Members of society should have the freedom to express their opinions concerning government and have the liberty to decide on their state of life and line of work. “They should be free to pursue initiatives of economic, social, or political nature. This must take place within a strong juridical framework, within the limits imposed by the common good and public order, and, in every case, in a manner characterized by responsibility.”¹⁵³ Most Pentecostals, however, are still learning about this value of faith. Their discourse is not strong enough to be heard in the circles of socio-economic and political powers.¹⁵⁴ Nevertheless, this notion of freedom continues to grow in their community of faith.

Freedom is also expressed as “the capacity to refuse what is morally negative, in whatever guise it may be presented. People must have the capacity to distance themselves effectively from everything that could hinder personal, family, or social growth.”¹⁵⁵ Catholics see the fulfilment of freedom in the capacity of the individual to decide for the good. Pentecostals see this fulfilment of freedom when believers live in the Spirit. It is the Holy Spirit who guides them to genuine peace, goodness, and freedom.

3.4.4.3 Justice

RCC theologians take justice as a value that shows one of the virtues of moral integrity. Justice is the firm and continuous will that recognises God’s sovereignty and the fulfilment of all human rights. “From a subjective point of view, justice is translated into behaviour that is based on the will to recognise the other as a person, while, from an objective point of view, it constitutes the decisive criteria of morality in the inter-subjective and social sphere.”¹⁵⁶

Historically, Catholics have called “for the most classical forms of justice to be respected: commutative, distributive, and legal justice. They have given greater importance to social justice, which represents a real development on justice in general,

¹⁵³ Hughes, *Authority and Morals*, 62,

¹⁵⁴ Bastian, *La Mutación Religiosa de América Latina*, 24.

¹⁵⁵ Moltmann, *God for a Secular Society*, 78.

¹⁵⁶ Lupton, R. D. 2007. *Compassion, Justice and the Christian Life*. Ventura, CA: Regal Books, 52-55.

which regulates social relationships according to the criterion of observance of the law.”¹⁵⁷ They see social justice as a requirement that is always related to social questions. Social justice today is a worldwide matter in its scope and demands. It concerns the socio-economic and political affairs of society, “together with the structural dimension of problems and their respective solutions.”¹⁵⁸

In the case of Pentecostals, some scholars agree that the practice of justice is important. They recognise the individual value of the person. Human dignity must be protected and promoted against exclusive criteria of utility and ownership.¹⁵⁹ Justice requires a fuller and more authentic meaning in Christian anthropology. Justice is not merely a simple human condition that demands attention. What is known as just is not determined by simple human laws, but by an inherent understanding, deep in the identity of the human being, with what is right and just.¹⁶⁰ Latin American Pentecostals are participating in ecumenical dialogues where RCC scholars are also present.¹⁶¹ Such ecumenical initiatives could help them to find grounds of common understanding. They may set principles for peaceful co-existence in a large but promising continent.

3.5 CONCLUSION

In this chapter, I have approached social responsibility in its influence on church mission. During the course of the study, I realized Pentecostals are often asked about their participation in the development of society. They are also prompted to respond to issues related to peace and justice. So, I decided to explore the recent history of Pentecostal participation in social action and concerns, particularly in Latin America. I

¹⁵⁷ See, Groody, D. G. 2007. *Globalization, Spirituality, and Justice: Navigating the Path to Peace*. Maryknoll, NY: Orbis Books, 26-27.

¹⁵⁸ Groody, *Globalization, Spirituality, and Justice*, 27

¹⁵⁹ See, Butler, Anthea. 1996. “Facets of Pentecostal spirituality and justice,” *Consultation with Pentecostals in the Americas*. San José, Costa Rica: World Council of Churches, 28-44.

¹⁶⁰ Butler, “Facets of Pentecostal Spirituality and Justice,” 28-44.

¹⁶¹ A dialogue between Catholic and Pentecostals has taken place since 1972. It includes representatives from both sides and from different geographical zones. So Pentecostals from Latin America have been invited to participate on a personal basis. Those participations have begun to develop awareness about the need to extend the Catholic-Pentecostal dialogue for Latin America, only. However, no action seems to have been taken toward this purpose. Pentecostal professor at Fuller Theological Seminary, Veli-Mati Kähkönen has done a condensed report over the benefits of such dialogue. See, Kähkönen, V. 2000. “Culture, Contextualization and Conversion,” 45-48.

even looked into their participation in social work during the days of the Cold War as this took place in Latin America.

Pentecostals did not seem to have a solid theology of integral mission. That was the main reason for having ambivalent opinions and theological positions toward socio-economic, cultural, and political participation. Hence, at some point, they refrained from participating in these fields, perhaps for not having adequate knowledge about mission theology in times like these, or for not having adequate training for significant participation in social action. Other Pentecostals, particularly the most conservative, spiritualized the matter and decided that it was not biblical to become involved in the affairs of the world. The reaction varied from church to church, for they did not appear to have a common consensus in their role as agents of change in society.

Since most Pentecostals in Latin America are former Catholics, I also decided to explore the influence of the theological principles of social responsibility, as proposed by the RCC, on the Pentecostal understanding of social action. Most Catholic schools in Latin American teach the RCC teachings of the common good, political participation, solidarity, and the fundamental values for social life. Moreover, as I studied these principles here, I found that Pentecostals in Latin America also tend to look at these principles as valid models for responding to social concerns.¹⁶²

So, in the dialogue between Pentecostals and RCC theology, I found that in the back of their minds, Pentecostals favour most of these teachings, although in their shift toward Pentecostal theology they have become more biblically oriented in their approach to mission. Pentecostals recognise the validity of public participation in democratic processes. They may not have the proper training for it but they support Christians who become involved in public service. I arrived at the same conclusion in matters that work on behalf of the equality and dignity of the human being.

Although Pentecostals will not recognise it publicly, it is evident by their teachings that they still support the RCC teaching of solidarity for the common growth of humanity. Of course, Pentecostals are strict in observing the values of truth, freedom, justice, and love in order to foster the common good. They want to make sure all of these principles fulfil the purpose of God for society. So, they preach and teach about staying faithful to the principles of the gospel in order to accomplish these purposes.

¹⁶² For instance, Bravo, B. 1997. *El Fruto del Espíritu: El Carácter del Cristiano y la Misión de la Iglesia*. Lima, Perú: Ediciones Puma; studied how Catholic theology affects Pentecostal mission in context. Latin America is predominantly Catholic. Most Pentecostals come from that tradition so when they become Pentecostals they carry their theological roots with them.

At the end of this chapter, what is very significant is the fact that there is room for a dialogue between Pentecostals and RCC theologians in Latin America. Both streams have common concerns for the development of society and the common good of people. Both traditions have embraced the historical responsibility for the human growth and transformation of the Latin American societies. Pentecostals and Catholics are against violence and social injustice. These fields of common interest could serve as future scenarios for a significant dialogue between these streams of Christianity. I hope that these conclusions may provide a positive input toward such an intentional dialogue between Pentecostals and RCC theologians.

CHAPTER FOUR: A HONDURAN PENTECOSTAL APPROACH TO INTEGRAL MISSION

4.1 INTRODUCTION

The purpose of this chapter is to study historical sources and theological basis for the development of mission thinking and praxis. In the discussion In the study I make special reference to the context of Honduras. Although I also mention other countries and cultures in Latin America, such reference is necessary for two reasons: there are many similarities between Honduran Pentecostals and those from other countries, particularly from Central America.¹ Secondly, the written sources in Honduras among Pentecostals are still limited, even though a good number of scholars are currently documenting historical data in Pentecostal studies.²

This chapter is necessary in order to link the historical approach of the study in the previous chapters with the theological foundation established in the second part of the thesis. Here I analyse the response of Pentecostals to social responsibility and their attitude toward wealth and poverty. My initial hypothesis was based upon the assumption that most Pentecostals practise their mission service from the poor to reach out to other poor. The primary question is: What do Pentecostals think of mission among the poor? A secondary question has to do with their perception of themselves as missionaries from the poor to other poor and their effectiveness in carrying out their model of service.

The second part of the discussion examines the attitude of Pentecostals toward matters related to morality and the economy. I review their concept of integral development as instrumental in demonstrating solidarity in the community. I also look at their attitudes towards education and cultural formation. In the third part of the

¹ A number of scholars refer to Latin American Pentecostalism as a continental movement. Only in specific scenarios or situations will they refer to one country or region in particular. One example is this case is the work of Schäfer, H. 2011. "Explaining Central American Pentecostalism with Social Inequality and Conflict: On Habitus-Analysis as a Clue to Describe Religious Praxis," in *Pentecostal Power: Expressions, Impact and Faith of Latin American Pentecostalism*, Smith, C. ed. Leiden, The Netherlands: Brill, 138-149.

² One example of these historical records is the work of Alvarez, M. O. 1986. *History of the Church of God in Honduras*. Master of Divinity thesis, Church of God Theological Seminary.

chapter, I explore the notion that Pentecostals have of developing the individual in the Lord's purpose of love. This helped me understand Pentecostal thinking about salvation for the individual, the community and the whole person.

In the fourth part of this chapter, I explore Pentecostal thinking about God's plan for humanity and the mission of the church. To accomplish this, I decided to study the Pentecostal understanding of community of faith, the Kingdom of God, and social relations. One important theological point was to look at their approach to the eschatological promise of a new heaven and new earth from the missiological point of view. The fifth part of the chapter focuses on the Pentecostal understanding of Jesus as the fulfilment of the Father's plan of love for humanity. This discussion included a Trinitarian perspective in the manifestation of God's love in the practice of mutual love.

Pentecostalism has been studied from different angles and in different contexts. So, in order to study the mission of Christ incarnated in the context of poverty, I decided to include a discussion on the biblical aspects of the reality of humanity confronted by issues of poverty versus riches.³

I initiated this chapter with a comprehensive literature review of Honduran and other Latin American writers, so I could more specifically summarise how Pentecostals consider their participation in social responsibilities, particularly in the case of Honduras and other countries of Latin America.

First, my approach to mission in the Pentecostal community was rather general and focused on the principles, which most Pentecostals consider significant in their approach to mission. Secondly, due to the vast range of the study, I limited my research to analyse the historical and theological principles of mission practised by most Pentecostal networks of Honduras.

Thirdly, I based the study on Honduran sources, which set the foundation for the analysis of the present context of mission in the country. During the research, I also studied the perception of Honduran Pentecostals in regards to poverty—its reality and the ideas as to its cause. Fourthly, I made a comparison between current Pentecostal mission in Honduras and other expressions of other Christian organisations operating in the same context.

³ Ample information on this subject was documented on occasion of the VIII Encounter of the Study Commission of the History of the Church in Latin America in Lima, Peru. Several scholars presided by Enrique Dussel provided a broad approach mission among the poor in region. See Richard, P. ed. 1980. *Historia de la Teología en América Latina*. Lima, Perú. CEHILA: Departamento Ecuémico de Investigaciones, 19-39.

The chapter ends with a theological approach to the redemptive action of God in favour of the poor. This part of the study sets the foundation for understanding the theology of mission as practised by the Pentecostal community, which in this case makes reference to the general context of Pentecostal mission in Honduras.⁴

The discussion of this chapter has narrowed the study to biblical and theological foundations of mission thinking among Pentecostals. It also focuses on the historical influence of the RCC on Pentecostalism and touches issues of social responsibility and responsiveness that are not often discussed by Pentecostals. At this point, the discussion is still general and will not enter into specific details until the next chapter, where the thinking and practice of mission by Pentecostal networks of Honduras is studied further.

4.2 HISTORICAL AND POLITICAL CONTEXT OF HONDURAS AND CENTRAL AMERICA

Es que lo llevamos en la sangre [It is that which we carry in our blood]. This seems to be a negative attitude used by Latin Americans to justify misfortunes and tragedies that happen to them. Thus, understanding the people of this region requires knowledge of this cultural epithet and other traditions that have long stood with the culture. Transforming the negative into a positive mentality requires an injection of hope.⁵ God's people, with the transformational message of the gospel, are now bringing such hope.

In the particular context of Central America, the area suffers different degrees of chronic features of underdevelopment, which manifest through endemic political corruption and unbearable administrative bureaucracies.⁶ Admittedly there are different terms, which can be used to classify the Latin American countries according to their national wealth. Whether it is Honduras at the bottom or Chile at the top, they all are

⁴ The most recent scholar who began to organise the history of mission in the context of Honduras was Mejía, M. 1983. *Historia de Honduras*. Tegucigalpa, Honduras: Editorial Universitaria. His work sets anthropological, cultural and religious basis to understand the history of Honduras since the days of the Colonia Española. For the mission scholar this book offers foundations so that Christianity could be examined from a non-religious point of view, yet a scholar who claims to be a Catholic. Mejía has provided a framework that has validated several of the conclusions found in this study.

⁵ Núñez, E. A and Taylor, W. D. 1996. *Crisis and Hope in Latin America: An Evangelical Perspective*. Carlisle, Cumbria: UK, 102-103. The authors discussed the theme of racial inheritance and its influence over mentality and traditional thinking among Latin Americans.

⁶ Edwards, S. 1995. *Crisis and Reform in Latin America. From Despair to Hope*. Oxford, UK: Oxford University Press, 22. The author discusses how external economic pressures and domestic policies have affected political behaviour of Latin Americans in recent years.

part of a continent that struggles to reach higher levels of progress. Yet, the entire region is rich with natural resources.

Moreover, Christianity has been present in the region for more than five centuries. So why is this background so difficult? In this section we take a look at the history of the region through the insightful lenses of anthropological, sociological, cultural, and spiritual factors.

In the case of Honduras, recent years have witnessed severe conditions of political corruption aligned with natural disasters that have forced people to create their own survival devises. For instance, youth turned to gangs at the arrival of the twenty-first century.⁷ Months later the drug-lords bought the gangs. The gang-drug⁸ combination helped Honduras to become one the most violent countries of the word.⁹ Current reports show that the drug industry has permeated elite government and military officials. Consequently, this evil has reached some of the most significant leaders and honourable people of the country.¹⁰

4.2.1 UNDERSTANDING RECENT HISTORY

History shows that conditions in Honduras have alarmingly increased the number of people living in poverty. Corrupt political leaders have perpetuated and nurtured this social problem.¹¹ The Honduran economy shows severe imbalances in the distribution of wealth. The rich are becoming richer and poor are getting poorer. In the legal system, officials continue to struggle in the application and realisation of justice. As a result the number of poor and marginalized continues to increase. The failure of the judicial

⁷ Wolseth, J. 2011. *Jesus and the Gang. Youth Violence and Christianity in Urban Honduras*. Phoenix, AZ: The University of Arizona Press, 68-71. Wolseth takes individual case studies in Honduras to discover the motivation behind gang members in the inner city.

⁸ Webb, M. 1998. *Drugs and Gangs*. New York, NY: The Rosen Publishing Group, 39-49. The author discusses the relationship between drugs and gangs. It also explains how this relationship has generated a powerful illegal industry worldwide.

⁹ Simon, R. J., ed. 2001. *A Comparative Perspective on Major Social Problems*. Cumnor Hill, Oxford, UK: Lexington Books, 36. The found updated information with reference to violence in Central America. Unfortunately, Honduras shows as on the deadliest countries of the world.

¹⁰ Anderson, T. P. 2003. *Politics in Central America: Guatemala, El Salvador, Honduras and Nicaragua*. Westport, CT: Greenwood Publishing Group, 144.

¹¹ On the mater of political corruption in Honduras, see the article of Radu, M. 2008. "The Other Side of Democratic Transition," *Democracy at Large* 2:3, 29.

system creates unbearable conditions for the promotion of humanity.¹² The first decade of the twenty-first century saw Honduras emerge as one of the poorest and most violent countries of the world.

In search for better conditions of life a significant number of young people migrated to the United States. Recent migration data reports that most rural communities of Honduras were left with grandparents taking care of grandchildren. As a natural consequence of migration, marriages are destroyed, families split, and children grow up without parents. The new generation is growing at an unnerving rate without parental figures and moving forward into an uncertain future.

As a result of severe measures taken by new immigration laws in the United States, thousands of undocumented immigrants have been deported to their homelands.¹³ Upon returning to their homeland, migrants are faced with a new decision. They either return to the United States or they join a gang, which are already associated with the drug-trafficking industry in the country. Tragically, the government agencies that assist the deportees have nothing to offer to them in the re-entry process.¹⁴ The government does not have the political strength, financial capability, or honourable stance to overcome this need.

Under present conditions Honduras seems to be very vulnerable and with little hope for the future. Foreign assistance and financial aid are needed. But people will have to be re-educated through a new system of values that will save the country from self-destruction. So, it is under these circumstances that Pentecostals are expected to play a major role in the solution to the problems of Honduras.

4.2.2 PENTECOSTALISM ON THE SCENE

It is well known that Pentecostalism in Honduras has grown significantly in recent years. This growth can be observed mainly thorough high numbers in church attendance, which is currently seen in a significant number of recently established

¹² For extensive information on work among the poor and marginalized in Honduras, see, Ensor, M. O., ed. 2009. *The Legacy of Hurricane Mitch: Lessons from Post-Disaster Reconstruction in Honduras*. Phoenix, AZ: The University of Arizona Press, 208.

¹³ González-Carías, S., and Montenegro, R. M. 2003. *Sueños Truncados: La Migración de Hondureños Hacia los Estados Unidos*. Tegucigalpa, Honduras: Editorial Guaymurás, 47-48.

¹⁴ González-Carías, *Sueños Truncados*, 42.

congregations. Also, these new churches and ministries have impacted local communities in a number of fields that benefit humanity.

These are some indicators that Pentecostalism is one of the most influential spiritual movements in the country.¹⁵ For instance, the Church of God (Cleveland, TN) is now reporting more than eight thousand congregations across Latin America. Regional leaders expect more than fifteen thousand churches by the year 2020. Like this Pentecostal denomination, other movements report high percentage increase in membership as well.¹⁶

Why is this happening? There may be many reasons that explain it, but I focus this discussion on the Pentecostal service to the community.¹⁷ Much has been said about the response of Pentecostalism towards disaster, poverty, and social unrest in the country. Historically, Hondurans have responded positively to the Pentecostal message of hope in times of crisis.¹⁸ However, such a message had a positive impact due to the significant service provided by Pentecostals in the communities. Pentecostal believers are committed to a devoted life that serves the community in obedience to the Great Commission.¹⁹

Pentecostals have learned to depend on prayer and fasting for most of their actions.²⁰ They believe these disciplines are necessary in order to sharpen their focus on ministry. At the local congregations they are taught that holiness is the standard of life for God's people. They also realise how important it is to experience sanctification and the baptism of the Holy Spirit. Such experience enables them to serve effectively and prepares them well to serve people in their communities.

¹⁵ Sundstrom, B. 1997. "Growing Confidence Spurs Latin American Outreach," *Christianity Today* 3 (February), 87.

¹⁶ Exact figures on Pentecostal churches for all countries of Latin America do not exist yet. This data comes from different sources, see Read, W. R., Monterroso, V. M. and Johnson, H. A., eds. 1969. *Latin American Church Growth*. Grand Rapids, MI: Eerdmans, 313-325; see also, Johnston, P. 1993. *Operation World*. Carlisle, PA: OM Publishing, 65; and Núñez, E. A. and Taylor, W. D. 1996. *Crisis and Hope in Latin America*, 112.

¹⁷ See for instance, Chiquete, D. 2007. *Haciendo Camino al Andar. Siete Ensayos de Teología Pentecostal*. San José, Costa Rica: DEI, 125. The author offers fresh ideas over the approach of Pentecostals to service to the community. An significant secondary source in this topic is the work of Cox, H. 1995. *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*. Reading, MA: Addison-Wesley, 82. This work of Cox, although at some point, it may look sympathetic in favour of Pentecostals, nonetheless his opinion counts as evidence that confirms the impact of Pentecostalism in the local community.

¹⁸ Tapia, A. 1995. "Growing Pains," *Christianity Today*, 6 (February) 12-13.

¹⁹ The Great Commission as mandated by the Lord Jesus Christ in the gospel of Matthew 28:19.

²⁰ On this matter see my article, Alvarez, "The South and the Latin American Paradigm of the Pentecostal Movement," 5:1.

Pentecostals believe that if every believer uses his or her priestly call from God, then each one is capable of serving people effectively. This notion leads them into a prayerful life as the main source of spiritual enrichment. This discipline is highly esteemed and remains active at all levels of Christian service.²¹ Pastors and local church leaders pound on the importance of prayer and fasting. The purpose is to strengthen believers in their personal spirituality and to enable them to serve people effectively.

4.2.3 RECOGNITION FROM OUTSIDE THE COMMUNITY OF FAITH

Pentecostals teach that personal conversion, commitment to Christ, sanctification and the baptism of the Holy Spirit enable believers to be effective in ministry. They are capable of reaching out to the needy, the poor, and the marginalized.²² Once people respond to the preaching of the gospel, those who accept Christ are consolidated into the congregation through a program that leads new believers into solid discipleship.

These actions create a culture of evangelism and discipleship, which is intentionally planned and executed through community service. Most believers are part of a small group where they experience most of their Christian life. As a result, local communities are transformed. Local leaders grow in faith and are now capable to influence local authorities for the good of people. Thus, civil authorities are now paying attention to the voices of Pentecostal congregations.²³ Pentecostals are now taking part in the decisions and plans of local authorities.

²¹ López, D. 2000. *Pentecostalismo y Transformación Social: Más Allá de los Estereotipos, las Críticas se Enfrentan con los Hechos*. Buenos Aires, Argentina: Ediciones Kairós, 29; also Lopez, D. 1998. *Los Evangélicos y los Derechos Humanos: La Experiencia Social del Concilio Nacional Evangélico del Perú 1980-1982*. Lima, Perú: Centro Evangélico de Misiología Andino-Amazónica, 65-75. López work is important for he writes from the context of the poor in the marginalized areas of Lima, Peru. He is one of the first scholars to address the issue of transformation from the margins of society. He is also well respected as a classic Pentecostal scholar in Latin America.

²² An explanation of the personal transformation of Pentecostal lives in Latin America is found at Alvarez, M. *La Palabra, El Espíritu y la Comunidad de Fe: Entendiendo la Hermenéutica Pentecostal*. Cleveland, TN: Editorial Evangélica, 56.

²³ Wells-Davies, W. 2009. "La Naturaleza de la Conversión Pentecostal en la Argentina: Implicaciones Misionológicas," in *Voces del Pentecostalismo Latinoamericano*. Concepción, Chile: Red Latinoamericana de Estudios Pentecostales, 157-178 (161).

4.2.4 THE BATTLE FOR THE COUNTRY

It is clear that this kind of spiritual influence causes positive effects in society. Honduras is facing one of the most dramatic situations in its social and spiritual realms. There are two extremes that can be clearly identified: On one side there is the transforming power of the gospel and on the other there is the destructive source of evil that still remains strong in the country.²⁴ The church seems to be growing strong and it continues to transform people's lives and communities. However, it seems that evil also continues to manifest its destructive power over those who remain marginalized from the gospel.

There is a spiritual conflict battling for the control of Honduras. Evil increases violence, death, destruction, and immorality through economic, social, and political structures. But the church intensifies prayer and Christian action for the sake of those who are the direct victims of such evil schemes.²⁵ Because of this spiritual conflict Honduras is now going through a historical spiritual battle.²⁶ Pentecostals understand this well so they are intentionally increasing and intensifying their prayer. They have no doubt that the Holy Spirit is at work in the transformation of the country.

4.2.5 AGENTS OF EVIL ENTHRONED IN POLITICAL STRUCTURES

Political authorities that democratically enter into power are capable of manipulating the country's constitutional order once they are into position. They do this so that they can remain in control of the government without term limits. The situation worsens with the support of the international community.²⁷ The international community practices double standards toward governments and countries, depending on the interests of those who

²⁴ Wolfgang, B. 1994. *Explosión Carismática*. Terrassa, España: Editorial CLIE, 141. The author does a critical analysis of the doctrines and practices of so-called 'Three Waves' of the Holy Spirit. He studied the most current trends of Charismatic and neo-Pentecostal leaders and churches.

²⁵ About the fervent prayers of Pentecostals in favour of peace and against the forces of evil in Honduras, see the work of Manning, J. F. 2001. *Cristianismo Milenario*. México, DF: Editorial Pax México, 94.

²⁶ Ramírez-Nieves, M. 2012. *Ángeles en Guerra Espiritual*. Bloomington, IN: Palibrio, 56. The author present evidences of spiritual warfare, such demonic deliverance, healings and miracles that take place in the context of Pentecostal congregations of Honduras.

²⁷ By 'international community,' Hondurans understand the associations or groups of nations that gather together for common purposes. The UN (United Nations) represents the largest body of nations worldwide. In Latin America there is the AOS (American Organisation of States). See for instance, the behaviour of the international community as observed by Goertz, G. and Diehl, P. F. "International Norms and power Politics," in *Reconstructing Politics*. Wayman, F. W. and Diehl, P. F., eds. Detroit, MI: University of Michigan Press, 104.

control politics. Thus, corruption is found at all levels and seems to have permeated most political structures.

This phenomenon is clearly observed in several Latin American governments. Such political structures and personalities deform the culture of economics, social relationships, and people's moral behaviour. This reality has given birth to new forms of evil such as drug trafficking, gangs, and diverse forms of violence. Civility has been severely affected by the negative power of corruption at all levels. Honduras is undergoing one of its darkest times in history under the attack of these evils. As previously mentioned, Honduras has been recently labelled as the most violent country of the world. Be that as it may, other Central American nations and Mexico are also known as drug-dealing states.

4.2.6 SPIRITUAL INFLUENCE FROM PENTECOSTAL CONGREGATIONS

Honduran Pentecostals have understood the serious responsibility that they have assumed under the circumstances of this time. For them there is no turning back in their commitment to the truth of the gospel.²⁸ In the midst of corruption, poverty, and violence they are aware of their role in the redemption of their nation—the opportunity is now. Daniel Chiquete argues that Pentecostals are aware of this situation are now mobilized to evangelise the poor, the weak and the marginalized.²⁹ They focus their efforts to spread hope for new conditions of life. This hope becomes the main source of strength to counterattack the destructive forces of evil. They realise victory is possible if they observe and practice their faith. They can do this by showing solidarity with those who are hurting.

Pentecostals are also practicing an intelligent reading and interpretation of the Scripture. Such reading strengthens their commitment to the Great Commission even if this means sacrifice or suffering. Their personal relationship with the Holy Spirit keeps them focused on their mission. The Holy Spirit makes them strong in the battle against evil. In the church the altar is still occupied by the poor, the weak, the sick, and the

²⁸ Edward L. Cleary, E. L. 1999. "Latin American Pentecostalism," in *The Globalization of Pentecostalism: A Religion Made to Travel*, Murray W., Klaus, D. K., and Peterson, D., eds. Oxford: UK: Regnum Books, 127-145 (133).

²⁹ Chiquete, "Haciendo Camino al Andar," 124.

marginalized. That is one reason why Pentecostal congregations continue to witness effectively and win people for Christ.

4.2.7 GROWTH IN NUMBERS BUT SOCIAL EVILS STILL REMAIN

Pentecostals have been criticized for claiming large numbers of adherents, yet the country remains one of the most violent and corrupted of the region. Such criticism does not seem to be accurate. It does not report what actually happen with the two extremes that struggle for the control of Honduras. Pentecostals are using every way possible to counterattack the forces of evil.³⁰ Prayer has intensified and social work has increased dramatically and intentionally in most communities.³¹ Assistance to the poor and marginalized has intensified. Believers are making every effort possible to advance the transformational power of the gospel in politics and socio-economic terrains.

Poverty, marginalisation, and insecurity about the future led people to a search for ultimate answers. Pentecostals in Honduras come from the most marginalized segments of society. The movement was born in the midst of the poor masses. It represents the voice that articulates the revelation and hope that the Holy Spirit has given to those who had no other voice. At some circles Pentecostalism has been referred to as a revolution of the poor.³² For them there cannot be a dichotomising between theory and praxis in a world of poverty and insecurity. Here theory arises from the praxis to further praxis that eventually leads to change and to the building of a different society. It is the community of faith that determines the destiny and ultimate answers that edify believers. The community sends a prophetic message to the world to find the answers in the incarnated Jesus.³³

Pentecostals have made a significant impact in the process of the evangelisation of Honduras. Pentecostals understand evangelisation as the action of proclaiming the

³⁰ See for instance, Driver, Juan. 1997. *La Fe en la Periferia de la Historia*. Guatemala, Guatemala: Semilla, 76-81. The author describes the spiritual struggles of newer Christians have to face against antagonistic forces that try to defeat their faith.

³¹ Campos, B. 1996. "In the Power of the Spirit: Pentecostalism, Theology and Social Ethics," in *In the Power of the Spirit: The Pentecostal Challenge to Historic Churches in Latin America*, Gutiérrez, B. F. and Smith, D. A., eds. Guatemala City, Guatemala: CELEP, 41-50 (50). Campos contribution is important for he writes from a Pentecostal and sociological perspective. His main interest is to examine the role of Pentecostalism in context, particularly in the context of marginalisation, which is the typical social and economic condition of Pentecostals in Latin America.

³² See for instance, Chestnut, A. 1997. *Born Again in Brazil: The Pentecostal Boom and the Pathogens of Poverty*. New Brunswick, NJ: Rutgers University Press, 5-9.

³³ Driver, *La Fe en la Periferia de la Historia*, 78.

gospel of Jesus Christ, as the fulfilment of the Great Commission. Such proclamation reaches out to every man and woman who is in need of spiritual salvation. Once the message is accepted it adds transformation to the individual and his or her world.³⁴ For Pentecostals the first responsibility of a believer is to look for the salvation of others, especially those who are close, such as relatives and friends. This thrust generates new conversions, which continues to grow in numbers.³⁵

Once a community is reached out to, the gospel transformation starts at home, at the barrio, and the community. Believers no longer participate in worldly activities and other scenarios of evil. These events are multiplied from one community to another. Congregations continue to grow and spiritual revival is seen mostly through a devoted prayer life. A subsequent outpouring of the Holy Spirit takes place later, with the manifestation of spiritual gifts in the life and ministry of those who believe.

Such growth also brings about social transformation. New converts leave behind old paradigms of life and now look for new options and possibilities.³⁶ This Pentecostal growth has reached higher levels of influence. Entire communities have changed by the influence of Pentecostal life and spirituality.³⁷ The results are obvious and can be seen in the family, schools, and social relationships. Once the inner circle of relationships is won for Christ the next step is to reach out to other families and communities so the cycle continues to multiply.³⁸

4.2.8 SPIRITUAL PATTERNS OBSERVED IN CONTEXT

Having presented this picture, the anti-thesis comes next. Pentecostal growth also awakes questionable teachings. Not all things are looking good among Latin American

³⁴ On the matter of Pentecostalism and evangelism in Latin America, see, Montero, Y. 2011. "Congregación Cristiana en Brasil, de la Fundación Centenario: La Trayectoria de una Iglesia Brasileña," in *Voces del Pentecostalismo Latinoamericano IV*. Concepción, Chile: RELEP, 77-140 (90). The author provides an ample picture of the typical growth in Brazil, based upon the evangelistic strategies of a local congregation.

³⁵ Giron, R. 2011. "The Latin-American Missionary Movement: A New Paradigm in Missions." *Celebrate Messiah 2000*. <http://www.ad2000.org/celebrate/giron.htm>. Accessed 19 November 2010..

³⁶ Evidence of that kind of transformation could be found in the work of López, D. 2000. *Pentecostalismo y Transformación Social*, 78-83. Also, Orellana, L. 2011. "El Futuro del Pentecostalismo en América Latina," in *Voces del Pentecostalismo Latinoamericano IV*. Chiquete, D. and Orellana, L. eds. Hualpén, Chile: RELEP.

³⁷ See the report of Kwon, L. 2006. "Pentecostal Impact Growing in Latin America," *The Christian Post*. <http://www.christianpost.com/article/20061109/pentecostal-impact-growing-in-latin-america/> Viewed 14 November 2009.

³⁸ López, *Pentecostalismo y Transformación Social*, 82.

Pentecostals. Some seem prone to absorb doubtful teachings of Charismatics and Neo-Pentecostals from North America.³⁹ For instance, prosperity gospel has permeated the middle and upper class of the region. Tele-evangelism influenced by the new apostolic and prophetic movement has incorporated teachings of the gospel of faith and prosperity to promote new forms of ministry,⁴⁰ which challenges the teaching and practices of traditional Pentecostals.

These Neo-Pentecostal movements control Christian media across Latin America. Pentecostals, on the other hand, continue to serve their communities in the traditional way.⁴¹ Hence, the Neo-Pentecostal movements use most of the human and financial resources available to Christians. That leaves Pentecostals depending on their local efforts, mostly supported by the masses that remain working in the slums with the poor.⁴² Fortunately, the middle and upper classes are not large enough to represent a massive threat to the missional congregations established among the poor and marginalized. Nevertheless, this contradiction creates unrest, disorder, and concern within Pentecostal circles, for they do not have adequate resources to face such an imbalance.⁴³ Pentecostal leaders are waiting and observing when and how this fad may evolve into something valuable to Christianity and society. In the meantime, they continue to train leaders to respond to these demands and to continue expanding and plating new churches.

In spite of those negative situations Pentecostals continue to make positive contributions. The following are some outstanding characteristics of the movement:

³⁹ Bridwell, E. E. 2011. Mustang, OK: *The Pathology of Hyperbolic Religion*. Tate Publishing Enterprises, 53-62. The author discusses the spiritual and behavioural extremes observed among Charismatics and Neo-Pentecostals. He also looks into the psychological manifestations and ethical actions of contemporary spiritual movements.

⁴⁰ With regard to televangelism see the book of Gálvez, R. 2009. *Prácticas Dudosas en el Ejercicio de Nuestra Fe: Un Estudio de la Religiosidad Popular Evangélica, Una Autocrítica*. Guatemala: Guatemala: Editorial Fortaleza, 151.

⁴¹ Some noticeable works among Latin American scholars include Garrard-Burnett, V. and Stoll, D., eds., *Rethinking Protestantism in Latin America*. Philadelphia, PA: Temple University Press, 1993, 118; Also, Robeck, C. M. 1991. "Selected Bibliography on Latin American Pentecostalism," *Pneuma* 13:1, 193-197. See also Spittler, R. P. 1994. "Are Pentecostals and Charismatics Fundamentalists? A Review of American Uses of These Categories," in *Charismatic Christianity as a Global Culture*. Poewe, K., ed. Columbia, SC: University of South Carolina Press, 103-16.

⁴² Henderson, J. and Casper, M. 2007. *Jim & Casper Go to Church: Frank Conversation About Faith, Churches, and Eell-Meaning Christians*. Ventura, CA: Barna Books, 27. See also, Diana, E. 2001. *A New Religious America: How a 'Christian Country' Has Become the World's Most Religiously Diverse Nation*. San Francisco, CA: Harper & Row, 76.

⁴³ Gálvez. *Prácticas Dudosas en el Ejercicio de Nuestra Fe*, 154.

4.2.8.1 Community life

Community service frees the body of believers to live and practise spiritual virtues that encourage one another to mission. Pentecostals are able to share in healthy relationships with one another. Believers make time to celebrate, enjoy, and worship in true binds of love and community. Lois McKinney observes that “when believers experience community life, institutional and societal norms no longer control them. They have recognized their negative values, and have begun instead a journey toward community.”⁴⁴

4.2.8.2 Service through the community

The community of believers does Pentecostal ministry. The local congregation is both the object and context of mission. The Holy Spirit transforms believer’s speech, actions, and lifestyle. So congregations exercise a lifestyle and spiritual labour guided by the Holy Spirit.⁴⁵ Pentecostals accept that believers work with Christ by using the spiritual gifts given to them by the Holy Spirit.

In Pentecostal mission a deeper understanding of ministry is not enough. There must be an intentional spiritual discipline observed in their lives that equips them for ministry. Such spiritual strength moves them to new ideas or strategies for service.

4.2.8.3 Pentecostal service is dynamic

It aims to implement the New Testament’s doctrine of the priesthood of all believers. This principle must be executed thoroughly and this is the ministerial strength of all believers. Every believer is a minister and they serve their communities under the endowment of the Holy Spirit.⁴⁶ Carmelo Alvarez emphasises it by stating that the Holy Spirit has gifted Pentecostals with special abilities for effective service in he

⁴⁴ Although Lois McKinney makes reference to the transformation of impersonal structures into community life, nevertheless her observation is similar to what most Pentecostals are now practicing in Latin America. See McKinney, L. 1996. “From Loneliness Toward Solitude and Community,” in *With an Eye on the Future*, Elmer, D., and McKinney, L., eds. Monrovia, CA: MARC, 87-92. Also see Slim, H. and Thompson, P. 1995. *Listening for a Change: Oral Testimony and Community Development*. Philadelphia, PA: New Society, 78.

⁴⁵ Campos, B. 1997. *De la Reforma Protestante a la Pentecostalidad de la Iglesia*, 90-106.

⁴⁶ Chiquete, “Haciendo Camino al Andar,” 125.

community.⁴⁷ Pentecostals believe that each believer is a unique creation in Christ Jesus then each one is spiritually enabled to accomplish the mission of God in the community.⁴⁸

Peter Hocken has suggested that it is central to Pentecostal spirituality to participate in ministry. All believers have equal dignity and participation.⁴⁹ He also affirmed that the Holy Spirit pours out his gifts upon all flesh, not just upon ordained clerical flesh.⁵⁰ With regards to Pentecostal spirituality Hoken also suggests that the Holy Spirit equally equips the least educated and affluent and those with no social status for ministry. They all could be recipients of the spiritual gifts. All could become valuable instruments of God in word and act.⁵¹ This is one significant distinctive of Pentecostal mission.

4.2.8.4 The exercise of *charismata*

Pentecostals believe that all the spiritual gifts mentioned in the New Testament may be sought and expected. According to Daniel Chiquete the following are some of those elements typically observed in Latin American Pentecostalism, the Baptism of the Holy Spirit, as described in the book of Acts. Another gift is *glossolalia* (not understood as *xenolalia*) given for devotional use; interpretation of tongues, when the gift is manifested in public. Also prophecy is used as a spontaneous utterance in one's own language, thus expressing God's message to the community. The message of the Holy Spirit is for the edification, exhortation and comfort of believers. Other charismatic gifts are gifts of healing through the laying on of hands; deliverance from demonic influence in the authority of the name of Jesus; and words of knowledge, used as supernatural information for the benefit of the body of believers.⁵² Pentecostals also see a

⁴⁷ That is the assertion of Alvarez, C. 2006. *Alborada de Tiempos Fecundos*. Quito, Ecuador: CLAI, 30-31.

⁴⁸ Álvarez, *Alborada en Tiempos Fecundos*, 30.

⁴⁹ Hocken, "Cecil H. Phlhill—Pentecostal layman," 129-137; Alvarez, *Alborada de Tiempos Fecundos*, 31.

⁵⁰ Villafañe, *El Espíritu Liberador*, 52

⁵¹ Hocken, "Cecil H. Polhill, Pentecostal layman," 130.

⁵² Chiquete, D. 2011. "Montanismo y Pentecostalismo: Dos Perturbadores y Necesarios Movimientos del Espíritu en la Historia del Cristianismo," in *Voces del Pentecostalismo Latinoamericano IV*. Concepción, Chile: RELEP, 13-47 (23). The author describes his observations in contemporary Pentecostalism in Latin America. Just as Montanism shook the 'established church' in its time, Pentecostalism has done something similar in this time.

missiological purpose in the manifestation of the spiritual gifts.⁵³ According to Manuel Hurtado, “it is not a matter of simple inwardness. There is also the outward dimension of spirituality experienced through Christian service. There is no place for a dichotomy between heart and mind or between mind and service. It is similar to what David Bosch called a ‘spirituality of the road.’”⁵⁴

4.2.8.5 Pentecostals service to the community

The following indicators help to identify the works of Pentecostals in the community: Clear evidence of church growth, a living exercise of the spiritual gifts, emotional preaching, overall prosperity, passionate Christian lifestyle that follows the principles of the Word of God, and a strong missionary orientation.

Pentecostal spirituality also provides believers a paradigm for the blending of the community of faith under the ultimate goal of winning the lost.⁵⁵ Evangelism is always present in other Christian activities such as counselling, organising, promoting, visiting the sick, or any other social ministry. Pentecostal mission focuses on seeking and searching for the lost as central in service.

Pentecostals are making a significant impact in the life of the community. They continue to grow in numbers mainly among of the poor and marginalized.⁵⁶ Moreover, believers are now impacting the political and socio-economic structures. Henceforth, Pentecostals are aware of their role in the spiritual warfare for the control of the community. They have challenged the enemy with the power of the Holy Spirit.⁵⁷

Pentecostals are becoming involved in socioeconomic and political concerns,

⁵³ Gutiérrez, B., ed. 1995. *En la Fuerza del Espíritu. Los Pentecostales en América Latina, un Desafío a las Iglesias Históricas*. Guatemala, Guatemala: CELEP, 11-32 (21).

⁵⁴ See, Hurtado, M. 2001. *El avivamiento de 1909. Estudio Histórico a Partir de Noticias y Publicaciones de la Época*. Buenos Aires, Argentina: Paulinas, 92. For historical purposes see also the classic work of Bosch, D. J. 1979. *A Spirituality of the Road*. Scottsdale, PA: Herald Press, 100. See also Bosch, D. J. 1991. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis, 496.

⁵⁵ Joseph R. Suico reached a similar conclusion on militant evangelism as an instrument of social transformation in the Philippines. See, Suico, J. R. 2000. “Pentecostalism: Towards a Movement of Social Transformation in the Philippines,” *Journal of Asian Mission* 1:1, 7-19.

⁵⁶ On the matter of church growth and the future of Pentecostalism in Latin America, see the work of Orellana, L. 2011. “El futuro del Pentecostalismo en América Latina,” in *Voces del Pentecostalismo Latinoamericano IV*. Concepción, Chile: RELEP, 141-151 (151).

⁵⁷ See for instance, Deiros, P. 1998. *La Acción del Espíritu Santo en la Historia: Las Lluvias Tempranas*. Miami, FL: Caribe, 92; See also Sepúlveda, J. 1999. *De Peregrinos a Ciudadanos. Breve Historia del Cristianismo Evangélico en Chile*. Santiago, Chile: Comunidad Teológica de Chile, 91.

however they are still limited in their participation.⁵⁸ As previously stated, in Latin America the RCC is still in control of the culture, which influences family values, social structures, behaviour, education, and politics. Nevertheless, Pentecostals are learning to practise their mission in the midst of such reality. One thing that helps them is the high number of conversions. By natural growth they are changing lives and therefore changing society.

Pentecostals also have some limitations that need significant attention. For instance, their involvement in ecumenical dialogue is limited. There are some attitudes toward other members of the body of Christ that need to be corrected.

Pentecostals are also prone to split from main churches or denominations. They need training to dialogue with other members of the body who differ in opinion. If they succeed in the effort to overcome these limitations, their expansive growth may develop stronger ministries and their capability to transform society will increase significantly.

4.3 A PENTECOSTAL APPROACH TO POVERTY AND RICHES

On the matter of poverty versus riches, there seems to be at least two ways to approach economic success and wealth found in the teachings of Pentecostalism. On the one hand, there is an indication of an attitude of gratitude that makes material provision available for the needs of life. At some point abundance is seen as a sign of blessing from the Lord. As a matter of fact, in the Wisdom Literature, poverty is seen as one of the consequences for infidelity to the will of God,⁵⁹ and also as a natural fact.⁶⁰

On the other hand, Gamaliel Lugo states that “economic prosperity and wealth are not condemned in themselves. What God disapproves is the misuse of the economic goods. Pentecostals testify against fraud, oppression, exploitation, usury, and injustice, especially when these evils affect the poor and marginalized.”⁶¹ They also see the conditions of poverty and marginalisation as consequences of human degradation,

⁵⁸ A large discussion on this matter is presented by Schäfer, H. 2009. “La Generación del Sentido Religioso—Observaciones Acerca de la Diversidad Pentecostal en América Latina,” in *Voces del Pentecostalismo Latinoamericano III*. Concepción, Chile: RELEP, 45-65 (50).

⁵⁹ In this topic, see Salazar, E. 1995. *Todas Seríamos Rainhas. História do Pentecostalismo Chileno da Perspectiva da Mulher*. Master of Theology Thesis, Instituto Metodista da Ensino Superior, Brasil. 101.

⁶⁰ Álvarez, *Alborada en Tiempos Fecundos*, 30.

⁶¹ Lugo, G. 1992. “Ética Social Pentecostal. Santidad Comprometida,” in *Pentecostalismo y Liberación. Una Experiencia Latinoamericana*, Álvarez, C., ed. San José, Costa Rica: DEI, 101-122.

which offend God from whom humanity has access to every good gift. All He wants is for those in charge of wealth to deliver it rightly and fairly.

Concerning this theological approach, there are some scholars like Beltzasar Núñez, who questions this position of poverty as a consequence of sin, for it looks simplistic and in opposition to God's plan for humanity.⁶² René Peñalba also states, "There is no such thing as some people being punished with poverty as a consequence of their sin. That would open the affirmation that those who please God will necessarily be blessed with wealth."⁶³ Following this line of argument, one would think that poverty is related to other issues that affect human societies.

There is also the position, based upon the teachings of Jesus, which recognises one's own poverty, regardless of the individual's personal or spiritual condition in life. Due to their humility, Jesus promised that God would pay particular attention to the poor. So, when the poor cry out to the Lord for help, he listens and answers them. The divine promises are addressed to the poor. In reference to the situation of poverty in Honduras, Adrienne Pine stimulates hope among some churches by stating that "the poor, oppressed, and marginalized will inherit the benefits of God's covenant with his people through the saving work of Jesus. For His work is a plan to establish a new covenant with His people and write the new laws for His kingdom in the hearts of all believers."⁶⁴

However, there is also room to think that when poverty is taken with an attitude of humility, this opens the way to understanding God's purpose for creation. Here God shows the vanity of the wealthy putting their trust in their own resources.⁶⁵ It is obvious that God despises the person who puts his or her trust in her own works. When wealth grows, a person's greed and pride increases, and the purpose of God's provision of resources is defeated. Some Pentecostals even teach that God sees the other side of

⁶² If poverty contravenes God's intention for humankind, then surely it is largely due to human sin against the purposes of God. However, the question is also, the sin of whom? Fraud, exploitation, injustice are all part of human sin, surely. See, Núñez, B. 2006. *Quiero Vivir mi Vida*. Tegucigalpa, Honduras: Editorial Arte Creativo, 65.

⁶³ Peñalba, R. 2001. *Metamorfosis del Creyente: El Proceso de Transformación en la Vida Cristiana*. Tegucigalpa, Honduras: CCI, 48. In his work Peñalba defends that every person has the right to live a life according to God's plan. His plan is that of wellbeing for each individual. To think otherwise is to fall into deception and accept that alienation is normal.

⁶⁴ Pine, A. 2008. *Working Hard, Drinking Hard: On Violence and Survival in Honduras*. Los Angeles, CA: University of California Press, 167.

⁶⁵ Lugo, *Ética Social Pentecostal. Santidad Comprometida*, 110.

poverty, whereby an individual decides to remain humble, serving the poor in spite of the privilege brought about by money and power.⁶⁶

The gospel takes on the status of a moral value when it becomes an attitude of availability and openness to God and of trust in Him. This statement is in concordance with Ignacio Alonzo who argues, “this attitude makes it possible for people to recognise the relativity of economic goods and to treat them as divine gifts to be administered and shared, because God is the first owner of all goods.”⁶⁷

4.3.1 PENTECOSTAL APPROACH TO ECONOMIC GOODS

On the matter of money or material goods, Jesus took the tradition of the Old Testament and made it clear how his disciples should handle themselves in regards to these.⁶⁸ He came to establish the Kingdom of God, and this can only be founded on the conversion of the hearts of people and the action of the gifts of the Holy Spirit.⁶⁹ This is the new manner by which social relationships would be established. This is the condition that makes a new society possible. Such a society would reflect justice, solidarity, brotherhood and co-operation.

Christ inaugurated a new kingdom, which is originated in the goodness of human activity as originally designed by God. In this new reality, humanity is placed in communion with God once again and, with the help of the Holy Spirit, believers work out the purpose of Jesus for the world. According to Mario López, “in this, man is called to render justice to the poor, releasing the oppressed, consoling the afflicted, actively seeking a new social order in which adequate solutions to material poverty are offered and in which the forces thwarting the attempts of the weakest to free themselves

⁶⁶ See for instance, Peñalba, *Metamorfosis del Creyente*, 56.

⁶⁷ Alonzo, I. and I. Barrientos, Eds. 2006. *Fe y Política*. Tegucigalpa, Honduras: Editorial SETEHO, 45-52. This volume registers the position of Honduran pastors who propose a biblical approach to the issue of poverty and the possession of wealth, not from a socialist point of view, but from a Christian one. In recent years, this issue has become a source of dialogue in different forums in the country. From a Pentecostal perspective, see, Alvarado-López, G. 2006. *El Poder Desde el Espíritu. La Visión Política del Pentecostalismo Contemporáneo*. Buenos Aires, Argentina: Publicaciones Científicas para el Estudio de la Religiones, 56-58. The author argues that Pentecostals recognize economic goods as part of the blessings from God, but the purpose of those goods is to serve humanity, with a humble spirit.

⁶⁸ Alonzo and Barrientos, *Fe y Política*, 46.

⁶⁹ This is the argument of Alvarado-López, *El Poder del Espíritu*, 54. That the goal of the Spirit is to convert the heart of people, so that economic goods could accomplish their purpose in society.

from conditions of misery and slavery are more effectively controlled.”⁷⁰ This is the evidence of the presence of the kingdom of God in the world.

Honduran economist Mario López claimed in the early 1990s that “economic activity is to be considered and undertaken as a grateful response to the vocation, which God holds out for each person.”⁷¹ Regarding this matter, Lugo says that historically, “men and women were placed in the garden to live in it and to keep it, using every resource available for their benefit, but within very well specified limits”⁷² and, as López suggests, with a spiritual commitment to perfecting it. By assuming this responsibility, “they were bearing witness to the goodness of the Creator.”⁷³ That way, they moved towards the fullness of freedom to which God called them.⁷⁴ Thus “good administration of the gifts and of physical goods was also a work of justice towards humanity. What had been received had to be used properly, preserved and increased as suggested by Jesus in the parable of the talents.”⁷⁵

So, it is clear that every economic effort and material prosperity should serve for the advancement of humanity. “If people dedicate themselves with faith to this purpose, even the economy and human progress can be transformed for the good of humanity.”⁷⁶ Lugo states that ‘solidarity and love can be expressed in these areas that affect all people, especially the poor and the marginalized.’⁷⁷

It is this faith in Christ that makes possible a correct understanding and approach to social development. With their natural ability, Pentecostals could contribute to the discipline of theological reflection, which is based upon their action in the life of the community. In effect, “faith in Christ the Redeemer is brought to life by the Holy Spirit,

⁷⁰ López, M. R. 1993. *Historia y Misión del Protestantismo Hondureño*. San José, Costa Rica: Editorial Visión Mundial Internacional, 32.

⁷¹ López, *Historia y Misión del Protestantismo Hondureño*, 36.

⁷² Lugo, *Ética Social Pentecostal. Santidad Comprometida*, 112.

⁷³ López, *Historia y Misión del Protestantismo Hondureño*, 41.

⁷⁴ López, *Historia y Misión de Protestantismo Hondureño*, 33.

⁷⁵ See, Balda, W. D. 1984. *Heirs of the Same Promise*. Monrovia, CA: MARC, 100-102. The author advocates for the proper use of material goods. Contemporary Christians should not fall into the temptation of accumulating goods selfishly. See also, López, *Historia y Misión del Protestantismo Hondureño*, 33.

⁷⁶ López, *Historia y Misión del Protestantismo Hondureño*, 45.

⁷⁷ Lugo, *Ética Social Pentecostal. Santidad Comprometida*, 119.

who illuminates human nature to development and guides believers in the task of collaboration.”⁷⁸

In his approach to the letter to the Colossians, Carmelo Alvarez thinks that the apostle Paul deliberately emphasised that Christ is “the firstborn of all creation’ and that ‘all things were created through him and for him.”⁷⁹ In fact, ‘all things hold together in him,’ since “in him dwells the fullness of God and through him God reconciles to himself all things.”⁸⁰ This is part of the plan of God, which in the eternity of Christ has perfected the image of God as the Father. Carlos Garma also adds that God culminated, as the Son, the mission of the first-born who was raised from the dead, in all his humanity.⁸¹ Through Christ’s death and resurrection, humanity was conquered and redeemed. Thus, the way of reconciliation amongst people was made possible in the sacrifice of Jesus Christ.⁸²

4.3.2 FAIRNESS IN THE DISTRIBUTION OF WEALTH

There is always a legitimate purpose for the access and accumulation of goods. Improper use or selfish accumulation of goods contradicts such a purpose and falls into immorality. God provides all goods and people are to keep this principle in mind for the right attitude towards material possessions. Christian redemption includes the freedom from greed and selfishness. This is particularly valid in the attitude of Christians toward wealth, “for the love of money is the root of all evils; it is through this craving that some have wandered away from the faith”⁸³

Historically, one finds that even the early church fathers paid more attention to the transformation of hearts rather than emphasising the need to change the political and social structures of their day. They insisted that those who worked in public office should see themselves as servants of the community. In light of this, the purpose of riches is to assist humanity. They are to be used to produce benefits for the people and

⁷⁸ See for instance, Alvarez, M. 2007. *La Palabra, El Espíritu y la Comunidad de Fe: Entendiendo la Hermenéutica Pentecostal*. Cleveland, TN: Editorial Evangélica, 64.

⁷⁹ See, Álvarez, *Pentecostalismo y Liberación*, 32; and Colossians 1:15-16.

⁸⁰ Alvarez, *Pentecostalismo y Liberación*, 30; and Colossians 1:16.

⁸¹ See, Garma, C. 1999. *Buscando el Espíritu: Pentecostalismo en Iztapalapa y la Ciudad de México*. Doctoral Thesis, University of El Paso, 123; also, cf. Ephesians 1:22-23.

⁸² Garma, *Buscando el Espíritu*, 122; also, Lugo, *Ética Social Pentecostal. Santidad Comprometida*, 112;

⁸³ Alvarez, *Alborada de Timpos Fecundos*, 30-31

for the entire society. ‘How could we ever do good to our neighbour,’ asked Clement in Alexandria, ‘if none of us possessed anything?’⁸⁴ Hence, in the preaching of John Chrysostom, “riches belong to some people so that they can gain merit by sharing them with others. Wealth is a good that comes from God and is to be used by its owner and made to circulate so that even the needy may enjoy it. Evil is seen in the immoderate attachment to riches and the desire to hoard.”⁸⁵

Likewise, Basil the Great invited the powerful and the wealthy to open their store houses and exhorted them with these words, “a great torrent rushes, in thousands of channels, through the fertile land: thus, by a thousand different paths, make your riches reach the homes of the poor.”⁸⁶ So, for Basil, wealth is like the water that comes out of the fountain: “The greater the frequency with which it is drawn, the purer it is, while it becomes foul if the fountain remains unused.”⁸⁷ Gregory the Great, a very rich man, is quoted as having said, “the rich are only administrators of what they possessed; giving what was required to the needy is a task that was to be performed with humility because the goods do not belong to the one who distributes them.”⁸⁸ These cases are historical evidence of those who also affirmed that retaining riches selfishly is not innocent. Moreover, they made it possible to think that giving and assisting those in need is a way of paying a personal or social debt.

4.4 JUSTICE IN THE ECONOMY AND CHRISTIAN VALUES

Due to the nature of the discussion on morality, I considered it necessary at this stage to assume a Christian moral stance. I also recognized that in today’s world of global economy, this stance might be opposed and even disqualified at some point. However, since I was not able to find other moral positions available, I had to assume this position. I also recognise that some economists and business leaders may argue that economics work according to certain internal laws that have nothing to do with

⁸⁴ Barnard, P.M. 1901. *Early Church Classics*. Vol. 9. Cambridge: Cambridge Texts and Studies, 456.

⁸⁵ Chrysostom, J. 1984. *On Wealth and Poverty*, trans. C. P. Roth. Crestwood, NY: St. Vladimir’s Seminary Press, 143.

⁸⁶ Bebis, G.1997. *Introduction to the Liturgical Theology of St. Basil the Great*. Greek Orthodox Theological Review, 42 (3-4): 273–285.

⁸⁷ Bebis, *Introduction to the Liturgical Theology of St. Basil the Great*, 278.

⁸⁸ Barnard, *Early Church Classics*, 457.

morality. Nonetheless, current economic trends suggest that Christians, and not just Christians, are affected by the systems in the world order.

Reviewing Pentecostal scholarship led me to conclude that the issue of morality in economics is addressed mainly orally and from the pulpits. This may be satisfactory for those who attend weekly services but very little evidence is documented.⁸⁹ It is clear that Pentecostals must address social teaching and insist on the moral connotations of the economy. One Honduran writer who pounds away on the morality of the economy is Beltzasar Núñez. He states “even though economics and moral science employ each of their own principles in their own sphere, it is an error to say that economic and moral orders are so distinct from and alien to each other that the former depends in no way on the latter.”⁹⁰ Thus, for Núñez, “the laws of economics determine the limits of what productive human effort can do or achieve, and what it can attain in the productive field of goods.”⁹¹

The moral responsibility of men and women in the field of economics carries spiritual and material consequences. There is the potential to produce goods for the wellbeing of individuals and the community, or alternatively, to produce destructive elements that work to the detriment of people. Alberto Amaya states that “industry is natural to humanity. Yet it has to be undertaken in accordance with those ethics that are compatible with the purpose of God for society.”⁹² Thus, there is an unavoidable moral responsibility to adhere to God’s design for the world when involved in economic production. Such industries as pornography, drug trafficking, are instruments of corruption and contradict the purpose of God for humanity.

There cannot be healthy economic activity without moral integrity. Moral responsibility determines the purpose of economic activity. The motives of those involved in industry will have to be evaluated according to God’s purpose for

⁸⁹ A Honduran Author whose studies addressed the issue of morality in the economic structures of Honduras is Alberto Amaya. His aim is to study the cause of poverty and suffering in the country. He clearly introduces the concept of appropriation of resources of foreign people who arrived after the World War II, with the advantage of having superior access to money and resources against the disadvantage of the local people who could not compete with them. Thus the newly arrived people eventually held the power and control of the country. See Amaya, A. 1997. *Los Árabes y Palestinos en Honduras 1900-1950*. Tegucigalpa, Honduras: Editoriales Guaymurás, 91-99.

⁹⁰ Núñez, B. 1995. *Identidad y Misión*. Tegucigalpa, Honduras: Editorial Benugra, 62-68. The author also tags the economic discrepancies among the Honduran society. See also, Núñez, B. 1992. *El Ministerio Pastoral*. Tegucigalpa, Honduras: Editorial Benugra, 93-96. From a pastoral perspective, these teachings make strong emphasis on the morality of the economy in the country.

⁹¹Núñez, *El Ministerio Pastoral*, 86.

⁹² Amaya, *Los Arabes y los Palestinos en Honduras*, 96.

humanity.⁹³ For instance, Raúl Zaldívar has suggested a distinction that is necessary between morality and the economy, which does not entail the separation of these two spheres, but rather he points out that they operate in common reciprocity. Thus, in the economic and social realms, the dignity and complete vocation of the human person and the welfare of society as a whole are to be respected and promoted.⁹⁴

Humanity is the source, the centre, and the purpose of all economic and social life. Given the proper and due weight to the interests that belong specifically to the economy does not mean rejecting all considerations of a meta-economic order as irrational. This is so because the purpose of the economy is not found in the economy itself but rather in its being destined for humanity and society. The economy, in fact, whether on a scientific or practical level, has not been entrusted to men and women with the purpose of bringing proper human co-existence. Thus the production, distribution, and consumption of material goods and services must benefit all people in the community.

As previously stated, the development of the economy carries a moral responsibility. It has to do with the efficiency of the promotion of humanity. Solidarity with the individual and the community will have to be observed at all levels of the production of wealth and goods. Morality, which is a necessary part of economics, is neither opposed to it nor is it neutral. Alexis Pacheco stated in the early 1990s, “If morality is inspired by justice and solidarity, this in itself represents a positive factor for social efficiency within the economy.”⁹⁵ He also argued that “the production of goods is a duty to be undertaken in an efficient manner, otherwise resources are wasted. On the other hand, it would not be acceptable to achieve economic growth at the expense of human beings, entire populations or social groups, condemning them to indigence.”⁹⁶ The virtues of solidarity, human growth, transformation, and assistance to the poor and the needy are intrinsically linked to the production of goods, services and structures for

⁹³ See also, Robinson, W. 2004. *Transnational Conflicts: Central America, Social Change, and Globalization*. New York, NY: Verso, 86. The author claims that fairness will be achieved when all parties involved will assume the benefits of industry common interest.

⁹⁴ One author that helps understand this position is Zaldívar R. 2001. *La Doctrina de la Santidad*. Barcelona, España: Editorial CLIE, 206-221. This book addresses the demands of the gospel for holiness in the way people handle themselves with regards to goods and money. The loss of balance, which equals justice, causes people to fall under the power of money—that is the root of evil as stated in 1 Timothy 6:10. See also, Zaldívar R. 1994, *Crítica Bíblica*. Barcelona, España: Editorial CLIE, 62-70.

⁹⁵ Pacheco, A and G. Jiménez. 1992. “Hacia una Pastoral de las Personas Amenazadas por la Pobreza,” in *CLADE III: Tercer congreso Latinoamericano de evangelización*. Quito, Ecuador: Fraternidad Teológica Latinoamericana, 120-136.

⁹⁶ Pacheco and Jiménez, *Hacia una Pastoral de las Personas Amenazadas por la Pobreza*, 120-136

the benefit of society. God gave men and women the ability to generate wealth. This capacity can serve the purposes of God for humanity. So, it is the responsibility of those who participate in the production of the economy to consider their ways in order to conduct themselves according to the principles and moral values of the gospel. Any activity contrary to this purpose will bring about the destruction and rejection of God's moral plan for the economy.

Moral character must be exercised at every action in the world of economics. Such an action has to keep the interest of people in its purpose. Hence, every individual or people group has the right to participate in the industrious production of the economy. People respond positively when they can use their capacity or receive the opportunity to contribute and to produce. This action provides every individual with the opportunity to contribute in the development of the family and the community. That is why Euraque said, "if everyone is responsible for everyone else, then each person also has the duty to commit himself to the development of all."⁹⁷ Then he adds, "this is a duty in solidarity and in justice, but it is also the best way to bring progress to all of humanity."⁹⁸

When economics is practised with a high level of morality, "the service rendered by the production of goods and the services is useful for the growth of each person and becomes an opportunity for every individual to embody solidarity."⁹⁹ This effort to generate social projects and goods for the purpose of lifting the levels of human growth and transformation of society is difficult. It takes intentionality on the part of those in position of advantage in relation to the access of resources and control of the production of economics.

The "economy that is generated by industrious people has as its object the development of wealth and its continuous increase."¹⁰⁰ So, this activity is right when it focuses on the development of community projects. According to Raúl Zaldívar, "development cannot be reduced to a mere process of accumulating goods and services.

⁹⁷ Euraque, D. A. 1996. *Estado, Poder, Nacionalidad y Raza en la Historia de Honduras: Ensayos*. Tegucigalpa, Honduras: Ediciones Subirana, 113-115.

⁹⁸ Euraque, *Estado, Poder, Nacionalidad y Raza en la Historia de Honduras*, 115.

⁹⁹ Euraque, *Estado, Poder, Nacionalidad y Raza en la Historia de Honduras*, 113.

¹⁰⁰ Some would argue that this aim is incompatible with that of caring for the environment, that the elimination of poverty will create an unsustainable degradation of the natural world. Carley, M. 1994. *Policy Management Systems and Methods of Analysis for Sustainable Agriculture and Rural Development*. Rome, FAO, and London, IIED; see also, Carlson, G.E., Zilberman, D., Miranowsky, J., eds. 1993. *Agricultural and Environmental Resource Economics*. Oxford, UK: Oxford University Press, 87-112.

Accumulation wealth without having the common good in mind does not bring about authentic human happiness.”¹⁰¹ So, it is the responsibility of the community of faith to denounce evil purposes that work against the purpose of God for the economy. The church is called to guard the principles of faithful morality in the approach and use of wealth.

It is possible to evaluate the role of economy in society. Although the secular world may take the voice of the church as one opinion only, nonetheless it must assume its moral responsibility in providing instruction to those who have direct access to wealth. The church has to exercise its prophetic ministry in calling society to order. The role of the economy is one of the most debated issues in current times.

The church recognises a system that practices free enterprise and human creativity in economic activity. However, if such an economic dynamic is not circumscribed to a healthy juridical framework, such activity is polluted and is, therefore, out of order and punishable. Thus, a healthy Christian perspective of the economy is defined regarding the social and political benefits that enhance the conditions of society. These are the values that are to be observed in the activity of a community committed to the moral principles of the economy.

4.4.1 DEVELOPMENT OF THE COMMUNITY AND SOLIDARITY WITH THE PEOPLE

Achieving integral development is fundamental in the world of economics. This has to be performed in solidarity with the needs of people. The goal is to promote the good of every person and of the whole person. Achieving this goal requires vision for an economic system that guarantees equality in the distribution of resources. Villafañe argues that “this attitude is concomitant with that of solidarity, born out of the principles of the gospel. Such an attitude generates awareness to the matter of interdependence, which affects the economic, social, and political community.”¹⁰² He also suggests that this is an attitude that brings about unity and co-operation amongst people and makes them feel united by a common destiny in their own context.¹⁰³

When social and economic problems pervade the life of society as a whole, this

¹⁰¹ Zaldívar, R. 1996. “Relación Estado-Iglesia y su Apertura al Protestantismo en Honduras,” *Revista Vida y Pensamiento*. San José, Costa Rica: Universidad Latinoamericana, 1 (Marzo) 12.

¹⁰² See, Villafañe, *El Espíritu Liberador*, 52.

¹⁰³ Villafañe, *El Espíritu Liberador*, 56.

leads to the recognition that the state alone may not be able to solve them. People then will understand that solidarity will help the community move forward in developing the potential of all its members. Individualism is defeated and mutual co-operation takes on the social and political behaviour of the people.¹⁰⁴ Eventually, society enhances the building of partnerships that pave the way to better conditions of life. By fostering every individual's capacity and dignity, the community receives the benefit of creativity amongst all its members.

Greater participation in human development will help society to become aware of individual needs and the different capacities of all community members. This awareness may also benefit the rich in their use and distribution of their wealth. Abundance of resources and money could evolve into corruption and confusion, not only amongst those who produce it but also with those who benefit from it. In some societies known for their abundance of wealth, existential problems are frequently observed in the inability of the rich to handle the material goods available to them. Some people are unable to experience an adequate meaning of life.¹⁰⁵ They either become alienated or are reduced to simple machines for production. They are unable to affirm or build their dignity as persons created in the image of God. Developed societies have been able to generate an abundance of material goods but many times these are obtained at the expense of people and often to the detriment of the poor.

The differences between the wealthy and the poor are made manifest in human society. One can find poverty and misery even in rich societies, just as selfishness and misuse of wealth in the poor communities. Obviously, the work of God is to change the hearts of people so they can follow the principles of solidarity in the economy as taught by the gospel.

4.4.2 IMPROVING A HEALTHY ECONOMIC CULTURE

In the social teachings of the gospel, the economy is an important theme, since it is part of human productivity. Production of goods should not become the aim of life. The social and economic systems should not ignore the ethical and spiritual values of the

¹⁰⁴ This view is also supported by Euraque, D. A. 1996. *Reinterpreting the Banana Republic: Region and State in Honduras, 1870-1972*. Chapel Hill, NC: University of North Carolina Press, 198.

¹⁰⁵ Sánchez, E. R. 2002. "Pobreza en Nicaragua es Escalofriante," *El Nuevo Diario*. 6 (Diciembre), 8. Although different from Honduras, the similarities between the poor and the rich of the countries are very similar. Development for humanity has to start by meeting the basic needs of the people. Rich countries do not seem to understand the magnitude of the poverty in countries such Honduras and Nicaragua.

gospel. A system that reduces the economy to production and consumption of goods has weakened the moral and ethical purpose of the human production of wealth. This attitude limits humanity to mere instruments of economic activity. After observing the social conditions and cultural values of some Pentecostals in Brazil, Robert Chestnut concluded, “the importance of an individual should never be limited to a materialistic value, even when that person depends on material goods for survival or for improving his or her quality of life.”¹⁰⁶ In light of this thought, an increased sense of God and self-awareness are fundamental to any development of human society.

Faced with the rapid advancement of technological and economic progress, and with the equally rapid transformation in the processes of production and consumption, “Pentecostal mission is now proposing new projects for educational and cultural formation.”¹⁰⁷

Raúl Zaldívar argues that “the community of faith knows that believers are called to a life, which is qualitatively dignifying, and to assume mutual responsibilities that will face dangers together and in unity.”¹⁰⁸ Therefore, believers are to be guided to assist one another by a comprehensive picture of human and fraternal solidarity.

This approach respects all the dimensions of his or her being, which subordinates their material and instinctive dimensions to their interior and spiritual ones. An economic system does not possess criteria for correctly distinguishing new and higher forms of satisfying human needs from artificial new needs, which hinder the formation of a mature personality. Thus, a great deal of educational and cultural work is urgently needed, including the education of consumers in the responsible use of their power of choice. This includes the formation of a strong sense of responsibility among producers and among people in the mass media in particular, as well as the necessary intervention by public authorities.

4.5 THE HUMAN PERSON IN GOD’S PLAN

It is clear that Christ has revealed the mystery of the Trinitarian love of God for humanity. Therefore, the vocation of love, which has been bestowed upon Christians, is also based upon this revelation of God in his incarnated Son. This is the revelation that

¹⁰⁶ Chesnut, R. A. 1997. *Born Again in Brazil: The Pentecostal Boom and the Pathogens of Poverty*. New Brunswick, NJ: Rutgers University Press, 132.

¹⁰⁷ Chesnut, *Born Again in Brazil*, 145.

¹⁰⁸ Zaldívar, “Relación Estado-Iglesia y su Apertura al Protestantismo en Honduras,” 14.

lightens the dignity and the freedom of humanity. Benjamín Bravo says “that revelation also shows the importance of healthy relationships, which can only be experienced through life in a community. That Trinitarian relationship of God is also the basis for the relationship between individuals who have been created in the likeness of God.”¹⁰⁹ Humanity has the privilege of extending God’s community through a community life that reflects His love for all people.

Humanity has been called to live in the communion of the Trinitarian God. Just as the three Divine members of the Trinity are in fellowship with one another, so humans discover the purpose of their existence by loving, respecting, and appreciating one another, as a foundational aspect of a healthy society. Pentecostalism has rediscovered a fundamental part of the new emphasis in many traditions of the church such as *koinonía*. These horizons are open to human reason for there is a connection between God and humanity when the people of God are in fellowship with one another in the bonds of God’s love.¹¹⁰ It is clear, then, that humans are the only creatures in the world that can relate with one another as God relates in the Trinity. That is how humans discover the fullness of love and fulfil God’s purpose for their existence.¹¹¹

The destiny and the vocation of human society are established in the revelation of Christ. It is Christ in the individual who instils a true identity for the person. On this matter, Richard Waldrop suggested, “every person has been created by God. They have been loved and saved by Jesus Christ. In Christ, God fulfils himself by creating a network of multiple relationships of love, justice, and solidarity with other persons while he goes about his various activities in the world.”¹¹² Thus, when humans promote integral relationships that raise dignity and enhance the quality of life, then solidarity and mutual appreciation are experienced. In this kind of society, the providence of God is manifested in all His children.

Christians affirm that in the book of Genesis there is a description of the creation of humanity in the image of God. This likeness with God allowed men and women to

¹⁰⁹ See, Bravo, B. 1997. *El Fruto del Espíritu: El Carácter del Cristiano y la Misión de la Iglesia*. Lima, Perú: Ediciones Puma, 72-75. The author makes the case for the dynamic role of the Holy Spirit in the Trinity and the promoter of healthy relationship with regards to humanity.

¹¹⁰ One author that explains the parallel between the union among the Divine Persons and the union of the children of God is Meyer, J. 2009. *The Love Revolution*. New York, NY: Faith Words, 168-170.

¹¹¹ Peñalba, *Metamorfosis del Creyente*, 54.

¹¹² Waldrop, R. 1997. “The Social Consciousness and Involvement of the Full Gospel Church of God of Guatemala,” *Cyber Journal of Pentecostal-Charismatic Research*, 2004. <http://www.pctii.org/cyberj/cyberj2/waldrop.html>. Viewed 10 October 2009.

have fellowship with him.¹¹³ Genesis also describes the identity of people as well as the vocation of every individual. This book narrates the creation of humanity as a free act of God, which also reveals the wisdom of the Creator when He made them with the freedom to decide and the capacity to obey.

These characteristics provided men and women the capability to relate with God and with other fellow individuals in love and respect. These relationships gave them the ability to discover and fulfil an authentic social life and the capability to understand the integral meaning of their mission in the world. In their union with Christ, believers are capable of understanding the role and the importance of reciprocity in their approach to the Trinitarian love that has been offered to the universe in the person of the Son of God. This is all part of the design of God for the happiness and wellbeing of humanity.

The book of Genesis also provides the anthropological foundations for the existence of humanity. Herein Christian anthropology finds the basis for human dignity. It gathers evidence that describes the design of God for His creation. The creation account is performed by divine social beings that designed persons with the capability to socialise in fellowship with one another. Hence, they are capable of having communion, which is the basis of respect not only for other humans but also for the entire creation that God has performed for the benefit of the human race. In that way men and women could live in a healthy environment and take good care of the creation according to the will of God. Moreover, this reality of humanity in society and history is rooted in the redemptive plan of God, which takes place in the life and ministry of Jesus Christ, the Son of God, who becomes the salvation for the world.¹¹⁴

4.5.1 THE WHOLE INDIVIDUAL IN THE PROCESS OF REDEMPTION

It was God the Father, who offered salvation in its fullness to humanity in his only Son, Jesus Christ. It was the Father's initiative, which was carried out and transmitted to humanity by the Holy Spirit. It was an integral salvation for the individual and for his whole person. On this subject, Vaccaro says, "this salvation is both universal and integral. It reaches out to the individual in all his or her dimensions. It is an integral salvation that is experienced personally and socially. It affects the spiritual and material

¹¹³ Villafaña, *El Espíritu Liberador*, 56.

¹¹⁴ Peñalba, *Metamorfosis del Creyente*, 56.

realities of men and women. This redemption is historical and also transcendent for it affects the spiritual realm of humanity.”¹¹⁵ Vaccaro also adds that salvation “becomes a reality in human history, because everything that was created continues to be good and fits the perfect will of the Creator. It is also real because the Son of God became flesh. He was a true human being who was willing to obey in order to accomplish an integral redemption for those who receive him.”¹¹⁶ This plan of redemption will be completed in the future when God will judge men and women on account of their response to the redemptive plan of salvation.¹¹⁷ As a result, the redeemed will share in Christ’s resurrection the eternal communion of life with the Father in the fellowship of the Holy Spirit.

The salvation offered by God to humanity requires a free response. Humans can accept or reject Christ’s offer of redemption. “This is what faith is about and it is through faith that men and women commit their entire self to God, responding to God’s superabundant love”¹¹⁸ with concrete demonstrations of love for their brothers and sisters in Christ and with solid hope knowing that ‘he who promised is faithful.’¹¹⁹ In fact, as Juan Sepúlveda states, “the design of the plan of salvation never consigns humans to a condition of passivity in relation to their Redeemer. The Holy Spirit reveals the plan of salvation to men and women who freely make their decision to accept or reject God’s redemptive plan,”¹²⁰ and just as Jesus is a Son to his Father, the Holy Spirit also moves believers to experience the same relationship with God the Father.¹²¹

The universality and integral nature of the plan of redemption given to humanity by Christ establishes a direct link between the redeemed and the Redeemer. He or she is now responsible for his or her neighbour in all circumstances of life. It is clear that the description of God’s covenant with Israel reveals His purpose for humanity. All universal quests for truth and the meaning of life, which were attested by the

¹¹⁵ Vaccaro, G. 1992. “Reseña Histórica del Movimiento Ecuménico: Desarrollo, Opciones y Desafíos,” in *Pentecostalismo y Liberación: Una Experiencia Latinoamericana*, Alvarez, C., ed. San José, Costa Rica: Departamento Ecuménico de Investigaciones, 218.

¹¹⁶ Vaccaro, G. 1992. “Aportes del Pentecostalismo al Movimiento Ecuménico,” in *Pentecostalismo y Liberación: Una Experiencia Latinoamericana*, Alvarez, C., ed. 230.

¹¹⁷ Vácaro, “Aportes del Pentecostalismo,” 228.

¹¹⁸ Euraque, *Reinterpreting the Banana Republic: Region and State in Honduras*, 198

¹¹⁹ Peñalba, *Metamorfosis del Creyente*, 56

¹²⁰ Sepúlveda, J. 1996. “Theological Characteristics of and Indigenous Pentecostalism,” in *In the Power of the Spirit*, Smith, D. A. and Gutiérrez, B. F., eds. San José, Costa Rica: AIPRAL/CELEP, 52.

¹²¹ Vaccaro, “Aportes del Pentecostalismo al Movimiento Ecuménico,” 235.

commandments, the law of God and the oracles of the prophets, are completely explained in the life and ministry of Jesus Christ.

This plan of salvation finds a clear explanation and a precise expression in the teachings of Jesus Christ. “The supreme witness of his sacrifice on the cross confirms it. His obedience to the Father and his love for humanity made him the perfect offering demanded by sinners. This evidence of love enabled him to respond to the scribe who asked him, ‘which commandment is the first of all’¹²² Jesus answered with authority: “The first is: ‘Hear, O Israel: the Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength’. The second is this: ‘You shall love your neighbour as yourself’. There is no other commandment greater than these.”¹²³

The human heart was designed to experience a relationship with God. Believers in Christ are open to give and receive concrete love. In Christ humans are open to another individual, even when that other person may be an enemy.¹²⁴ This is so because a human’s inner dimension is rooted in the commitment to justice and solidarity, and to the building of a social, economic, and political life that corresponds to God’s plan.

4.5.2 THE NEW CREATION: DISCIPLES OF CHRIST JESUS

Evil has always threatened personal life and social relationships in the world. However, with his sacrificial death, Jesus Christ gave the example to his followers on how to behave and relate with one another in the community. Samuel Solivan suggested that if believers follow Jesus’ example, the meaning and the reality of life and death become important in the redemption of the community. The testimony of Christians committed to the principles of the gospel assures anew way of life in society.¹²⁵ As a new creation, believers are enabled by grace to “walk in newness of life.”¹²⁶

This new life has the power to influence even those outside the Christian way for they also participate in the new society made available by God in Christ to all people. Robert Moffitt also recognises that “Christ died for all humanity and all people are

¹²² Sepúlveda, “Theological Characteristics of Indigenous Pentecostalism,” 45.

¹²³ Peñalba, *Metamorfosis del Creyente*, 52.

¹²⁴ Villafañe, *El Espíritu Liberador*, 54.

¹²⁵ Solivan, *The Spirit, Pathos and Liberation*, 112.

¹²⁶ Peñalba, *Metamorfosis del Creyente*, 58.

made participants of the benefits originated in his provision.”¹²⁷ However, for the fulfilment of God’s purpose, it is necessary for all persons to make a decision regarding their relationship with Christ by accepting or rejecting his offer of salvation.

The Holy Spirit is the divine agent that reveals the real meaning of Christ to every individual but each person is free to choose either to accept and follow Christ or to reject him. This decision will have spiritual consequences and will also affect social relationships. The Spirit makes the difference amongst members of the community.

It is the inner transformation that occurs in the individual that develops identity with Christ and enhances healthy relationships amongst fellow individuals. So, as Benjamín Bravo says, “the offer of the gospel appeals to the spiritual virtues and moral values and capacities of individuals who have made a permanent commitment to abide by the principles taught by Jesus Christ to his followers.”¹²⁸

The priority of conversion is fundamental for the inner transformation that takes place in the heart of people. After conversion, men and women are called to conform to the principles of justice and move forward to the truth.¹²⁹ They are to promote this new condition of life amongst those who have not experienced it yet. Believers also grow in maturity for they are able to reject evil and seek holiness instead.

It is the genuine conversion to Christ that makes it possible to love others as oneself. This new nature enables believers to persevere in this Christian conduct with a determination to work and serve the good of all members of the community. The followers of Christ become instruments of peace. They promote a new world order for everyone. In Christ there is no more room for violence and discrimination amongst humans. Instead, he enables believers to promote good, honest and responsible relationships in the community. This is the evidence of the good life instilled by the Spirit of God amongst those who follow Christ.¹³⁰

The new life in Christ also equips believers to appreciate the universe and take good care of the creation. They are caretakers of the environment and become responsible for promoting a good quality of life. Evidence of redemption is in the

¹²⁷ Moffitt, R. 1997. *Si Jesús Fuera Alcalde*. Buenos Aires, Argentina: Editorial Peniel, 40-54. The author argues that just as Jesus died for all humanity, the same way his followers ought to give themselves for the sake of the good of all people. He claims that that is compatible with the redemption of God to society.

¹²⁸ Bravo, *El Fruto del Espíritu*, 74.

¹²⁹ Bravo, *El Fruto del Espíritu*, 70.

¹³⁰ An account of this determination of God’s people to be in solidarity with the reality of those suffering can be found in Bush, L. 1997. “Greater Glory Yet to Come,” in *Supporting Indigenous Ministries*, Rickett, D. and Welliver, D., eds. Wheaton, IL: Billy Graham Center, 7-8.

complete restoration of all things related to humanity, which includes spiritual, cultural, social, and economic conditions of a life worth living. Once redeemed by Christ and made a new creature, believers can love the things that God created. They recognise that those goods are made possible by the providence of God. The attitude then has to be transformed into appreciating, caring, guarding, and protecting the creation and the goods provided by God for the benefit of humanity.

Believers also thank their Divine Benefactor for all these things. They use them and enjoy their benefits in a spirit of humility and freedom. Thus men and women are brought to a true possession of the world, as having nothing yet possessing everything: “All [things] are yours, and you are Christ’s, and Christ is God’s.”¹³¹

4.6 GOD’S MISSION AND THE CHURCH

Most Pentecostals see the church as the sign and defender of the transcendence of the human person. The church, or the community of those who have been brought together by the risen Christ and who have set out to follow him, is the sign and the safeguard of the transcendent dimension of the human person.¹³² The community of faith is a sign and instrument of fellowship with God, in Christ, and of harmony, unity and love amongst all men and women. The mission is to proclaim and communicate the salvation brought to the world by Jesus Christ, which the Bible calls ‘the Kingdom of God.’¹³³ That is the communion that God wants to have with those who receive him. The kingdom of God welcomes all believers who have Christ and are willing to abide by his teachings through discipleship.

The mission of the church is to proclaim the good news of God for the world in the salvation wrought by Jesus. The church also fosters the kingdom of Christ and ministers the benefits of the gospel to humanity. Moreover, the church becomes the seed for the beginning of the Kingdom of God on earth.

Based upon his experience, Leonardo Boff presents the church as the community of all believers, which places herself in position to serve the Kingdom of God by announcing the gospel and communicating the will of God for the new Christian

¹³¹ Peñalba, *Metamorfosis del Creyente*, 56.

¹³² One Honduran author that has written several books about the importance of defending the human person in the context of local Pentecostalism is Peñalba, R. 1996. *Siete peligros supremos*. Tegucigalpa, Honduras: Editorial Palabra Viviente, 67.

¹³³ Peñalba, *Metamorfosis del Creyente*, 50.

communities.¹³⁴ Moreover, the community of believers serves this kingdom by spreading the gospel. This activity is an expression of the love of God inherited by the church by which believers are motivated to communicate and express the blessings of the kingdom to those who accept Christ. This action of the church prepares people to accept the redemptive plan of God in Christ Jesus, his Son.

Pentecostals do not seem to be open to the ideal that this kingdom may be found even beyond the limits or confines typically assigned to the church in the history of salvation. Yet they believe it is the Holy Spirit who instils individuals to believe in God. It is He who breathes God's knowledge and understanding to individuals when and where He wills.¹³⁵ Such standards include repentance and acceptance of God's redemptive work, which ends in the provision of Christ to the world.¹³⁶

Pentecostals also agree that the political community and the church will have to remain independent of each other and autonomous in their own service. Although both are devoted to serve humanity, there is a difference between those who work socially and those are occupied in spiritual matters. Gabriela Llano Sotelo, states that for Pentecostals, "there is a clear distinction between those who affirm that religion and politics are included in the plan of salvation. Pentecostals see religious freedom as a specific achievement obtained by historical Christianity and this is one of its contributions to humanity."¹³⁷ Religious freedom is not a goal in itself but a state achieved in favour of humanity during the course of proclaiming the gospel to the world.

¹³⁴ Boff, L. 1984. *When Theology Listens to the Poor*. San Francisco, CA: Harper & Row, 65-66. See also, Comblin, J. 1989. *The Holy Spirit and Liberation*. Maryknoll, NY: Orbis Books, 89.

¹³⁵ Solivan, *The Spirit, Pathos and Liberation*, 110.

¹³⁶ cf. Bonino, J. M. 2001. *Poder del Evangelio y el Poder Político*. Buenos Aires, Argentina: Editorial Independiente Rúcula, 64-65. Although Bonino did not speak for Pentecostalism, but his expanded approach to salvation in the grace of God is significant. Yet he concludes that all individuals are measured in Christ, who is the beginning and the end of salvation. Bonino also speaks about the relationship between Christians and the political entities. "Although the church is not to be confused as political system, it does affect the political system," says Bonino. This has validity in regards to the political definitions presented by Pentecostals as observed after a century of Pentecostalism, particularly in Latin America, where the extremes between right and lefts has emerged in different contexts or in every country. See for instance, the explanation on this matter by Burke, J. 1976. "Liberation," *Sent Be the Spirit: First-Person Accounts About New Kinds of Community Service, and New Levels of Caring, for Pentecostals*, Martin, R. ed. New York, NY: Paulist Press, 22-29.

¹³⁷ See, Llano-Sotelo, G. 1995. *Pentecostalismo y Cambio Social: El Caso de la Colonia Emiliano Zapata en Hermosillo, Sonora*. México, DF: INHA, 108. Another significant source is the work of Silvie Pedron Colombani about the transformation of Pentecostalism in Guatemala. See, Pedron, S. 2004. "Pentecostalismo y Transformación Religiosa," in *La Modernidad Religiosa Latinoamericana*, Bastian, J. P., ed. México, DF: Fondo de Cultura Económica, 133-159; See also, Cleary, E. L & Stewart-Gambino, H. W. 1997. *Power, Politics, and Pentecostals in Latin America*. Boulder, CO: Westview Press, 112-113.

In reference to the plan of salvation, Pentecostals believe that Christ brought about a saving purpose and an eschatological end, which can be received by those who accept him and will be fully attained in the life to come. According to Roberto Dominguez,¹³⁸ the community of faith offers a significant concern for humanity, which impels believers to work for the benefit of mankind. This contribution is important for it makes history even more human, and also motivates Christians to offer themselves as safeguards against all forms of totalitarianism.¹³⁹ When believers get involved in this endeavour, they are capable of showing men and women their integral vocation and definitive mission on earth.

The preaching of the Gospel, the living in the Spirit and the experience of fraternal communion are common distinctions that identify a typical Pentecostal community. These virtues contribute to elevate the dignity of the individual and of his or her society. It consolidates noble social purposes and endows sound activities, whereby men and women will enter into a deeper sense of human meaning and responsibility.

When it comes to concrete historical facts, most Pentecostals argue that the coming of the kingdom of God cannot be merely reduced to the level of social, economic or political activity. Rather, it is seen in the level of developing a human social life, which is integral in its meaning and reality. At this level, humanity is able to attain justice, peace, wholeness and solidarity, which become doors that have to remain open in order to access the transformational work of the Holy Spirit in favour of society.

4.7 CONCLUSION

Theological in nature, this chapter explored the Pentecostal approach to mission among the poor and marginalized. In the first part I dialogued with Pentecostal scholars in Latin America who write with regards to the theology of social responsibility. I started with the assumption that most Pentecostals take on their mission service from a poor to

¹³⁸ See the work of Dominguez, R. 1990. *Pioneros de Pentecostés en el Mundo de Habla Hispana: México y Centro América*. Barcelona, España: CLIE, 114. The author elaborates on the experience of conversion of new believers in the Pentecostal congregations. A secondary source could be mentioned here. Such is the case of Dutch Anthropologist Kamsteeg, F. H. 1998. *Prophetic Pentecostalism in Chile: A Case Study on Religion and Development Policy*. Lanham, MD: Scarecrow Press. 38-62. Not that the reality of Chilean Pentecostals is similar to that of Honduran Pentecostals, but there are several approximations, which could be looked upon in order to understand theological concepts among members of the community of Pentecostals in Honduras, even from an anthropological point of view.

¹³⁹ See the work of Sepúlveda, J. 1995. "Un Puerto para los Náufragos de la Modernidad. Los Motivos del Crecimiento del Movimiento Pentecostal," *Evangélicos en América Latina* 37:38 (Abril-Spetiembre), 261-278.

another poor. This context is unique. The work of mission here is studied as being carried by missionaries who initiated their service in their own context of poverty.¹⁴⁰ They are the ones who know how to approach the poor and marginalized.

With this framework in perspective, I explored this Pentecostal approach to integral mission. The secondary question had to do with how Pentecostals perceive themselves as missionaries to their world. This study was necessary in order to see how Pentecostals perceive themselves as mission workers. In their response, one could observe a commitment to evangelise and to serve those who are socio-economically disadvantaged.

Pentecostals realise their commitment to mission goes far beyond spiritual redemption. They are becoming involved in socio-economic and political decisions that affect not only their communities but also the entire society.¹⁴¹ Perhaps among different challenges, Pentecostals are now learning to document their own history of their participation in the development of their community.

In the second part of this chapter I examined the theological attitude of Pentecostals toward matters related to morality and the economy. Since I had initiated a dialogue with the RCC teachings on social responsibility in Chapter Three, in this chapter I reviewed the RCC concept of integral development to explore the levels of solidarity in the community, against the understanding and practice of integral mission by the Pentecostal churches. I argue that this dialogue proposes significant insights for the debate on integral mission in Latin America as a whole.

Although morality and the economy are themes continually used in RCC circles, Pentecostals are also learning to handle such issues as they affect their own communities. As I said earlier, they are now participating in forums where transparency, decency, and trust are being implemented on all levels in the community. This approach may challenge Pentecostals to introduce in their teachings issues such as peace and justice in the moral fields and the socio-economic affairs of the nation.

In the third part of the chapter, I explored the notion of Pentecostals toward the development of the human person in God's plan of love. At this point, I realized it was necessary to study the Pentecostal approach to salvation for the individual, the community and the whole person, in order to develop an integral understanding of the

¹⁴⁰ On the matter of integral mission among the poor, see Ruiz, D. 2006. *La Transformación de la Iglesia*. Bogotá, Colombia: COMIBAM, 23.

¹⁴¹ See for instance, Pacheco, A. 1998. "Let Those Who Have Never Been Heard, Be Heard," in *World History Archives*. Washington, DC: World Bank, 2-4.

practice of mission. Moreover, since Pentecostals appear to be mostly community oriented, I decided to look also at the Pentecostal motivation toward common areas related to mission such as education and cultural formation. However, a significant number of Pentecostal organisations are now promoting education in order to transform the culture.

The study organized material discovered through participant observation and literature search. It highlights what it considered to be the distinctive marks of Pentecostal mission in Latin America. It includes a discussion of current trends of mission thinking and practice. Also, it is important to recognise that there may be some similarities and differences found with regard to traditionally known patterns of holistic mission practised by other Evangelical groups in Latin America.

CHAPTER FIVE: STUDY OF THE DEVELOPMENT OF MISSION THEOLOGY AMONGST THE PENTECOSTAL CHURCHES OF HONDURAS

5.1 INTRODUCTION

In this chapter I study the development of mission thinking of the Pentecostal churches of Honduras. In previous chapters I provided a general survey of the present state of the debate of the meaning of integral mission. Now, I focus on the specific purpose of understanding integral mission and practice by the Pentecostal churches of Honduras. These are some reasons that justified the study: (1) Honduras is one of the poorest countries of Latin America. This is a fact that any Christian organisation will have to face when practising mission service in the country. (2) The church-growth rate among Pentecostals has been very significant in recent years. Yet the country remains in deep crisis socio-politically. So we need to know the co-relation of this unprecedented growth with the extent of participation by Pentecostals in the current socio-economic and political situation in the country. (3) What makes Honduran Pentecostals different from those of the other countries of Central America? These and other secondary issues I have addressed through personal interviews and participant observations with churches and Pentecostal leaders of Honduras.

At some point, it was necessary to engage the heads of the Pentecostal churches of Honduras to find out about their opinions, ideas, understanding and practice of mission within their ministry. The study explored mission in the local mind. To accomplish this purpose, I explored the understanding and practice of integral mission by leaders of the main Pentecostal denominations.¹

This chapter also serves to link our previous discussion with the proposal of mission theology for the Pentecostal churches, which follows subsequently. All of the information contained in this chapter is original. My research activities generated a significant volume of data and on-site information. In this discussion, I also include a contextual assessment of integral mission in Honduras and I explore the historical context of Pentecostal mission from a general Christian perspective and from a sociological one.

¹ On the practise of mission among the evangelical bodies of Honduras, see Alvarez, M. 2009 “Hacia una Hermenéutica Esperanzadora,” in *El Rostro Hispano de Jesús*, Raúl Zaldívar, Miguel Alvarez and David Ramírez, eds. Tegucigalpa, Honduras: Editorial Universidad para Líderes, 92.

In pursuit of my research proposal, I decided to interview leaders from some of the influential Pentecostal denominations in Honduras, who willingly accepted to respond to my questions. The purpose of the interviews was to explore the response of the churches to integral mission in the local community and particularly to the poor. I explored their understanding of mission and the levels of involvement of their denominations in social concerns.

I have integrated the results of these interviews with other material from archives, literature review and reports from other sources. The research aims to explain how Pentecostals think and practise mission in Honduras, thereby generating useful material through which to interpret current trends in mission theology as understood and practised by the Pentecostal networks of Honduras.

My selection of interviewees was based upon general information, commonly known in Honduras, about the leaders of different denominations. They represent the largest Pentecostal networks in the country. There are other independent networks, which could have been included in the interviews, but it became clear to me that their inclusion in the research would not materially alter the conclusions drawn in the study.

The results of the interviews are classified in a uniform way since the questions were the same for each denominational leader. This framework of questions made it easier to analyse their answers. This analysis helped me develop a better idea of the understanding and practice of mission as observed by these leading Pentecostals. Their responses are summarized in the conclusions of this chapter.

5.1.1 CHRISTIANITY IN HONDURAS

The República de Honduras, [Republic of Honduras] is located in Central America. The country is bordered to the west by Guatemala, to the southwest by El Salvador, to the southeast by Nicaragua, to the south by the Golf of Fonseca and to the North by the Caribbean Sea.

Honduras was home to part of the Mayan population and culture. The country was colonized by Spain. The colonizers introduced the Spanish language and their religion in the sixteenth century. However Honduras became politically independent 1821.

The territory of Honduras is of 112,492 km² and in 2013 the population exceeds eight million. Honduras is most notable for production of minerals, coffee, tropical fruit, sugar cane and recently for exporting clothing to the international market.²

The mestizo population (European mixed with Amerindian) makes approximately 86% of the country. There is also 7% Amerindian [Native Honduran] population, 4% Afro Honduran, 3% White Caucasian. The issue of the racial breakdown has raised difficulties in recent years. Since the beginning of the twentieth century at least, Honduras was framed as a mestizo country, ignoring and neglecting both the African component of the population and the surviving indigenous population that is still regarded as pure Honduran native blood.

The oldest religious denomination in Honduras is the Roman Catholic Church. The first Catholic mass was held on 14 August 1502,³ two weeks after the arrival of Christopher Columbus into Punta Caxinas, in the Atlantic coast. After that event the RCC continued to expand in Honduras and still has the majority of adherents.

Most Protestant, Evangelical, and Pentecostal missionaries arrived in the first half of the twentieth century. In recent years diverse groups from the Pentecostal tradition have experienced significant growth. Although there are no reliable statistics on the religious groups of Honduras, in 2007 a CID-Gallup poll on religion in Honduras reported that 47% of respondents identified themselves as Catholics, 36% as Evangelicals and 17% to other groups.⁴ In Honduras Evangelicals and Pentecostals are considered part of the same religious tradition⁵ and there are no statistics available to show the difference between both groups.

The first Pentecostals arrived to Honduras in the 1930s from El Salvador through the South West border. Later on, other Pentecostal groups arrived from Guatemala from the North West in the 1940s.⁶ Pentecostals practised their typical tradition of opening and planting *campos blancos* [new missions] as extended church

² Carías, M. 2005. *De la Patria del Criollo a la Patria Compartida: Una Historia de Honduras*. Tegucigalpa, Honduras: Ediciones Subirana, 22-37.

³ Reilly, J., ed. 2009. *Frommer's Central America*. Hoboken, NJ: Wiley Publishing, 29.

⁴ Melton, J. G. and Baumann, M. 2010. *Religions of the World*. Santa Barbara, CA: ACC-CLIO, LLC, 1347.

⁵ Dart, J. 2009. "How Many in Mainline Categories Vary in Surveys," *Christian Century* 16:1, 13.

⁶ Anderson, A. 2004. *Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge, UK: Cambridge University Press, 76.

planting outreaches by the Pentecostal churches of El Salvador and Guatemala. They moved to Honduras intentionally with the purpose to plant new congregations.

Pentecostals are passionate in the proclamation of the gospel. Their field of operations is the local community. They also bring hope to people in times of crisis or disaster. They have a practical theology, which carries hope and practical solutions to the needs of people. Those are some reasons that move people to respond favourably to Pentecostalism.

5.2 CONTEXTUAL ASSESSMENT OF INTEGRAL MISSION IN HONDURAS

Although there is no information available on current church growth rates in the country, specialists agree that the Pentecostal orientation of many Christians in Honduras is highly significant.⁷ Some indicators suggest that after Hurricane Mitch⁸ devastated the country on 30 October 1998, a great number of Hondurans turned to Christianity and that many turned to Pentecostalism due to the extent of their involvement in local communities. The recent high numerical growth rates seem to be the result of a combination of natural disasters plus the local presence of Pentecostal congregations. These forces combined with each other to increase church attendance and high number of conversions to Pentecostalism. Whether this information is correct or not, it will be a matter for discussion in further studies. However, for the purpose of this study, I accepted the high rate of growth as a given, which is commonly accepted in most Pentecostal circles.

Still some church growth specialists argue that the revival of Christianity in Honduras should be viewed against the backdrop of its historical, global, and sociological contexts, which could also be expected.⁹ So, whether Pentecostals or Church growth specialists are right, the fact is that the Pentecostal church has grown

⁷ Although there is no updated documented information on current church growth rates in Honduras, one could go back to the early 1990s for some reports. One such author is Colman, B. 1993. *Lighting the Mosquito Coast*. Hong Kong: Christian Mission in Many Lands, 61-68. This is another matter that will have to be left for further studies as it related to Honduras.

⁸ I mentioned the great impact of Hurricane Mitch in Honduras, because it is widely accepted that after that natural disaster the church growth rates in the country increased significantly. Nevertheless, the confirmation of this information will have to be a matter of discussion for further studies.

⁹ The historical and sociological contexts are described as early as 1983 by Medardo Mejía, one the most recent historians of the University on Honduras. See, Mejía, M. 1983. *Historia de Honduras*. Tegucigalpa, Honduras: Editorial Universitaria, 258-267.

numerically. At the moment, there is no recent data available except that provided by local Church reports, which are addressed later in the chapter.

5.2.1 HISTORICAL CONTEXT OF PENTECOSTAL MISSION

Historians report that one of the striking aspects of Christianity in Honduras before the 1950s was the emergence of strong, vital indigenous churches nationwide. These congregations were founded and led by Honduran Christians. They were established and operated almost entirely independently of foreign finance, control, and leadership. Although these groups were largely overlooked by missionaries and have been neglected by denominational leaders, it is evident that they were extremely significant.

In 1980 Clifton Holland, a noted researcher on Latin American Christianity, published a socio-religious survey about the churches in Central America, and the significance of the indigenous churches of Honduras was evident.¹⁰ Writing about these independent Honduran Christian groups, Holland says, “I believe that this sector [of the Christian Church] was far more interesting and significant than it might have been thought.”¹¹ Holland estimated that, by the 1940s, these indigenous groups counted for between 20-25 percent of all Protestants in Honduras, the rest being part of the RCC and other unidentified religious groups.¹² Furthermore, Holland noted that these groups had exerted a tremendous influence on the Christianity that has flourished in Honduras since the 1980s:

Moreover, judging from what we know of the Churches in Honduras, it is clear that a great many of the older Christians whose experience dates to before 1949 came of these indigenous churches.¹³

Holland has established important links between the Azusa Street Revival and the key founders of these indigenous Pentecostal groups. When North American missionaries arrived, they made immediate contact with these groups and eventually merged with them. The Church of God and the Assemblies of God were among those Pentecostal denominations that merged with some of the indigenous groups. Those

¹⁰ See for instance, Holland, C. ed. 1981. *World Christianity: Central America and the Caribbean*. Monrovia, CA: MARC, 98.

¹¹ Holland, *World Christianity: Central America and the Caribbean*, 98.

¹² Holland, *World Christianity: Central America and the Caribbean*, 100.

¹³ Holland, *World Christianity: Central America and the Caribbean*, 86.

merges would eventually become some of the major Pentecostal networks in the country of today.

It was not until 1946 when the first missionaries of the Assemblies of God arrived in the country to plant new churches. This is now known as the *Asambleas de Dios* network, which was and remains Pentecostal in character but has shown little involvement in holistic mission.

In the 1970s William Strickland, one of the Assembly of God missionaries received the baptism in the Holy Spirit and was later sent out from Springfield, Missouri as a missionary to Honduras. He and his wife arrived in Honduras in October 1975. The Stricklands were joined by a significant group of Pentecostals and they began to establish a Bible school to train them. Several leaders, including Antonio Chinchilla, Antonio Romero and Pedro Ordóñez, in different locations of the country, joined the effort to train national leaders for the network.

The significant part of this relationship was the ability of the Stricklands to develop national leaders. Although at some point there seemed to be an over-emphasis on nationalism and denominationalism, the *Asambleas de Dios* [Assemblies of God] grew up as a network and now claims to be one of the largest among other Pentecostal networks in Honduras.

Another large Pentecostal network in Honduras is the *Iglesia de Dios* [Church of God]. The first missionaries arrived sometime in 1946 to the Bay Islands. Church planting in the rural areas, prayers for healing, speaking in tongues, prophecy, and other spiritual gifts marked the service of this network.¹⁴ They emphasise holiness as the standard of living for all Christians and that it is the preceding stage before the believer is filled with the Holy Spirit. Once the believer experiences this gift, he or she will be able to reach out to the lost.

The *Iglesia de Dios* is particularly strong in the poorest communities of the countryside of Honduras. Yet in recent years, the church has experienced strong numerical growth in the large urban areas such as Tegucigalpa, the capital, and other major cities. The *Iglesia de Dios* is driven by a fellowship of love held at meeting places where the weary are assisted and a place of comfort is provided for the broken-hearted. Most of its members belong to the poor and serve amongst the poor and marginalized. The poor find a natural connection with this network, which shows itself friendly and

¹⁴ See also, Mejía, *Historia de Honduras*, 260-263.

accessible to them. So when Hurricane Mitch devastated the country in 1998, they found immediate relief from this network.

There were, of course, other indigenous churches that were Pentecostal and non-Pentecostal in character. Nevertheless, the fact remains that the majority of the independent churches that sprang up during most of the twentieth century were Pentecostal. Some of these are the Pentecostal networks analysed in this study. This fact, coupled with the significant impact of Pentecostalism that swept Honduras in the 1990s, indicates that the majority of Christians in Honduras, prior to that time, were able to develop their own Christian identity.

It is worth noting that indigenous Christianity in Honduras was predominantly Pentecostal. However, this growth did not emphasise a holistic approach to church mission but rather concentrated on 'saving the souls' of men. The dichotomy between the physical and the spiritual was always present in evangelisation. Holland argues that this dichotomy was inherited by the indigenous groups from the Catholic tradition and lately from the same North American Evangelical groups that arrived in Latin America at the beginning of the twentieth century.¹⁵

Richard Waldrop points out that today the church in Honduras is generally strong in those areas where historically the missionaries were most active; that is, the Eastern provinces of Copan and Santa Barbara.¹⁶ However, Waldrop goes on to note that the Honduran church is also very strong in some areas where missionaries were not as active, in places like San Pedro Sula and La Ceiba. He offers no rationale for the growth of the church in these regions but does note, "the witness of independent, indigenous churches, are also vital factors to be taken into account."¹⁷ What Waldrop does not state but is especially striking is that these strong, indigenous, Pentecostal churches were active in these areas prior to the 1990s and that today, strong, indigenous Pentecostal churches have blossomed in the same regions. It is difficult to deny that the legacy of these early indigenous churches lives on in the Christians and churches born in the revivals of the 1980s.¹⁸

¹⁵ Holland, *World Christianity: Central America and the Caribbean*, 101. See also, Escobar, Samuel. 2003. *A Time for Mission: The challenge for global Christianity*. Leicester: IVP, 58.

¹⁶ Waldrop, R. 2006. "The Social Consciousness and Involvement of the Full Gospel Church of God of Guatemala," *Cyberjournal of Pentecostal-Charismatic Research*. <http://www.pctii.org/>. Viewed 10 March 2007.

¹⁷ Waldrop, "The Social Consciousness and Involvement of the Full Gospel Church of God of Guatemala," 3.

¹⁸ Holland, *World Christianity: Central America and the Caribbean*, 78.

This legacy is conspicuously Pentecostal and even though Waldrop does not mention directly the social involvement of the Pentecostal networks in his report, one finds hints that in spite lack of official involvement from church authorities, there is evidence of intentional participation in social concerns on the part of Pentecostals in the local communities.¹⁹

In light of these historical facts, Honduran Pentecostals originated with and among the poor and marginalized. These lessons of history suggest that the predominantly Pentecostal character of today's church in Honduras should be closely related to serving the poor, transforming their lives, the environment, and their communities as they prosper spiritually. These reflections on integral mission formed the basis for the explanation of the interview to the Pentecostal leaders of Honduras as seen in page 168.

5.2.2 HONDURAS IN THE GLOBAL CONTEXT

A close observation of the current revival of Christianity in Honduras suggests that the Church in Honduras looks predominantly Pentecostal. It is clear that most of its members come from the poorest of the poor. Historians and researchers of Christianity all agree that one of the most significant religious phenomena of the twentieth century is the outstanding growth of the modern Pentecostal movement; some go so far as to suggest it to be the revolution of the poor.²⁰ For instance, at the beginning of the twentieth century, the Pentecostal movement was only initiating its presence in the world. Today, there are over 200 million denominational Pentecostals and over 500 million Charismatics and Pentecostals around the world.²¹

This movement, which ranks as the second largest movement of Christians in the world, has experienced staggering growth, especially in the developing countries.²²

¹⁹ Waldrop, "The social consciousness and involvement of the Full Gospel Church of God of Guatemala," 2.

²⁰ Jenkins, P. 2002. *The Next Christendom: The Coming of Global Christianity*. Oxford, UK: Oxford University Press, 8. Jenkins refers to the Pentecostal movement as 'the most successful social movement of the past Century.' See also, Synan, V. 2001. *The Century of the Holy Spirit: One Hundred Years of Pentecostal and Charismatic Renewal*. Nashville, TN: Thomas Nelson, 2. Synan notes that some historians refer to the Twentieth Century as the 'Pentecostal Century.' A similar judgement was stated by Menzies, W. and R. P. Menzies. 2000. *The Spirit and Power: Foundations of Pentecostal Experience*. Grand Rapids, MI: Zondervan, 15.

²¹ Synan, *A Century of Pentecostalism*, 2. See also, the global statistics are conveniently chronicled in Barrett, D. B. and T. M. Johnson, T.M. 2000. "Global Statistics," *NIDPC*, 1:1 284-302.

²² Barrett and Johnson, "Global Statistics," 1-2.

Over seventy percent of Pentecostals and Charismatics worldwide are non-white and sixty-six percent are located in the Majority World, also known as developing countries.²³ Thus it is presumed that, today, in continents like Latin America, a large number of Christians are Pentecostals. David Barrett estimates that there are over 140 million Pentecostals in Latin America, which is about twenty-eight percent of the population.²⁴

Even if one remains sceptical about the precision of some of these statistics, it is obvious that the significance of the movement and the general nature of recent trends are beyond question. In view of these trends, particularly in Latin America, one would expect that in Honduras Pentecostals represent a significant force within the larger Christian community. This is certainly the case if Barrett's numbers are anywhere near correct. Although this study has attempted to provide more specific, theologically defined categories for analysis, the conclusions are very much in line with these global trends in general and the assessment of the Pentecostal movement in Honduras in particular.

5.2.3 THE SOCIOLOGICAL CONTEXT

The reasons for the growth of Pentecostal Christianity in Honduras are complex and one will have to resist the temptation to view these developments totally in terms of naturalistic explanations. Nevertheless, sociologists may provide insights into some of the factors, which have encouraged this strong pattern of growth. One of the most striking features of Honduras today is the growth of Pentecostalism followed by a rapid and complex social change, mainly observed among the youth and perhaps ignited by the current influence of electronic information. This could be considered one indicator in the most recent process of modernisation and development of the country, which may represent a major factor in creating a context conducive for the growth of Pentecostal Christianity.

In a different geographical context, Ryan Dunch, in a very perceptive article concerning the church in China today, notes that modernisation does impact on the religious make-up of this nation. However, he suggests that rather than producing a

²³ Barrett and Johnson, "Global Statistics," 383.

²⁴ Barrett and Johnson, "Global Statistics," 287.

straightforward decline in religion, modernisation tends to change its nature.²⁵ More specifically, Dunch suggests that religion, as it meets modernisation, tends to become more voluntary (rather than acquired at birth), individualized, and experiential.²⁶ These shifts in turn force religious institutions to change accordingly. Dunch views the Pentecostal movement as especially prepared to minister to the needs of people in societies,²⁷ like those in the case of Honduras, which are shaped by agricultural and limited market economies.

Pentecostal movements, once routinely presented as reactions against modernity, are now being re-evaluated as especially reflective of these forces. They illustrate this reflection in their emphasis on the self, and in equipping their adherents, especially in the developing capitalist societies of Latin America, where the values of community life among Pentecostals are so essential for social mobility in a pro-capitalist economy.²⁸

Following this line of thought, therefore, it suggests that the Pentecostal doctrine and praxis were appealing to Honduran Christians, particularly in the 1970s and 1980s. Indeed, many Hondurans were attracted to this new Pentecostal form of spirituality, ‘which preached good conduct, promised fellowship with the divinity, afforded healing and exorcism, and offered forms of worship that could be corporate or individual according to the circumstances.’²⁹ Hence, as Hunter and Chan recognized in China, a similar phenomenon had taken place as in Honduras: ‘the religious revival of the 1980s suggests that these are still deep needs’³⁰ in the country. It is not unreasonable to suggest, then, that the forces of modernisation have, in part, enhanced this sense of need. All of these suggest that Honduras, like other societies is directly or indirectly being shaped by modernisation, which represents fertile ground for the seeds of a Pentecostal revival. So, this context of Pentecostal mission seems to be more focused on a concern for the poor, the delivery of justice, and a sensitivity to gender issues and freedom and, moreover, an approach to integral mission.

²⁵ Dunch, R. 2001. “Protestant Christianity in China Today: Fragile, Fragmented, Flourishing,” in *China and Christianity: Burdened Past, Hopeful Future*. Hong Kong: Christian Mission in Many Lands, 110. See also Walker, A. 2000. *Thoroughly Modern: Sociological Reflections on the Charismatic Movement from the End of the Twentieth Century*. New York, NY: Maryknoll, 36. And Wu X. 2000. *Walking with the Poor*. London, UK: East Gate/M.E. Sharpe, 215:195, 216.

²⁶ Wu, *Walking with the Poor*. 211.

²⁷ Wu, *Walking with the Poor*, 210.

²⁸ See Walker, *Thoroughly Modern: Sociological Reflections on the Charismatic Movement*, 39.

²⁹ Hunter, A. and K. K. Chan. 1993. *Protestantism in Contemporary China*. Cambridge, UK: Cambridge University Press, 82.

³⁰ Hunter and Chan, *Protestantism in Contemporary China*, 140.

During the 1970s and 1980s, Honduras also experienced the influence of Cold War pressures on the development of Pentecostalism. Civil wars in neighbouring Nicaragua and El Salvador left the country in the middle of political extremes struggling for the hegemony of Central America. This historical moment created the circumstances for a good number of people to seek alternatives for the solution to their problems. At that time, significant numbers of individuals found Pentecostalism to be accessible to them with a message of hope during those difficult times, so they joined the Pentecostal faith, which eventually either enlarged the congregations or new Pentecostal churches were planted mostly in the urban areas.

A few years after 1989, when the Cold War ended, natural disasters followed such as Hurricane Mitch in October 1998, which I have already mentioned. The people of Honduras found refuge in the Pentecostal message of hope, which also created conditions for further numerical growth. These circumstances could be interpreted as significant sources of numerical growth for the Pentecostal churches of Honduras. However, I have to be careful in not reducing Honduran Pentecostal growth to political or natural disaster circumstances only. Pentecostals are good at sharing the gospel with people. In recent years they adopted the small-group model,³¹ which helped them grow numerically. They also have significant abilities to present a message of hope to individuals and communities in difficult times, such as moments of political stress or even times of disaster. Historically, their evangelistic methods have been effective³² in reaching out to the poor and the marginalized³³ with such success that local congregations have grown numerically at all times.

5.3 PRIMARY SOURCES

In order to study the development of integral mission with reference to Honduras, I decided to conduct strategic interviews with denominational leaders that represented

³¹ Lavin, R. J. 1996. *Way to Grow! Dynamic Church Growth Through Small Groups*. Lima, OH: CSS Publishing Company, 13-22. The author describes how Pentecostals, in the context of community life, have been effective in using the small group model to expand their ministries. He also presents biblical and theological foundations that justify small group ministries.

³² Holland, *World Christianity: Central America and the Caribbean*, 96.

³³ Saranyana, J. I. and Alejus-Grau, C. J. 2002. *Teología en América Latina: El Siglo de las Teologías Latinoamericanas*. Madrid, España: Fareso, 448. This work describes the effective work of Evangelicals and Pentecostals in Latin America among the poor and marginalized.

five of the largest Pentecostal constituencies in the country.³⁴ The basis for the selection of subjects is found in the latest filed investigation done by Clifton Holland. The socio-religious study of Christianity in Honduras shows that there are 9 Classic Pentecostal networks active in the country.³⁵ Out of the nine networks I chose to interview five head leaders. These head leaders were chosen in accordance with the traditional practise of Pentecostal authority, where the denominational leader is the spokesperson of the church.³⁶ So by following the Classic Pentecostal tradition I had 56% of the Pentecostal networks represented in the study. To complete the research I gathered information from these networks and added additional information gleaned from other researchers. I also undertook an analysis of relevant written documents on integral mission found in the files of these organisations. I sought to characterise these groups in terms of the following categories:

(1) Mission thinking among the classic Pentecostal networks: Those who, in addition to their beliefs ascribed to Pentecostalism, also consider themselves part of the early Pentecostal tradition. They are linked to historical Pentecostalism by way of denominational affiliation. Missionaries sent by Pentecostal organisations from the United States initiated most Pentecostal denominations in Honduras. They also included the indigenous churches that decided to join them in their missionary efforts.

This was the same pattern in most countries of Latin America. However, when local or national churches grew in numbers, transitions were made empowering national leaders who soon began to take control of the organisations. From this transition, the national leaders began to consider themselves indigenous and led the congregations to think nationalistically. Indeed, the origin of most national pastors is deeply rooted among the poor and marginalized. They are from the poor and have developed their Christian service among the poor.

(2) Mission thinking among other Pentecostals: these other Pentecostals are those Christians who are identified with the Pentecostal experience and believe that all of the gifts listed in I Corinthians 12:8-10 are available to the church today. They are different in this from the other Pentecostal groups for they decided to remain independent. They

³⁴ These five leaders represent some of the top Pentecostal networks that operate in Honduras. They are well known and recognized by the *Confraternidad Evangélica de Honduras* [Evangelical Fellowship of Honduras].

³⁵ Holland, *World Christianity: Central America and the Caribbean*, 101-104.

³⁶ Holland, *World Christianity: Central America and the Caribbean*, 101. See also, Escobar, Samuel. 2003. *A Time for Mission: The challenge for global Christianity*. Leicester: IVP, 58.

did not want to become a part of foreign mission agencies. They also believe that the Bible encourages every believer to experience a baptism in the Spirit, an empowering for service distinct from regeneration.³⁷ These Christians are involved in mission and most of them also come from poor socio-economic backgrounds. Thus, I thought it was necessary to examine their understanding and practice of integral mission as identified in this study.

(3) Mission thinking among the Neo-Pentecostals: Neo-Pentecostals are also called Charismatic Christians who believe that all of the gifts listed in I Corinthians 12:8-10, including prophecy, tongues, and healing, are available to the church today. These Christians, however, are more aligned to the middle class and do not have the cause of integral mission as a clear priority in their congregations.

(4) Mission thinking among non-Pentecostals: this was selected as a way to examine the approach to integral mission of some Christian bodies that are not part of the Pentecostal tradition. This group, however, is heavily involved in mission ministry in the country.

At certain times and for the purpose of this study, I use terms generally listed as theological,³⁸ in order to describe the understanding of mission in the context of the most influential Pentecostal churches in Honduras. These terms could also largely be considered ecclesiological as well. Moreover, in line with these definitions, I also use the term 'neo-Pentecostal' to refer to those called 'Charismatics' who are not affiliated with the historic, classic Pentecostal groupings or to traditional, mainline denominations.³⁹ Of course, by definition, all of the groups analysed here would fall into this category. This system of classification is less helpful for elucidating the specific nature and theological orientation of the various Pentecostal groups in the Honduran church. Nevertheless, for the purpose of this study, I am interested in what they understand and how they practise mission in their communities.

³⁷ This empowering experience might be designated by various terms, including 'being filled with the Spirit' or 'anointed by the Spirit.' However crucial concepts would include the belief that this experience is given by God in order to equip the believer for mission, that is available to every believer, and that is logically distinct from conversion. Although from an evangelical perspective, but also valid for Pentecostals, nonetheless, thorough discussion on this issue can be found at Yamamori, Tetsunao and Padilla, C. R. 2004. *The Local church; Agent of Transformation: An Ecclesiology of Integral Mission*. Buenos Aires, Argentina: Kairos, 41-62.

³⁸ Most leaders interviewed seem to approach integral mission from a theological perspective. This is perhaps due to the fact that missiological training is still incipient. Integral mission seems to be yet included as a practical discipline in the church or subject of study in Bible school curricula.

³⁹ However, the term Neo-Pentecostal can be given a sufficiently precise definition in terms of historical development, doctrinal emphasis and social reality to be usable.

I would like to stress that my use of these categories does not imply that groups, which hold certain beliefs in common, are similar in other respects. Throughout this research, I found that the Pentecostal movement in Honduras is also very diverse. Furthermore, while there is a value in seeking to understand the theological orientation of the various groups more accurately, I would in no way want to suggest that groups who hold beliefs and practices of mission in Honduras are similar in a multitude of other ways of the Christian faith. Since the use of terms and categories in the field of investigation always carry unstated nuances, I will endeavour to define carefully and use consistently the terms used in this analysis.

It should also be noted that all of the categories listed above are compatible with the term ‘Evangelical.’⁴⁰ With the designation Evangelical, I refer to those Christians who affirm: (1) the authority of the Bible and its absolute trustworthiness as God’s communication to humans; (2) that salvation is found only in Christ; and (3) that evangelism is essential for the fulfilment of Christian mission in the world. As I have noted, the vast majority of Christians in Honduras, other than the RCC, are Evangelical in this sense.⁴¹ Moreover, I might add that all the Pentecostal networks that I have looked at are also Evangelical in nature.

In addition to defining key terms, I would also like to clarify the nature of my sources. I worked with a variety of oral and written sources. First, I utilized notes from my participant observation, personal conversations and interviews with various Pentecostal leaders.⁴² Second, I drew upon responses to questions, which I have posed to other experienced researchers of Christian mission in Honduras. Thus, I will describe a list of these sources as follows:

‘A’: refers to notes sent to me on March 30, 2006 by a researcher who is associated with a large, Evangelical, non-Pentecostal denomination. ‘B’: refers to notes sent to me on April 1, 2006 by an independent researcher who is affiliated with a non-denominational mission agency. ‘C’: refers to notes sent to me on April 9, 2006 by a

⁴⁰ I am using the term ‘Evangelical,’ which is generally used to describe a believer or Christian church believing in the sole authority and inerrancy of the Bible, in salvation only through regeneration, and in a spiritually transformed personal life.

⁴¹ In Latin America, the word ‘*evangélico*’ is used as equivalent to the term ‘evangelical,’ and comprises most Christians that branched out of the evangelical tradition. In some cases even those from the Reformed tradition are included in term *evangélico*. See, Zaldívar, R. 2001. *La Doctrina de la Santidad*. Barcelona, España: CLIE, 112. The author traces the roots of the doctrine of holiness with the evangelical tradition and basically includes most of Non-Catholic Christians in the context of Latin America.

⁴² I had a series of visits to key leaders of the organisations mentioned in this study in a range of four years. See appendices 1-5. Every time I tried to deepen into the themes discussed here and also looked for documents in their archives that would provide a better understanding of their approach to mission.

missionary in the classical Pentecostal stream, who works closely among Pentecostal churches and groups in Honduras. 'D': refers to written notes and oral comments presented to me in August 2006,⁴³ by an independent Pentecostal missionary who works closely with a number of independent Pentecostal groups in Honduras.

A third source of information comes from documents drawn up by the Pentecostal denominations themselves, especially the Statement of Faith produced and signed by several of the Pentecostal networks. I also drew data from a number of books, and articles, which refer to this topic.

The fourth source of information comes from the Pentecostal networks that I have examined such as *Asambleas de Dios* (AD), the Latin American version of the Assemblies of God; *la Iglesia de Dios* (ID), affiliated to the Church of God, based in Cleveland, Tennessee in the United States; *Iglesia Cuadrangular* (IC), which is the Honduran version of the Four Square Church; *Centro Cristiano International* (CCI), a national network that began in 1999 but has become an international network reaching out to several national groups even in Asia and Europe; and finally, *Brigadas de Amor Cristiano* (BAC), which was founded by missionary Mario Fumero⁴⁴ during the 1970s. BAC has done extensive work, particularly among alcoholics and drug addicts in the country. These groups were chosen for analysis because it is generally agreed that they represent some of the largest Pentecostal networks in Honduras.⁴⁵

It is difficult to determine with precision the size of these groups.⁴⁶ Rough estimations about the size these denominations run as high as 160,000 members for the *Asambleas de Dios*, 150,000 for the *Iglesia de Dios*, and 90,000 for the *Iglesia Cuadrangular*, and 5,000 for the CCI and 2,000 for the *Brigadas de Amor Cristiano*.⁴⁷ My purpose here is not to argue for specific numbers, but rather to affirm that all of the researchers contacted agreed that these Pentecostal networks represent a significant

⁴³ As all these sources will be some 6 years old by the time I submit this thesis, I believe that the findings are still valid. The patterns of mission thinking and practice found in this project seem to continue among most Pentecostals in Honduras. I also hope that a positive reaction will take place after they become familiar with this research.

⁴⁴ A Cuban missionary, Mario Fumero, arrived in Honduras in the early 1970s. Since the very beginning, his mission was to establish a church, which would serve preventive treatment and the rehabilitation of socially ill people, namely alcoholics, drug addicts, prostitutes, orphans and single mothers. His congregation began the Victoria Project and for years this has served the cause here described. See Appendix 5.

⁴⁵ See appendices 1-5.

⁴⁶ The most recent statistics about Pentecostalism in Honduras is found in Holland, *World Christianity Central America and the Caribbean*, 90-101.

⁴⁷ See appendices 1-5.

number among all of the Pentecostals in Honduras. This is especially significant in that virtually all researchers also agreed that Pentecostals represent the vast majority of evangelical Christians in the country, today. Therefore, it is reasonable to conclude that these five groups represent a very significant cross-section or sampling of the Pentecostal churches of Honduras.

5.4 A MISSIOLOGICAL ASSESSMENT

I chose the interview as the method to approach church leaders who would rather express their opinions than responding to a questionnaire. I chose these questions with the purpose to obtain information over five areas, which included theological understanding of integral mission, the response of the leadership and the local congregations to the evident needs of the majority of people in Honduras in general. The third question was oriented to explore the relationship between the community at large and the church. I wanted to see to response of the community toward the Pentecostal church in its social action. The fourth question was designed to explore the levels of engagement to mission. What was the approach to social action practised by Pentecostals, were just the leaders or the entire community involved. In some cases I had to explain this in more detail. And the fifth question had the purpose of understanding their approach to the needs of the poor. Most leaders responded positively and showed interest in the interviews. In the interviews, they were relaxed and spontaneous in their answers. Naturally the subjective interpretation of the interviewer may become a factor in the interpretations of all the responses received.

The interviews explored five basic questions.⁴⁸

(1) How does your church understand integral mission? (Q1)

(2) What has been the response of your church to God's mission? (Q2)

(3) How has the church affected the local community? (Q3)

(4) Who are the people involved in mission? (Q4)

(5) What has been the attitude of your church toward the needs of the poor? (Q5)

⁴⁸ As stated earlier, I chose these questions with the purpose to obtain information over five areas, which included their theological understanding of integral mission, the response of the leadership and the local congregations to the evident needs of the majority of people in Honduras in general. The third question was oriented to explore the relationship between the community at large and the church. I wanted to see to response of the community toward the Pentecostal church in its social action. The fourth question was designed to explore the levels of engagement to mission. What was the approach to social action practiced by Pentecostals, were just the leaders or the entire community involved? In some cases I had to explain this in more detail. And the fifth question had the purpose of understanding their approach to the needs of the poor. Most leaders responded positively and showed interest in the interviews.

5.4.1 ASAMBLEAS DE DIOS

The study begins with one of the largest of the Pentecostal networks currently operating in Honduras. Las Asambleas de Dios (AD) began in Honduras during the 1950s in the Northern part of country and eventually extended rapidly nationwide. They have grown very rapidly since the early 1980s and constitute one of the largest networks of Pentecostal congregations, which span the length and breadth of Honduras.

On 27 November 2006 I met with Reverend Alcides Banegas⁴⁹, National Superintendent of the *Asambleas de Dios* in Honduras (See Appendix 1). He thinks that the AD, as an organisation, has not devoted significant attention to the cause of human needs and social concerns on behalf of the poor and marginalized. This was illustrated particularly by not having a strategic plan to face these needs. Yet he understood that a large number of congregations and members of his denomination were significantly involved in some areas related to mission. Those isolated groups have facilitated some efforts to promote missionary service among the poor but those were limited efforts that had not been officially sanctioned by the organisation. Other than the organic approach of the local congregation to the community, the denomination did not have a specialized agency on integral mission. My questions seemed to have inspired awareness about the importance of this service created at the leadership level of the network.

To answer Q1, Banegas said that although there is a clear understanding within the denomination about the necessity to emphasise an integral approach to mission, they are still struggling with the fundamentalist mentality that emphasises satisfaction of the spiritual needs first. Thus, there is neglect to the life and universe of the individuals and their social context.⁵⁰ Most believers within the AD focus on winning souls. “That is the priority. Other human conditions have to wait,” said Reverend Banegas.

The answer to Q2 was rather ambiguous. Some leaders of the AD have become involved in programmes of holistic development but they have done so in isolated efforts. Most of the Church’s energy is invested in evangelism and church growth. The

⁴⁹ Interview with Reverend Alcides Banegas 27 November 2006. Also see Appendix 1.

⁵⁰ Bishop Alcides Banegas often referred to fundamentalism as an organized, militant Evangelical movement originated in the United States in the late ninetieth and early twentieth century in opposition to Protestant Liberalism and secularism, which aim was to insist on the inerrancy of scripture. The Assemblies of God in Honduras has been a movement that based its practice of ministry on the emphasis to return to the fundamental principles of the Christian faith. They require a rigid adherence to those principles and often by intolerance of other views and opposition to secularism. As a result, believers avoid worldly impurity and tend to withdraw from social activities that may not have any spiritual connection. See Appendix 1.

lifting of the new believers into a redeemed set of spiritual standards is left to the personal initiative of the new converts. Most social activities are carried out on the personal initiative of believers on a one-to-one basis.

To Q3, he answered that AD's leadership prefers not to participate in politics and public affairs, especially those related to social issues. Banegas argued that in the AD's context, Christians who become involved in those activities have the tendency to deviate from the purpose of the mission of the church, which is to proclaim the gospel. However, he acknowledged that there are members of the AD involved in community service but these efforts are yet to be officially sanctioned by the denomination. Nevertheless, he sees a tendency for these to become officially adopted by the organisation, even though it is going to take time for this to happen.

To Q4, he admitted that only certain groups and leaders have developed awareness of integral mission. Although a great number of members know of the importance of the topic, very few are ready to be involved. Reverend Banegas also admitted that the AD still does not have a programme to train Christians to think holistically and that is being discussed in the planning meetings of the organisation. Nonetheless, those who have become involved are setting up a model that needs to be studied at schools and congregations nationwide.

To Q5, he emphatically said, "Yes, our constituency has indeed been a factor in the development of the poor in Honduras."⁵¹ He added that, "even though we still do not have a clear understanding of integral mission, I know for a fact that our growth has had a natural impact in the country. We have reduced alcoholism, prostitution, drug addiction, and other ills of our society."⁵² He finished by saying that, "our Pentecostal standard of life has clearly contributed to the progress of the nation. We have raised integrated families and responsible citizens in our churches."⁵³

This assertion, admittedly anecdotal in character, is substantiated by the responses I have received from the other researchers mentioned earlier. Virtually all of them would agree that the *Asambleas de Dios* (AD) in Honduras, classified as one of the largest Pentecostal networks known in the country, has contributed very little to the cause of the poor with its practice of integral mission. This is due to the fact that they have not created an intentional programme for social service. Yet, they have served the

⁵¹ Interview with Reverend Alcides Banegas, 27 November 2006. Also see Appendix 1.

⁵² Interview with Reverend Alcides Banegas.

⁵³ Interview with Reverend Alcides Banegas.

poor within their local communities as a natural response to the gospel message. This could also be said about the other Pentecostal networks.

It was after recent disasters, social and economic unrest that they have begun to establish programmes, which provide social assistance. Also they have established elementary schools in rural and urban areas intended to train and educate people to improve their habitat and living conditions. One amongst those is the drug addiction programme managed by some AD leaders, nationwide. However, it seems clear that they could have accomplished even more to transform the reality of the poor had they followed an intentional model of integral mission.

5.4.2 IGLESIA DE DIOS

This Pentecostal network has experienced significant growth since the late 1990s, particularly after Hurricane Mitch practically destroyed all basic infrastructure of Honduras.⁵⁴ Today, *Iglesia de Dios* (ID) has congregations virtually in every city and village of the nation. The underlying reason for this relationship between the natural disaster and the phenomenal growth was evident when people naturally sought help in this church as this network was partially equipped to assist and provide spiritual and human relief to the people. Incidentally, as we have seen, most churches grew considerably after the awakening that followed Hurricane Mitch. This network claims to have grown to a membership of 150,000 but most of its growth has taken place in recent years.

The missiological approach of this network is to reach out to the population with the gospel, emphasizing spiritual salvation but paying very little attention to the human needs of the people. Some intentional efforts related to integral service have been offered through some of the denomination's humanitarian and benevolent⁵⁵ efforts. Still, in comparison to the actual needs of the population, they are too little.

⁵⁴ The impact of Hurricane Mitch is discussed in Chapter Six.

⁵⁵ Benevolence means much good for others, but recent studies have referred to it as a colonialist term. As such, it is a form or a certain expression of love, but not a complete commitment to express love in the way Christ modeled and commanded his followers to practice the faith. Some theologians, including Oord, T. J. 2004. *Science of Love: The Wisdom of Well-Being*. Philadelphia, PA: Templeton Foundation Press, 118, have argued that love involves both sacrificial giving and receiving. A loving person must, then, be both benevolent and open to receiving good gifts from others. In this particular scenario, the poor need more than just expressions of benevolence. To face poverty in a godly way, Christians have to serve the poor with love, for that is the purpose of the gospel.

On August 30, 2006, I interviewed Reverend Pastor Castellanos, the Bishop Supervisor of Central and South Honduras for the *Iglesia de Dios* (See Appendix 2).

His response to Q1 was quite simple, “we understand that integral mission involves God’s purpose for the wellbeing of mankind.”⁵⁶ He also added that that mission has to be carried out by people committed to God to accomplish his purpose for the world. His denomination is presently involved in social action and a committee has been assigned nationwide to assume this responsibility. Since the ID is mostly rural, its leaders realized that they had to create social programmes to assist the needs of the poor and the weak. However, these efforts have been negatively affected by lack of financial support from the part of the denomination’s leadership in the country, but local efforts are being made to adequately supply these endeavours.

To Q2, Reverend Castellanos was of the opinion that the Pentecostal approach to evangelism is the first step to transform society and culture. Born again and spirit-filled believers are capable of changing their surrounding reality if they practise the basic principles of the gospel. He stated that the ID has literally transformed rural communities where people do not steal, drink, or womanise. The conditions of life have been lifted and the local authorities are conscious of the role of the church in the community.

To answer Q3, he said, “Yes, the church has positively affected the local community and the entire nation. In previous years people from the rural areas were migrating into the cities but now, due to the impact of the gospel, those who become part of the community of faith do not move, they stay and thus become instruments of transformation for their communities.”⁵⁷ Pentecostalism is community-oriented and develops strong binds of support among fellow believers who not only help each other, but also participate as a group in the life of the communities where they serve.

He answered Q4 by stating that although the transformation of the nation as a whole will take longer, the foundations are being set locally through strong social service, initiated by local congregations. Once the church is able to transform the local community the next step will be the nation. Castellanos believes Pentecostalism has the potential to transform Honduras but this has to be planned intentionally and followed by programmes of training and education. These programmes should teach believers how

⁵⁶ Interview with Reverend Pastor Castellanos, 30 August 2006. See Appendix 2.

⁵⁷ Interview with Reverend Pastor Castellanos.

to serve as agents of transformation. Yet Castellanos added, “Unfortunately, we are not at that level yet but we are heading in that direction.”⁵⁸

His response to Q5 offered personal insights rather than denominational ones. Reverend Castellanos is of the opinion that even the Pentecostal churches should get involved in the social and political transformation of Honduras. He claims that there are issues related to political corruption and injustice, which have not been properly confronted by the churches, save a few exceptions.

Pentecostals have yet to include these issues in their theology and practice of mission. Castellanos is personally involved in organisations that call for deep transformation in the social and political arena of the country. He does support the views of authors like Ramón Romero,⁵⁹ who insists that the poor must be vindicated by accessing political power in the country. Castellanos questions the attitude of Evangelicals and Pentecostals towards the transformation of the culture. He thinks they do not seem to realise the delicate nature of the present situation of Honduras. Castellanos sees the social and political attitude of Pentecostals as defective. Such contradictions with the teachings of the gospel must be corrected with a solid teaching and practice of integral mission.

5.4.3 IGLESIA CUADRANGULAR

This Pentecostal constituency began in the Tegucigalpa area in the early 1950s. It claims to have 90 thousand members in about 1200 different congregations all over the country.

On 31 August 2006 I met with Reverend Osvaldo Canales,⁶⁰ the head official of the denomination (See Appendix 3). Incidentally, at that time he was also serving as

⁵⁸ Interview with Reverend Pastor Castellanos.

⁵⁹ One Honduran writer aligned to the international socialist movement, Ramón Romero has published a book that describes the present social and political conditions of Honduras, immediately after the presidential succession that took place on June 28, 2009. From his perspective, Romero called the succession a *coup d'état*, contrary to what most evangelicals and Pentecostals believe. In fact most Pentecostals supported the succession and welcomed the new government established immediately after June 28. Romero, however, insists that the poor must be vindicated by taking the political power of the country on their own and by force if necessary. In his book he describes the historical oppression of the poor as opposed to advantage of the rich over the last 70 years of political struggles. These are justified grounds for the revolution of the poor of Honduras. See, Romero, R. 2009. *Por la Democracia y Contra el Golpe*. Tegucigalpa, Honduras: UNAH DVUS, 103-121.

⁶⁰ Interview with Reverend Osvaldo Canales, 28 August 2006. See Appendix 3. Reverend Osvaldo Canales is one of the most influential evangelical and Pentecostal leaders of Honduras. He has served as President of the *Confraternidad Evangélica de Honduras* [Evangelical Fellowship of Honduras] for the

President of the Evangelical Fellowship of Honduras, which is the country's largest Evangelical and Pentecostal fellowship officially recognized by the government.

His response to Q1 was rather generic. His denomination understands mission as that which was commanded by Jesus Christ in Matthew 28: 18-19. A command that makes it clear that the mission of the church is to evangelise [win the lost] and make disciples [of all who believe], teaching them to obey the Word of God. It is only when people turn to Christ that they change their behaviour and lifestyle, thus bringing about change in their families and communities.

To Q2, Reverend Canales reported that his church has responded to God's mission through aggressive programmes of evangelism and discipleship. His network believes that Pentecostals are spiritually equipped with the power to reach out to even the most difficult people. Therefore, witnessing to *los perdidos* [the lost]⁶¹ is predominant in the mission of his denomination. To ensure this purpose, they continue to hold massive crusades in every city and village of the country as "we want to make sure that everyone has the opportunity to decide to accept or reject Christ and that no one is left behind," said Canales.

Concerning Q3, he reported that his church has established a centre of rehabilitation for drug addicts and alcoholics.⁶² They also have a home for children called Didasko, where they have served hundreds of youth within the past 30 years. Across the country, they have developed these programmes but they are only identified as part of the social responsibility of the church. The IC believes that the main responsibility of the church continues to be evangelism and discipleship.

In relation to Q4, Reverend Canales initiated his response noting that the Honduran government had conducted significant meetings with various church representatives. Government officials and church leaders expressed their commitment to find new ways to face poverty in the country.

last 10 years. His work as a pastor, denominational leader gave him some political influence in the country. In 2009, he served in *la Comisión de Paz* [the Commission of Peace] that help antagonistic political leaders to negotiate a compromise to solve the major differences between them, with the purpose to preserve peace in the country despite the political crisis.

⁶¹ The term '*los perdidos*' [the lost] is typically used by Evangelicals and Pentecostals to refer to a person or persons who do not profess Evangelical or Pentecostal Christianity. In Latin America, some think that nominal Christians may be also lost. They often refer to nominal Catholics when use the term. See for instance, Fumero, *La Iglesia: Enfrentando el Nuevo Milenio*, 46-49.

⁶² *Iglesia Cuadrangular* established a Rehabilitation Centre for drug addicts and alcoholics in 1980. *Centro Didasko* is located in the community of Támara, near Tegucigalpa, Honduras. See Appendix 3.

The Evangelical churches were asked to participate in the debates and Pentecostals were represented among them. The government officials concluded that they would look for new measures to help find ways to intentionally attack suffering and poverty. Due to his position as President of the Evangelical Fellowship of Honduras, Reverend Canales admits that he receives many calls from other colleagues asking how they should respond to this initiative from the central government.

Canales has responded that the Evangelical Fellowship would establish a nationwide dialogue with all the Evangelical and Pentecostal churches of Honduras, in order to contribute adequately to this government initiative. He also admitted that Pentecostals had not truly embraced the human and social needs of the population but significant progress has been accomplished at the local level where they have begun to transform their communities. “Pentecostal churches have their typical way to impact their local communities and social context with the gospel,” said Canales.

To Q5, Reverend Canales responded that the attitude toward integral mission is yet to be observed in the denomination, since they have an incipient approach to it. He believes that once the *Iglesia Cuadrangular* learns about this area of Christian service, believers will make a difference to problems of poverty in their communities. They are already doing so but on a spontaneous basis of their own initiative. What they actually need is for the leaders of the denomination to take a stand for mission. His own experience serving with political leaders has taught him of the necessity to involve the church in social and political areas and see it as an opportunity for ministry.

5.4.4 CENTRO CRISTIANO INTERNACIONAL

The *Centro Cristiano Internacional* (CCI) is among the youngest neo-Pentecostal networks of Honduras. It identifies itself as a post-denominational⁶³ organisation. It was established in January 1999 in the city of Tegucigalpa. On 21 April 2006 I met with Reverend René Peñalba,⁶⁴ the founder and head pastor of this organisation (See Appendix 4). Although CCI believes and practices its faith in a Pentecostal and Charismatic way, its leaders claim to be a post-denominational network.⁶⁵ Since the very beginning, CCI initiated building national and international relationships with

⁶³ cf. McMillan, Robin. 1994. “Beyond Pentecost,” *Morning Star Journal*, 4:3, 42-44, 48.

⁶⁴ Interview with Reverend René Peñalba, 12 April 2006. Also see Appendix 4.

⁶⁵ McMillan, “Beyond Pentecost,” 44.

fellow Christian organisations. Its purpose was to build an international network that would unite Christian groups together for the purpose of evangelizing the world.

Reverend Peñalba admitted that most of CCI's constituency come from a middle class population and that this is the main source of their financial success. They have been able to attract the attention of young professionals who also find a common interest with other fellow members of the same social and economic status.

Although this network is young, due to the size of its congregations, it has a strong influence within the political and socio-economic circles of the country. It also attracts significant numbers of young people. Recently they were able to purchase one of the most significant properties in the city of Tegucigalpa that gave them a high profile among the fastest growing churches of the country.⁶⁶ This network does not claim to be classical Pentecostal, nor even charismatic; instead they prefer to be known as a post-denominational congregation.⁶⁷ Reverend Peñalba uses this identification as a distinctive, although he has not been able to fully describe theologically and ecclesiastically the implications of this terminology.⁶⁸

To Q1, Reverend Peñalba explained that his churches understand their mission as holistic, which aims to transform the individual, the family, the community and the

⁶⁶ On the post-denominational movement, see Miller, D. E. 1997. *Reinventing American Protestantism: Christianity in the New Millennium*. Los Angeles, CA: University of California Press, 86. Miller argues that post-denominational churches are involved in a second Reformation, one that challenges the bureaucracy and rigidity of mainstream Christianity. The religion of the new millennium connects people to the sacred by reinventing traditional worship and redefining the institutional forms associated with denominational Christian churches. Nothing less than a transformation of religion may be taking place, and Miller convincingly demonstrates how 'post-modern traditionalists' are at the forefront of this change. During the past thirty years the Christian landscape has undergone a dramatic change. For instance, more and more churches meet in converted warehouses, many have ministers who've never attended a seminary, and congregations are singing songs whose melodies might be heard in bars or nightclubs. So while the traditional church organization seems to be in decadence, the new model stands strong and heads towards a better future.

⁶⁷ Some may even identify this network as part of the so-called 'emerging church' paradigm. It is very similar to the some-time-referred as emerging church movement. This is a Christian movement of the late twentieth and early twenty-first century that crosses a number of theological boundaries: participants can be described as evangelical, post-evangelical, liberal, post-liberal, charismatic, neo-charismatic and post-charismatic. Participants seek to live their faith in what they believe to be a 'post-modern' society. See, Miller, *Reinventing American Protestantism*, 82. Proponents of this movement call it a 'conversation' to emphasize its developing and decentralized nature, its vast range of standpoints and its commitment to dialogue. What those involved in the conversation mostly agree on is their disillusionment with the organized and institutional church and their support for the deconstruction of modern Christian worship, modern evangelism, and the nature of modern Christian community. See, Gibbs, E. and R. K Bolger. 2005. *Emerging Churches: Creating Christian Community in Postmodern Culture*. Grand Rapids, MI: Baker Academic, 212-218.

⁶⁸ For some, these kind of churches or ministries are part of the so-called 'emerging church' paradigm movement. See for instance the work of Clark, J. 2007. *Emerging Church: Paradigm Shift or Passing Fad?* <http://jasonclark.ws/2007/09/12/emerging-church-paradigm-shift-or-passing-fad/>. Viewed 10 January 2008.

culture with the power of the gospel. CCI's definition of mission also stays within the fundamentalist understanding of witnessing and converting people. Nevertheless, it sees poverty as the most fearful enemy of the country but their theology would not allow them to attack the problem directly. So Honduras will only be transformed when the entire country becomes Christian.⁶⁹

To Q2, Reverend Peñalba said that his congregations realises the importance of participating in the transformation of the culture of Honduras as a means to combat poverty. He argued that the problem of the poor in his country has to do with their mentality and therefore, a change of mind will set the trend for a new society. He quoted the old Chinese proverb that affirms, 'It is better to teach a man how to fish than just giving him a fish.' Thus, his churches are involved in providing education and training, particularly to young people so that they will serve as agents of transformation to the future generation. Integral mission involves educating the people, so they have decided to invest in this particular need rather just embracing too many needs at the same time.

To Q3, Reverend Peñalba sees the influence of his church in the local community through the transformation of the youth. They are devoted to developing a new generation with a new mentality, whereby education will initiate change and help resolve the problem of poverty. Therefore, *Centro Cristiano Internacional* (CCI) will continue to invest in the education of people, thus creating a new culture in a transformed society. He also started a worldwide network of churches in five continents with churches that share the same principles of bringing the gospel to the world, in order to transform the community by educating the next generation.

To Q4, Reverend Peñalba answered that all believers are called to be missionaries and they have a responsibility to fulfil this calling before God, their people and the world. They all should be involved in transforming the world with the principles of the gospel. There are poor people in the world because they have not had the opportunity to be educated or trained for a better condition of life. He said that alienation is the result of lack of opportunities for education. To be consistent with this approach to mission, CCI has established la Universidad Cristiana de Honduras [the Christian University in

⁶⁹ This is very similar to kingdom theology. An American based term, which denotes dominion with a claim that Christians are to take an active role in securing dominion in every facet of society, but especially in the roles of public servants, political leaders and the like. When Christians have caused the earth to reach a certain state of perfection, the return of Christ will then occur. See for instance, Hall, F. 1985. *Miracle Word*. Phoenix, AZ: Hall Deliverance Foundation, 10.

Honduras].⁷⁰ Although this school is new, it reaches a significant number of students that follow this line of thought regarding mission.

To Q5, Reverend Peñalba believes that his constituency is still too young to claim to have been a factor of transformation of the Honduran poor but he thinks his approach will show results when the generation that is under the process of training now takes over the destiny of the country. In the meantime, CCI will continue to instil a favourable attitude towards education. This is the way people will be enabled to change their community with a new mentality for a new society.

5.4.5 BRIGADAS DE AMOR CRISTIANO

Brigadas de Amor Cristiano (BAC) began its ministry in Honduras during the late 1960s. Reverend Mario Fumero is the founder of the organisation (See Appendix 5). It is well known that the BAC is an offshoot of the Assemblies of God in Honduras, both theologically and organisationally. Reverend Fumero holds credentials with the Assemblies of God. However, they differ in their approach and passion for social action, particularly in the reaching out to the gangs and drug addicts.

The BAC has established a centre of rehabilitation for alcoholics and drug addicts in a campsite near the capital. The *Proyecto Victoria* [Victoria Project]⁷¹ has existed for nearly thirty years and has helped rehabilitate a high number of young people from their problems with alcohol and drugs.

I met with Reverend Mario Fumero on 13 April 2006.⁷² In his opinion, BAC and its social programmes is a valid model that should be imitated by the other Christian organisations in the country. However, he believed that the other organisations do not seem to be interested to participate in these programmes. As the conversation

⁷⁰ *La Universidad Cristiana de Honduras* [The Christian University of Honduras] was founded in Tegucigalpa, Honduras on 2001 by a group of Evangelical and Pentecostal Christians with the purpose to train young leaders to transform Honduras and the world. Reverend René Peñalba is the current president. See Appendix 4.

⁷¹ Proyecto Victoria is known as the first centre for rehabilitation of alcoholic and drug addicts established in Honduras. Cuban exile missionary Mario Fumero initiated the project with a new generation of leaders that he was able to convert to Christ. The Centre was established in 1978 in the Community of Cepate, Cofradía, Francisco Morazán, Honduras. Fumero was able to secure the support of social and governmental agencies that have help keep the project alive. See Appendix 5.

⁷² Interview with Reverend Mario Fumero, 13 April 2006. See Appendix 5.

progressed, I could detect some discrepancy due to an antagonistic attitude of Reverend Fumero towards the other fellow denominations.⁷³

Brigadas de Amor Cristiano is well known for its Pentecostal stand in the practice of social action and concern for the poor. Throughout the years, the organisation has reached out to innumerable young people. However, they remain relatively small and do not have a consistent pace in their membership growth. This is associated to the personal attitude of Reverend Fumero towards the other churches.

In short, *Brigadas de Amor Cristiano* represents an interesting mixture of conservative theology and experiential piety. They expect to see miracles. They pray for healing and look to the Holy Spirit for supernatural guidance and deliverance, particularly during the rehabilitation process. Among the five Pentecostal networks studied, this is the only one that has a legitimate social concern for the poor and the downcast. They are intentionally committed to attacking poverty through social action and most of their programmes are heading in that direction.

To Q1, Reverend Fumero responded that *Brigadas de Amor Cristiano* (BAC) understands the mission of the church as the fulfilment of God's commission to his followers. He sent them out to preach and make disciples and all of them were equipped with spiritual tools to do the works of transformation of the world. They healed the sick, cast out demons, and performed signs and wonders for the benefit of the disenfranchised. That work was necessary to raise social concerns on behalf of those who suffer and long for any kind of help or relief from well-intended people. The BAC is committed to serve the community with a holistic gospel. They preach, teach and help the needy until they are able to stand on their own feet.

Regarding Q2, Reverend Fumero said "this church has responded positively to this approach to mission. We could enumerate several ways of involvement in social action on behalf of the poor and the drug addicts."⁷⁴ In 1978, BAC established the *Proyecto Victoria*, which is a centre for the rehabilitation of alcoholic and drug addicts. They also run a house for the rehabilitation of prostitutes. These projects have been effective in accomplishing their purpose but they are run with minimal budgets that

⁷³ Reverend Mario Fumero seems to be well known in Honduras for his polemical theological positions and attacks against fellow ministers that have different theological or ecclesiological positions. He has written several books and articles, which reflect his fundamentalist ideas about ministry and his personal intention to malign those who think or do ministry differently. cf. Fumero, *La Iglesia: Enfrentando el Nuevo Milenio*, 67.

⁷⁴ Interview with Reverend Mario Fumero, 13 April 2006. See Appendix 5.

make the operations difficult. In many cases, the shortage of funds limits the efficiency of the programmes.

To Q3, Fumero answered that BAC has set up a model for other ministries in the country. Other churches and Christian organisations have established ministries that offer social service but they could be more effective if their leaders would join efforts and work together. So, unity in social action has not yet been achieved in Honduras and most Pentecostals work on individual or isolated projects.

With regards to Q4, Reverend Fumero argues that “a good number of people of his church have become involved in the social projects of the church. The youth are the most motivated people to participate, thus creating an adequate environment for ministry.”⁷⁵ Since young people are highly motivated to social service, BAC has developed strategic programmes of discipleship, which intentionally teach and equip them for community service among the poor. BAC is well known for this kind of work with the youth. For instance, they have sports activities that involve large numbers of young people, mostly unchurched, thus creating a favourable environment for youth evangelism as well.

To Q5, Reverend Fumero thinks that BAC has done something relevant for the cause of the poor in Honduras. Although some critics do not agree with his pastoral theology, there are some who support his ministry. The attitude towards integral mission is positive. Reverend Fumero has served as a missionary from Cuba to Honduras for almost forty years, so he can testify to the change of attitude that has begun to take place in the Pentecostal community. He has been very skilful in using the mass media, such radio and television and some governmental agencies to promote the BAC’s ministry.

5.4.6 THE MISSION STATEMENT WITHIN THE PENTECOSTAL CHURCHES

On 28 November 2000, a group of Pentecostal leaders, including all of those listed above, signed a statement of faith that they had forged together during meetings recently convened. They had been looking for common ground for co-operation. They realized their numerical growth needed attention and they needed to create a document

⁷⁵ Interview with Reverend Mario Fumero.

that would underpin mutual respect and understanding for the future. It was in that spirit that they signed an agreement, which was made available to most Pentecostal networks.

The statement represents perhaps the most significant theological statement on mission issued by the leaders of the Pentecostal networks to date. It is thoroughly Evangelical and organized around seven key headings: the Bible, the Trinity, Christ Jesus, salvation, the Holy Spirit, the church, eschatology and an important element was the short statement written about the mission of the church. This is the only statement on mission, which is contained under the rubric of the Holy Spirit and for that reason I quote the statement made on the Holy Spirit, which also makes reference to the mission of the church.

On the Holy Spirit: We believe that the Holy Spirit is the third person of the Trinity. He is the Spirit of God, the Spirit of Christ, the Spirit of truth and the Spirit of holiness. The Holy Spirit illuminates a person causing him or her to know sin and repent, to know the truth and to believe in Christ and so experience being born again unto salvation. He leads the believers into the truth, helps them to understand the truth and obey Christ, thereby bearing abundant fruit of life. The Holy Spirit gives all kinds of power and manifests the mighty acts of God through signs and miracles. The Holy Spirit empowers believers for Christian service to serve the poor, the needy and bring justice and peace to the world by the action of the saints. The Holy Spirit searches all things. In Christ God grants a diversity of gifts of the Holy Spirit to the Church so as to manifest the glory of Christ. Through faith and thirsting, Christians can experience the outpouring and filling of the Holy Spirit to serve their community with the love of God revealed in Christ Jesus.⁷⁶

This statement contains several significant declarations that highlight the Pentecostal leanings of its authors. However, it is significant that they included a declaration about the mission of the Church. Even though they seemed to be more focused on apologetics rather than pursuing the mission of the Church in the world, they still saw the need to state what they understood by mission. This statement to the very end identifies the authors and the networks they represent as Pentecostals.

At this point, I am in a position to highlight the implications for integral mission, which the statement of faith made by the Pentecostal networks has for the question at hand. This analysis has revealed that this statement is indeed significant. With its carefully worded phraseology concerning the work of the Holy Spirit, the statement of faith suggests (1) that its authors and the churches they represent are committed to the experience and teachings of Pentecostalism in their theological orientation, and (2) that mission is inserted or is an obvious element included in their statement of faith. From there the statement on mission stands out as a significant element in their theology. However, mission theology seems to be incipient in their ministerial orientation, so

⁷⁶ Iglesia Evangélica Cuadrangular. 2000. *Notas de la Conferencia de Iglesias Pentecostales de Honduras* [Minutes of the Conference of Pentecostal Churches of Honduras] Tegucigalpa, Honduras, 12-13.

much work is needed in order to develop a theology of integral mission in the Pentecostal churches.

5.5 SUMMARY

I interviewed the leaders who are generally recognized to be heads of the largest Pentecostal networks in Honduras. Collectively, these networks represent a significant majority of the Pentecostal Churches in Honduras and, arguably, the majority of the Christian population in Honduras as a whole. In any event, these groups represent a significant cross-section of the Pentecostal churches in Honduras.

More specifically, I studied the leadership's orientation of these networks as it relates to their approach to integral mission. In my evaluation, I found that the specific theme of mission does exist in their theological framework but mission is not a priority. However, it is present and they do seem to have a clear idea of the mission of the church when they make reference to social concerns. Unfortunately, the needs of humankind are not properly addressed in their mission theology and practice.

It is also clear that each denomination has its own view and understanding about mission. Moreover, they are also familiar with the term integral mission, although there seems to be discrepancies in the actual praxis. Nevertheless, they have a real concern for social justice, socio-economics, education and the problem of poverty. They all acknowledge that the church has the power and the authority to combat these social evils and to accomplish this purpose they need to train and equip their leaders.

This evaluation has been based on my interviews with leaders of the most influential Pentecostal networks of Honduras. Although my conclusions must be viewed as somewhat tentative, since hard missiological data in the form of grass-root surveys are lacking, these conclusions are based on what is the most extensive research on this issue available to date. My research suggests that these Pentecostal groups should be characterized as follows:

(1) *Asambleas de Dios*: classical Pentecostal but with a limited understanding of holistic mission. Their service among the poor and their needs is generally assumed or taken for granted. *Asambleas de Dios* does not yet have an intentional social work programme and concern leading to integral mission. In any case, even when their organized social service seems to be limited, some isolated efforts in leading congregations may bring the denomination into a more significant level of involvement.

(2) *Iglesia de Dios*: this classical holiness Pentecostal denomination comes from a classical Pentecostal tradition. Most pastors and congregations are committed to serve the spiritual dimension of salvation as a priority, thus formally neglecting the cause of integral mission. Therefore, their service among and on behalf of the poor is limited. Their social programmes are small and do not have the full support of the denomination's leadership. Some young professionals and physicians began a social and medical programme to assist the poor in the 1980s.⁷⁷ However, the lack of official support from the part of the denominational leaders and limited funding has kept the programme weak and small. It was not until the late 1990s that the programme proved to be successful after the devastation caused by the deadly Hurricane Mitch.

(3) *Iglesia Cuadrangular*: classical Pentecostal but with little involvement in social service on behalf of the poor. Their effort on behalf of integral mission has been overshadowed by a lack of balance between their involvement in the political affairs of the country and the approach to the immediate needs of people. They have created a couple of centres for orphans and drug addicts that represent isolated efforts initiated at the grass-root level at a certain number of local churches. However, it is clear that the leaders of the denomination do understand that they will have to develop a holistic approach to mission. They do have some influence over certain governmental agencies but such influence is going to be strategically channelled towards social concerns in general.

(4) *Centro Cristiano Internacional*: more Charismatic than Pentecostal, its tendency is to serve the upper and middle class of the community. Mostly oriented to education, few efforts have been made on behalf of the poor and whenever they do something for them it falls under the category of benevolence. As previously discussed, through benevolence they fail to engage in the causes of poverty with a valid Christian solution. This is a phenomenon of the middle class of Honduras, which is heavily influenced by the Charismatic organisations based in North America. A higher use of technology and contemporary liturgy has gathered believers who share the same understanding about mission. Since they are not (or no longer) poor, their involvement

⁷⁷ Missionary F. J. Ard and Pastor Román Cruz established in the 1980s a social programme, which aimed to assist the poor and the sick. They promoted social service and medicine to be available to the needy. The programme is still alive and has grown stronger in recent years. More information about this ministry is available at the Church of God National Office. Social and medical mission files. San Pedro Sula, Honduras, 1990-2000. Information is available at Collins, O. 2008. "Una Década de Crecimiento," *Iglesia de Dios en Honduras*. <http://www.iglesiadedioshn.org/pnc.html>. Viewed 12 April 2009. See also, Alvarez, 1986. M. *History of the Church of God in Honduras*. Master of Divinity thesis, Church of God Theological Seminary.

in mission is considered usually as an act of benevolence. Nonetheless, their interest in education and particularly in higher education is remarkable. They are offering alternatives to students to remain in the country for their studies instead of migrating overseas, as usually happened in the past.

(5) *Brigadas de Amor Cristiano*: Pentecostal in nature and doctrine. Among the five networks surveyed, this is the one most inclined and committed to social service and community development. Their restoration programmes have made a significant impact and are widely known in the country. BAC has been a leading denomination in practical projects that seek to alleviate acute social problems in Honduran society. However, they are small compared to bigger organisations and because of that their resources are limited.

Based on this analysis, I would conclude that Pentecostals in Honduras have incipient initiatives towards, and basic knowledge of integral mission. This study suggests that Pentecostals recognise the need to transform their communities by serving the poor and disenfranchised. Nonetheless, the level of involvement is insufficient. The transformation process that they are involved in comes out of the personal responsibility as Christians or congregations who were planted among the poor. As a natural response to the gospel, such community churches grow with and among the poor, thus experiencing community development. However, Pentecostal leaders will have to revisit and assume new and intentional positions regarding the entire spectrum of the mission of the church.

Furthermore, in light of the significant strength of the Pentecostal networks surveyed, it is reasonable to conclude that a significant number of Christians in Honduras today are Pentecostal and Charismatic in their theological orientation. This reality imposes a significant burden on Pentecostal leaders, for historically, Pentecostals do not show a strong involvement in social concerns. Instead, they were inclined to judge those who spoke about and emphasized serving the poor and the needy as politically diverted.

It is also clear that Pentecostals are a significant spiritual force in Honduras, numerically speaking. This represents an opportunity for them. They could use their strength to train and equip leaders who are committed to participate in integral mission. Pentecostal leaders must train their members intentionally in social service. Hence, Pentecostals will have to be strategic in their approach to meeting the needs of the poor.

In addition to these conclusions concerning integral mission, some general observations may also be made concerning behaviour. The praxis of the Pentecostal churches in Honduras may be described as exhibiting the following characteristics:

(1) A strong emphasis on personal experience often reflected in emotionally charged prayers and worship. God is understood to be present, personal, and vitally interested in communicating with and relating to individual believers. Exuberant, participatory worship and emotional responses to the preaching are quite common and might be described as typical.⁷⁸ Pentecostals could use these natural gifts to reach out strategically to those who understand and assist the poor and those who have been neglected and to bring hope to those who suffer and to those who long for meaningful relationships. These practices fit well with the Pentecostal approach to Christian service.

(2) A strong expectation that God will intervene in miraculous ways in the daily lives of the believers. Pentecostals exhibit a firm belief in God's ability and willingness to work miracles in their midst. Their testimonies often refer to God healing the sick, raising the dead, granting special wisdom or direction, communicating through dreams, visions, or prophetic messages, providing boldness for witnessing, or granting miraculous strength and protection. This expectation is often expressed in openness to the gifts of the Spirit and is certainly encouraged in part by such biblical passages as 1 Corinthians 12:8-10. These are clear indicators that Pentecostals could develop strong connections with those who seem to have lost hope, thus leading them into a caring and loving society that takes care of their basic needs.

(3) A strong sense of their own weakness and dependence upon God. Perhaps this is due, in part, to their experiences of marginalisation and poverty. Pentecostal believers in Honduras often reflect a keen awareness of their own weakness and a strong sense of dependence upon God's supernatural power and leading. This is reflected in an emphasis on receiving strength and encouragement from the Holy Spirit, often in specific moments of prayer. For them, this perspective is undoubtedly based upon the experience of the early church as recorded in the book of Acts. Pentecostals could easily

⁷⁸ These characteristics are common in Pentecostals worldwide. In a way, these findings may represent a definition of Pentecostalism. These definitions could be found in some contemporary research literature on Pentecostalism. For instance, in Africa, Allan Anderson registers some similar distinctives among Pentecostals. See Anderson, A. H. 1992. *Bazalwane: African Pentecostals in South Africa*. Pretoria, SA: UNISA, 16-22. In Asia-Pacific, cf. Ma, J. C. 2001. *When the Spirit Meets the Spirits: Pentecostal Ministry Among the Kankana-ey Tribe in the Philippines*. Oxford: Peter Lang. Even in the context of a tribal mission the response of Pentecostal to the gospel seems to be similar to the one at other places. See also, Cone, J. H. 1975. *God of the Oppressed*. New York, NY: Seabury Press, 106.

identify with the basic human needs and bring about change in the attitude of those marginalized by poverty.

5.6 CONCLUSION

At this point, I am in position to summarise some critical findings. I have analyzed the missiological orientation of some of the largest Pentecostal networks in Honduras. This analysis was based on interviews, participant observation, and the findings of fellow researchers and selected written documents.

These conclusions suggest that an overwhelming number of the Christians in Honduras today are Pentecostals or Charismatics but their impact on integral mission is limited. This presupposes a missiological problem. The fact that even today the country remains in conditions of extreme poverty raises the question as to whether this is due to the Pentecostals in Honduras not being directly or intentionally involved in social and economic development. Of course, this raises a major issue as to what perpetuates poverty in countries like Honduras. Clearly, Pentecostals cannot be blamed for that and further studies will have to take place in order to explain this phenomenon.

However, while it is true that the number of Christians have largely increased among the Pentecostal networks, it is also evident that these Christians have not been able to transform their society, as it is traditionally expected from dense Christianized societies. This is a strong indicator, which reveals that the Pentecostal churches of Honduras are still defective in their understanding and practice of integral mission. So, a more intentional commitment to a theology of integral mission has to be initiated amongst the Pentecostal churches of Honduras.

It is also clear that most Pentecostals in Honduras were reached by the gospel while living in conditions of extreme poverty and although some have made a great effort to progress and eventually overcome poverty, a vast population still continues to battle this systemic condition. Nevertheless, if the pace of today is maintained, there will be significant changes in the socio-economic reality of the nation, just by the natural effect of a dense Christian population growing in the country, although this is a rather an optimistic view of the potential of the Pentecostal church to help overcome poverty in the country.

Due to the socio-economic reality of most Pentecostals, they do not seem to have access to education. Their Christian formation has been affected by this condition. Their leaders seem to be aware of the situation and are now seeking for opportunities to train the pastors and lay workers. However, these efforts are still limited with regards to the size of the population that they serve.

Pentecostals in Honduras are also learning about integral mission even though some leaders are being formally trained in mission. So far, most of their participation in social concerns emerges from their commitment to serve the community. Hence, the transformation that occurs is based upon personal efforts mostly guided by their commitment to the gospel. Thus, formal training on integral mission will have to be planned intentionally and this will require participation from the local community and denominational leaders.

It is also important that Pentecostals dialogue with fellow Christian organisations that teach and practise integral mission. Pentecostalism is still young in Honduras and they would benefit from learning about mission from other Christian traditions. This dialogue will have to be conducted intentionally and they will have to be open to different opinions with regards to social and economic issues that affect their communities.

In Chapter Six, I introduce a case study, which shows a holistic approach to mission. In the social service done by Noemí Espinoza, Pentecostals will have the opportunity to observe an advocate of mission from the Evangelical point of view. This model will provide innovative ideas and insights for their understanding and practice of integral mission.

CHAPTER SIX: CASE STUDY ON INTEGRAL MISSION IN THE CONTEXT OF HONDURAS

6.1 INTRODUCTION

The purpose of this chapter is to develop a broader understanding of integral mission by examining the case of a non-Pentecostal model. This case was useful to demonstrate that integral mission in Honduras has been approached from different angles by different churches other than the Pentecostal congregations.

Pentecostals initiated efforts to introduce integral mission sometime after other Christian organisations had developed extensive works of service in favour of the poor and the marginalized.¹ It was not until the Evangelical establishment of the first organisations of relief and development such as the *Comité Evangélico de Desarrollo y Emergencia Nacional (CEDEN)*² [Evangelical Committee of National Development and Emergency] in 1974 that Pentecostals participated and began to take part in conscious efforts to provide assistance to the poor. By joining CEDEN, they recognized these efforts as a legitimate ministry of the church. This was the most substantial information I could discern of Pentecostals intentional participation in the social concerns of Honduras. Thus, it is assumed here that their practice of mission has been

¹ It is difficult to find a specific time that could be mentioned as the beginning of this ministry. Some correspondence and notes could be found in the archives of local congregations such *Brigadas de Amor Cristiano* and *Iglesia de Dios*, in the late 1960's when meetings were set in order to discuss the need to provide assistance to the needy and the poor in an organized manner. Pentecostal leaders had participated with evangelical leaders in isolated efforts of social assistance. Thus, Pentecostal mission to the poor and the marginalized continued to be founded on the spontaneous efforts of individuals and ministry outreaches done by local congregations in their communities. One example was the *Alianza Evangélica de Honduras (AEH)*, initiated in 1970. As members of the AEH, Pentecostals had an active participation in assisting the poor. Unfortunately the organisation was dissolved in the late 1980 for lack of institutional support. However, it is commonly known that Pentecostals have their typical way of proclamation and practice of the gospel. Through local efforts, initiated by the community of faith they are motivated to serve the poor in order to enhance their human condition. See for instance, Alvarez, M. 1992. *A Strategy for Achieving Cooperation Among the Evangelical Bodies of Honduras*. Doctoral Thesis. Ashland Theological Seminary, 88-94.

² Incidentally, this organisation was initiated after Hurricane Fifi, hit Honduras in September 1974. The creation of *El Comité Evangélico de Desarrollo y Emergencia Nacional (CEDEN)* was the response of evangelicals toward the natural disaster caused by the hurricane. Since that time CEDEN has continued its efforts to provide assistance to the poor and marginalized. It is also the evangelical entity that leads the way in times of disaster. Noemí Espinoza was Director of CEDEN in the early 1980s. For more information see Todd, M. *Beyond Displacement: Campesinos, Refugees, and Collective Action in the Salvadoran Civil War*. London, UK: The University of Wisconsin Press, 120.

carried out mainly through the spontaneous efforts of individuals participating in other organisations of social assistance.³

Most Pentecostals adopted some Evangelical patterns with regards to the practice of mission, since they did not have their own model. Arguably, Pentecostals learned from Evangelicals that the ultimate goal of mission was to lead lost souls to Christ. Their mission theology taught this as the fulfilment of salvation with Christ enthroned in the heart of the believer.⁴

For Pentecostals, when the person is saved, he or she begins a process of sanctification that demonstrates evidence that the individual has been changed by the transforming power of the gospel. This experience brings about changes in personal, moral and social relationships. The believer is taught and motivated to share his or her testimony with others, mainly with relatives and friends in order to win them for Christ. Through this evangelistic approach, the new group of believers are able to initiate and bring about change in their communities; having been saved, sanctified, and filled with the Holy Spirit. Believers will no longer practise immoral and unlawful deeds.⁵ This is the way to initiate the process of sanctification in the life of a Christian. For the most

³ Some organisations of social assistance run by evangelicals in Honduras are the *Iglesia Evangélica Reformada*, World Vision International, World Relief, CEDEN and Mennonite Mission. They also have Pentecostals serving among their administrative and field personnel. See, Todd, *Beyond Displacement*, 122.

⁴ This theology of salvation of the soul has been historically attributed to reformed and evangelical fundamentalism, which reached its height in the United States in the 1920s and survived through the World War II. Fundamentalism became strong among the evangelical missionary movement and Pentecostals were influenced by this conservative theology. Evangelism was limited to the salvation of the soul. In this practice of mission there were no intentional efforts to engage poverty and social concerns. Those who focused on social service were tagged as liberals and dangerous for the spiritual community of faith. Later on the anti-Communist message from evangelical missionaries from North America separated 'born-again' believers from the 'evils' of the world. That was an unfortunate episode in the ministry of evangelicals and Pentecostals in Latin America. More information of this matter is available at, Marsden, G.M. 1980. *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870-1925*. Oxford, UK: Oxford University Press, 82-103. See also, Padilla, C. R. 1986. *Misión Integral: Ensayos Sobre el Reino y la Iglesia*. Grand Rapids, MI: Nueva Creación, 181-193.

⁵ This practice of mission seems to be a common experience that could be observe among most Pentecostals. Scholars from different locations in the world share testimony of this same pattern. See for instance, McClung, Grant. 2006. *Azusa Street and Beyond*. Gainesville, FL: Bridge-Logos, 14-22. This book contains reports from India, Africa, the United States, and Latin America as well as gender and ethnic reports of one hundred years on Pentecostalism. Also, on the issue of education by Pentecostals among the poor, see Bridges-Johns, C. 1993. *Pentecostal Formation: Pedagogy Among the Oppressed*. Sheffield: Sheffield Academic Press, 122-130. In the same line, see Dempster, M. W., B. D. Klaus and D. Peterson, eds. 1999. *The Globalization of Pentecostalism: A Religion Made to Travel*. Oxford, UK: Regnum Books. The said source also contains accounts of Pentecostal experiences in communities in South East Asia, Europe, Latin America and Africa. Another reference work was written by Shaull, R. and W. Cesar. 2000. *Pentecostalism and the Future of the Christian Churches*. Grand Rapids, MI: Eerdmans, 3-21. These authors discussed theologically and ecclesiologically the thrust of Pentecostalism as the church on the street and as the agent that reaches out to the poor.

part, this seems to have been the traditional model of mission that has been practised in most Evangelical and Pentecostal circles.

This study also introduces a discussion about spiritual prejudice against those who devote themselves to assist the poor and the marginalized. Since the concept of integral mission is still incipient among Pentecostals, those who are open to generate social, political and spiritual transformation are perceived as dangerous people. They are generally regarded as corrupt Christians aligned to a particular party or anti-establishment groups. I found out that these conflicting positions generated different opinions about the participation of the church in social concerns. It was not until 1982 that a team of experts in community development, sponsored by World Vision International (WVI), initiated strategic research on the participation of Evangelicals in the social, economic and political reality of Latin America.

The study included Pentecostals as well. The research had long-term planning purposes and the results were used for internal information and planning for future operations of the organisation in the area. In one of the items of study, particularly those that referred to the Christian attitude and participation in social and political issues, the WVI team concluded that most Evangelicals and Pentecostal leaders showed a tendency to be theologically conservative, politically naive, and socially irresponsible.⁶

Based upon the assumption that Pentecostals are still learning about a holistic approach to mission and assuming that they are learning from sources other than Pentecostalism, I decided to conduct an interview with a woman from the Reformed tradition, who has been deeply involved in serving Honduras from her Christian perspective of community transformation.

The case of Noemí Espinoza is an example of integral mission carried out from a non-Pentecostal perspective. Yet she was also able to work with Pentecostals as well and she learned how to relate to different traditions. Noemí did not consider herself a mission theologian or practitioner. “*En mis días muy pocas personas hablaban de misión integral.*” [In my day, very few people talked about integral mission], said Noemí.⁷ So I am taking her case from the perspective of a layperson that commits herself to social service in fulfilment of her Christian faith. In this Chapter, she is therefore considered as an advocate for integral mission.

⁶ World Vision International Honduras. 1982. “Profile of Latin American Churches.” Unpublished document used for internal strategic planning at World Vision International offices in Latin America, 18.

⁷ Interview with Noemí Espinoza, 22 August 2006. See Appendix 6.

After exploring the impact of Noemí Espinoza over several Evangelical and Pentecostal networks in the country, I decided that it would be useful to include her case in this study, since it would be helpful to Pentecostals exploring other models of mission.

This chapter is divided in two parts: the first has to do with a description of the work of Noemí Espinoza and the organisations she has worked with. It focuses on the immediate aftermath of Hurricane Mitch, which was the time when her mission blossomed. However, her mission thinking influenced Christians from Evangelical more than Pentecostal backgrounds.

In the second part of the chapter I explore a matter that may seem controversial to Pentecostals. Departing from the example of Noemí Espinoza, I address the subject of public service, the value of democracy, and political participation as part of the mission assigned to Pentecostals. The discussion attempts to introduce a theological notion, which generates controversy in some Pentecostal circles, but its inclusion in this study represents one of the contributions of this research to Pentecostal missiology.

6.2 NOEMI ESPINOZA'S MODEL OF MISSION

I met with Noemí Espinoza on 22 August 2006.⁸ I decided to take her case as the subject of this study for some significant reasons. (1) She represents the typical Honduran, born and raised in the countryside. (2) She is a woman who has suffered as a result of cultural prejudice. She has had to fight to become an educated professional in her field of expertise. (3) She has never forgotten her origins. (4) She became a Christian in her early years. (5) Her experience and education shaped her understanding and commitment to the poor and the marginalized. (6) As a non-Pentecostal model, her example provokes Pentecostals to think outside-of-the-box in their approach to mission.

Noemí Espinoza's mission work offers significant insights that are valuable to the purpose of this discussion. I am also aware of the fact that over-emphasizing the career and outlook of one person could be dangerous in a study of this nature. To avoid this problem, I tried not to individualize her contribution as an advocate for integral mission in Honduras. I take Noemí's case as being representative of many others who have joined her efforts in bringing a holistic approach to Christian service in Honduras.

⁸ Interview with Noemí Espinoza, 22 August 2006.

On 27-29 October 1998, Hurricane Mitch literally swept the Central American region and devastated Honduras in particular.⁹ In its wake, the hurricane left destruction, devastation, and confusion.¹⁰ It was in this moment that Noemí Espinoza stood up as a strong and courageous person.¹¹ She went out to work and to seek international aid to help assist suffering people. In these circumstances, she pressured every aid-granting agency with programmes in Honduras and called on local disaster agencies to organise and channel resources to help the victims of this natural calamity. This was by far the worst natural disaster to take place in Central America in recent history.

Hurricane Mitch hit Honduras with an incredible attack of destructive power. People in Central America remember it as one of the most furious and deadly hurricanes to have stricken the area in recent history. The last hurricane to cause similar devastation happened in 1780, killing some 22,000 people in the entire eastern Caribbean region.¹² This time, Hurricane Mitch struck all of the countries of Central America. It was only about a week after the event that the people overseas began to realise what had taken place in the area.¹³ The official report said that 11,000 people died but many were missing and the final death toll reached approximately 15,000.¹⁴

Although the final death tally may never be accurately known, it is very clear that Mitch was by far the deadliest Hurricane in the Caribbean Atlantic for the last 200 years.¹⁵ It is estimated that more than three and half million people were severely

⁹ It has been more than 10 years since the disaster caused by Hurricane Mitch. I decided to use that particular event to initiate the study this model, for it was that particular occasion that put Noemí Espinoza at the top of her ministry. Although she had been active for many years prior to these it was not until then that she was able to play a significant role in serving Honduras holistically.

¹⁰ An account of the destruction caused by Hurricane Mitch was written by Guiney, J. L. and Lawrence M. B. 1999. *Preliminary Report: Hurricane Mitch*. Miami, FL: National Hurricane Center, 12-24.

¹¹ Paul Jeffrey wrote a thorough report on the devastation of Hurricane Mitch and the leadership of Noemí Espinoza during the crisis. Jeffrey's work was significantly useful primary source in this research. His data also came from personal interviews with Neomí Espinoza. The report is available at: Jeffrey, P. 1999. *At the Eye of the Storm: Noemi Espinoza*. http://www.ccdhonduras.org/noemi_espinoza/ Viewed 16 January 2004.

¹² See, Fitzpatrick, P. 1999. *Natural Disasters: Hurricanes*. New York, NY: ABC-CLIO Inc. 120-136 (124).

¹³ The magnitude of the power of the hurricane is described by Martin, M. C. 2002. *Flood-Hazard Mapping in Honduras in Response to Hurricane Mitch*. Takoma, WA: US Department of Interior, US Geological Survey, 10.

¹⁴ The cost of human lives is calculated by Guiney, J and Miles L. 1999. *Preliminary Report Hurricane NHC. 1999. Mitch 22 October 05 November 1998*. Washington, DC: National Hurricane Center, 12-16.

¹⁵ More conservative though also less reliable sources estimate that the death toll was less than half the official figure. See Olson, R. et al. 2001. "The Storms of 1998: Hurricane Georges and Mitch—Impacts,

affected and a multitude were rendered homeless.¹⁶ The estimated financial cost of the damage is around US\$5 billion. In a dramatic speech to the world, Honduran President Carlos Flores reported that in two days the hurricane had reversed 50 years of progress in the country.¹⁷

During those days, Noemí Espinoza¹⁸ was serving as the director of a humanitarian organisation called the Christian Commission for Development (CCD). This is a Honduran non-governmental Christian organisation that serves among the poorest communities of the country. CCD provides training along with technical and material assistance aimed at enhancing the living conditions of peasants. Its goal is to establish the foundations for a better quality of life in the rural communities as the villagers organise themselves and work together to this end.¹⁹

The winds of Hurricane Mitch were over 150 miles per hour and the rainfall was estimated at 10 centimetres per hour. The Honduran infrastructure and the morale of the people quickly fell apart. Entire bridges and the road system were washed out and the communities in the lowlands were flooded. The city of Tegucigalpa lost communication with the many parts of the country.

It was at this time of destruction and chaos that Noemí Espinoza waded in showing natural diplomatic abilities and the determination to assure Honduras that there was hope in God and in the noble Honduran people. She acted courageously and quickly convinced international aid granting agencies to assist the people of Honduras immediately. She also joined fellow Honduran agencies that were working towards the same purpose. This action brought unity among Hondurans, and churches worked together for the same cause: To put Honduras back on its feet. “Ver a Noemí

International Response, and Disaster Politics in Three Countries,” *Special Publication. University of Colorado*. Denver, CO: Boulder National Hazards Research and Applications Information Center, 41

¹⁶ The information reported in this paragraph is derived from Gobierno de Honduras in 1998. Estimaciones preliminares sobre daños causados por el Huracán Mitch a la infraestructura pública y costos de reparación. See, Comisión Económica para América Latina y el Caribe (CEPAL), Honduras, 1999. “Evaluación de Daños Causados por el Huracán Mitch, 1998,” *Report Interno* 1:2, 42-49.

¹⁷ Rappaport, E. and Fernandez-Partagas, J. 1999. “The Deadliest Atlantic Tropical Cyclones, 1492-1994,” *NOAA technical memorandum NWS NHC-47*, National Hurricane Center, 38-41.

¹⁸ Interview with Noemí Espinoza, the director of the Christian Commission for Development (CCD), 22 August 2006. Also see Appendix 6.

¹⁹ Complete information about the Christian Commission for Development is available at CCD, 2007. “Desarrollo Educativo de Honduras,” *Solidaridad*. <http://www.ccdhonduras.org/eng/quienessomos/Viewed> 21 June 2008.

entrevistarse con líderes gubernamentales o representantes extranjeros, te hace pensar que ella nació en un hogar privilegiado”²⁰

The disaster also allowed Noemí to demonstrate her skills as a leader in Honduras. Hence, she was given the opportunity to prove her commitment to serve the marginalized and to display her deep love for her country. After Mitch, she remained as one of the most respected personalities and influential leaders in the country. For some, she ought to be officially recognized as a national hero.

6.2.1 INCARNATIONAL MISSION ORIGINATED AT A SMALL VILLAGE

Noemí Espinoza was born in 1942 and grew up in Pinalejo, Santa Barbara, one of the small towns in the North-Western part of Honduras. Her relatives were known for growing beans and coffee in order to sustain the family. Christian missionaries ran an elementary school nearby and she was given the opportunity to attend. It was there that she strengthened her love and commitment to serve her people.²¹ At home, her mother taught her to bake bread and she participated in selling it to her relatives and neighbours. On Sundays she attended the Evangelical Reformed Church (ERC), which has been her home congregation for her whole life.

Church life had a major foundation in her personal and spiritual formation. When the time came to continue her education, her parents sent Noemí to Tegucigalpa, where she stayed with her eldest sister. She was able to secure a job, which provided for her university tuition and fees. Noemí succeeded in school. After three years, she earned a scholarship to study nursing in one of the universities in neighbouring Nicaragua. However, Noemí was not completely satisfied since she wanted to pursue studies in political science. “*Mi deseo era entender cómo funcionaban los gobiernos y cómo es que los líderes políticos tomaban decisiones cuando asumían el poder.*” [My desire was to understand how the government system worked, and how politicians and leaders in power made their decisions], said Noemí. Actually, she wanted to become a lawyer but she only managed to earn a scholarship to study nursing.

²⁰ Interview with Evelio Reyes, 23 August 2006. He is the Senior Pastor of *Iglesia Vida Abundante* (Abundant Life Church), a large Neo-Pentecostal congregation in Tegucigalpa, Honduras. See Appendix 7.

²¹ Interview with Noemí Espinoza.

Clearly this was not her first choice, but she accepted it anyway for it represented an opportunity to continue developing her education. Her days as a university student coincided with the Somoza dictatorship in Nicaragua.²² This was a time of social unrest, in which Noemí's interest in political science developed further.²³

It was not until she had finished nursing school that she received a scholarship to study law. In 1970, she went to a university in Chile where she entered into serious debates following her political inclinations in favour of the marginalized and poor. In Chile, she was allowed to enrol at law school. During that time in South America she married her Honduran boyfriend, Felipe. At the end of her legal studies, they returned to the University of Honduras where both finished law school successfully. "In Honduras law education was definitely a career for men only," said Noemí. Only two women graduated in her class out of 21 students.

Besides her formal education in Honduras and overseas, Noemí learnt about the intricacies of her legal profession and also developed significant relationships with individuals and organisations that eventually would be helpful in the exercise of her professional life and social ministry. For instance, she became a close friend with her mentor Carlos Roberto Reina, who eventually became President of Honduras.²⁴ Some of her classmates also have occupied high government positions. Noemí also had the opportunity to benefit from lucrative privileges but she was clear in her own mind that she was going to dedicate her future to serve the poor and the marginalized of her country. Noemí invested a lot of time doing voluntary work in her congregation. Although she worked successfully at a local law firm in Tegucigalpa, most of her time was dedicated to social work, which was based in the church.²⁵

²² Noemí's education in Nicaragua during the days of Somoza helped her understand the problem of political dictatorship, where the poor are hurt by the system of government. See for instance, Black, G. 1981. *The Triumph of the People: The Sandinista Revolution in Nicaragua*. London: Zed Press, 58-62. Also, Lynn, D. and Heyck, D. 1990. *Life Stories of the Nicaraguan Revolution*. New York, NY: Routledge, 49.

²³ Dictator Anastasio Somoza was ousted from power in Nicaragua on July 1979, after a revolutionary sway led by the Frente Sandinista de Liberación Nacional (FSLN).

²⁴ Carlos Roberto Reina served as President of Honduras for the period of 1994 to 1998.

²⁵ See, Form, W. H. and Nosw, S. 1958. *Community in Disaster*. New York, NY: Harper & Row, 17-18 and Hoffman, S. 1999. "The Worst Times and the Best times: Towards a Model of Cultural Responses to Disaster," in *The Angry Earth*. New York, NY: Routledge, 134-155.

6.2.2 EMBRACING HER COMMITMENT TO INTEGRAL MISSION

In September of 1974, another huge hurricane hit Honduras. In the aftermath of Hurricane Fifi, the Evangelical leaders of the country invited her to serve as the Executive Director of the National Evangelical Emergency Committee (CEDEN). This was the social arm of the Evangelical churches, which had decided to initiate a programme that would provide assistance to victims of disasters and work in prevention of poverty and suffering among the people of Honduras. As I have said earlier, in the introduction of this chapter, Noemí accepted the offer and soon initiated steps to fulfil the purpose of the organisation.²⁶

In 1979, Noemí was able to secure a contract for CEDEN with the United Nations to assist the refugees from El Salvador that had settled in Western Honduras. As we saw earlier, Central America was one of the battlegrounds of the Cold War during those years. Although she remained faithful to her Christian principles, she was accused of aligning ideologically to the revolutionary movement that was trying to overthrow the dictatorship in El Salvador.

CEDEN and the High Commissioner of the United Nations for Refugees (UNHCR) had appointed Noemí as the director of a project that was essentially humanitarian in nature. At that time, she managed 120 workers on her staff that served approximately 40,000 refugees, presumably Salvadoran refugees who had taken shelter in Honduras. Their responsibility was to provide humanitarian aid, education, clothing, food, and clean water. Noemí also listened to the problematic situations suffered by the refugees at their home country. They told her about massacres and human rights violations that were taking place against civilians in El Salvador. So she denounced these injustices and spoke out against the military incursions and attacks by Salvadoran troops against refugee camps in Honduras.²⁷

Noemí's message of protest against the violation of human rights was delivered in the Catholic Parish of Santa Rosa de Copán, the nearest city of Honduras to the El Salvador border. This interaction with the RCC officers continued to improve the relations between Evangelicals and Catholics, which was rare in those days. Oscar Andrés Rodríguez, still a young Catholic priest, became very supportive and

²⁶ Interview with Noemí Espinoza.

²⁷ See for instance the work of Leticia Salomón in reference to the relationship between the military and the upper class on Honduras. Salomón, L. 1999. *Las Relaciones Civiles-Militares en Honduras: Balance y Perspectivas*. Tegucigalpa, Honduras: CEDOH, 64-83.

sympathetic to the work that Noemí was doing through CEDEN. He sent continuous messages of encouragement to Noemí and her work. Years later, Rodríguez became Honduras' first RCC Cardinal.²⁸

Complications arose in regards to the political situation of the refugees and became severe due to the political polarisation that took place in Honduras at that time. For some, the refugees were considered allies to the Salvadoran guerrillas, so anyone who assisted them or took a stand to speak for them was regarded as subversive and security forces of the state blacklisted his or her name as a result.²⁹ The Honduran military and the United States Embassy suspected that Noemí and CEDEN were supporting the Communist subversion of the region.

The political situation became so polarized that Noemí and most of the workers among the refugees found themselves in a very dangerous situation. Most Evangelical leaders became so nervous that they decided to back off from the support they provided to the mission amongst the refugees.³⁰ In January 1982, during a painful extraordinary assembly, CEDEN's board of directors took the decision to cease all work among the Salvadoran refugees.

Noemí Espinoza found herself alone and with no support at the executive level of the organisation. As a consequence of CEDEN's decision, Noemí resigned. A few days later, several members of CEDEN's staff also resigned in support of Noemí's decision. Since they had the experience of running an organisation of this nature, they quickly called on those willing to participate in the creation of a new humanitarian organisation. In solidarity with Noemí, they formally asked her to become the executive director. Thus in January 1982, the Christian Commission for Development (CCD) was born.

Through the work of CCD, supported by ecumenical organisations from Canada, Europe, the United States and other countries of Latin America, the ministry among the refugees continued. The leaders of CCD challenged their accusers head on. At one point, the United States Ambassador had denounced that CCD was smuggling food to

²⁸ Oscar Andres Rodriguez would later become archbishop of Tegucigalpa and president of the Latin American Episcopal Conference. In 1998, he became Honduras' first ever cardinal. He was one more friend of Noemí's who moved into a position of power. See, Cleary, E. L. 2007. *Mobilizing for Human Rights in Latin America*. Bloomfield, CT: Kumarian Press, 141.

²⁹ In an attempt to describe the suffering of Salvadoran refugees in Honduran soil, Kenneth Woodward, wrote a significant report, which could be found at Woodward, K. 1982. "Missionaries on the Line," *Time* 8 March 69-70.

³⁰ Interview with Noemí Espinoza.

the refugees and providing medical treatment to many of the Salvadoran guerrillas.³¹ Noemí did not hesitate to call a press conference to clarify the matter and she publicly invited the Ambassador to present the evidence to back up his accusations.³² He did not show up.

A few weeks after CCD's headquarters was established, Honduran security forces raided the office.³³ Most of its furniture and office files were stolen. Moreover, two members of the CCD staff were captured and later beaten and tortured. Noemí and other personnel of the office took courage and forcefully recovered control of the headquarters. In the period that followed, CCD and its leaders were under constant suspicion, causing the workers to live in fear for their own safety.

6.2.3 COMMITTED TO MISSION IN EXILE

During the year of 1980, there was a group of human rights activists that had decided to assist the poor of the rural communities in Honduras. There were European groups as well as Americans that had committed financial support and human resources through Amnesty International.³⁴ It was this kind of funding that enabled human rights work to continue in Honduras during those turbulent days of political repression and social unrest.³⁵ Noemí served as co-ordinator of these groups. Among her responsibilities was that of carrying funds for the human rights work from Costa Rica. Eventually, the military spies found out that this activity was taking place and proceeded to investigate

³¹ This information is found in the archives of CEDEN, in Tegucigalpa, Honduras. Access to this report is restricted to professional research.

³² The flood of refugees from El Salvador into Western area of Honduras due to the civil war caused that many people turned to the gospel in search for spiritual and humanitarian care. Christian entities of relief and development were instrumental in opening the door for the evangelization of refugees, thus causing significant numbers of people to become mostly Pentecostals. This information is available at Stoll, D. 1991. *Is Latin America Turning Protestant? The Politics of Evangelical Growth*. Berkeley, CA: University of California Press, 51-52

³³ Stoll, *Is Latin America Turning Protestant?* 286.

³⁴ Interview with Noemí Espinoza. See also, Clarke, A. M. 2001. *Diplomacy of Conscience: Amnesty International and Changing Human Rights Norms*. Princeton, NJ: Princeton University Press, 12-18.

³⁵ The survival condition of refugees is generally similar to the one reported by Oliver-Smith, A. 1986. *Martyred City: Death and Rebirth in the Andes*. Albuquerque, NM: University of New Mexico Press, 180-192.

these operations.³⁶ The commander-in-chief of the Honduran Armed Forces ordered the group to be dismantled and for those involved to be arrested if they resisted.

In September 1982, a friend inside the government told Noemí that she was listed as one of the persons that had to be assassinated by the security or para-military squads of the Honduran army intelligence. He also told Noemí that the first two individuals on the list had already been executed. Since Noemí's name was third on the list, she had to act quickly to protect her own life. So she, along with her husband and the children swiftly left the country. She fled to the United States where she continued to work in favour of the people of Honduras.

She made contact with ecumenically driven groups that were interested in helping and doing research on Central American socio-political issues. Noemí and her family returned to Honduras in 1984 when some drastic changes had taken place in the Armed Forces. Nonetheless, the military kept her under continuous scrutiny for several years. Eventually, they left her alone and she continued to do her humanitarian work in favour of the poor and marginalized of the country.

6.2.4 INTEGRAL MISSION IN THE COMMUNITIES

In the late 1980s, the civil wars in Central America began to wind down and the refugees started to return to their homelands. These events opened new windows of opportunity to work for the people in need. Those rural communities that had heard of CCD's humanitarian work invited the agency to help them solve their social and economic difficulties. It was at this time that CCD began to shift its focus. It started organising and working with several groups of peasants in rural communities.

Many of these families were looking for fertile land on which to grow corn, beans, and other crops that would help them feed and nourish their children. CCD stood by the side of the peasants who were expelled from the lands they had recovered.³⁷ The agency

³⁶ See for instance, Araya, M. 1982. "U.S. Relief Agency Accused of Complicity with Honduran Military," *Latin America Press*. 25 February 7-8. See also Araya, M. 1982. "Salvadorian Refugees Face New Threats," *Regional Reports: Mexico and Central America*. 12 February, 4-5.

³⁷ The 'Recuperation of Land,' was a term used by the social activist groups in Honduras, when peasants invaded private property to take possession of it. During the Cold War days this action was common in Honduras. Some people were expelled, by force, from the land they had 'recovered,' mainly from landlords, and some went through long periods of political and legal actions in order to keep the lands. See Euraque, D. A. 1996. *Reinterpreting the 'Banana Republic.' Region and State in Honduras, 1870-1972*. Raleigh, NC: University of North Carolina Press, 142. Also, Brondo, K. V. 1996. *Land Grab: Green Neoliberalism, Gender, and Garifuna Resistance in Honduras*. Phoenix, AZ: The University of Arizona Press, 119.

defended the rights of the people and Noemí was able to secure the assistance of former classmates that were then in office, especially in the *Instituto Nacional Agrario* [National Agrarian Institute] and in the judiciary. She used every connection possible in order to secure better treatment for the people and the rural communities where CCD had worked. “By the 1990s CCD was working in over one hundred communities, focusing on education and development.”³⁸ “*Esta vez el trabajo ha sido diferente en comparación con la década anterior. En los 1980s no se nos permitió trabajar en completa libertad con la gente.*” [This time the work was different from that of the previous decade. In the 1980s we were not allowed complete freedom to work with people], Noemí stated. “*No podíamos distribuir material impreso sobre participación ciudadana en la comunidad, por ejemplo, porque a cualquiera que le encontraran esos panfletos tendría problemas con los militares.*” [We could not distribute printed material about citizen participation in community decision-making because anyone caught with those pamphlets would get in trouble with the military],³⁹ she added. “*Así que tuvimos que traer a los líderes del campo a la ciudad, para entrenarlos y luego, enviarlos de regreso a sus comunidades.*” So [we had to bring village leaders to the city, train them there, and then send them back home to do the work], she added. “*Además, nosotros no podíamos ir con ellos y éstos no podían llevar ningún material que los incriminara. Fue hasta en los 1990s, cuando las cosas se calmaron un poco, que pudimos trabajar más directamente con el pueblo y sus comunidades.*” [Hence, we could not go with them, and they could not carry any incriminating material with them. It was not until things calmed down a bit in the 1990s that we could work more directly with people in the communities where they live], she concluded.

6.2.5 EMPOWERING WOMEN FOR CHRISTIAN MISSION

Throughout her time in Christian service, Noemí set as one of CCD’s objectives that of educating and empowering women, along with men, for Christian mission. Over a half of the organisation’s leaders were women and they led the development and humanitarian work nationwide. CCD emphasized women’s participation in building

³⁸ Noemí Espinoza found that the best way to overcome the consequences of disaster was to focus in education and development. Similar conclusions were found earlier by Oliver-Smith, A. 1979. “Post disaster consensus and conflict in a traditional society,” *Mass Emergencies* 4:1, 43-45.

³⁹ In those days social work was observed under suspicion by the military and the political leaders of Honduras. See the report of Castellanos, S. A. and M. J. Flores. 1996. *Ciudadanía y Participación en Honduras*. Tegucigalpa: Honduras: CEDOH, 72-78.

social, economic, and educational alternatives for rural communities.⁴⁰ Regarding this, Noemi reports that “*las creencias de las ancianas con respecto a las propiedades sanadoras de la medicina natural ha sido analizada y sistematizada por una coalición de especialistas coordinados por la organización*” [the traditional knowledge of old women about the healing properties of natural medicines has been analyzed and systematized by a coalition of groups coordinated by the organisation].⁴¹ By 2002, CCD’s campsite near the city of Tegucigalpa had built a refuge for women. CCD has led the movement against domestic violence toward women and more Christian leaders are now supporting this endeavour.

Noemí claims her support for women’s initiative to lead and produce for the benefit of society comes from her own experience. She had to make her way as a leader in organisations that traditionally were run by men.⁴² “*Siempre he sentido resistencia cuando he comenzado una nueva tarea.*” [I often felt resistance when beginning a new task], Noemí said. “*Siempre tuve que demostrar que yo era capaz. Pero la gente ha tenido que aprender que aunque yo soy una especie de pionera eso no significa que yo sea un persona difícil de tratar.*” [I always had to prove that I was capable. Yet people have learned that just because I am a sort of pioneer does not mean I am not easy to get along with],⁴³ she added.

However, even in the 21st century most organisations in Honduras, whether they are churches or government agencies, continue to be headed by men.⁴⁴ Nevertheless, women are proving themselves to be effective and efficient leaders whenever the

⁴⁰ Concerning women and mission, Janet Everts Powers suggest from her Pentecostal background that women can be effective in building communities that have experience social crisis and natural disasters. See, Rowlands, J. 1997. *Questioning Empowerment: Working With Women in Honduras*. Dublin, Ireland: Oxfam Publications, 110-112. See also, Powers, J. E. 1999. “Your Daughters Shall Prophecy: Pentecostal Hermeneutics and the Empowerment of Women,” in *The Globalisation of Pentecostalism*, Dempster, M. W., B. D. Klaus and D. Peterson, eds. Oxford: Regnum Books, 313-334.

⁴¹ Quarantelli, E. L. and Dynes R. R. 1977. “Response to Social Crisis and Disaster,” *Annual Review of Sociology* 3:34.

⁴² Some authors describe the capability of women to lead organisations traditionally run by men in Latin America. See for instance, Barrig, M. 1997. *De Vecinas a Ciudadanas: La Mujer en el Desarrollo Urbano*. Lima, Perú: SUMBI; Bautista, E. 1993. *La Mujer en la Iglesia Primitiva*. Estela, Navarra: Editorial Verbo Divino, 12-14; Blondet, C. 1998. “La Emergencia de Mujeres en el Poder: ¿Hay Cambios?” *Documento de trabajo no. 92*. Lima, Perú, IEP; Blondet, C. 2001. “Lecciones de la Participación Política de las Mujeres,” *JACS-IEP* 9:1, 5; Brusco, E. “The Reformation of Machismo: Asceticism and Masculinity Among Colombian Evangelicals,” in *Rethinking Protestantism in Latin America*, V. Garrard-Burnett and D. Stoll, eds. Philadelphia, PA: Temple University Press, 143-148.

⁴³ Interview with Noemí Espinoza.

⁴⁴ However, in recent years women have made significant contributions in the social and political arena. See for instance, Morris, J. 1977. *Interest Groups and Politics in Honduras*. Doctoral Dissertation, University of New Mexico, 76-77; and, Benjamin, M. 1989. “Don’t Be Afraid, Gringo: A Honduran Woman Speaks From The Heart,” *The Story of Elvia Alvarado*. New York, NY: Harper & Row, 128-130.

opportunity arises. Thus, when Hurricane Mitch struck Central America and Honduras in particular, Noemí was able to work along the government's minister of finance, Gabriela Núñez. She was the first woman to hold a position at such a level in the Honduran government. The two women worked earnestly in order to guarantee the quick and efficient delivery of food supplies to the isolated communities. They arranged for helicopter flights to deliver food and water to remote communities in the southernmost areas of Honduras where the calamity had worsened. This effort was instrumental in saving lives and rescuing people from potential death.

The role of women continues to evolve favourably in Honduras society. "*En mis días el trabajo de las mujeres era casi clandestino*," [In my days women's work was almost clandestine], Noemí recalls. "*Hoy hay varios grupos de mujeres y hay un mayor reconocimiento de que las mujeres pueden hacer contribuciones positivas a la sociedad*." [Today there are several women's groups and there is general recognition that women can make positive contributions to society]. However she recognized that "*en los niveles altos del gobierno, las decisiones principales todavía las toman los hombres*" [in higher levels of government, the main decisions are still predominantly made by men], added Noemí.

6.2.6 EMPOWERING THE POOR

CCD made a significant contribution to the reconstruction of the country after Hurricane Mitch. Humanitarian and financial assistance for projects were channelled through CCD. At this point, it is important to remark that even in the middle of a national crisis, Noemí called the CCD's personnel to keep in mind that the long-term goals of the organisations were to empower the poor. She insisted that their cause should not be forgotten at any time.⁴⁵ "*No estamos simplemente dando arroz y frijoles a la gente quienes son las víctimas*." [We are not simply handing out rice and beans to people who are victims], said Noemí. "*Estamos trabajando con los líderes de las comunidades rurales, incluyendo a las mujeres y a los niños, ayudándoles a ser sujetos de su propio destino, y no simples objetos en la historia de alguien*." [We are working with leaders of rural communities, including the women and children, to help them

⁴⁵ Two good academic sources on empowering the poor in rural Honduras are found in White, R. 1977. *Structural Factors in Rural Development: The Church and the Peasant in Honduras*. Doctoral Dissertation, Cornell University, 111. Also, Murphy-Graham, E. 2012. *Opening Minds, Improving Lives: Education and Women's Empowerment in Honduras*. Nashville, TN: Vanderbilt University Press, 72-78.

become subjects of their own destiny rather than simple objects of someone else's history], she added. "*El huracán nos dio la oportunidad de fortalecer la capacidad local para tomar decisiones, a fortalecer las municipalidades en un tiempo en que los ajustes estructurales estatales se debilitaban.*" [The hurricane gave us an opportunity to strengthen local decision-making structures and to reinforce municipalities at a time when structural adjustments were weakening the central state apparatus], she said. "*Estábamos reconstruyendo comunidades a través del fortalecimiento del pueblo, a fin que de la gente asumiera el poder en sus aldeas.*" Hence, [We were rebuilding communities by helping people take power over themselves and their villages], she recalled. However, "*este es un proceso largo, pero el Huracán Mitch nos dio la rara oportunidad de reconstruir, no solamente la infraestructura del país, sino que también las estructuras de poder humano en la toma de decisiones.*" [This is a long process, but Hurricane Mitch gave us a rare opportunity to rebuild, not just the physical infrastructure of the country, but also the human structures of power and decision-making],⁴⁶ she concluded.

Noemí has always prioritized the interests of the people. During the period of reconstruction, the government and the international financing organisations had to keep the poor and marginalized in their agenda.⁴⁷ She propounded this message throughout the reconstruction process, arguing that this had to focus on people, not just on the infrastructure.⁴⁸ Moreover, "*hemos hecho más que reparar los puentes derrumbados, hemos ayudado a las comunidades a reconstruirse con mayor participación y más justicia que la que existía antes, especialmente la participación de las mujeres y los pueblos indígenas.*" [We have done more than rebuilding the bridges that washed away. We have helped communities rebuild themselves with more participation and more justice than existed before, especially the participation of women and indigenous

⁴⁶ See the post-disaster possibilities that rural communities are capable of doing when they are properly guided and co-ordinated as suggested by Perez, L. A. 2001. *Winds of Change: Hurricanes and the Transformation of Nineteenth Century Cuba*. Chapel Hill: NC: University of North Carolina Press, 135-138 and 143-147; and Tavera-Fellenosa, L. 1999. "The Movimiento de Damnificados: Democratic Transformation of Citizenry and Government," in *Subnational Politics and Democratization in Mexico*, Cornelious, W., Eisenstadt, T. A, Hindley, J. eds. La Joya, CA: Center for US-Mexican Studies, University of California at San Diego, 34-32.

⁴⁷ This similar to the conclusions found by Sweet, S. 1998. "The Effect of Natural Disaster on Social Cohesion: A Longitudinal Study," *International Journal of Mass Emergencies and Disasters*, 16:33 (November) 321:331.

⁴⁸ About reconstruction after disaster focused on people not on structures, see Hoffman, S. 1999. "After Atlas Shrugs: Cultural Change of Persistence After Disaster," in *The Angry Earth*, Oliver-Smith, A. and Hoffman, S. eds. New York, NY: Routledge, 302-325.

peoples], said Noemí. “*Tuvimos que aprender de este desastre como edificar a la gente y para ello tuvimos que cambiar la forma en que el poder es distribuido y ejercido, para que los pobres no sean olvidados y puedan participar en la reconstrucción de sus vidas. Que no sean simples espectadores de la asistencia internacional que llega para reconstruir la economía de los ricos.*” [We had to learn from this disaster how to build people and we had to change the way power was distributed and exercised, so that the poor and forgotten could participate in rebuilding their lives and not just passively spectate as the international assistance is used to rebuild an economy for the wealthy].⁴⁹ She also insisted that “*los pobres poseen una tremenda capacidad para resolver problemas. Nuestra tarea era acompañarlos*” [the poor possess a tremendous capability to solve their own problems. Our task was to accompany them], she remarked.

That was Noemí’s passion. If she had to put pressure on government officials to help the poor, she did so. She worked for the rural communities. She organized Church leaders and called them to honour the gospel with their attitude and contribution. Christians also have a mandate to preach, teach, and work for justice.⁵⁰ Noemí remained faithful to her mission. Her love for her country was indisputable. Her leadership skills enabled her to lead a massive distribution of humanitarian aid in a context of natural devastation. She took advantage of a negative situation to make a positive contribution to her world. She was able to create space for the poor and give hope to those living on the margins of society.⁵¹

6.2.7 STIMULATING CHURCH PLANTING AND GROWTH

Noemí Espinoza is well known in the Evangelical, Pentecostal, and even RCC circles of Honduras. Most of her life and Christian service was done among the Evangelical community. She is passionate about her service to the poor and the marginalized. She

⁴⁹ On the matter of active participation of the poor in the community, see, Finnemore, M. 1996. *National Interests in International Society*. Ithaca, NY: Cornell University Press, 78. The author argues that the poor themselves should have the right to decide how they want for their new community to look. Thus external aid should take their opinion into consideration and not just simply build or tell them what to do. This type procedure violates their human rights. See also, Morley, S. 2013. “A Regional Computable General Equilibrium Model for Honduras,” *International Food Policy Research Institute* 1:1, 5-11.

⁵⁰ See, Yee, A. S. 1996. “The Causal Effects of Ideation on Policy,” *International Organization* 50:1. Although this author does not write from a Christian perspective, his insight would fit well in the attitude observed by Pentecostals as they serve their communities.

⁵¹ MacDonald, L. 1992. *Supporting Civil Society: The Political Role of Non-Governmental Organizations in Central America*. New York, NY: St. Martin’s Press, 99. This scholar writes in support of societies developed by strength of the poor, organized with a common purpose.

has sacrificed herself and her family for the sake of her commitment to Christian service. However, she is not known for her involvement in church planting. She is not even known as clergy, although she and her husband, Felipe, once considered the possibility of pastoring a church in the city of Tegucigalpa. Nonetheless, she had a very clear understanding of mission theology and practice and she wanted Christians to implement those principles among local communities.

It is remarkable though, that most of the contemporary church growth happened during the prime of her service. Pastors and church leaders have Noemí Espinoza in mind every time they speak of social concerns amongst Evangelical in Honduras. Pastor Roberto Ventura, a veteran minister in Tegucigalpa, said “*es imposible hablar de servicio y desarrollo social evangélico en Honduras, sin pensar en el servicio de Noemí Espinoza.*”⁵² [It is impossible to speak about social concern and community development among Evangelicals in Honduras without thinking of Noemí Espinoza] (See Appendix 8).

Right after the disaster caused by the hurricane, Christians began a process of planting new churches. Existing churches, both Evangelical and Pentecostal, began to experience unprecedented growth, particularly the latter. Congregations mobilized evangelists and church workers in the cities and remote areas of the country. As a result, people responded favourably to their service and accepted the invitation to join the church.⁵³

Earlier in Chapter Five, I suggested that one of the reasons that people responded to the gospel was the desperation to find relief and assistance to their urgent needs. Some may have responded favourably after finding access to some source of integral ministry in the local community. Evangelical and Pentecostal congregations provided most humanitarian assistance in the isolated rural areas or in the inner urban communities. During the time of suffering, Pentecostal churches were able to serve their communities both spiritually and physically. With the help of agencies such as CCD, those who suffered saw the validity of the Christian message and eventually decided to join a local congregation.⁵⁴ There may be many other reasons why people responded favourably to

⁵² Interview with Roberto Ventura, 23 August, 2006. Also see Appendix 8.

⁵³ For instance, in Tegucigalpa, slums surround the capital city, with 1.5 million inhabitants, with an additional population of 300,000 to 400,000 people. There are some 200 new churches reported since Hurricane Mitch. This information could be found at Fuentes, V. E. 2003. *The Political Effects of Disaster and Foreign Aid: National and Sub-National Governance in Honduras After Hurricane Mitch*. Doctoral Dissertation, University of Florida.

⁵⁴ CCD has established a two-way educational programme to foster economic and social development in the churches at the local level and improve the quality of life of poor populations, and cooperation between churches and institutions, supported by national and international churches, local governments,

the gospel at that particular time. However, some Evangelical and Pentecostal leaders suggest that much of church growth in Honduras had to do with the favourable post-disaster response to the gospel and a significant presentation of a message that also included basic humanitarian assistance. The validity of this argument may have to be discussed in further studies.

6.2.8 NOEMÍ ESPINOZA'S MISSIOLOGICAL BACKGROUND

Consulted about the formation of her mission thinking, Noemí admitted that she was influenced by liberation theology and by Marxist philosophy, especially during her time as a student in the university. She went to school in Nicaragua before the days of the Sandinista revolution that overthrew Anastasio Somoza from power. Nevertheless, her Evangelical faith remained firm on the Christian principles that she learned from her church. However, the combination of all of these sources contributed to form her mission theory and practice.⁵⁵ She also admitted that her mission theology has been influenced by the RCC's option for the poor.

The II Episcopal Conference of Medellin in 1968, the Latin American response to the changes proposed by Vatican II, particularly influenced her. Noemí thinks that in the declarations of Medellín Christians evaluate their cultural, social, economic and political situations not from the dominant countries' point of view but that of the peripheral peoples who are willing to assume their own suffering and aspirations.⁵⁶ As we have seen, this Medellin declaration strengthened many of the ideas of liberation theology, which took root during the last quarter of the twentieth century in Latin

CCD and other groups. This programme is the means by which CCD organizes national and international help, whether it be churches, governments, et al, with the purpose of helping the least developed regions of our country, Honduras. During 2005, CCD helped 486 people, from 31 groups to develop integral ministry in the local communities. These people included Presbyterians, Interdenominational groups, Lutherans, Whitworth College, Catholics, an Ecumenical Center, an International Residence, Disciples of Christ, Woodmont Christian, Indianapolis Protestant Church, New Community Project and others. This information is available at CCD. 2008. "La Capacidad Constructora de los Hondureños," *Educación Para el Trabajo*. <http://www.ccdhonduras.org/eng/programas/solidaridad.php>. Viewed 12 May 2010.

⁵⁵ Interview with Noemí Espinoza.

⁵⁶ The II Episcopal Conference of Medellin, in 1968, is known as the Latin American answer to the changes proposed by Vatican II. One of the outstanding declarations was: "In these writings we do not evaluate the cultural, social, economic and political situations from the dominant countries point view, but rather, we adopted the stand point of the peripheral peoples, who are willing to assume their own suffering and aspirations." See, Irudayam, C. 2010. *Towards an Ethical Framework for Poverty Reduction*. Cambridge, UK: Cambridge Press, 207.

America, especially during the Cold War days.⁵⁷ “*Sin embargo, nunca me he considerado socialista. Soy Cristiana y simplemente trato de vivir e implementar los principios de la fe que profeso. Eso no tiene nada que ver con ser comunista u otro nombre que le quieran dar.*” [However, I never considered myself a socialist. I am a Christian and I simply want to live and implement the principles that I uphold. That does not have anything to do with being a communist or whatever name they want to call it], she concluded.

6.2.9 IMPACT OF NOEMÍ ESPINOZA’S MISSION

Noemí Espinoza has mobilized Christians of Honduras and contributors from other countries to assist the poor by teaching them to become agents of transformation in their local communities.⁵⁸ Her vision aims to build a society with justice, solidarity, and peace, whereby its citizens will build a community based upon fraternal relationships in which men and women will recover and live with dignity, as children of God.⁵⁹ She seeks to help the poor receive adequate assistance to become active agents of a continuous and sustained human development.

“*Mi visión es proveer recursos que sean capaces de asistir a los pobres con educación, servicios técnicos y entrenamiento para establecer proyectos que beneficien a la comunidad, que además, promueven la transformación y el desarrollo humano.*” [My vision is to provide resources capable of assisting the poor with education, technical services, and training to establish projects of community, human growth, and development], she said.⁶⁰ Noemí has promoted efficient communication and institutional relationships. She has also provided ample space for theological reflection on doctrinal and pastoral issues that study the reality of the country with the purpose of promoting human transformation.⁶¹

⁵⁷ cf. Gutiérrez. G. 1971. *Teología de la Liberación*. Salamanca, España: Perspectivas, 57.

⁵⁸ Information about Noemí Espinoza and the Christian Commission for Development’s website could be found at <http://www.ccdhonduras.org/> Accessed 3 June 2008.

⁵⁹ The theme of building a community through healthy relationships is raised by Beals, Paul A. 1999. *A People for His Name: A Church-Based Mission Strategy*. Pasadena, CA: William Carey University, 36-45.

⁶⁰ Interview with Noemí Espinoza. One scholar that writes about this kind of human growth and transformation is Lopez, D. 2004. *La Misión Liberadora de Jesús*. Lima, Perú: Ediciones Puma, 135-144.

⁶¹ One example of human transformation in the context of Argentina was documented by Baker, M. 2005 *¡Basta de Religión! Cómo Construir Comunidades de Gracia y Libertad*. Buenos Aires, Argentina: Ediciones Kairós, 18-22.

Her work has focused specifically on issues such as health and infancy, women's development, migration, ecology and the environment, solidarity, and community service. Noemí favours the mission on behalf of the earth and the environment. This mission is understood as the organized action of the church that enables disadvantaged men and women to value and recover the earth as a source of life and as a sacred place at the service of humankind.

In regards to the protection of the environment, Noemí has promoted agricultural programmes, which pay strict attention to the protection of water and the natural environment. With regards to this programme, she said, "*mi visión es estimular la reflexión teológica entre grupos cristianos para el cuidado de la creación y la protección de los animales.*" [My vision is to stimulate theological reflection among Christian groups that care for the creation and the protection of animals].⁶²

She has also contributed to the promotion of social justice, particularly in social reforms. "*Mi deseo es ayudar a que las decisiones políticas favorezcan una reforma balanceada de la posesión y distribución de la tierra.*" [My desire is to support political decisions that favour a balanced reform on the possession and distribution of land], she added.⁶³

Noemí has been persecuted for the cause of her social work. She has been a refugee herself. As we have seen, she and her family had to leave the country in order to find a place of refuge from intimidation and threats to their own lives. Having fought the cause for refugees, she became a refugee herself.

So in this chapter, I have discussed social work from the perspective of the life and service of Noemí Espinoza. It is clear that her life experience and mission service have been inspirational to individuals, churches, and organisations that have served Honduras in recent years. Based upon these conclusions, in the second part of the chapter, I discuss some theological issues that arise from this experience. I compare Pentecostal points of view to Noemí's understanding of mission and some of the RCC arguments in favour of mission and humanity. Some RCC mission ideas are included in the discussion for both Noemí and Pentecostals have been greatly influenced by the historical and contemporary approach to mission theology of the RCC.

⁶² In countries like Honduras urbanisation has negatively contributed to the protection of the environment and the animals. One work that deals with this matter was written by Baker, S. S. ed. 2009. *Globalization and its Effects on Urban ministry in the 21st Century*. Pasadena, CA: William Carey University, 180-196.

⁶³ Interview with Noemi Espinoza.

6.4 CONCLUSION

This chapter has intentionally addressed issues that may seem controversial to some Pentecostals. I have presented a model of integral mission, which may seem odd to the understanding and practice of mission by most Pentecostals in Latin America. With the case of Noemí Espinoza, I have initiated a discussion that may raise diverse questions concerning Pentecostal involvement, particularly in times of social and political unrest. The study may also cause Pentecostals to review their ethics, especially when the causes of the poor, the weak and the marginalized are at stake.

The example of Noemí Espinoza's work stands as example of an individual who was born in a developing country. She embraced the reality of her people and decided to dedicate herself to promote and create better living conditions for the poor. To fulfil this purpose, she struggled against political adversity and even religious misunderstanding from fellow Christians. She successfully built a team that worked through human limitations and natural disasters. Noemí and her team have contributed to the transformation of communities; many times beyond what was humanly possible.

I studied this model so that my discussion would help Pentecostals to explore other models of ministry, which have proven to be successful, in spite of multiple adversities. Time had proven that Noemí had a firm conviction in the principles and goals that she stood for. Her work for the sake of the poor and marginalized was remarkable.

In this chapter, I am asking Pentecostals to study this non-traditional model, which offers useful insights for the formation of a theory and practice of mission. This study also intends to generate theological reflection, which is another area in which Pentecostals are now learning to responsibly dialogue.

Also, the discussion of this chapter focused on matters that are uncommon in the Pentecostal discourse of mission. I purposely left aside those issues of common knowledge and worked on those which may seem rather controversial. If this study will contribute to Pentecostal mission, such a contribution must be done by approaching issues that are difficult to grasp and may have been left aside because of their controversial nature.

This chapter will provide also the basis for a theology of integral mission for Pentecostals of the twenty-first century. The following chapter will attempt to incorporate the missiological matters discussed so far into an order intended to set the foundations for a theological proposal of integral mission among Pentecostals in

general. This study, in the context of Honduras, may serve to address similar contexts of mission emerging in other parts of the world.

CHAPTER SEVEN: A THEOLOGICAL MODEL OF INTEGRAL MISSION FOR THE PENTECOSTAL CHURCHES

7.1 INTRODUCTION

The discussion in this chapter is theological in nature. It sets the foundation for a theology of integral mission among the Pentecostal churches. This theological framework acknowledges the traditional strengths of the movement. Pentecostals are filled and empowered by the Holy Spirit with the purpose to serve the community efficiently. They make use of the charismatic gifts in order to proclaim the gospel, heal the sick, cast out evil spirits, provide deliverance for the suffering and foster hope for the future.

This above background is generally accepted as foundational in Pentecostal mission and theology.¹ So in this chapter I base the discussion with that framework in mind. It helps to further Pentecostal mission to new fields of mission, ministry and theology, which seem to have remained less intense in the thrust for discovering new fields for ministry among Pentecostals.

The purpose of this study is to introduce new fields on integral mission, which may be seen as themes that are not traditionally addressed by Pentecostal scholars and mission practitioners. The model is based upon the research question that the understanding and practice of integral mission in the particular context of the Pentecostal churches is still defective.

This chapter attempts to produce a model of integral mission for the Pentecostal churches. I build the case for a broader perspective, so for that purpose I have to refer to the Pentecostal community in general. This general perspective is founded on the background of Pentecostalism in Honduras and Latin America in general, due to their similarities. Although this thesis makes special reference to the situation in Honduras, in the end, it is intended that it will become an academic reference for the understanding of integral mission by Pentecostals in general. Pentecostals in other countries may use it as reference for further study.

Donald E. Miller and Tetsunao Yamamori have already done a significant work in

¹ See for instance the manifesto of Pentecostal scholars, James K. A. Smith and Amos Yong, where they acknowledge that Pentecostalism is moving beyond simply reflecting on its own tradition to new fields in theological and cultural analysis of a variety of issues from a Pentecostal perspective. Smith, J. K..A. 2010. *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*. Grand Rapids, MI: Eerdmans, i.

the field of social action as observed in Progressive Pentecostals. Miller and Yamamori have moved out from that stream of Pentecostalism that emphasizes personal salvation to the exclusion of any attempt to transform the community. Instead they have adopted a new field of action in Christian service. They are calling it Progressive Pentecostalism.²

Miller and Yamamori define Progressive Pentecostals “as Christians who claim who claim to be inspired by the Holy Spirit and the life of Jesus and seek to holistically address the spiritual, physical, and social needs of people in their community.”³ This emerging Pentecostals are known by their contemporary and expressive praise and worship. They empower lay people for ministry. They also show genuine compassion to the holistic needs of people. Progressive Pentecostals serve the individual and the community. They perceive the move of the Holy Spirit individually and in the worshipping community.⁴

With Miller and Yamamori’s definition of Progressive Pentecostalism in mind, this chapter contains some creative proposals. I have organized new ideas and insights that arise from the previous chapters. Once I have classified the issues, I will proceed to analyse them with a view to establishing such creative proposals as may be useful for Pentecostal integral mission. During the course of the discussion, I make reference to some points that require further research and reflection. Nevertheless, those pointed out here are useful for the purpose of this thesis.

I discuss finally the reason why Pentecostals seem to be successful in building communities referred to here as communities of faith. Such communities base their faith and action around spiritual principles, values and virtues. Pentecostal communities have been established mostly among the poor and marginalized. As we have seen, in recent decades, the RCC and other Christian organisations have assumed the position of opting for the poor in their approach to mission.⁵

² Miller, D. E. and Yamamori, T., eds. 2007. *Global Pentecostalism: The New Face of Christian Social Engagement*. Los Angeles, CA: University of California Press, 2.

³ Miller and Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement*, 3.

⁴ Miller and Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement*, 3.

⁵ The option for the poor or the preferential option for the poor is one of the significant teachings for social service in the Roman Catholic Church of Latin America. Pedro Arrupe used the phrase ‘option for the poor’ in 1968 in a letter to the Jesuits of Latin America. As a developed theological principle Gustavo Gutierrez, first articulated it in his landmark book on liberation theology. See, Gutiérrez, *A theology of Liberation*, 67-72. The principle is rooted in both the Old and New Testaments and claims that a preferential concern for the physical and spiritual welfare of the poor is an essential element of the Gospel. As stated earlier, the option for the poor was institutionalized in 1968 at the Second General Conference of the Latin American Bishops in Medellín, Colombia. At this conference, the Catholic bishops signed documents that would eventually place them in opposition to the military governments that were in the process of taking over almost the entire continent. This information is available at

The difference between mission service provided by Christian entities and the Pentecostal church could be explained this way: Pentecostal mission starts from and within the poor. Pentecostals did not have to go to the poor. They are the poor and their missiology comes from within, as a movement of the poor. Poverty is part of their historical background. Their faith and commitments have taught them to overcome with the transforming work of the Holy Spirit initiated by the practice of the gospel from the inside out. Liberation theologians may argue that they also come from the poor. The difference lies in the spiritual approach. Pentecostals act out of spiritual conviction, while Liberation theologians seem to have acted out of socio-political and religious convictions, which were not compatible with Pentecostals.⁶

Some Pentecostal churches, however, still struggle in their understanding of mission for they tend to spiritualise social ills. Poverty, injustice, and illness are seen as direct consequences of evil activity in human nature. Pentecostals may find it beneficial to learn how to address the issue of institutional sin and recognise that social evils could also be produced by evil structures of power that work against God's purpose for humanity. However, Pentecostals seem to be expanding their faith beyond beliefs and committing to more faithful practicalities. Although current Pentecostal Churches are paying more attention to church growth, such numbers are also generating the ability to affect the community by transforming old paradigms into new life standards that will complete the fullness of God's purpose for the community. To meet such demands, Pentecostals may have to re-focus their attention to areas of service such as community development and assistance to the poor, which are social responsibilities that do not seem to be intentionally included in most contemporary Pentecostal ministries.

Swatos, W. H. ed. 2008. "Preferential Option for the Poor," in *Encyclopaedia of Religion and Society*. <http://hrr.hartsem.edu/ency/PreferentialOP.htm>. Viewed 11 January 2010. See also, Twomey, G. S. 2005. The "Preferential Option for the Poor," in *Catholic Social Thought from John XXIII To John Paul II*. Vatican: Roman Catholic Studies, 278-290.

⁶ One significant contributor to understanding integral mission among the poor in Latin America is René Padilla. From his integral approach to mission he would probably describe himself as an Anabaptist, i.e. a Baptist in the tradition of the intentional Christian community, although the theological influences that he has imbibed are quite eclectic. Padilla has written and edited several books, as well as articles in influential academic journals. Although the affirmation is yet to be proven, Padilla has influenced Pentecostals with his teachings on integral missional. Even though Padilla is not quoted as a Pentecostal scholar, it is acceptable to recognize that his contributions have also helped in the formation of Pentecostal missiology. See for instance, Padilla, C. R. 1993. "A Message for the Whole Person," *Transformation*. 9:3, 1. See also, Padilla, C. R. 1983. "Evangelism and Social Responsibility: From Wheaton '66 to Wheaton '83," *Transformation*. 2:3, 27.

7.2 EVANGELISATION AND SOCIAL CONCERN

As we have seen, Pentecostals understand the community of believers as God's dwelling place with men and women. With regards to community life David Bosch stated that "Pentecostal believers share their joys and hopes, their anxieties and sadness, stand with every man and woman of every place and time, to bring them the good news of new life in the Kingdom of God. Christ Jesus manifested the signs of God's kingdom. This has come and continues to be present among those who believe."⁷ Bosch also suggested that it is in the present world where the church serves as the agency, whereby "God shares his love and hope. God's love inspires and sustains every commitment to human freedom and advancement. The church is present amongst mankind as God's dwelling place. In it men and women find support and solidarity, which is an expression of the redeeming love of Christ."⁸ This idea leads to the assumption that the community of faith is neither an abstract ideal nor a simple spiritual teaching. The church was designed to serve people in the context of human history and in a real world. Thus believers are inspired by the Spirit of love into serving the community. That way believers show their willingness to co-operate with the divine redemptive plan of God for humanity.

Dario Lopez states that every person is unique in his or her individuality and that every individual establishes his or her relationships in a free society with others.⁹ With this framework in mind, Valerio Gerber suggests that human life was designed in a way that individuals could network with people who also have the capability to relate to other individuals and social groups. Pentecostals could also teach that "people seek in the formation of social communities the advancement of their personal and family groups. These are some of the reasons that originate and shape society with structures that express its political, economic, juridical, and cultural constructs."¹⁰ And rightly so, Pentecostals affirm that the Holy Spirit is the Agent who enables the church to become

⁷ On this issue, see Bosch, J. D. 1996. *Transforming Mission. Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis Books, 84-113. Although not cited as a Pentecostal scholar, Bosch's classic volume has been translated into Spanish and consulted at most training programmes across Latin America.

⁸ Bosch, *Transforming Mission*, 92. On the same topic, see also, López, *El Nuevo Rostro del Pentecostalismo Latinoamericano*, 68.

⁹ López, *El Nuevo Rostro del Pentecostalismo Latinoamericano*, 56.

¹⁰ Gerber, V. 1971. *Missions in Creative Tension*. Pasadena, CA: William Carey Library, 56. The author discusses the way Christians work through natural networks built on relationships that occur in the context of the local church. Basically the same experience happens among the Pentecostal communities in different contexts.

efficient in serving the community. So, in David Harley's words at the end of one of his works, "the church is therefore able to understand humanity in his or her vocation and aspirations, limits and misgivings, in his or her rights and duties, and to speak a word of life that reverberates in the historical and social circumstances of human existence."¹¹

7.2.1 ENRICHING AND PERMEATING SOCIETY WITH THE GOSPEL

In this study we found that the Pentecostal churches are successful at proclaiming the gospel. The high number of believers testifies of that, however they seem to show limitations in the presentation of the redemptive and transformative mission of the gospel for the advancement of the community. For example, the field of education still seems to be one of the major challenges for them to overcome. So Pentecostals may have to revise their understanding and practice of integral mission if they are to enrich and permeate society with the transforming mission of the gospel.

The way Pentecostals serve the community could indicate their levels of spirituality and commitment to transform the life of every individual affected by their ministry. The deficiency may lie on their formation as agents of social transformation. They do not have a theology of integral mission incorporated to their teachings. In reality, Pentecostals have not been indifferent to suffering of the poor and the marginalized. They are aware of the difficult situations that negatively affect society. Pentecostals have been attentive to the moral conditions of the community. In their own way, Pentecostals have promoted the human aspects that enrich people's lives. For them "society is not simply a secular and worldly reality, and therefore, outside or foreign to the message of salvation. Instead, Pentecostals understand that the best for community is accomplished when the principles of the gospel are observed. For Pentecostals, society is made up of men and women who are the primary subjects to be served by the church."¹² What Pentecostals need is to develop a solid teaching of integral mission, which will strengthen their current efforts in the community.

Through their current teachings, Pentecostals realise that it is the Holy Spirit who inspires believers to proclaim the message of redemption wrought by Christ in the gospel. Redemption also carries the purpose to transform human history. However, in

¹¹ Harley, D. 1995. *Preparing to Serve: Training for Cross-Cultural Mission*. Pasadena, CA: William Carey Library, 89.

¹² Bosch, *Transforming Mission*, 96.

the back of their minds Pentecostals seem to see this transformation as a secondary goal, as one of the blessing of being redeemed. So, since social transformation is not considered part of the core of redemption, those who advocate for integral mission would notice something missing in the Pentecostal teachings. “The community of faith proclaims the gospel in the power of the Holy Spirit and in love, bearing witness to men and women, in the name of Christ Jesus, to the dignity and fellowship with persons.”¹³

Another area of concern is the teaching of peace and justice in conformity with the principles of the gospel. Carmelo Alvarez advocates for these teachings to be openly taught not only at seminaries, but at the local church level to all members of the congregation as well. Alvarez asks Pentecostals to leave their comfort zone in the neighbourhood to defend and speak boldly in favour of peace and justice.¹⁴

In reality, social justice and peace are part of the core of integral mission. For Lopez these are also Pentecostal concerns for they deliver a message that brings spiritual, moral and social freedom to humanity.¹⁵ This means that ‘the gospel has the effectiveness of truth and grace that comes from the Spirit of God, who penetrates hearts, predisposing them to thoughts and designs of love, justice, freedom, and peace.’¹⁶ By transforming society with the gospel, Pentecostals are “infusing into the human heart the freedom found in the gospel that promotes a society befitting humanity in Christ Jesus, and building a community that is more human because it is a society in greater conformity with the purpose of God for the world.”¹⁷

Through their involvement in community service, Pentecostals carry out their mission at a local level, serving as instruments of social transformation. In the redemptive mission that Christ entrusted to them, there is room for the supernatural to take place, especially in attending to the poor, the weak, and the marginalized. The supernatural dimension is also an expression of the unlimited power of Pentecost to

¹³ For more information on the Pentecostal theology of power and love, see Migliore, D. L. 2004. *Faith Seeking Understanding: An Introduction to Christian Theology*. Grand Rapids, MI: Eerdmans, 312-321.

¹⁴ Alvarez, C. 1985. *Santidad y Compromiso: El Riesgo de Vivir el Evangelio*. México, D. F: Casa Unida de Publicaciones. This debate on peace and justice was initiated at Pentecostal circles at a slow pace, but it continues to draw more attention, particularly in the most recent scholarship. Unfortunately the topic continues to be omitted or avoided at denominational leadership levels. Nevertheless the theme seems to be picking up more ground at the schools where the new leaders are trained.

¹⁵ Lopez, *El Nuevo Rostro del Pentecostalismo Latinoamericano*, 61.

¹⁶ An excellent article was written by David Bueno, concerning the transformation of rural communities in El Salvador by the influence of Pentecostal believers, see, Bueno, D. 2001. “The Struggle for Social Space: How to Salvadoran Pentecostals build communities in the Rural Sector,” *Transformation* 18:3, 171-191.

¹⁷ Bueno, “The Struggle for Social Space,” 172,

transform people's lives. This dimension is also an expression of the integral power of the gospel.¹⁸ "Pentecostals do not understand the supernatural as an entity or a place that begins where the natural ends, but as the rising of the natural to a higher level."¹⁹ For Norberto Saracco, it is clear that "for Pentecostals everything that belongs to the human order is also part of the supernatural, for in the exercise of the supernatural the human condition is also found within it."²⁰ Thus, the gifts of the Holy Spirit are delivered in order to assist the limitations of humanity, and because of that, those who participate in the love of God are able to exercise them. Likewise, Jesus Christ is also the fulfilment of all things in the present social order.²¹ Through him, humanity is able to recover its original connection with the Creator of life, wisdom and love.²² Indeed, "God so loved the world that he gave his only begotten Son."²³ Since this connection was lost with the first human, Adam, God has re-connected with humanity through the second human, Jesus.²⁴

The Pentecostal teaching of redemption begins with the Incarnation, by which the Son of God takes on all that is human, except sin, according to the solidarity established by the wisdom of the Creator, and embraces everything in his gift of redeeming love.²⁵ Humanity then is touched by this love in the fullness of his being, which is corporeal and spiritual, in solidarity with others. So the whole person is involved in the mission of the gospel. The community of believers follows a path enlightened with a mission that is integral, involving an effective action in favour of the poor and the weak. Pentecostal believers are faithful to the gospel when they offer themselves as instruments of transformation in the hands of God. They become agents of integral redemption of those who receive Christ as Lord and Saviour.²⁶ This is one of the marks of Pentecostalism, especially in times of human suffering. The combination of the proclamation of the

¹⁸ cf. Russell, C. 1967. "Fanning the Charismatic Fire," *Christianity Today* 12:4 (November) 39-40.

¹⁹ Russell, "Fanning the Charismatic Fire," 39.

²⁰ Saracco, *The Word and the Spirit in the Evangelizing Community*, 12.

²¹ Daytom, *Raíces Teológicas del Pentecostalismo*, 26-30.

²² Padilla, *A Message for the Whole Person*, 2.

²³ See, John 3:16; and the comment of López, *El Nuevo Rostro del Pentecostalismo Latinoamericano*, 65.

²⁴ Russell, "Fanning the Charismatic Fire," 39.

²⁵ David Burrell states that the Pentecostal doctrine of mission embraces solidarity with the human needs, which are included in the gift of redemption. See, Burrell, D. 1994. *Freedom and Creation in Three Traditions*. Notre Dame, IN: University of Notre Dame Press, 210.

²⁶ See for instance, Comisión Evangélica Pentecostal Latinoamericana. 1999. "Jubileo. La Fiesta del Espíritu," *Identidad y Misión del Pentecostalismo Latinoamericano*. Quito, Ecuador: CLAI, 11.

gospel to the poor and marginalized with the action and assistance of the supernatural generates new life and gives hope to people.

7.2.2 EVANGELISATION AND HUMAN PROMOTION

The discussion starts here by affirming that social service will have to be embraced by Pentecostals as an integral part of their ministry. They are becoming aware that there is a profound relationship between evangelisation and human promotion. They are also aware that this relationship is part of an anthropological condition because the individual who connects with the gospel also forms part of a social environment and a particular economic situation.²⁷ At this point I am ready to say that Pentecostals may have to incorporate these teachings to their theological foundations. Comblin also argues that “since the proclamation of the gospel is an activity that cannot be disassociated from the plan of God for the creation and the redemption of humanity, both proclamation and social responsibility must stick together in mission.”²⁸ So it is fair to affirm here that God’s redemptive plan reaches the human condition in concrete circumstances such as poverty, suffering, and injustice. Daniel Chiquete also emphasises that “God’s purpose is to restore and transform that which has been disfigured or distorted by the power of evil,”²⁹ and the community of believers is also aware of its responsibility and participation in the redemptive mission, which is manifested in the Incarnation of Jesus Christ in the midst of humanity. So Pentecostals may need to adjust their approach to evangelisation by integrating social responsibility in mission. Together with proclamation of the gospel, they may benefit by learning to promote peace and justice for the advancement of humanity.

7.2.3 SOCIAL RESPONSIBILITY AS INTEGRAL MISSION

This debate of social responsibility is born out of the relationship between the gospel message and the community. Understood in this way, social responsibility is the

²⁷ From his Catholic charismatic background, José Comblin describes how the base communities of Brazil have linked redemption to the social and economic situation of the community. Comblin, J. 1994. “Brazil: Base communities in the Northeast,” in *New Face of the Church in Latin America: Between Tradition and Change*, ed. Guillermo Cook. New York, NY: Obis Books, 205-225.

²⁸ Comblin, “Brasil: Based Communities in the Northeast,” 218.

²⁹ Chiquete, “Healing, Salvation and Mission,” 12.

distinctive whereby Pentecostals may commit themselves to carrying out the proclamation of the gospel and assuming a prophetic role. My proposal is for Pentecostals to recognise that teaching and spreading the gospel with social responsibility is essential to the ministry of the community of faith. This concept of integral mission takes into consideration the consequences of the message proclaimed and social actions involved. Evidently the message will initiate spiritual change, which will affect the community's daily work and struggles for justice in the context of bearing witness to Christ as the Saviour. At this point, Burrell's argument is valid; he says that "social mission is also part of the very heart of Christian service."³⁰ This teaching may offer refreshing ideas to Pentecostals as they effectively engage in social responsibility. Pentecostals may now see the mystery of salvation as a service that stems, not only from the proclamation of the gospel, but also from leading in the transformation of the community.

It is clear that the Pentecostal community cannot assume all responsibility for what happens in the community but it could speak with authority and competence against social evils and in favour of what is good for the people. When these matters are integrated to the proclamation of the gospel, then the community is benefited. On this subject, Donald Dayton has written, "Jesus did not bequeath to the church a mission merely in the political, economic, or social order. The purpose Christ assigned to his followers was integral and included both the physical and spiritual realities of people."³¹

Dayton also adds "this mission of evangelisation can be the source of commitment, direction, and vigour to establish and consolidate a community according to the law and purpose of God for humanity."³² As we have seen, Pentecostals do not intervene directly in technical questions with regards to social concerns but their Christian principles enable them to act, as the Holy Spirit guides them, in any given political or socio-economic circumstance. They seem to be skilful to implement their principles and have the ability to propose systems or models of social organisation that benefit the common interest of people. This is more relevant in the most marginalized areas where the local church usually takes the initiative to find solutions to problems of common interest for the people.

³⁰ Burrell, *Freedom and Creation in Three Traditions*, 208.

³¹ Dayton, *Raíces Teológicas del Pentecostalismo*, 129.

³² Dayton, *Raíces Teológicas del Pentecostalismo*, 129.

Although Pentecostals realise that this is not the only mission entrusted by Christ to their community of faith, some still insist that “the church’s competence comes from the principles of the gospel—believers are to proclaim the truth that sets individuals free, which is the message proclaimed and witnessed to by the Son of God made human.”³³ Yet a new generation of Pentecostals is becoming involved in the principles of integral mission, which may lead to a more significant presentation of the gospel. They may be expanding the borders of mission.

7.2.4 CONFRONTING EVIL IN SOCIAL AND POLITICAL STRUCTURES

Some Pentecostals still adhere to the traditional teaching that the aim of believer is to assist individuals to find the path of salvation. This seems to be their primary and sole purpose for ministry. This action provides them with an overall idea that the social teaching is not needed in the church. If the church becomes involved in social action it may miss its goal, which is proclaiming the gospel of salvation to the lost.³⁴ These Pentecostals believe that the community of faith has the responsibility to teach the truth and the way of integrity to people. They also understand that believers need to serve their fellow citizens, in order to make Christian principles real to humanity. They teach that the purpose of the gospel is to put its principles into practice.³⁵ For them true faith and sound behaviour will be manifested in the field of practice, which involves believers sharing their lives with other individuals in the community. Whether or not these responsibilities seem spiritual, their purpose remains focused on the human being whom God calls, by means of the Christian community, to participate in his gift of salvation.

Other Pentecostals see missiology as the discipline that teaches to embrace the idea that “people will not respond to the gift of salvation through partial, abstract or merely verbal acceptance, but with the whole of their lives. Men and women leave their old lifestyle to initiate anew, which is also relevant and testifies of their redemption in

³³ A Theological explanation to the matter of church participation in changing social structures is found in Freston, Paul. 1998. “Pentecostalism in Latin America: Characteristic and Controversies,” *Social Compass* 45:3 (September), 335-358.

³⁴ For a better understanding of the development of social doctrine in the evangelical church of Latin America, cf. In Sik, H. 2001. *¿Una Iglesia Posmoderna? En Busca de un Modelo de Iglesia y Misión en la Era Posmoderna*. Buenos Aires, Argentina: Ediciones Kairos, 72-86.

³⁵ Russell, “Fanning the Charismatic Fire,” 40.

Christ.”³⁶ These Pentecostals do not see mission as a privilege, instead “they think of it as the right and responsibility that believers have to proclaim the gospel in the context of community. That will make the liberating Word of the gospel transforming in the complex worlds of production, labour, business, finance, trade, politics, law, culture, and social communications, where men and women live and work.”³⁷ For these Pentecostals mission is not restricted to a purely private sphere and the Christian message is not relegated to a purely spiritual salvation, incapable of shedding light on human earthly existence.

So it is significant that some Pentecostals are interested in learning that they cannot remain indifferent to social matters. These believers are aware that mission is to instil spiritual and moral principles in the community, including those pertaining to social order, and to prophetically denounce any human injustice.

7.3 PENTECOSTALS AND THE NATURE OF MISSION

Based on the findings of this study I learned that Pentecostals do not think of social responsibility as a simple participation in activities of benevolence. Instead, they think of it as part of a mission that was formed over the course of time to participate in social solutions using diverse actions according to the teachings of the gospel.³⁸ Yet Pentecostals realise that there are adjustments that have to take place in their mission thinking in order to successfully continue with their ministry. Such adjustments have to do with methods and epistemological definitions of integral mission theology and practice. At the moment Pentecostals associate social responsibility with the experience of Christian life, which also includes political participation.

However, according to Juan Sepúlveda, “theology and particularly, mission theology cannot be defined by socio-economic parameters only.”³⁹ So, the gospel does not present mission as an ideology, nor as a pragmatic political or socio-economic

³⁶ A good source to understand the wholeness of Pentecostal mission is found in Anderson, A. 2006. “Towards a Pentecostal Missiology for the Majority World,” in *Azusa Street and Beyond*, G. McClung, ed. Gainesville, FL: Bridge-Logos, 169-189.

³⁷ This information can be found at Anderson, A. 2004. “Structures and Patterns in Pentecostal Mission,” *Missionalia* 32:3 (August), 233-249.

³⁸ This line of thought is shared by Schultz, Q. 1994. “Orality and Power in Latin American Pentecostalism,” in *Coming of Age: Protestantism in Contemporary Latin America*, D. Miller, ed. Boston, MA: University Press, 65-88.

³⁹ The matter of social mission as practiced by Latin American Pentecostals is discussed in an article of Sepúlveda, J. 1989. “Pentecostalism as Popular Religiosity,” *International Review of Mission* 78:309 (January) 80-88.

system that intends to change or create new political structures or socio-economic patterns aligned to particular interests. On the contrary, Sepúlveda adds that “Pentecostals are looking at mission as an instrument of reflection and practice of socio-economic and political justice, which ought to be exercised in accordance with the principles of the gospel.”⁴⁰ So Pentecostal mission is also looking at ways to interpret and implement Christian principles to the reality of the community. Sepúlveda also acknowledges that Pentecostals are also “determining how they will approach human vocation, which once was considered earthly and transcendent. They want to guide believers to choose wisely with their participation in Christian service in order to fulfil the purpose of the gospel in the community.”⁴¹

Pentecostal churches interpret social doctrine as theological in nature, specifically theological and moral, since it is a doctrine aimed at guiding people’s behaviour. Regarding this matter Doug Peterson said that “Pentecostals find this teaching at the crossroads where Christian life and conscience come into contact with the real world. They see it in the efforts of individuals, families, people involved in evangelism, cultural and social life, as well as politicians and statesmen to give it a concrete form and application in history.”⁴² Brian Smith also states that “Pentecostal mission observes at least three areas of interest in social service: (1) the theological basis that motivates mission into action; (2) the principles that drive believers to transform society and (3) the spiritual intentionality that generates the power and the ability to face any given situation for the good of people.”⁴³ These areas of interest help the church to define the method and motivation that believers use in the transformation of society.

In principle, Pentecostals’ social responsibility finds its strength in biblical and spiritual revelation on the practice of the faith by great-commission-committed Christians. The Holy Spirit is the source of inspiration and understanding of the gospel. He drives believers into social service and inspires them to understand human needs and

⁴⁰ Sepúlveda, “Pentecostalism as Popular Religiosity,” 82.

⁴¹ Sepúlveda, “Pentecostalism as Popular Religiosity,” 93.

⁴² Although Douglas Peterson did not specifically address the matter of Pentecostal theology of moral behaviour, he does seem to imply that Pentecostal mission is generally focused on the behavioural change when the person is inducted into the community of faith. See Peterson, D. 1999. “Pentecostals: Who are They?” in *Mission as Transformation: A theology of the Whole Gospel*, Samuel, V. and C. Sugden, eds. Oxford, UK: Regnum Books, 76-111.

⁴³ Both Catholics and Pentecostals in Latin America could find these three levels of missiological teaching in the Pentecostal community in descriptive approach of Brian Smith to the matter of social concerns. Smith, B. 1998. *Religious Politics in Latin America: Pentecostal vs. Catholic*. Notre Dame, IN: University of Notre Dame Press, 86-112.

to guide individuals to enhance human life. In God's plan for humanity, He created men and women with the capacity to fellowship with one another. The practice of this principle is important in the transformation of the community.

Smith also said that "Christians receive the divine Word by faith and put it into practice when it is activated by the Holy Spirit, whom also interacts with reason in the practice of mission."⁴⁴ Reason structures the understanding of faith and leads it into practical action. For Smith, "mission is accomplished when it is driven beyond knowledge and understanding into practical circumstances of human life. Mission deals with the typical difficulties and the needs of people in their context of their life."⁴⁵

As long as Pentecostal mission remains centred on the teachings of Christ, there is no danger of weakening its transformative ability. Eldin Villafañe also points out that since "the revelation of Christ by the Holy Spirit illuminates the ministry of believers through service they find understanding of the meaning of human dignity and the ethical requirements inherent to it."⁴⁶ Pentecostal mission, then, is the ability to transform society through faith and obedience to Jesus Christ. By faith they also develop a greater capacity to impart knowledge and to transform people with the truth that affirms solidarity with those who remain marginalized by the negative circumstances of life.

7.3.1 PENTECOSTAL MISSION IN DIALOGUE WITH OTHER SOURCES OF KNOWLEDGE

The teaching of integral mission should also be able to draw information from other sources of knowledge. It should have the ability to dialogue with interdisciplinary and academic scholarship. This Pentecostal mission could become capable of discussing themes such as the incarnation of the truth in a changing society, continually affected by political and social ingredients that require interdisciplinary discussions in order to present the cause effectively.⁴⁷ It should be able to understand and dialogue with those disciplines concerned with humanity and look for options that could contribute to the

⁴⁴ Smith, *Religious politics in Latin America*, 92.

⁴⁵ Smith, *Religious politics in Latin America*, 98.

⁴⁶ A discussion on the ethical requirements of Pentecostal mission among the urban poor was written by Villafañe, E. 1996. *El Espíritu Liberador: Hacia una Ética Social Hispanoamericana*. Buenos Aires, Argentina: Nueva Creación, 123-130.

⁴⁷ See for instance, Cleary, E. L. 1999. "Latin American Pentecostalism," in *The Globalization of Pentecostalism: A Religion Made to Travel*, M. W. Dempster, B. D. Klaus and D. Peterson, eds. Oxford, UK: Regnum Books, 131-145.

wellbeing of humanity. According to Villafaña this theology of integral mission could be capable of making significant use of the various disciplines that build their structures of knowledge on the principles of philosophy. “Pentecostal integral mission should be capable of using descriptive analysis and reports that come out of the human sciences.”⁴⁸ However, Pentecostal missiologists are aware of the fact that neither philosophy nor the social sciences are neutral. They have their own structures and core values that determine, to a considerable degree, what they describe and the conclusions they deduce from their observations. Nonetheless, dialogue is necessary and has to be done in accordance with scriptural and spiritual principles that are natural to missiology.

Although Pentecostals may not have dialogued with the social sciences, it may be valuable to recognize that a significant contribution to the development of mission theology could also be obtained from an objective dialogue with the social sciences. In a way Cleary admits that “the church could receive valuable ideas from the social sciences, which could facilitate missiological and anthropological understanding of humanity. There is a wider range and complexity of knowledge that derives from the networking activity experienced through social relations.”⁴⁹

This attentive and constant openness to other branches of knowledge could make Pentecostal mission relevant and reliable in contemporary ministry. The contributions of the various disciplines of the social sciences could add valuable elements that would enhance a theology of Pentecostal integral mission. This approach to knowledge could also open opportunities for Pentecostal believers to speak to individuals in more convincing manners. It would allow them to be more effective in fulfilling the task of incarnating the revelation of the Word of God in the conscience of people, thus making social responsibility relevant in integral mission theology.⁵⁰

On the other hand, the social sciences will have to recognise the relevance of integral mission theology. This could validate an interdisciplinary dialogue that challenges the social sciences to study Christian mission from another angle. Integral mission theology aims at serving humanity from a biblical and spiritual perspective. The incarnation of the gospel in society could provide the opportunity for believers to promote and work for the benefit of society with the principles of the gospel.

⁴⁸ Villafaña, *El Espíritu Liberador*, 121.

⁴⁹ Cleary, “Latin American Pentecostalism,” 140.

⁵⁰ Concerning the interdisciplinary dialogue of Pentecostalism, Jorge Soneira wrote an article, which is helpful in the field of missiology. See Soneira, J. 1991. “Los Estudios Sociológicos Sobre el Pentecostalismo en América Latina,” *Sociedad y Religión* 8:1 (March), 60-67.

7.3.2 MISSION IN THE TEACHING OF THE COMMUNITY OF FAITH

A theology of integral mission belongs to the community of believers. This is so because the local congregation is the agent, which proposes and formulates its objectives as well as the dissemination of its principles and teachings. Integral mission is not the prerogative of a specialized group in the church. Instead it is the objective and goal of all believers who are part of a community of faith. For Vaccaro, integral mission also expresses the way the congregation understands and approaches social structures and community attitudes towards social, economic and political responsibility.⁵¹ Pentecostals could benefit to learn how to stimulate the community of faith to participate in the planning, definition and purpose of integral mission. Leaders could trust believers to assume different and specific tasks that make use of gifts and natural abilities available to the community of faith.

These contributions would be expressions of the commitment made by believers with God. They also bear witness to the appreciation for the supernatural found among Pentecostals. This combination of natural and supernatural activities enables believers to appreciate their Pentecostal faith and stimulates unity in the church to promote missional teachings as part of the nature of church. It also affirms Christian education, which carries the responsibility to form people capable of exercising the ministry of teaching in the areas of faith and morals with the authority received from Holy Spirit. The church's mission is not only the thought or work of qualified persons; it is the thought of the church, insofar as it enables believers in the work of ministry.

Therefore, in the Pentecostal community, if social responsibility is taught intentionally, one required component is the teaching and acceptance of the priesthood of all believers. That understanding determines the direction of the development of mission. This teaching, in turn, is integrated into the general ministry of the church in the concrete and particular situations of the many different local circumstances. This integration gives a precise definition to this teaching, translating it and putting it into practice. Snell states that "understanding mission, in its most extensive meaning, helps the validation of the contributions and emphasis put on the concept of mission practised

⁵¹ See for instance, Vaccaro, G. 1990. *Identidad Pentecostal*. Quito, Ecuador: CLAI, 40. Also, Flora, C. B. 1976. *Pentecostalism in Colombia*. Rutherford, NJ: Farleigh Dickinson University Press, 31-36.

in the community of faith.”⁵² Let us also bear in mind that mission education also focuses on the integration of the body of believers in the process of service.

Pentecostals also seem to be paying attention to the corrective measures of their approach to the church’s teaching of mission. For decades they have integrated their mission mandate integrally to the needs of the community. By conferring the same dignity and authority to these fields of service, they have taken an essential step in the development of the community at large. Concerning this matter, Murray Dempster has said, “the Pentecostal weight of mission teaching requires solid involvement from the part of the leaders, who also model mission to their students. Mission has to be taught all the time and it should be the object of support by all members of the faith community.”⁵³

7.3.3 MISSION OF RECONCILIATION

Essentially, the object of Pentecostal mission is to reach out to the individual with the offer of salvation, which is integral to its purpose and scope. The person is also entrusted to the church to care for him or her with spiritual and human responsibility. By virtue of its mission, the community of faith is enabled by the Holy Spirit to show integral concern for every individual. The community of faith is made aware of the importance of enhancing the quality of life and social relationships, which are built upon integral justice and Godly love. The convergence of these elements becomes the very fabric of human society. For Anthea Butler, “mission depends decisively on the quality of protection and promotion offered to humanity. In the end, this mission seeks the promotion and implementation of this condition in every community that has come to exist in the world.”⁵⁴ So the dignity of humanity and the right of every individual constitute the basic components of healthy relationships between individuals, communities and nations. These are missional objectives that Pentecostal communities may have to incorporate when implementing their service to community.

⁵² There are some insights about Pentecostal care and social responsibility in an article written by Snell, J. T. 1992. “Beyond the Individual and Into the World: A Call to Participation Into the Larger Purposes of the Spirit on the Basis of Pentecostal Theology,” *Pneuma*, 4:1 45-46.

⁵³ Dempster, M. 1993. “Christian Social Concern in Pentecostal Perspective: Reformulating Pentecostal Eschatology,” *Journal of Pentecostal Theology* 2:1, 52-53.

⁵⁴ Butler, A. 1996. “Facets of Pentecostal Spirituality,” in *Consultation with Pentecostals in the Americas*. San José, Costa Rica: World Council of Churches, 28-44. In her article Anthea Butler defends the promotion of human growth and transformation as the main reason for the existence of the church in the community. Any other kind of spiritual formation will be a distortion of Christian mission.

Integral mission also carries a prophetic duty or responsibility, which is to denounce evil when it is present in human relationships. For instance, violence and injustice are social evils that are continually working against God's purpose for society. Believers are responsible for denouncing them and the community of faith is called upon to assume a prophetic role to uncover the forces of evil that violate human rights. The gospel pays special attention to the mission of protecting the poor and the weak. The rights of the poor and the weak are not to be ignored or trampled upon. Societies that allow this kind of evil are becoming strongholds for a greater expansion of violence and cycles of injustice. People under these categories eventually rise up against the abuses and imbalances that lead to significant social upheaval.⁵⁵ A large part of the social responsibility of the church comes about in the response to important questions to which social justice provides the proper answers.

Pentecostal integral mission understands that humanity has to be liberated from everything that oppresses men and women. He or she has to be given the opportunity to fulfil the purpose of God designed for all human beings. So mission has the purpose to indicate the path to establish harmony and the way that a reconciled society should follow in order to experience love, justice, and harmony in the community. Plutarco Bonilla states that "mission works in a society that anticipates with its ethics and moral standards the new heavens and new earth in which righteousness dwells."⁵⁶

7.3.4 THE PENTECOSTAL COMMUNITY AND ITS MISSION TO HUMANITY

In the case of Pentecostals, the first recipient of mission is the community, so every believer is responsible for realising the experience of living their faith in community. The call is for Pentecostals to include in their teaching that social responsibility is a critical part of that mission; for social responsibility plays a significant role in the

⁵⁵ On the matter of upheaval and social imbalances, see González, A. 2008. *El Evangelio de la Paz y el Reinado de Dios*. Buenos Aires, Argentina: Ediciones Kairós, 56-63. Antonio González argues that the gospel of peace may also be understood observing the social realities. This helps to understand the authentic Christian position against violence as it is seen in the present world order. The non-violence approach is an ethical and strategic option inspired by the example of Jesus, Gandhi and other peacemakers who fought for human freedom. Thus, it is necessary to check on our theological options in the kingdom of God and ask ourselves what is really the meaning of that peace carried by the gospel.

⁵⁶ Bonilla, *La Misión de la Iglesia Según el Libro de los Hechos*, 76. See also, Russell, "Fanning the Charismatic Fire," 36.

obligations of peace and justice in society.⁵⁷ This mission calls for a moral truth that inspires people in the community to respond to the assistance offered by believers committed to social work. Some congregations have gifted members who are capable of serving the community with great deal of success.

This awareness of social responsibility in Pentecostal mission also includes the assumption of responsibilities that affect the design and organisational functions of the community. So mission also has significant contributions to make to political structures, economic systems and administrative skills implemented in society. With this idea in mind, Bonilla states that “the community of faith, not only pastors, is to take these variables into consideration when it plans and executes its mission to society.”⁵⁸ Thus social responsibility, as practised by the church, is not only sensitive to the needs of the individual, but to the corporate needs and group limitations that are typical of communities affected by integral mission.

Historically, Pentecostals have thought of social responsibility specifically as the natural change that occurs to individuals after conversion. They have assumed that redemption and social uplift happen naturally to those who believe. However, there is a new generation of Pentecostals who know that social responsibility also has a universal destination and has to be implemented with an intelligently designed plan of action. Anthea Butler once wrote, “the gospel mission must affect the entire society and ought to serve all people. Mission raises consciousness about the needs of society and assumes an active disposition to tackle human difficulties in the way of the Spirit, which is manifested in the works of the gospel expressed by God’s people.”⁵⁹ Butler is right in the extension of social mission to all people, which is something that Pentecostals do not seem to have included in their mission theology yet. Nevertheless, the positive argument is that Pentecostals continue to add new insights to their mission thinking. Eventually they may include integral mission in the structure of their theology of social responsibility.

To accomplish the above, Pentecostals may have to adjust to the fact that the ultimate design for mission is to affect all people of the community. Integral mission works on behalf of humanity, highlights the dignity of people, and promotes the wellbeing of the community. Hence, integral mission gives everyone their opportunity

⁵⁷ Villafañe, *El Espíritu Liberador*, 125.

⁵⁸ Bonilla, *La Misión de la Iglesia Según el Libro de los Hechos*, 64.

⁵⁹ Butler, “Facets of Pentecostal Spirituality and Justice,” 29.

to decide for or against Christ's gift of redemption and to become the persons that God intended for them to be when He created them. So Pentecostals may have to incorporate the teaching that mission is also designed to reach out to the benefit of all people groups. That integral mission ought to be practised by the followers of Christ in order to reach individuals and community needs as well.

7.3.5 PENTECOSTALS AND THEIR CONTINUITY AND RENEWAL

There is evidence that Pentecostals are now self-studying their mission, which shows significant issues related to continuity of their faith commitments and the renewal of their principles and practices of ministry.⁶⁰ One point on their favour is that they could justify this self-critique as guided by the perennial revelation of the Holy Spirit. For this reason, Pentecostals claim that their commitments do not depend on arguments related to cultural differences or to political ideologies prevailing in certain contexts. Rather, they make sure that their service remains faithful to the Pentecostal inspiration that moves mission into practising principles of ministry that are biblical and consistent with theologically sound reflection.⁶¹ Méndez also claims that “this exercise helps believers to identify criteria of discernment and understanding of social action. It also links the ministry of the congregation with the gospel message and principles revealed by the Holy Spirit.”⁶² Being like this one would expect that this continuous revelation, which is foundational in Pentecostal theology, will also be permanent in their approach to integral mission. “This continuity of revelation may cause Pentecostalism to move consistently in expanding its mission in contemporary history. This is one of the reasons David Bosch said, ‘Pentecostals are neither conditioned by having to comply with historical demands nor limited in their potential and capability to be creative.’”⁶³ Then they should not be afraid of this new approach to service, for as we have seen, the Holy Spirit renews the church in its mission and purpose continually.

⁶⁰ This self-study for significance and continuity of the Pentecostal movement in the new millennium was clearly documented by Grant McClung, at the turn of the Century. See his article, McClung, “Pentecostals, the Sequel: What Will it Take for This World Phenomenon to Stay Vibrant for Another 100 years?,” 15.

⁶¹ Méndez, M. G. 1992. *La Iglesia: Fuerza del Espíritu, Su Unidad y Diversidad*, 112. The author defends the continuity of the Pentecostal faith and mission in the midst of cultural change and new theological arguments coming from other Christian streams.

⁶² Méndez, *La Iglesia: Fuerza del Espíritu, Su Unidad y Diversidad*. 110.

⁶³ Bosch, *Transforming Mission*, 109.

Having cleared that out, we can now say that Pentecostal mission could also teach social responsibility as work in progress, where the work of the Holy Spirit in the life of society is always on-going. That mission is backed by the fact that truth is capable of penetrating human circumstances, indicating the path to social justice and the road to peace in society. This is why Méndez stated that “Pentecostals realise that the gospel’s message cannot be confined to the convenience of changeable socio-economic circumstances or to political realities within a particular historical context.”⁶⁴ No, because this kind of teaching takes a dynamic approach to mission through reflection and continues to create the ideal approach to changing negative situations that harm people in the community. It is this approach to mission that drives believers to serve society by presenting a message that is relevant in the transformation of the community.

As we have seen, the Pentecostal congregation is not retreating within itself from its social responsibility. On the contrary, it has always been driven to reach out to the suffering and assist in the solution of the needs of the poor and marginalized. Very often they do this as a personal initiative or sometimes they even act together as a congregation. Pentecostals have always served in the midst of people and they have been considered as a model in living the gospel with the community. According to Anthea Butler, “Pentecostals think that the Holy Spirit sends them to serve people wherever they are, with their existential difficulties and human circumstances that carry them away from God’s purpose for their lives.”⁶⁵ So for Pentecostals the community of faith is the first point of contact with the gospel. The next step is to witness to those who are not part the community. The witnessing includes using all of the resources made available to them by the Holy Spirit. The aim is to transform the lives of people and the community. According to Butler, Pentecostal believers are initiated in a process “that leads them into understanding the message of reconciliation with God and the following freedom that is experienced through love, justice and peace for those who believe.”⁶⁶ So the potential for integral mission is there. It will only take intentional promotion and teaching among the churches for this model to take off.

⁶⁴ Méndez, *La Iglesia: Fuerza del Espíritu, Su Unidad y Diversidad*, 88.

⁶⁵ Butler, “Facets of Pentecostal Spirituality and Justice,” 31.

⁶⁶ Butler, “Facets of Pentecostal Spirituality and Justice,” 27.

7.4 PENTECOSTAL MISSION IN THE SOCIAL FIELD

Historically, Pentecostals have identified their mission service with the person of the Holy Spirit, who is the transformational agent of individual, as well as cultural and social realities. They have also become instrumental in building human communities by virtue of bringing out the social significance of the gospel to the community. It is commonly accepted that early in the twentieth century, Pentecostals began to address social questions typical of that time, thus creating a new paradigm in the understanding and practice of mission.⁶⁷ In Latin America, Pentecostals learned that they had a message with spiritual and social implications concerning human situations that affected the individual and the community. Although they did not feel capable of formulating biblical doctrine of church mission, they acted with their conscience and in good faith in order to confront social evils in the community.⁶⁸ These efforts also enabled the church to analyse and think about practical solutions to social problems and to indicate directions to follow peace and justice for all the people involved.

In its approach to social responsibility, Pentecostal mission may be capable of understanding the importance of the sort of social service that focuses on the wellbeing of people in the community. Pentecostals also seem to be able to articulate a reliable theological understanding of the social condition of people in their communities. According to Luis Orellana, ‘Pentecostals also seem to be learning to co-operate with Christian anthropology by revealing the inviolable dignity of every individual.’⁶⁹ Chuck Kraft also states the “Pentecostals have the potential to understand the human perspective of economics and analyse the political realities of work in the original design for the community.”⁷⁰ Bravo also writes that “Pentecostals are capable of learning to promote and inspire genuine human values, which are sustained through the

⁶⁷ See the historical account of Charles W. Conn about early Pentecostals during the first decade of the 20th Century in the East Cost of United States. He pays particular attention to the simplicity of life and to the community service that they provided even to those that they referred to as unbelievers, but were the centre of their mission and ministry. Conn, C.W. 2000. *Like a Mighty Army*. Cleveland, TN: Pathway Press, 26.

⁶⁸ Orellana, “El Futuro del Pentecostalismo en América Latina,” 141-156 (146). The author describes the historical foundations of Pentecostal thought and makes a clear description of the development of mission in the Latin American contexts of ministry.

⁶⁹ Orellana, “El Futuro del Pentecostalismo en América Latina,” 141-156 (149).

⁷⁰ One author, from the evangelical-charismatic stream in North America, who deals with contemporary issues regarding Christian anthropology, is Kraft, C. H. 1996. *Anthropology for Christian Witness*. Maryknoll, NY: Orbis Books, 6. In the very first section of his book, Chuck Kraft discussed the dignity of the human person and the purpose of God for humanity.

implementation of the principles of the gospel to individual needs, cultural practices and community life.”⁷¹

Then we can speak for a Pentecostal anthropology that is in support of the various pastoral tasks that care for the individual and his or her wellbeing in the community. Such care incorporates the principles of Pentecostal faith, whereby the believer is filled and empowered by the Holy Spirit. That experience sanitises the inner life of believers and enables them to work for the good of people. Carmelo Alvarez states that ‘through the inspiration of the Holy Spirit, Pentecostals are able to guide the mind and heart of individuals through sound judgment. In this guidance, new and healthy values precede their decisions and the way they conceive and build new models and patterns for their lives.’⁷² Concerning this matter, Luis Orellana also wrote, “the present society is confronted by the need to understand the difference between the principles of the gospel and the cultural values assimilated by people.”⁷³ So Pentecostals make the gospel human and available to every individual. The gifts of God are made available to every person in the community by the ministry of believers. This approach to mission is important because a secularized understanding of salvation could reduce the gospel to a merely human philosophy. That approach will look for social solutions to the needs of humanity instead of those solutions dispensed by the experience of an integral gospel. In the case of Pentecostals, Juan Driver argues that “they are now taking a step forward not only in the evangelisation effort but also into a new stage of history in their mission work and that social responsibility is present in the process of evangelisation.”⁷⁴ It is remarkable that in their own way, Pentecostals have found that society is in need of a proclamation of the gospel, which also focuses on the solution of the human needs found in the community. They just need a theology of integral mission that may enhance the quality of their service.

⁷¹ Bravo, *El Fruto del Espíritu*, 46.

⁷² Alvarez, *Pentecostalismo y Liberación: Una Experiencia Latinoamericana*, 56.

⁷³ Orellana, “El Fuego y la Nieve,” 143. The author describes the internal struggles of Pentecostals in Chile. At some point they were challenged to either abide by the principles of the gospel or by the cultural values of the moment.

⁷⁴ Driver, *La Fe en la Periferia de la Historia*, 67.

7.4.1 PENTECOSTALS AND SOCIAL ACTION

As stated earlier, social action is still new to Pentecostals as part of their theological formation. It is true that they have significant involvement in social service, which is taken as part of their spiritual discipline, but that is done on an informal basis. So, until they have a formal teaching on integral mission incorporated to their curricula and doctrinal commitments we may not see a fully developed mission theology among Pentecostals. Early, in their history, Pentecostals realized that the church exists to work in favour of human growth and transformation and their actions need to comply with this portion of ministry. With regards to this matter Bernardo Campos states that “the Pentecostal church is able to interact with society and culture. Its mission is to ensure that people experience hope in concrete situations especially in times of difficulty and despair.”⁷⁵ Campos adds that “social action works in concrete realities in society and prepares believers to experience the human awareness of evangelisation. For example, serving the poor and the weak makes the experience of the gospel complete and builds awareness of redemption to the community in general.”⁷⁶

If Pentecostals want to be socially responsible they will have to guide believers into a twofold exercise: helping them to discover the truth and to discern the path to success in their service to the community. Also, they will encourage Christians to bear witness to people with an authentic spirit of service. That way the gospel will be effective in the field of social action. Bernardo Campos argues that “this is pure Pentecostal mission, for they understand that once they are filled and empowered by the Holy Spirit they are enabled to efficiently proclaim the full gospel to the poor, the weak, and the marginalized.”⁷⁷ Their service is accompanied by the witness of spiritual gifts, which are operated by believers committed to Christ. Pentecostal mission also makes social action credible; for in its practice, one can see the internal logic and consistency of ministry, which is endorsed by the Holy Spirit.

⁷⁵ Campos, B. 1996. “Pentecostalism: A Latin American View,” in *Consultation with Pentecostals in the Americas*. San José, Costa Rica: World Council of Churches, 62.

⁷⁶ Campos, “Pentecostalism: A Latin American View,” 63.

⁷⁷ Campos, “Pentecostalism: A Latin American View,” 45.

7.4.2 PENTECOSTAL FORMATION ON SOCIAL RESPONSIBILITY

One recommendation for the Pentecostal churches is to embrace the formative value of social responsibility. As we have seen, Pentecostals recognise that the blessing of a new life is the result of the combined effort of the Holy Spirit and the believers. This combined experience enables them to pursue integral redemption for the individual and the community. Bosch, said that ‘this fraternal solidarity takes place in the search for social justice and peace, whereby the fullness of Christian service is presented in actual history. This could be found in the content of the message and methodology of mission employed by Pentecostals.’⁷⁸ This approach to mission enriches the reception and application of the gospel by virtue of the dynamic contribution to the areas of community reached by service.

In regards to Christian formation, Pentecostals may not find it difficult to understand that the teaching of social action is directed towards enabling believers to evangelise and promote the humanisation of temporal realities. This is similar to what Newbigin stated “the community of faith is the bearer of a spiritual ability and practical understanding of ministry, which provides support to the mission of transforming community life. Such action helps Christian service to conform its actions to the plan of the God.”⁷⁹ Thus Pentecostals may have to start training believers to understand and appreciate the moral order. This attitude could motivate them to promote freedom, which is constructed when people approach social responsibility with the truth. It would help individuals to become socially responsible. Then they would strive for truth and justice in co-operation with other members of the community. Evidently this is a new contribution to Pentecostal mission, but once embraced this could carry significant formative value.

7.4.3 PENTECOSTALS PROMOTING DIALOGUE ON SOCIAL ISSUES

Social responsibility is also instrumental in the dialogue between the community of faith, the civil authority, and the political community. Dario Lopez refers to the importance of dialogue as an appropriate instrument for the promotion of attitudes

⁷⁸ Bosch, *Transforming Mission*, 355.

⁷⁹ Newbigin, *Foolishness to the Greeks*, 138.

modelled after the teachings of the gospel.⁸⁰ But just like in Western societies, he argues that “such actions promote authentic cooperation and productive collaboration in the redemptive process of humanity.”⁸¹ Pentecostals also seek to strengthen civil and political authority in their call to serve society. Many times pastors approach local authorities with the purpose to support their service. This attitude also reveals the level of commitment on the part of Pentecostals toward social concerns and political responsibility.⁸²

If we observe the social interaction that takes place in the Pentecostal communities, we can see that they are actively participating in multiple dialogues that foster collaboration with the various groups of society. And since the Pentecostal communities are made up largely of the poor and marginalized sectors of the community, such dialogue could be enriched by the experience of marginalisation and oppression, which most Pentecostals suffered in their mission contexts. Such dialogues continue to broaden their range of service. For example, a group of Pentecostals is now defending the dignity of the people and promoting peace and justice.⁸³ They are speaking on behalf of those in poverty and marginalisation. They are combating poverty and hunger in the world. They are promoting equal distribution of the goods of God’s earth as well as providing housing and literacy.⁸⁴ So it is fair to say that Pentecostals are also learning to focus on the holistic development of the children and the youth. They are participating in national, regional and global consultations that promote ministries on behalf of the emerging generations.⁸⁵

It is not surprising that, because of their Christian experience, Pentecostals have the tendency to emphasise the need for a powerful and regenerating work of the Holy Spirit to overcome the influence of evil in society. This is perhaps one of the reasons

⁸⁰ See, López, *Los Evangélicos y los Derechos Humanos*, 102.

⁸¹ Newbigin, *Foolishness to the Greeks*, 95.

⁸² Newbigin, *Foolishness to the Greeks*, 76.

⁸³ This group is called Pentecostals and Charismatics for Peace and Justice, which unites scholars and practitioners around a table to reflect on issues pertaining to such matters. Information on this group could be found at PCPJ. 2009 “Charismatics Peacemakers and Peacemaking,” *Pentecostals for Peace and Justice*. <http://www.pcpj.org/index.php/resources-topmenu-45/86-charismatic-peacemaking-and-peacemakers>. Viewed 10 November 2009. This group claims to work within their traditions and heritage to promote the peace and justice of Christ while also cooperating with fellow believers from other parts of the body and concerned folks from other faiths or those of no faith.

⁸⁴ See for instance, Battaini-Dragoni, B. 2010. “Social Justice and Security,” *World Youth Conference* (August 23-27). León, Guanajuato: México.

⁸⁵ See, for example, Penedo, E. *Niñez, Adolescencia y Misión Integral: Nuevos Desafíos de la Educación Teológica en América Latina*. Buenos Aires, Argentina: Kairos, 24.

they seem to proclaim a message that changes the individual first, then the family, friends, and the world.

7.4.4 OBJECTS OF A PENTECOSTAL SOCIAL ACTIVITY

Pentecostals believe that the entire community of faith has a role to play in the fulfilment of God's mission. But their definition of mission has historically been narrowed to proclamation and teaching only. However, Dario says Pentecostals have begun to understand and practice mission in various ways through each member according to the gifts and the manner of each person's calling. Mario Méndez thinks that Pentecostals are now responding to the responsibility to proclaim and bear witness to the gospel, with the understanding that every mission effort involves all who believe and are willing to obey the call of the Holy Spirit to service.⁸⁶ In relation to social responsibility, Samuel Escobar has also written:

Christian mission is biased to the poor. It is mindful that, in the story of Jesus, God becomes vulnerable with the poor and marginalized. It is aware, moreover, that God undertakes a mission of transformation from that position of weakness. This is the meaning of the cross. Today most church members are not found among the wealthy and powerful but rather among the poor and vulnerable. What does it mean for mission when its agents come mainly from contexts of poverty and exclusion?⁸⁷

As for Pentecostals, they seem to be aware of the pastoral work that is needed in the social context. This way of ministry fits them well for they involve all believers. They become active agents of transformation in the community. They also know that one of their responsibilities is to bear pastoral witness to the poor and marginalized. In this I concur with Mario Méndez who thinks that Pentecostals may be on the way to becoming successful; not only in the proclamation of the gospel, but also in the defence of human dignity.⁸⁸ They seem to be spiritually furnished to act individually or associated with groups that participate in this endeavour.

This ministry in the community context involves the service of devoted believers who are capable of using their spiritual and natural gifts. "Their faithful witness and service is needed particularly in times of intense condition of poverty. Situations like these open significant opportunities to serve people and reminds believers about their

⁸⁶ Méndez, *La Iglesia: Fuerza del Espíritu, Su Unidad y Diversidad*, 24-26.

⁸⁷ Escobar, S. 2010. "Local church—Your Time has Come," in *Edinburgh 2010: New Directions for Church and Mission*. Ross, K. R., ed. Pasadena, CA: William Carey International University Press, 11-12.

⁸⁸ Méndez, *La Iglesia: Fuerza del Espíritu, Su Unidad y Diversidad*, 22.

principles of holiness and sincere love to the poor and marginalized.”⁸⁹ Here I realise that Pentecostals could be easily found at the service of the incarnated Christ. It is this Christ whose love for people shown through Christians suggests some aspects of the new humanity that His mission is encouraging among believers.

7.5 PENTECOSTAL COMMUNITY AND DISCIPLESHIP

One of the essential characteristics of Pentecostals is discipleship carried out in the local community.⁹⁰ Pentecostals teach that once believers become members of a local congregation, they join the ministry of the body of believers and are made participants in the life and mission of the church. As disciples they are motivated to use and implement their spiritual gifts for the benefit of people. The identity as disciples of is nourished through the teachings of Pentecostal faith, doctrine and mission. They are taught that the baptism of the Holy Spirit enables believers to bear witness to Christ as Saviour and Redeemer. Mario Méndez explains how this discipleship process takes place, “believers are endowed with power to become effective in their ministry, with the aim to proclaim the good news of the gospel and to promote a new condition of life for those who believe.”⁹¹

As we have seen, for most Pentecostals in Latin America the immediate responsibility of believers is to proclaim the gospel with an exemplary witness of life rooted in Christ and lived in temporal realities. They embrace ministry to the family and to many individual issues among believers. Yet they seem to struggle with mission to the secular world, particularly in the work place. Also, they do not seem to have a history of consistent involvement in the world of culture. However, in recent years they have some participation in social, economic, and political responsibilities.⁹² Nonetheless historically, they have missed the realities of the secular society.

⁸⁹ López, *Pentecostalismo y Transformación Social*, 38.

⁹⁰ Bravo, *El Fruto del Espíritu*, 44.

⁹¹ Méndez, *La Iglesia: Fuerza del Espíritu, Su Unidad y Diversidad*, 28. The author reviews the teachings of Classical Pentecostalism and compares it with contemporary Pentecostal movements in Latin America. Another source to understand Classical Pentecostalism is the work Robeck, C. M. 2006. *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement*. Nashville, TN: Thomas Nelson, 281-331

⁹² See for example, the report of Allan Anderson on the influence of Pentecostals and Charismatics at the work place. He presents it as one of the contributions from Western Pentecostalism to the rest of the world. Anderson, A. 2007. *El Pentecostalismo. El Cristianismo Carismático Mundial*. Madrid, España: Ediciones Akal, 236. Although Allan Anderson initially wrote this book in 2004, with the English title, *Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge, UK: Cambridge University

The fact that Pentecostals have not been historically involved in social action, including various scenarios related to political structures and institutions, does not necessarily signify a lack of interest. As we have seen, the actual reason for missing these scenarios of mission may have to do with theological and doctrinal positions set by denominational leaders.⁹³ Nevertheless, it is fair to affirm that once they learn how to participate properly in these fields, they will do it with a great deal of responsibility. It is only in recent years that they have studied these realities as places where God's love is received. They need to be taught that the community of faith has to be active in the transformation of society. Their mission proposes Godly solutions to anthropological and sociological needs as well as the spiritual and theological.

7.5.1 SOCIAL RESPONSIBILITY AND LAY ASSOCIATIONS

One recommendation out of this study is for Pentecostals to realise that social responsibility involves a wide range of matters beyond their traditional theological framework and that these actions are part of the formation of believers for Christian service. This endeavour is successful when it is carried by lay people. They have an objective criterion of mission in the church. Lay leaders realise that groups, associations and local church movements play a valid role in the training of believers for ministry. López states that if mission is initiated by lay people, they are also capable of sustaining groups of believers committed to the transformation of various sectors of the community.⁹⁴ If this mission is also present in the workplace it will promote actions that favour the individual and the working community. Thus mission is expressed through the action of believers who work through groups, associations or movements. These activities should also include believers of other Christian denominations that work for the benefit of the community.

Social responsibility practised by the community of faith is also important for the development of ecclesial associations within the larger Christian community. These

Press. I preferred to use the Spanish translation for in Latin America some terms like 'secular,' 'culture' and others have particular application to the local community.

⁹³ In the case of Pentecostal denominations originated in North America, their leaders how strong ties with conservative theology and politics. They taught the first Pentecostals to separate from the world, which was taken to extreme positions. Thus the newly converts focused on proclaiming the word, but little was done to transform the community. So most efforts toward this purpose were isolated and done by inertia. On this subject see the work of Olivera, A. 1998. "Moving Forward With the Latin American Pentecostal Movement," *International Review of Mission* 8:7.

⁹⁴ López, *Pentecostalism and Social Transformation*, 53.

kinds of associations are now being tested by some Pentecostals. Once these relationships are in place, they may represent a point of reference for working with other groups.

7.5.2 SOCIAL SERVICE IN THE VARIOUS SECTORS OF COMMUNITY LIFE

Norberto Saracco has defined service, as “the sign and expression of love, which is seen in the areas of the family, culture, work, economics, and politics according to specific aspects, which characterise the presence of Christians in the community.”⁹⁵ Thus, when looking at these demands, as stated by Saracco, on the matter of social service, Pentecostals are able to express the validity of their faith principles and their love for their community where their Christian life is experienced. Such love becomes a reality when the gospel is implemented in the community through social service.⁹⁶ The credibility of their faith will make itself clear through the witness of social participation. Social action is the best way to validate the quality of mission of a church. Some Pentecostals are aware of this and, consequently they do not spend as much time planning so that they can be off to work with people in their communities.

7.6 SERVICE IN THE CULTURE

According to Richard Niebuhr culture is the way of life of a group of people—the behaviour, beliefs, values, and symbols that they accept, generally without thinking about them and in ways that are passed on by communication and imitation from one generation to the next.⁹⁷ In the case of Pentecostals, the integration of Christian faith with these practical actions of life is arguably one of the egregious characteristics of most of their communities. They seem to be capable of operating in and from within their cultural reality. They have a natural network built through relationships, which are included in their practice of Christian faith.⁹⁸ If one takes into consideration the opinion

⁹⁵ Saracco, N. 2000. “Mission and Missiology from Latin America,” in *Global Missiology for the 21st Century*, W. D. Taylor, ed. Grand Rapids, MI: Baker Academic, 357-366. He discusses Pentecostal mission in the context of Christianity. He argues that “mission is not complete until it reaches culture, economics and social life.” Then believers can identify as members of an active community of faith.

⁹⁶ Saracco, “Mission and Missiology from Latin America,” 359.

⁹⁷ Niebuhr H. 1951. *Christ and Culture*. New York, NY: Harper and Brothers, 212.

⁹⁸ Wilson, “Guatemalan Pentecostals: Something of their Own,” 56. From his Guatemalan context, the author describes the kind of relationships that Pentecostals build in the community. That ability comes

of Richard Niebuhr, the cultural phenomena are best understood in their context and should be evaluated in the way they affect the human person in his or her integral growth and transformation.⁹⁹ That is one reason Pentecostals may have to stimulate the capacity to communicate and the ability to relate to people of other cultures and traditions. Culture is also that reality where people live and through which Christians have the opportunity to become true in fulfilment of God's purpose.

In reference to socio-cultural and political participation, Pentecostals believe that the Holy Spirit is the inspiring agent for their actions. Although they have not been historically involved in political influence, more recently some Pentecostals have begun to show interest in elected positions.¹⁰⁰ In their early history, Pentecostals had limited participation in politics, so their involvement was limited mostly to spiritual transformation. They were not able to openly propose a change of cultural patterns and political structures. However, today's involvement requires a commitment that works on building foundations to transform culture with a new faith and morality that is intentionally planned in accordance with the principles of the gospel. Wilson also states that "this awareness is critical for Pentecostals, otherwise they could be limited in their cultural influence and their mission could be reduced to a simple spiritual activity that focuses only on religious matters."¹⁰¹ So one of their goals is to delineate and establish comprehensive foundations for ministry, including spiritual and social values in context. This approach should reflect both intellectual maturity and solid moral standards that represent the nature of Pentecostalism. Their mission has to be constructed in their faith in Christ Jesus.¹⁰² This statement of mission has to inspire believers to commit their life and ministry to the principles of the gospel. It should have the vision that mobilises believers to serve in social and political causes inspired by the principles and values of the gospel.

natural to them and it helps in the process of evangelisation. He concludes that that is one of their strengths to connect with people within the local culture.

⁹⁹ Niebuhr, *Christ and culture*, 210.

¹⁰⁰ One particular case is Pastor Harold Caballeros of Guatemala. Due to his commitment as a Christian he decided to run for office in his country. Another one is the case of Pastor José Tomás Bahaona in Honduras. He and his church are involved in the political arena of Honduras. Although these pastors are aligned to the Neo-Pentecostal movement in their countries. Their connection with Classic Pentecostals is related to the spiritual foundation of their life and ministry, for they both are spirit-filled pastors.

¹⁰¹ Wilson, "Guatemalan Pentecostals: Something of their Own," 62.

¹⁰² Saracco, "Mission and Missiology from Latin America," 360.

Leslie Newbigin stated, “the complete development of an individual and society are essential in the growth of culture.”¹⁰³ Hence, the ethical values of culture must take priority in the social activity initiated by the community of faith. In light of Newbigin’s statement, if Pentecostals fail in paying attention to this dimension they could easily fall into the pitfall of making culture an instrument that distorts God’s purpose for humanity.

Niebuhr also stated that “a culture can become sterile and headed for decadence when it centres in itself. If it falls into inward interest, it will only perpetuate old and obsolete ways of social life.”¹⁰⁴ If Pentecostals would pay attention to Newbigin and Niebuhr, they would realise that the formation of a culture capable of enriching individuals demands participation of the whole individual, whereby men and women must have the opportunity to express their creative skills and intelligence. This formation requires persons who use their capacity to activate self-control in their actions as well as personal sacrifice, solidarity, and the capability to pursue and promote the common good of people. Further studies on Pentecostalism may explore how willing Pentecostals are, to co-operate with other organisations in social work and how capable they are to integrate these traditions into their own understanding of mission.

This social service and political participation of members of the community of faith suggests studying some important areas of interest. One of them is the right that every individual has to human and civil culture, specifically a culture which operates in harmony with the dignity of every individual without distinction as to gender, race, nationality, or social status. All members of the community have the right to be part of free and open education. They should also be free to access social communication. Ideally, every person should have the freedom to debate, discuss, conduct research, and to be able to share his or her thoughts within high standards of social responsibility.

7.6.1 PENTECOSTALS AND THE REVELATION OF THE TRUTH

Another challenge for Pentecostals is related to the content and revelation of truth. According to Lamin Sanneh, “the question of truth is essential for culture because it remains each man’s duty to retain an understanding of the whole human person in

¹⁰³ Newbigin, Lesslie. 1978. ‘Christ and Cultures,’ *Scottish Journal of Theology*, 31:1, 1-22.

¹⁰⁴ Niebuhr, “Christ and Cultures,” 198.

which the values of intellect, will, conscience, and fellowship are pre-eminent.”¹⁰⁵ Therefore, a correct anthropology has to be the criterion for shedding light on and verifying every historical form of culture. Sanneh also said, “the Christian commitment in the field of culture is opposed to all forms of reductionism and ideological perspectives of human life. The dynamism of openness to the truth is guaranteed above all by the fact that different cultures are basically different ways of facing the question of the meaning of personal existence.”¹⁰⁶

In connection with the previous remarks, if Pentecostals pay attention to those values and spiritual dimensions of the culture they may be well equipped to continue to spread the cause of integral mission. I think at this point it would be appropriate to study what Lesslie Newbigin once wrote.

When spirituality is eliminated, culture and the moral life of nations are corrupted. The authentic spiritual dimension is an essential part of man and allows him to open his actions to the horizon in which they find meaning and direction. Human spirituality is manifested in the forms taken on by a culture, to which it gives vitality and inspiration. The countless works of art of every period in history bear witness to this. When the spiritual dimension of the person or of a people is denied, culture itself starts to die off, sometimes disappearing completely.¹⁰⁷

This is important for the quality of service and respect that Pentecostals are now attributing to the condition and dignity of life at personal and social levels.¹⁰⁸ So Pentecostals may understand the social value of spirituality in their approach to individual and community life, which also refers to the purpose of God for humanity.

7.6.2 PENTECOSTALS AND THE USE OF THE MEDIA

In the promotion of the Pentecostal culture, the community of faith has begun to pay attention to the use of mass media. Pentecostals now seem to be examining the content and purpose of the message delivered by the media and multiple choices that people have when they access the media. Most of these choices have moral implications, so they should be examined as they affect people’s lives. Pentecostals offer a long tradition of wisdom, rooted in the gift of discernment and revelation of the Holy Spirit.

¹⁰⁵ Sanneh, L. 1993. *Encountering the West: Christianity and the Global Cultural Process*. Maryknoll, NY: Orbis Books, 62-64.

¹⁰⁶ Sanneh, *Encountering the West*, 63.

¹⁰⁷ Newbigin, “Christ and Cultures,” 18.

¹⁰⁸ Macchia, *Spirituality and Social Liberation*, 45. The author highlights the new condition of life that the Holy Spirit generates in spirit-filled believers. The dignity of life is re-constructed and new levels of progress are experienced. Such is the life in the Spirit.

Unfortunately, most Pentecostals have narrowed the use of media to the proclamation of the gospel. In a way, they have neglected the multiple choices offered by the contemporary media, now led by the power of the Internet. Thus, Pentecostal missiology may have to be challenged to provide instruction for the proper use of media by those who have a specific calling to serve in this field.

Pentecostals may have to look at the media as instruments of mission. The media industry should be held accountable for the right use of communication and the healthy circulation and promotion of ideas, which further information, knowledge, ideas and respect for others. There must be regulatory systems that have the authority to evaluate and discipline the violators of social principles.¹⁰⁹ Pentecostals will have to be involved in the creation of communication structures that set policies and regulate fairness in the distribution or opportunities in the use of technology. These decisions require objective spiritual and moral standards for they may determine who benefits from the media industry and who does not. The media could become instruments of injustice or imbalance, generating social evil and suffering on the part of information recipients. So, Pentecostals will have to find ways to verify whether the agents who control the mass media and information technology are aiming to eliminate social injustice and economic imbalance.¹¹⁰

7.6.3 PENTECOSTALS AND THE ECONOMY

Pentecostals are also affected by the complexity of emerging economic contexts in the twenty-first century. Believers are now in need of guidance for their economic decisions and financial actions. Pentecostals also realise that economic and financial principles are needed in order to operate with a Godly mission and purpose in this spheres. When economics ignore Christian values, then the centrality of humanity is compromised and the quality of economic activity is corrupted.

Pentecostals are aware of the presence and actions of evil in the economic world. They strive towards compassion for the poor as a way to help resolve the problem of poverty.¹¹¹ Their participation in the sphere of economics should be geared towards

¹⁰⁹ See for instance, Smith, D. I. and Short. J. 2002. *The Bible and the Task of Teaching*. Nottingham, UK: Stapleford Centre, 89-100.

¹¹⁰ Lesslie Newbigin puts it this way: "The way we understand human life depends on what conception we have of the human story." See, Newbigin, L. 1989. *Gospel and a Pluralist Society*. Grand Rapids, MI: Eerdmans, 16-24.

¹¹¹ Saracco, "Mission and Missiology from Latin America," 360.

discerning and recommending economic models that are beneficial to the poor and marginalized. The question of economic development cannot be reduced to an exclusively technical problem. This would deprive Christian faith of its purpose and content, since it is always concerned with the dignity of all individuals and the wellbeing of their society.

According to Samuel Duryea, believers must seek out economists who think about and seek to develop the economy with an urgent consideration for responding to the drama of poverty with a redemptive purpose.¹¹² He also states, “economic efficiency requires a harmonized system open to social justice and healthy political participation.”¹¹³ In effect, economic networks must make human solidarity an integral part of the core of values of their activities. Here, Pentecostals would do well to recognise that they need to organise and support associations of believers who are capable of influencing economic decisions in ways that enhance the dignity of the individual and the community.

Although this matter has yet to be openly incorporated into Pentecostal missiology, the new generation of Pentecostals seem to be making efforts to include it in their approach to mission, especially as they continue to grow numerically.¹¹⁴ The economy is obviously a complex matter and this brief discussion cannot do justice to the issue of mission in the economy. My intention is to look at the economy through the lens of justice and compassion as a way of contributing something distinctively Pentecostal to the discussion of mission. Nevertheless, this matter of Pentecostal mission and the economy will have to be addressed properly in further studies.

7.6.4 PENTECOSTALS’ SERVICE IN POLITICS

Even though many Pentecostals have historically declined their right to engage in politics, the truth is that political involvement and participation is now being re-visited and referred to as a worthy cause and a responsible expression of their commitment to serve people.¹¹⁵ Some of the criteria that inspires believers to political participation are

¹¹² Duryea, S. and Pagés C. 2001. “Human Capital Policies: What They Can and Cannot Do for Productivity and Poverty-Reduction in Latin America,” in *American Foreign Economic Relations: Policy Dilemmas and Opportunities*. Miami, FL: North-South Press, 18-24.

¹¹³ Duryea and Pagés, “Human Capital Policies,” 22.

¹¹⁴ Llano-Sotelo, *Pentecostalismo y Cambio Social*, 66.

¹¹⁵ Llano-Sotelo, *Pentecostalismo y Cambio Social*, 60.

established on a strong spirit of service, the urgency for implementing justice, attention to the deep conditions of poverty in society, confronting suffering at all levels, and furthering dialogues for peace and justice. Henceforth, those who are already occupying positions of service within institutions that deal with complex community difficulties are called upon to pay special attention to the observance of these values, whether in local government or in national institutions.

Accordingly, René Padilla argues that the responsibilities of those involved in social institutions and political service demand a solid commitment to Christian values that reflect the moral dimension of those who participate in social and political life.¹¹⁶ Padilla also states “neglecting appropriate attention to moral standards of social and political service may lead to the dehumanisation of life. Thus, it is crucial to uncover the structures of evil that prevail at social and political institutions.”¹¹⁷ Consequently, believers who take this stand may have to pay the price for their honest actions but that will bet their testimony of faithfulness and commitment to the gospel.

Historically, Pentecostals have placed political commitment in the context of the autonomy of church and the state. They draw a clear distinction between the political and religious spheres.¹¹⁸ This sort of distinction has come about and is observed by most Pentecostal churches and is part of a heritage from contemporary Western civilisation. Life is in society and all who live in it must be accountable to one another. Here, autonomy is in regards to the attitude of individuals who have the obligation to respect and appreciate freedom as provided to human life in community. According to Mariz, this means that other Christians outside the Pentecostal stream may also teach such respect and appreciation for freedom. They also understand their role and responsibility to promote moral truths and to defend social justice and freedom.¹¹⁹ So, in their mind, when Pentecostals defend human dignity, they think it is the responsibility and privilege of all members of the church.¹²⁰

¹¹⁶ See for instance, Padilla, C. R. 1991. “Los Evangélicos: Nuevos Actores en el Escenario Político Latinoamericano,” in *De la Marginación al Compromiso: Los Evangélicos y la Política en América Latina*, C. R. Padilla, ed. Buenos Aires, Argentina: Fraternidad Teológica Latinoamericana, 5-19. The author addresses influence of Christians in the different fields of politics in the area. Evangelicals have begun to face the political crisis with proposals based on Christian principles.

¹¹⁷ Padilla, “Los Evangélicos: Nuevos Actores en el Escenario Político Latinoamericano,” 14.

¹¹⁸ Mariz, “Perspectivas Sociológicas Sobre el Pentecostalismo y el Neopentecostalismo,” 23.

¹¹⁹ Marz, “Perspectivas Sociológicas Sobre el Pentecostalismo y el Neopentecostalismo,” 28.

¹²⁰ See for instance, Padilla, C. R. 1987. *Misión Integral*. Buenos Aires, Argentina: Ediciones Kairos, 102.

Pentecostals also seem to understand that the principle that identifies autonomy carries significant respect for other confessions of faith. So with regards to the state this is obliged to respect religious organisations and to guarantee freedom for them to exercise their spiritual activities. For Padilla, a pluralistic society is capable of granting healthy communication between and for the various spiritual traditions.¹²¹ This matter is important for the purpose of deterring religious intolerance, which continues to exist even in the most democratic societies. Historically, intolerance has excluded some Christians from social activities. They were separated from their right to participate in social and political decisions. In reference to this, John Stott pointed out that “this denial, which can lead to anarchy whereby the strong prevail over the weak, has to be rejected and opposed in any legitimate pluralist and democratic society.”¹²² Thus, the marginalisation of Christianity would not bode well for the future of society or for a consensus among peoples. Instead, it would threaten the spiritual and cultural foundations of civilisation.

Pentecostals are also learning to be discerning in their choice of political instruments, such as becoming members of a party or involving themselves in other kinds of political activity.¹²³ In their own ways they are choosing instruments and forms of participation that are consistent with the gospel. In any case, their choices are oriented by the love of God among believers and strive towards the good that is common to all members of the community. On the other hand, Pentecostals may not be able to find a party that is capable of embracing the ethical demands of the gospel. Therefore, they see their political adherence not as ideological but as critical. They could be critical in ensuring that a party’s political platform ends up pursuing the common good of society and also responds to the spiritual reality of the individual.

According to Frank Macchia, the distinction between the demands of faith and the socio-political duties is evident in the political options available and the choices that Christians make in selecting candidates for public service. Membership of a party is, therefore, regarded as a personal decision.¹²⁴ Nevertheless, at some point, this individual choice of a party needs to take into consideration the views and advice of the

¹²¹ Padilla, *Misión integral*, 80.

¹²² Stott, J. 1977. *La Misión Cristiana Hoy*. Buenos Aires, Argentina: Ediciones Certeza, 23.

¹²³ See for instance, Gerber, *Missions in Creative Tension*, 56. The author argues that Pentecostals have some participation in political choices. They still do it with limitations, yet they are entering into debates that affect the community.

¹²⁴ Macchia, F. D. 1993. *Spirituality and Social Liberation*. Metuchen, NJ: Scarecrow Press, 68.

community of faith. Macchia recommends that the matter of choice should be guided by the consensus of the community of faith in the way Pentecostals reach decisions.¹²⁵

7.7 PENTECOSTALS AND A NEW WORLD ORDER

Due to human nature, even in a limited way, every individual yearns to know the meaning and purpose of their life and the consequences of their actions at the end of their days. Pentecostals would do well at helping to answer these questions and to offer the message of hope found in the gospel. However, the response is still individual and so transformation of the community may only be ensured when a significant number of people join the congregation. It could also be argued that despite significant numbers of believers in some communities people continue to suffer under the impact of evil. Violence, immorality and other forms of evil are threatening the foundations of society. Paradoxically, large numbers of people in many Latin American communities today are members of the Pentecostal family, yet they still do not seem to be making a significant difference in their society. This particular matter will have to be addressed in further studies.

It would be difficult for Pentecostals to decide for the emerging generations and to determine the sort of life they will live. International and interdependent relations have become increasingly complex, less ordered, peaceful, and dangerously motivated by the double standards set by a faceless so-called international community. On the other hand, human life seems to be in the hands of scientists and technocrats. People are also beginning to claim their rights but have to concede to the decisions made by their authorities, which is also a violation against their human rights.

Some Pentecostals have responded to these questions about the meaning and purpose of life. For instance, Dana Robert has elaborated on this by stating, “this gospel liberates the dignity of the human person and ensures the freedom of men and women as no human law can do. Pentecostals have an opportunity now to practise the mission of the church in their communities by helping human beings to discover in the ultimate meaning of his or her existence.”¹²⁶

Pentecostals know well that the Holy Spirit alone is capable of satisfying the deepest needs in the hearts of people. The gospel’s purpose is to announce and proclaim

¹²⁵ Macchia, *Spirituality and Social Liberation*, 45.

¹²⁶ Robert, D. L. 1992. “From Mission to Mission to Beyond Mission,” *International Bulletin of Missionary Research* 18:1, 152.

the freedom of the children of God. It rejects all bondage resulting from the actions of evil. It respects the dignity of conscience and its freedom of choice. Pentecostals also insist that the Holy Spirit encourages the exercise of human talents in the service to humanity. As a matter of fact, He commands everyone to love one another.¹²⁷

7.7.1 EMPHASIS OF A TRINITARIAN FAITH

In the perfect community of God, Jesus Christ, and the Holy Spirit, Pentecostal faith sees the light of moral principles that are the sole and irreplaceable foundation of stability and tranquillity of the world's order. According to Wonsuk Ma, "this Trinitarian faith guarantees internal and external balance in theology, doctrine, and ministry. Such balance becomes the safeguard for a healthy world order. This theological dimension sets the foundation for life in society, which also testifies to God's plan for the world. Men and women are able to interpret and solve their needs in that divine order designed for their community."¹²⁸

For Pentecostals, this is an area of concern. They also understand that any form of exploitation and violation of social injustice is an offence to God and humanity. So, there is a spiritual obligation and a human demand for dramatic change that calls for social transformation ensuring justice, peace and love for all members of the community. Hence, Adolfo Miranda argues that in order to bring such transformation to completion, some will have to invest sacrificial efforts in the cause, especially at critical times in the history of society.¹²⁹

At every critical moment there is a cultural, political, or socio-economic deficiency arising from particular material interests in the world. It is in this difficult moment when Pentecostals may have to make use of their spiritual sensitivity to face moral issues that work against the benefit of humanity. Concerning the social implications, Miranda argues that believers must not be seduced to surrender their mission or to think that these challenges will be solved easily.¹³⁰ On the contrary, it is

¹²⁷ Saracco, "Mission and Missiology from Latin America," 359.

¹²⁸ Ma, W. 2000. "Biblical Studies in the Pentecostal Tradition: Yesterday, Today and Tomorrow," in *The Globalization of Pentecostalism*. M. W. Dempster, B. D. Klaus and D. Peterson, eds. Oxford, UK: Regnum Books, 52-53.

¹²⁹ Miranda, A. 1991. 'Nicaragua: La Metamorfosis Política de los Evangélicos,' in *De la Marginación al Compromiso: Los Evangélicos y la Política en América Latina*. Padilla, C. R., ed. Buenos Aires, Argentina: Fraternidad Teológica Latinoamericana, 78.

¹³⁰ Miranda, Nicaragua: *La Metamorfosis Política de los Evangélicos*, 81.

Christ and the assurance that he gives which will save them: ‘I am with you, always!’¹³¹ So, it is not just a matter of learning about effective social skills or implementing attractive programmes. Pentecostals need to know that the plan already exists in the teachings of the gospel. In this plan, Christ is the centre. Men and women are invited to his presence so they will know, love and imitate him personally. Once they become part of his congregation of believers they will experience the benefits of life with the Trinity. Such a Trinitarian relationship enables them to experience and fulfil God’s redemptive plan for humanity.

7.7.2 PENTECOSTALS FOR FAMILY AND EDUCATION

Pentecostals have already recognized that the family is the first agency at work in the formation of the dignity of men and women in society. The family is God’s design in the construction of community life, whereby love constitutes the link to fellowship and healthy relationships. The family is uniquely designed to teach and nurture ethical, social and spiritual values, essential for the wellbeing of its members.

The family preserves and teaches social virtues and contributes to society when children learn to respect and pursue the common good. The family enables its members to appreciate freedom and to grow in their social responsibilities, elements indispensable for the functioning of the community.¹³² It is through formation in the family that the fundamental values of human life are communicated and assimilated.

Pentecostals continue to emphasise that life in a family is God’s design and original plan for raising children. Parental love draws forth the best in their children. Parents’ love is the biblical model that inspires and guides education in society. Thus, education is enriched with the Christian principles derived from the love of God. Children learn about goodness, service, kindness, constancy, and self-sacrifice, which are highly regarded in ethical and moral relationships. With regards to this matter Dane Smilde argues that,

Parents have the right and duty to educate their children. This responsibility is connected with the existence of human life. It is original and primary with regard to the educational role of others, on account of the uniqueness of the loving relationship between parents and children. It is irreplaceable and inalienable, and therefore incapable of being entirely delegated to others or usurped by others. Parents have the duty and right to impart Christian

¹³¹ López, *El Nuevo Rostro del Pentecostalismo Latinoamericano*, 64.

¹³² López, *El Nuevo Rostro del Pentecostalismo Latinoamericano*, 133.

education and moral formation to their children, a right the State cannot annul but which it must respect and promote. This is a primary right for the family that Pentecostals must not neglect or delegate.¹³³

The family is responsible for providing integral education to children. Family education aims to instil Godly principles that form the children in view of God's purpose for their lives. It teaches about the good of the society where they live and develops a sense of responsibility in assuming duties that benefit the community. This environment is ensured when children are educated in love, which cultivates the basis for the virtues of justice and peace.

7.7.3 PENTECOSTALS EMBRACE HOPE

Pentecostals are good at teaching that the gospel provides individuals with the real possibility of overcoming evil and appropriating God's blessing. They strongly proclaim and teach that the Lord Jesus Christ is the only redeemer of humanity. They teach that men and women are bought with the price of the sacrifice of Christ.¹³⁴ Although they are clear that all of humanity has fallen into sin and human depravity, they believe there is hope for all who repent and confess Jesus Christ as the Saviour of their lives. They also realise that there is hope for better conditions of life for those who are initiated into the 'new life,' as believers are integrated into the community of faith. Pentecostals also teach that the world is the object for the establishment of the kingdom of God.¹³⁵

Pentecostals also know about the effects of 'the mystery of lawlessness.'¹³⁶ They are aware that in the human person there exist sufficient qualities and energies of goodness,¹³⁷ because men and women are the image of their Creator. They form part of the redemptive plan of Jesus Christ in the Incarnation. This is confirmed by the ministry of the Holy Spirit who fills the earth with the love of the Father through the sacrifice of the Son.¹³⁸

¹³³ Smilde, D. 1994. "Gender Relations and Social Change in Latin American Evangelicalism," in *Coming of Age: Pentecostalism in Contemporary Latin America*. Miller, D., ed. Lanham, IL: University Press of America, 40.

¹³⁴ Saracco, "Mission and Missiology from Latin America," 362.

¹³⁵ See, Spittler, R. P. 1983. "Suggested Areas for Further Research in Pentecostalism," *Pneuma* 5:1, 39.

¹³⁶ Miranda, *Nicaragua: La Metamorfosis Política de los Evangélicos*, 80

¹³⁷ Padilla, *Misión integral*, 79

¹³⁸ Saracco, "Mission and Missiology from Latin America," 359.

Pentecostals teach that Christian hope develops great energy towards a commitment beyond the spiritual needs. It is capable of transcending different social fields, generating confidence with the purpose of promoting a better humanity. Pentecostals encourage believers to model themselves after the character of Christ in their social and family relationships. To do so means practising a faith that offers hope to those who suffer under all kinds of oppressive and social evils,¹³⁹ and with confidence, await the glory that is to come.¹⁴⁰ This statement finds a biblical basis in the words of the Apostle Paul, “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.”¹⁴¹ All members of the community of faith are expected to observe such a commitment, although these convictions are also found in members of other groups, which may represent a point of encounter and of reference between believers and other individuals of good will.

7.7.4 LET THE SPIRIT BUILD A NEW CIVILISATION

Pentecostal missiology will have to incorporate those principles that sustain society. One important principle is human solidarity, which stimulates that action of love that arises above all other gifts granted to the community of believers.¹⁴² Love is the foundation for the Christian attitude that motivates social activity but which also affects human relationships in the political arena.

Community life is shared on the principle of the primacy of love, one of the distinguishing marks of Pentecostalism.¹⁴³ Jesus taught that love is the foundation of human relations, so this commandment of love provides the basis for the transformation of society.¹⁴⁴ In the same way, love is the basis for healthy moral behaviour and the

¹³⁹ Miranda, *Nicaragua: La Metamorfosis Política de los Evangélicos*, 81

¹⁴⁰ Padilla, *Misión integral*, 71.

¹⁴¹ Bonilla, *La Misión de la Iglesia según el Libro de los Hechos*, 14-16.

¹⁴² See for instance, Padilla, C. R. 1997. “Hacia una Evaluación Teológica del Ministerio Integral,” in *Servir con los Pobres en América Latina: Modelos de Ministerio Integral*. Yamamori, T., Rake, G. and Padilla, C. R., eds. Buenos Aires, Argentina: Ediciones Kairós, 29-52.

¹⁴³ Dussel, *The Church in Latin America*, 65.

¹⁴⁴ Fumero, *La Iglesia Enfrentando el Nuevo Milenio*, 20.

foundation of the emerging social order,¹⁴⁵ which leads to personal and social transformation.

Through the practice of ministry, Pentecostals also emphasise that love is present in the community and is capable of permeating social relations. This teaching is important for those who work for the good of the community. Believers are instruments of inspiration by virtue of the message of love that they announce. True Christian love fulfils the purpose of the gospel. Pentecostals will have to express this love socially and politically as well and must embrace the entire community.

René Padilla suggests that the social expression of love opposes egoism and individualism. The goal of love is the development of individuals who mutually influence one another to grow together in the binding of God's love.¹⁴⁶ Contrarily, individualism leads to the distortion of order in society. History exposes the selfish attitude as well as the altruist motivation of people. Believers are enabled by the Spirit of God to take a stand in favour of justice and peace for this is part of the fulfilment of the gospel.

Pentecostals also affirm the statement of the Scripture that love is the greatest commandment in favour of society. Loving believers respect others and their right to be different. Love requires commitment to justice and makes men and women capable of practising its principles. The love of God inspires people to live a life of self-sacrifice: 'Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it.'¹⁴⁷ Love will find its full expression in the capacity of individuals to establish healthy relations with one another. True love takes its place in humanity when people commit their lives to Christ Jesus.

7.8 CONCLUSION

The discussion in this chapter was theological in purpose. Due to the nature of the research, I avoided those matters that are commonly known and discussed among Pentecostal missiologists.¹⁴⁸ As stated earlier, instead of focusing on the virtues and

¹⁴⁵ Costas, *Misional Incarnation*, 16.

¹⁴⁶ Padilla, *Hacia una Evaluación Teológica del Ministerio Integral*, 46.

¹⁴⁷ Costas, *Misional Incarnation*, 16.

¹⁴⁸ There are, however, some Pentecostal scholars who have initiated discussions on socio-economic issues, political participation and human transformation. Among those I can mention Saracco, N. 1989. *Argentine Pentecostalism: Its History and Theology*. Doctoral thesis. University of Birmingham; López, D. 2002. *El Nuevo Rostro del Pentecostalismo Latinoamericano*. Lima, Perú: Ediciones Puma. 1997; and Campos, B. 1997. *De la Reforma Protestante a la Pentecostalidad de la Iglesia: Debate Sobre el*

strengths of Pentecostalism, which are very invaluable, I decided to explore issues that may seem extraneous to those who study Pentecostalism such as political involvement, ethics, culture, and democratic participation, that have not been studied or documented before.

Throughout this chapter, I have come to the conclusion that Pentecostals, particularly in Latin America, are now learning that evangelisation also includes and legitimises social action and responsibility, which ultimately lead believers to promote human growth and transformation in their local communities. To accomplish this purpose, Pentecostal mission may have to move forward to facing current social trends with a great deal of responsibility. They may also add new areas of service, which are now extended beyond the spiritual experience of redemption. One good thing is that they are now willing to confront social evils and to promote the transformation political structures when possible.

For the implementation of this model of mission, I suggest Pentecostals to initiate and maintain significant dialogues with fellow mission agencies and other sources of mission and knowledge in general that work for the good of the community. Such interdisciplinary activity would enable Pentecostals to offer relevant teachings on social and community development. Through these teachings they may enhance knowledge and action that promotes reconciliation, justice, and social transformation.

I also found that mission service has not always been easy for Pentecostals in Latin America. As we have seen, Pentecostals come from the socio-economic margins of society. Most of them were born and still live within those margins. Hence, the message that they preach and the gospel that they announce are destined to reach out to people of the margins. Henceforth, Pentecostals did not plan to go to the margins to reach out to the poor for they were already there. Most of them were also marginalized, along with people who are the subjects of evangelisation. So, I am referring here to a significantly different context of mission, which involves most Pentecostals throughout Latin America. Incidentally, Pentecostals do not see their context of ministry from the point of view of foreign missionaries, who have left their homeland in order to reach out to people of other contexts. On the contrary, most Pentecostals see themselves as members of the community, and, as such, they become agents of transformation to their own people.

Pentecostalismo en América Latina. Quito, Ecuador: Ediciones CLAI. These scholars have opened new ways of presenting integral mission to Pentecostals for their consideration.

This chapter also makes reference to the theological implications of the new context of Pentecostal mission. As stated earlier, such a theological approach contains a significant message of hope for the poor and the marginalized, which is presented in a two-fold way: first, the sinner is redeemed from his or her old fallen life and placed into a new relationship with a Trinitarian God. The Holy Spirit, who guides the new convert to learn about the character of Christ, leads such a relationship to a personal encounter with the Father. The key to success is to apply this Trinitarian relationship of love into the reality of the new life, both personal and in the community. Secondly, through a process of discipleship, the believer is led into a better condition of life. He or she is naturally lifted to experience redemption in their socio-economic condition as well. Those who become born again into the Pentecostal family commonly know this experience as a blessing. Thus, society is naturally transformed when more people are added to the family.

Pentecostals are capable of promoting a civilisation of love. Their Trinitarian faith enables them to understand and manage their relationship with God. This spiritual dimension becomes true as they practise the principles of the gospel, which could also be seen through the implementation of family values, provided by Christian education. Such a new reality provides them with hope for the future and enables believers to work for a society that shows the love of God and where its members are also capable of considering and treating one another as brothers and sisters in Christ.

CHAPTER EIGHT: CONCLUSION

My journey throughout this study has been profoundly challenging, yet very rewarding. During the research process, I had the opportunity to dialogue with authors, church leaders, fellow missiologists, church members, and Christians across different traditions. In the process, I reviewed recent Pentecostal history and theology and found significant data related to Pentecostal mission. I also noticed that Pentecostal scholarship has grown significantly in recent years. However, the field of integral mission seems to be limited in the production of academic literature.

During the course of the study, I travelled to various parts of Latin America, especially Honduras, to conduct interviews and obtain primary sources in my search for information. This task was supported by a positive attitude of the leaders who were willing to co-operate with offering answers that were helpful to meet the purpose of the project. In addition, my interaction with countless academic sources was significant and very enriching. Throughout this research, I learned about the life and mission of scholars and practitioners in different contexts. I reviewed the works of some Honduran writers as well as several others from Latin America and other parts of the world, to show that Pentecostal mission is now a worldwide discipline studied by many scholars around the world. This exercise was inspiring and kept me on a course of investigation for more information.

In 28 June 2009, I happened to be in Honduras during the presidential succession that installed an interim president in the country. I witnessed the difficult circumstances that affected the nation politically, economically, socially, and spiritually during those days of unrest. The outcome of the situation has gone beyond the time of this study but Honduras will need to be considered in future studies for all of its socio-political implications. Therefore, my conclusions on this political scenario are inconclusive and may require further investigation. Nevertheless, the fact that this scenario took place during the time of my investigation meant that I could not avoid the issue in my report. However, my interpretation is empirical and to be academically sustained it will have to be part of a profound analytical process, which evidently will have to be part of another study.

It was the purpose of this research that kept me going even when I faced moments of discouragement due to work, time, and physical distance from access to primary sources. In the midst of these challenges, I experienced something that I would like to

refer to as the deconstruction of my own missiology.¹ However, thanks to the advice of my research supervisors, I was able to make the necessary adjustments and continued the journey throughout the investigation. So, by way of conclusion for this thesis, here are some of the most relevant findings of the study.

The research process aimed at exploring mission thinking and practice² among the Pentecostal churches with special reference to Honduras. As I said in Chapter One, I could have focused my research on investigating the most outstanding contributions of Pentecostalism church ministries in Latin America and in Honduras, in particular. That pursuit seems to have driven most Pentecostal scholarship in recent years. Instead of moving toward that direction, I decided to examine those areas of service, such as those considered as part of integral mission that Pentecostals seem to have missed or neglected in recent history. So, this investigation was about what Pentecostals may have to take into consideration in order to become more efficient in the fulfilment of their mission.

Time constraints and the lack of proper resources forced me to be creative in the collection of data. In the study I include information that I collected during the time of the research, which, in fact, did contain useful data to meet the purpose of the research.

The initial hypothesis started with the assumption that the Pentecostal churches are at present defective in their understanding and practice of integral mission. If my case was proven to be true, corrective recommendations were in order for Pentecostals to develop a solid foundation for their understanding and practice of mission. With this objective in mind, I explored and searched for written material by Pentecostal missiologists and practitioners.

To broaden the range of the study, I interviewed leaders of Pentecostal denominations who shared information that was helpful to understand some of their ideas and thoughts on their approach to mission service. The study focused on four

¹ The deconstruction of some missiological myths are explained by George Hunsberger in his interpretation to Lesslie Newbigin's approach to enculturation. See, Hunsberger, G. R. 1998. *Bearing the Witness of the Spirit: Lesslie Newbigin's theology of cultural plurality*. Grand Rapids, MI: Eerdmans, 1998, 82-112.

² During the course of the research, I have used the term mission thinking and practise, several times. One important goal was to have a general idea on how Pentecostal build their concept of mission. Peruvian scholar Bernardo Campos has greatly contributed to this cause in Latin America. See, for instance, Campos, B. 2002. *Experiencia del Espíritu: Claves para una Interpretación del Pentecostalismo en America Latina*. Quito, Ecuador, CLAI, 53-68. Another author that offers good insights on this particular subject is George Hunsberger. His study of Lesslie Newbigin's cultural plurality also added significant input to understanding ministry in the cultural context and the work of the Spirit in the elaboration of Pentecostal mission. See, Hunsberger, *Bearing the witness of the Spirit: Lesslie Newbigin's theology of cultural plurality*, 82-112.

major elements, which are part of the research project: description, analysis, critique, and creative proposals. This approach led the study through the path of academic research.

The study also included a case study and a follow-up interview that helped to reinforce the analysis of the data collected during the interview. This exercise was complemented by a review of documents related to Pentecostal mission theory and practice in Latin America.

In the research plan, I designed a strategy that started from the general to the specific. In Chapter One, I introduced the research project. Chapter Two surveyed the present state of the debate of integral mission. Chapter Three focused on mission in Latin America and Chapter Four continued the discussion on integral mission in preparation for the study of mission as practised by the Pentecostal networks of Honduras.

Chapters Two, Three and Four were descriptive in nature. Their purpose was to gather information from academic sources that are found in the reports of major mission consultations and other written material such as academic articles, archives and documents related to integral mission in Latin America. Chapter Four also discussed the Pentecostal approach to social responsibility and the attitude of their congregations toward social concerns, marginalisation and poverty. It also studied the influence of the RCC on the response of Pentecostals to social concerns.

Chapter Five contains a report of interviews with influential Pentecostal leaders of Honduras. This chapter is the proof of evidence of this thesis. Chapter Six contains a case study, which serves to prove that integral mission is being thought of and practised by other Christian organisations and individuals from whom Pentecostals could receive beneficial support and co-operation. Chapter Seven is purely theological in its content. It contains the theological contribution of this thesis to Pentecostal missiology.

Historical Findings. To be able to build the case for the research project, I found that I needed to establish a historical foundation on recent mission history so as to understand and build an adequate framework related to current trends in the understanding and practice of mission by scholars and practitioners. To accomplish this purpose, I surveyed several texts written by missiologists and some documents that have come out of major Christian consultations that referred to mission.³

³ Campos, *Experiencia del Espíritu: Claves para una Interpretación del Pentecostalismo*, 53-68.

The historical approach was limited largely to the Evangelical and Pentecostal constituencies, beginning from Lausanne, which is widely recognized as a watershed. I also looked into texts that have been produced by the Lausanne movement and the WCC. In my readings I paid special attention to authors such as Lesslie Newbigin, René Padilla, Samuel Escobar, David Bosch, Andrew Kirk, Charles Van Engen, Wilbert Shenk, and some leading scholars from Latin America who have produced significant works on mission. Reading through Pentecostal missiologists, I encountered Norberto Saracco, Darío López and Bernardo Campos amongst others from Latin America, who seem very influential in their approach to integral mission.

I also reviewed documents and mission literature from Africa and Asia to demonstrate that integral mission is a discipline already embraced worldwide. By way of comparison, I looked at some WCC texts like the Ecumenical Affirmation on Mission and Evangelism at Vancouver, Canada (1983), the Nairobi, Kenya Vth Assembly (1975), and the Conferences at Melbourne, Australia (1981) and San Antonio, Texas (1989). I also explored the recent meeting of the CWME held in Athens, Greece (2005). Among other sources related to integral mission I also read documents that have been published in the *International Review of Mission and Transformation*, just to mention a few. Lastly, I looked into some recent documents produced prior to the conferences of Edinburgh 2010 and Lausanne III in Cape Town, South Africa.

These sources were helpful in creating a framework of reference for understanding some historical developments on mission on the global and local levels. So, when I had to approach authors and documents produced at consultations in Honduras and Latin America, I had adequate references to understand integral mission and its practice in particular countries, such as Honduras.

Mission in Latin America. Pentecostals are now studying other models of mission in the region. Some of the findings of this research show that other Christian organisations have invested lots of energy and resources in mission particularly amongst the poor. The case of Noemí Espinoza, which I have studied in this thesis, is one example among other non-Pentecostal individuals and organisations that have also contributed greatly to cause of mission in Honduras.

Hence, although this study engaged the debate of Pentecostal mission in Latin America in particular, I could not ignore the historical influence of the RCC on the lives and mind-sets of most Latin Americans. For instance, there are countless numbers of religious practices and traditions initiated in the RCC that are observed culturally and

religiously even on the part of those who, because of conversion to Pentecostalism, have decided to leave the RCC. A great number of former Catholics have now become members of the Pentecostal family but culturally speaking they still carry values and principles rooted in historical Catholicism.

Anthropologists and missiologists recognise that Catholic liturgy and popular festivities are still part of Latin America even when they adhere to another Christian tradition.⁴ This variable is particularly meaningful in the development of theology for it touches the heart of the people with their understanding and practice of religion. These findings helped me build my case for gospel and culture as experienced in Latin America and specifically in the context of Honduras.

Dialogue with the Roman Catholic Church. As stated earlier, significant number of Pentecostals may have formally abandoned their religious adherence to the RCC, however, in their culture, history and tradition they still adhere to their Catholic background when it comes to religious behaviour and practice of faith, especially in liturgy.⁵ Therefore, it will not be easy for the new streams of Christianity in Latin America to erase the RCC heritage and influence on the understanding and practice of mission. This relationship still exists and further studies are needed to explain Christian mission in Latin America in terms of its mixture of Catholic and Pentecostal traditions in terms of the approach to integral mission.

Due to the influence of the RCC in the religious life and culture of Latin America, I was concerned to see if there was a concept of integral mission in RCC teachings. Although the term is not used by Catholic missiologists, it could be found in their practical approach to Christian mission, particularly in so-called option for the poor teaching.⁶

⁴ See for instance the work of Vaccaro, G. O. 1990. *Identidad Pentecostal*. Quito, Ecuador: CLAI, 23-31; and the book of Wilson, B. 1970. *Sociología de las Sectas Religiosas*. Madrid, España: Guadarrama, 74-82; also Troeltsch, E. 1983. *El Protestantismo y el Mundo Moderno*. México, DF: FCE, 108-114.

⁵ Vaccaro, *Identidad Pentecostal*, 28.

⁶ I also found that integral mission is still a new theological term being used among Pentecostals in Latin America. Hence authors like Richard Waldrop may have incorporated the term in his studies from the evangelical scholarship. See, Waldrop, R. 1997. "The Social Consciousness and Involvement of the Full Gospel Church of God of Guatemala," *Cyberjournal of Pentecostal-Charismatic Research*. <http://www.pctii.org/cyberj/cyberj2/waldrop.html>. Viewed 10 October 2009. The best known evangelical scholar in Latin America that has used the term integral mission is René Padilla. He has published several articles that explain his understanding of integral mission in the context of Latin America. Two of those articles are, Padilla, C. R. 2002. "Integral Mission and its Historical Development," in *Justice, Mercy & Humility: Integral Mission and the Poor*, Chester, T., ed. London, UK: Paternoster, and "Hacia una Evaluación Teológica del Ministerio Integral," in *Servir con los Pobres en América Latina: Modelos de Ministerio Integral*. Yamamori, T., Rake, G. and Padilla, C. R., eds. Buenos Aires, Argentina: Ediciones Kairós, 29-52. Other scholars such Orlando Costas and Samuel Escobar seem to have incorporated

This dialogue between Catholics and Pentecostals suggested some ideas and insights into the debate about integral mission in Latin America. I explored the Pentecostal notion of the development of the human person in God's plan of love. I also studied the Pentecostal thinking about salvation for the individual, the community, and the whole person in their development of integral mission. Moreover, since Pentecostals appear to be mostly community-oriented in their understanding and practice of mission, I also looked at the Pentecostal motivation toward common areas related to mission such as education and cultural formation. Some of my findings may seem controversial to both Catholics and Pentecostals but the study suggests new possibilities and opportunities for a more complete understanding and practice of mission in the continent.

I also looked into the historical relationship between RCC theology and the development of Pentecostal mission in Latin America. There are themes commonly known as part of the Catholic theology, which I considered significant in the formulation of Pentecostal mission in Latin America today. Such teachings as social responsibility, public participation, human solidarity, common good, subsidiarity and morality, have been historically taught by the RCC but have been recently incorporated as fields of study by some Pentecostals scholars. This exercise may broaden the understanding and practice of mission in a certain number of Pentecostal communities of Latin America. Therefore, further research and dialogue between Pentecostal and the RCC mission is necessary.

As a result of the study, I discovered some common ground, which Pentecostals and RCC missiologists may want to consider in future debates. For some fellow Pentecostals, I may have gone too far in my approach to Catholic theology and this study may cause controversy. Nevertheless, I presume there will be some scholars who will be willing to participate with maturity in this debate and so contribute to building mutual respect. This dialogue could also lead to the identification of common ground of mutual understanding in the development of a theology of mission for Latin America. Learning through a responsible dialogue could reduce the distance between Catholics and Pentecostals in their understanding and practice of mission.⁷ Though I only

Padilla's definition into their mission studies. See for instance, Costas, O. 1982. *Missional Incarnation: Christ Outside the Gate: Mission Beyond Christendom*. Maryknoll, NY: Orbis Books, 78-81; and Escobar, S. 2006. "Christian Reflections from the Latino South," *Journal of Latin American Theology* 1:2, 6-14.

⁷ A dialogue between Pentecostals and Roman Catholics has been ongoing since 1972. Some representatives of the Pentecostal churches met with representatives of the Vatican with the purpose to

introduce the matter here as one of the findings of my research, I do recommend that the theme continues to be considered for further investigation. I would hope it would be investigated particularly by Pentecostal scholars who are now writing on mission history and theology in the context of Latin America.

Mission and the Poor. Another key research theme was the attitude of Pentecostals toward the poor and marginalized. Historically, Pentecostals come from the poor and the marginalized.⁸ They are born into the Pentecostal faith in poverty, socio-economically speaking. So, when they take upon themselves the mandate of witnessing to the poor they do not have to go to the poor for they are part of the poor themselves. Mission action here is understood from the poor to other poor.⁹ Unlike other mission-sending agencies, Pentecostals did not have to invest large sums and time to train and send missionaries to reach the poor. On the contrary, the Pentecostal approach to evangelism leads the way to numerous conversions and was able to reach multitudes quicker than traditional mission agencies. This phenomenon is recent and it continues to grow significantly. Further research may be required to explain current trends in Pentecostal mission today.

For Pentecostals, integral mission occurs through the teaching and discipleship of new believers. The community of faith embraces new converts by example rather than indoctrination. Thus, a believer is ready to witness to Christ and the community at large about the power of transformation that occurs when persons and communities surrender their lives to Jesus Christ. The transformation of humanity is complete when individuals are sanctified and baptized by the Holy Spirit. This is the so-called Pentecostal experience that enables the believer to witness by the power of the Holy Spirit. Their ministry is followed by signs and wonders which help people to convert to Christ convincingly and efficiently.

dialogue over issues of interest at both sides. Pentecostals also have on-going dialogues with the World Council of Churches, as well as with the Lutherans, Anglicans, Reformed and other Christian traditions. At most of these dialogues, representatives from Latin America have been invited to participate. Some of those documents could be seen at Maffeis, A. 2000. *Ecumenical Dialogue*. Collegeville, MN: Liturgical Press.

⁸ See for instance the book of Schäfer, H. 1992. *Protestantismo y Crisis Social en América Central*. San José, Costa Rica: DEI 58-61. Although Schäfer wrote on Protestantism in general, at some point he acknowledged the strength of Pentecostalism as a movement of the poor and among the marginalized. Another source was written by Sepúlveda, J. 1981. "Pentecostalismo y Religiosidad Popular," *Pastoral Popular* 32:1, 16-25.

⁹ Ma, W. 2007. "When the Poor are Fired Up: The Role of Pneumatology in Pentecostal-Charismatic Mission," *Transformation* 1:24: 28-34. In his article, Wonsuk Ma makes the case for Pentecostals taking over evangelisation even in their condition as the poor, which makes them relevant in the evangelisation of the world today.

The rapid growth and multiplication of Pentecostal believers has brought new hope and opportunities to significant number of communities in Latin America. Moreover, this phenomenon has similar occurrences in other parts of the world, which leads one to think that Pentecostal mission has earned a definite right to be considered seriously by those who study the current trends of mission in the area.

Mission in Honduras. I tried to be consistent with the title of the thesis. I worked on a model of Pentecostal mission that made special reference to Honduras. This study did not focus on Honduras only but rather worked out issues that were common to Honduras while also common to other countries in Latin America, especially the nations of Central America.¹⁰ I was aware of the difficulties of portraying an accurate picture of Honduras in a study like this and chose a number of variables to accomplish this purpose: (1) In order to explore the development of mission thinking and practice in the Pentecostal churches of Honduras and to be able to gather adequate information and data I had to engage some of the Pentecostal leaders of the country. Instead of surveying grass-root members, I found it more useful to interview those leaders with an adequate or general opinion about mission among Pentecostals.

This study (2) explored mission in the local church context. It focused on the understanding and practice of mission by the community of faith as reported by their leaders. Pentecostals better serve in the context of community, so in the study I often referred to them as a community of believers in their approach to mission. Participant observation was useful in the analysis of mission at the local community level.

A good deal of the (3) data collected in this particular theme is relatively new in its field. It was collected and gathered for the purpose of this research study only. In the analysis of the data, I included a contextual assessment of the matter on integral mission as understood by Pentecostal church leaders. The findings of this data were of critical importance in developing the original hypothesis that the Pentecostal churches were still defective in their approach to integral mission. The conclusions and recommendations for resolving this problem were considered at the end with a discussion of those issues that affect integral mission among Pentecostals.

¹⁰ A thorough report on the growth Pentecostalism in Honduras and their approach to mission could be found at World Council of Churches. 2006. "Latin American Evangelical Pentecostal Commission," *In Focus*. <http://www.oikoumene.org/gr/member-churches/regions/latin-america/cepla.html>. Viewed 13 November 2009. The World Council of Churches prepared this report and heads the Latin American Evangelical Pentecostal Commission.

The Case Study. The study of Noemí Espinoza and her experiences form an important part of this research. I was looking for a model of mission that could broaden the universal mission thinking among Pentecostals. Before the interview with Noemí, I was aware of the fact that several Pentecostals were serving in her team during the time of this study. Thus, it seemed to me that Noemí's mission service was not new to most Pentecostals. Nevertheless, to accomplish my purpose I had to consider her case as a non-Pentecostal advocate for integral mission.

These were, among others, some of the reasons that justified the examination of her case: (1) Historically, Pentecostals have been known for a certain tendency to isolate themselves from other Christian organisations. Part of this problem could have been lack of adequate levels of education. Dafne Sabanes has suggested this attitude as a mechanism of self-defence, which in some cases is used to self-protect the identity of a group or a person.¹¹ For others, this isolation may represent an arrogant way to keep their experience to themselves or to keep their spirituality uncontaminated with other denominations, which may have failed to remain pure to the mission of the gospel. In any case, studying other principles and methods of mission contributes to a much wider understanding of integral mission.

Espinoza's case was useful in (2) demonstrating that integral mission in Honduras has been successfully approached from different angles and by different churches other than Pentecostals. Moreover, the deeper one gets deeper into the study of other models, the more benefits one can acquire for the fulfilment of mission service.

In light of the fact that Pentecostals have not introduced a model of their own, they have adopted some Evangelical patterns particularly in the practice of integral mission. Incidentally, this pattern of having to import from other models seems to have been an on-going practice among Pentecostals since the beginning of their history. So, through the case study, my purpose was to analyse a mission model, which has been successful in the country and I am recommending to Pentecostals that they study it further as they continue to develop their own model.¹²

Although most Pentecostal churches seem to spiritualise all social ills, through dialogue and mutual understanding with other Christian organisations, they are on their

¹¹ This is the attitude observed by Sabanes, D. 1991. *Caminos de Unidad: Itinerario del Diálogo Ecuménico en América Latina 1916-1991*. Quito, Ecuador: CLAI, 118-122. See also, Bosch, D. J. 1991. "Transforming Mission: Paradigm Shifts in Theology of Mission," in *American Society of Missiology Series* No. 16. Maryknoll, NY: Orbis Books, 19-23.

¹² Sabanes, *Caminos de Unidad*, 134.

way to building their own theology of integral mission. Even when they still see poverty, injustice and social illness as direct results of human sinful nature, Pentecostals are now addressing such issues with a holistic approach to mission theology. Henceforth, Pentecostals are now studying the issue of institutional or structural sin in their stand against evil, which has been long recognized as one of the most devastating social evils produced by unjust structures of power that work against God's purpose for humanity.

Controversial Remarks. At some point in the study, I used the data collected from the case study to introduce a discussion that may not be familiar to some Pentecostals, for it addresses some RCC theological teachings related to public service, the value of democracy, common good, morality, and political participation as part of the mission of believers. I gave significant attention to these matters for Pentecostals are now becoming more responsible with respect to issues about the good of the community at large. These issues are part of what is known in Latin America as a common ground for discussion among Christians.¹³

Believers are now challenged to respond to the needs that are common to society at large. Poverty has no colour, age, gender, or religion. It has to be faced by all people who are part of the community and Pentecostals are aware of this. So, to be objective in the approach to poverty and mission, I decided to include a discussion of these matters, which would enable Pentecostals to draw valuable information in their understanding and practice of mission.

Again, the discussion focused on issues that are not traditionally addressed by Pentecostal scholars and practitioners. Due to the nature of the research, I decided to avoid those matters that are commonly known among Pentecostal missiologists. Instead, as I referred earlier, I looked into matters that may seem extraneous to those who study Pentecostalism. Such issues as political involvement, ethics, culture and democratic participation have not been reviewed and documented as in this study.¹⁴

My research also contains a constructive and creative attempt to produce a model of integral mission for the Pentecostal churches. Throughout Chapter Seven, I worked to build the case for a broader perspective, referring to the Pentecostal community in general and not just Honduras or Latin America. In the end, the study is intended to

¹³ Sepúlveda, "Pentecostalismo y Religiosidad Popular," 22.

¹⁴ On the matter of political involvement, see the classic work of Yoder, J. H. 1972. *The Politics of Jesus*. Grand Rapids, MI: Eerdmans, 23-35. Although this is not a Pentecostal source on politics, it offers useful insights, which some Pentecostals are looking at for their political participation in society.

become an academic reference for the understanding of integral mission in general. Pentecostals of other contexts may use it as reference for further studies.

This model calls on Pentecostals to holistically engage the world. It is a model that reaches beyond preaching the gospel and feeding the poor. It integrates God's message of hope with all social, economic, cultural, political, and spiritual needs, especially in favour of the poor and the marginalized.

Concluding Thoughts. The model of integral mission proposed in this study was discussed following two objectives: (1) a research question, which began with the need to identify the nature of integral mission in the particular context of Pentecostal churches, and (2) a hypothesis that I have explored, namely, that the Pentecostal churches are at present defective in their grasp of integral mission. Once the information was gathered from all sources investigated, a conclusion was reached, which gave birth to a new proposal for a Pentecostal theology of integral mission. This is found in the last chapter of the thesis.

Although Pentecostal churches in Latin America are currently paying significant attention to the church growth phenomenon, the numbers shown suggests that their growth is generating a certain ability to affect the community. In some scenarios, they seem to be transforming old paradigms into new life standards that will complete the fullness of God's purpose for humanity in their communities. To meet such demands, Pentecostals may have to re-focus their attention on other areas of service such as community development and assistance to the poor, which are social responsibilities now being intentionally included in most Pentecostal ministries.¹⁵

This study offers new constructive possibilities, which is one of the historical principles observed in Pentecostalism.¹⁶ Naturally, to be effective, the research had to be objective in order to meet academic standards. Only time will demonstrate its validity.

This research offers an ample spectrum of mission thinking and practice. It reaches out beyond the traditional borders of Pentecostalism. It engages a dialogue with other Christian traditions and opens the opportunity for networking, co-operation and

¹⁵ A significant report on the impact of Pentecostal growth and ministry in Latin America could be found at Kwon, L. 2006. "Pentecostal Impact Growing in Latin America," *The Christian Post*. <http://www.christianpost.com/article/20061109/pentecostal-impact-growing-in-latin-america/>. Viewed 14 November 2009.

¹⁶ Peterson, D. 2006. "A Moral Imagination: Pentecostal Theology—and Praxis—of Social Concern in Latin America." http://www.agts.edu/faculty/faculty_publications/klaus/dmiss/moral_imagination.pdf. Viewed 22 June 2010.

collaboration.¹⁷ This is part of the new mentality of the emerging generation of Pentecostals. This research also offers new possibilities to the Pentecostal churches to engage in integral mission from the grass-roots level. Pentecostals are creative and from their community they can participate actively in the common interests of society. They could serve in the democratic processes and be active participants in social concerns.¹⁸

Finally, Pentecostals are able to integrate new insights and ideas. They are willing to learn. They know about education and recognise the need for formal training. Excellence is now driving them to reach higher levels of efficiency and effectiveness in their service. It is with all of these ideas in perspective that this study proposes adjustments to the traditional understanding and practice of integral mission in the Pentecostal churches. This is one the most distinctive contributions of this research to a Pentecostal theology of integral mission.

Further Study. This thesis puts forward creative proposals, which may serve Pentecostals as they continue to study their practice and devise new ideas and insights that arise from some of the matters discussed here. In this study, I have classified some issues, which are unique in their nature and I proceeded to analyse them in order to offer proposals that may be useful in the Pentecostal field of integral mission.

During the course of the discussion, I also made reference to other emerging issues found in the study, which will require further research and reflection. However, those pointed out here were the ones useful for the purpose of this thesis. In this research, I did not investigate matters such as mission to the environment, gender issues, cross-cultural evangelisation and other topics that could enlarge this study. However, I am confident there will be other occasions and opportunities for further discussion and research. These topics may come back time and again to the table of discussion and Pentecostals will have to be prepared to respond adequately when questions arise.

On Pentecostal mission. For some scholars, Christianity's 'next wave' may come in a Pentecostal form. It is known that Pentecostalism now comprises one of the largest fellowships of Christians in the world.¹⁹ Pentecostalism, according to Margaret Paloma,

¹⁷ On the matter of collaboration and cooperation for mission, see Legrand, L. 1990. *Unity and Plurality. Mission in the Bible*. Maryknoll, NY: Orbis, 8-27; see also Senior, D. and Stuhlmüller, C. 1983. *The Biblical Foundations for Mission*. Part I. Maryknoll, NY: Orbis Books, 9-13.

¹⁸ Sepúlveda, "Pentecostalismo y Religiosidad Popular," 24.

¹⁹ cf. Barrett, D. B. and Johnson, T. M. 1999. "Annual Statistical Table on Global Mission," *International Bulletin of Missionary Research* 23:1, 24-25.

with its continued growth and its unique understanding of Christian experience, promises to re-shape Christianity in the twenty-first century with its continuous growth and unique understanding of the gospel. She states that “the rise of Pentecostalism is more analogous to the rise of Protestantism in Christianity than the birth of a new denomination. It’s an example of the restructuring of Christianity.”²⁰ Paloma has also concluded:

Pentecostalism is a movement rather than a denomination. Instead of a centralized, bureaucratic organization, Pentecostals form a network linked by personal ties and similar beliefs. Pentecostal mission travels along pre-existing daily social relationships such as family, friends or work companions. So this kind of missionary activity is another source of growth in a new reformation of Christianity. This ‘Reformation’ is commonly understood as a ‘change from worse to better,’ but a secondary meaning of reformation is ‘the act of forming anew.’ In the latter sense, Pentecostalism may indeed represent Christianity’s ‘next Reformation.’ With its exponential growth in developing nations, and its unique understanding of Christian experience, Pentecostalism could ‘form anew’ Christianity in the 21st century.²¹

Pentecostals have also linked their mission service to the outpouring of gifts of the Holy Spirit. There is a common understanding among Pentecostals that the fulfilment of God’s programme for humanity is about to be completed. Judgements against evil and eternal blessings for the faithful ones are about to happen. Appropriation of this understanding has given Pentecostals a sense of urgency in their missionary activity.²² Time is running out and Pentecostals are taking over their communities spurred by a sense of biblical mandate, a personal sense of calling and an empowering experience of the Holy Spirit.²³

With all of the facts collected in this study, Pentecostals are en route to a strong witness to Christ in the present generation. Hence, they are now entering into the field of integral mission with a clear picture of their destiny and purpose. This will enable their members to serve their communities in a complete fashion.²⁴ Evidently, what is needed now is to provide adequate training for their members so they can go out to reap

²⁰ Paloma, M. M. 2004. *The Spirit Bade Me to Go: Pentecostalism and Global Religion*. Knoxville, TN: University of Tennessee Press, 56-67.

²¹ Paloma, *The Spirit Bade Me to Go*, 78.

²² Smidt, C. E. 1996 “The Spirit-Filled Movements and American Politics,” in *Religion and the Culture Wars*, Green, J.C., Guth, J.L., Smidt, C. E., and Kellstedt, L. A., eds. Lanham, MD: Rowman & Littlefield, 219-239.

²³ Macchia, F. D. 1999 “The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology,” in *The Globalization of Pentecostalism*, Dempster, M. W., Klaus, B. D and Petersen, D., eds. Oxford, UK: Regnum Books, 8-29.

²⁴ Cox, H. 1999 “Pentecostalism and Global Market Culture: A Response to Issues Facing Pentecostalism in a Postmodern World,” in *The Globalization of Pentecostalism*, Dempster, M. W., Klaus, B. D and Petersen, D., eds. Oxford, UK: Regnum Books, 386-395.

the world's harvest efficiently. This project could be done intentionally through strategic planning via co-operation and collaboration with Pentecostals and non-Pentecostal bodies. This outward urge will, in turn, depend on the Pentecostals' ability to imbibe the lessons spelt out in the thesis, particularly in engaging more positively with the outside world.

APPENDICES

In order to study the development of integral mission among Pentecostals in Honduras, I conducted strategic interviews with denominational leaders that represented five of the 9 largest Pentecostal networks in the country.¹ The basis for the selection of subjects is found in the latest filed investigation done by Clifton Holland. The socio-religious study of Christianity in Honduras shows that there are 9 Classic Pentecostal networks active in the country.² Out the nine networks I chose to interview five head leaders. These head leaders were chosen in accordance with the traditional practise of Pentecostal authority, where the denominational leader is the spokesperson of the church.³ So by following the Classic Pentecostal tradition I had 56% of the Pentecostal networks represented in the study. To complete the research I gathered information from these networks and added additional information gleaned from other researchers. I also undertook an analysis of relevant written documents on integral mission found in the files of these organisations.

¹ These five leaders represent some of the top Pentecostal networks that operate in Honduras. They are well known and recognized by the *Confraternidad Evangélica de Honduras* [Evangelical Fellowship of Honduras].

² Holland, *World Christianity: Central America and the Caribbean*, 101-104.

³ Holland, *World Christianity: Central America and the Caribbean*, 101. See also, Escobar, Samuel. 2003. *A Time for Mission: The challenge for global Christianity*. Leicester: IVP, 58.

APPENDIX

INTERVIEW WITH REVEREND ALCIDES BANEGAS

General Information	Date	Questions	Answers
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<p>met with Reverend Alcides Banegas on 27 November 2007. I called him for an interview on 23 September 2007. He gently accepted to meet with me at his office in Tegucigalpa. We met at 9:30 am.</p> <p>After I explained to him the purpose of the interview he showed respect and appreciation for the questions.</p> <p>He told me this was the first time he had been asked this kind of questions, but he would respond with the best of his ability.</p> <p>The office environment was comfortable. There were no interruptions. We connected well and eventually enjoyed a good conversation after the interview. A good Honduran coffee was served during the fellowship.</p>	<p>27/11/2007</p>	<p><i>¿Qué entiende su iglesia por misión integral?</i></p> <p>[How does your church understand integral mission?] (Q1)</p>	<p><i>‘Hay entendimiento claro dentro de la iglesia sobre la necesidad de enfatizar la misión integral.’</i></p> <p>[There is a clear understanding within the church about the necessity to emphasise an integral approach to mission].</p> <p><i>‘Ellos todavía luchan con la mentalidad que enfatiza las necesidades espirituales primero.’</i></p> <p>[They are still struggling with the mentality that emphasises satisfaction of the spiritual needs first].</p> <p><i>‘Ellos tienden a ser negligentes con la vida y el universo de las personas y su entorno social.’</i></p> <p>[They tend to neglect the life and universe of the individuals and their social context].</p> <p><i>‘La mayoría de los creyentes en las AD se centran en ganar almas, esa es la prioridad. Las otras condiciones humanas deben esperar.’</i></p> <p>[Most believers within the AD focus on winning souls, that is the priority. Other human conditions have to wait].</p> <p><i>‘La idea está ahí, pero necesitamos entrenamiento para enfrentar las preocupaciones sociales.’</i></p> <p>[The idea is there but we need</p>
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	27/11/2007	<p><i>¿Cuál ha sido la respuesta de su iglesia a la misión de Dios?</i></p> <p>[What has been the response of your church to God's mission?]</p> <p>(Q2)</p>	<p><i>‘Algunos líderes de las AD se han involucrado en programas de desarrollo comunitario pero han sido esfuerzos aislados. La energía de la iglesia más bien se invierte en evangelismo y crecimiento de la iglesia’</i></p> <p>[Some leaders of the AD have become involved in programmes of community development but they have done so in isolated efforts. Most of the church's energy is invested in evangelism and church growth].</p> <p><i>‘El desarrollo de los creyentes hacia un otro nivel de vida es relegado a la iniciativa individual.’</i></p> <p>[The lifting of the new believers into another level of human needs is left to individual initiative].</p> <p><i>‘La mayoría de actividades sociales son producto de la iniciativa individual de los creyentes, caso por caso.’</i></p> <p>[Most social activities are carried out on the personal initiative of believers on a case-to-case basis].</p>
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	27/11/2007	<p>¿Cómo ha afectado su iglesia a la comunidad?</p> <p>[How has the church affected the local community?]</p> <p>(Q3)</p>	<p><i>‘Cada congregación tiene su propia forma de enfrentar los problemas que encuentra en su comunidad.’</i></p> <p>[Each congregation has its own way to face problems found in the community].</p> <p><i>‘El liderazgo de las AD prefiere no participar en política, ni asuntos públicos, especialmente aquellos relacionados con asuntos sociales.’</i></p> <p>[AD’s leadership prefers not to participate in politics and public affairs, especially those related to social issues].</p> <p><i>‘En las AD creyentes que se involucran en actividades sociales tienden a desviarse del propósito de la misión de la iglesia, la proclamación del evangelio. Sin embargo, hay miembros involucrados en servicio a la comunidad, pero esos esfuerzos no son reconocidos oficialmente por la denominación.’</i></p> <p>[In the AD’s context, Christians who become involved in social activities have the tendency to deviate from the purpose of the mission of the church, which is to proclaim the gospel. However, there are members of the AD involved in</p>
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	27/11/2007	<p><i>¿Quiénes son las personas involucradas en la misión de la iglesia?</i></p> <p>[Who are the people involved in mission?] (Q4)</p>	<p><i>‘Yo veo que ciertos grupos y líderes están mostrando interés en la misión integral.’</i></p> <p>[I see certain groups and leaders that show awareness of integral mission].</p> <p><i>‘Aunque algunos miembros conocen la importancia del tema, muy pocos son los que se involucran.’</i></p> <p>[Although some members know of the importance of the topic, very few are ready to be involved].</p> <p><i>‘Las AD todavía no tienen un programa que entrene a cristianos a pensar misionológicamente y eso ya ha sido discutido en sesiones de planificación.’</i></p> <p>[The AD still does not have a programme to train Christians to think missiologically and that has already been discussed in the planning meetings of the church].</p> <p><i>‘Aun así, los que se han involucrado están mostrando un modelo que debe ser estudiado en las escuelas y en las congregaciones locales.’</i></p> <p>[Nonetheless, those who have become involved are setting up a model that needs to be studied at schools and local congregations].</p>
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	27/11/2007	<p><i>¿Cuál ha sido la actitud de su iglesia hacia las necesidades de los pobres?</i></p> <p>[What has been the attitude of your church toward the needs of the poor?] (Q5)</p>	<p><i>‘Nuestra gente ha sido factor en el desarrollo de los pobres en Honduras. Aunque todavía no tengamos un entendimiento claro sobre la misión integral, yo creo que nuestro crecimiento ha tenido un impacto natural en el país.’</i></p> <p>[Our constituency has been a factor in the development of the poor in Honduras. Even though we still do not have a clear understanding of integral mission, I know for a fact that our growth has had a natural impact in the country].</p> <p><i>‘Hemos reducido el alcoholismo, prostitución, drogadicción y otros males de nuestra sociedad. Nuestro estilo de vida Pentecostal ha contribuido claramente con el progreso de la nación.’</i></p> <p>[We have reduced alcoholism, prostitution, drug addiction and other ills of our society. Our Pentecostal standard of life has clearly contributed to the progress of the nation].</p> <p><i>‘Hemos integrado a familias y a ciudadanos responsables en nuestras iglesias.’</i></p> <p>[We have integrated families and responsible citizens in our churches], added Banegas.</p>
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ADDITIONAL NOTES:

Las Asambleas de Dios [Assemblies of God] began in Honduras during the 1950s. It started in the Northern part of country but eventually extended rapidly nationwide. At the moment they estimate about 160,000 members nationwide. They have grown very rapidly since the early 1980s and constitute one of the largest Pentecostal networks of Honduras.

Reverend Alcides Banegas thinks that the AD has not devoted significant attention to the cause human needs and social concerns. This was illustrated particularly by not having a strategic plan to face these needs. Yet he understood that a large number of congregations and members of his denomination were significantly involved in some areas related to mission. Those isolated efforts have facilitated mission service among the poor but such efforts have been so limited that have no official recognition by the denomination. Other than the natural approach of the local congregation to the community, the church did not have a specialized agency on integral mission. My questions seemed to have created a new awareness about the importance of this service created at the leadership level of the network.

According to Reverend Banegas the *Asambleas de Dios* has contributed very little to the cause of the poor with its practice of integral mission. This is due to the fact that they have not created an intentional programme for social service. It was after recent disasters, social and economic unrest that they have begun to establish programmes, which provide social assistance. Also they have established elementary schools in rural and urban areas intended to train and educate people to improve their habitat and living conditions. One amongst those is a drug addiction programme run by some AD leaders. However, it seems clear that they could have accomplished even more to transform the reality of the poor had they followed an intentional model of integral mission.

APPENDIX 2

INTERVIEW WITH REVEREND PASTOR CASTELLANOS

General Information	Date	Questions	Answers
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<p>I called Reverend Pastor Castellanos' office for an interview on 20 July 2006.</p> <p>Two days later a received a response that he could meet with me on 30 October 2006, which a time when I was going to visiting Honduras.</p> <p>We met a 2:00 pm, at his office in Tegucigalpa. He had ended a meeting with his district overseers and had just finished lunching with them.</p> <p>He received me very warmly. He was very respectful and wanted for me to feel welcome.</p> <p>I explain to him the purpose of my interview and gave him time to make himself comfortable before I asked the first question.</p> <p>He responded with honesty. He seemed very sincere and showed interest in my research.</p> <p>He also expressed words of affirmation for this kind of work and told me would like to</p>	<p>30/8/2006</p>	<p><i>¿Qué entiende su iglesia por misión integral?</i> [How does your church understand integral mission?] (Q1)</p>	<p><i>El Reverendo Castellanos dijo, 'nosotros entendemos que la misión integral involucra el propósito de Dios para el bienestar del género humano.'</i> [Reverend Castellanos said, 'we understand that integral mission involves God's wellbeing purpose for mankind'. '<i>La misión debe realizarla el pueblo de Dios que está comprometido con su propósito para el mundo.</i>' [Mission has to be carried out by people committed to God to accomplish his purpose for the world]. '<i>La Iglesia de Dios está involucrada en la acción social y un comité ha sido asignado para asumir esta responsabilidad.</i>' [The Church of God is presently involved in social action and a committee has been assigned to assume this responsibility]. '<i>Como la ID es mas que todo rural, sus líderes se han dado cuenta que tienen que crear programas para asistir a los pobres y a los débiles en sus necesidades.</i>' [Since the ID is mostly rural, its leaders realized that they had to create social programmes to assist the needs of the poor and the weak].</p>
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	30/8/2006	<p><i>¿Cuál ha sido la respuesta de su iglesia a la misión de Dios?</i></p> <p>[What has been the response of your church to God's mission?]</p> <p>(Q2)</p>	<p><i>‘El primer paso para transformar a la sociedad y la cultura es la práctica de los principios del evangelio.’</i></p> <p>[The first step to transform society and culture is to practice the principles of the gospel].</p> <p><i>‘Creyentes llenos del Espíritu son capaces de cambiar la realidad que les rodea cuando aplican los principios del evangelio a las necesidades de la comunidad.’</i></p> <p>[Spirit-filled believers are capable of changing their surrounding reality when they apply the principles of the gospel to the needs of the community].</p> <p><i>‘Literalmente, la ID ha transformado comunidades rurales donde la gente ya no roba, se emborracha o mujerea.’</i></p> <p>[The ID has literally transformed rural communities where people no longer steal, drink, or womanise].</p> <p><i>‘Las condiciones de vida han mejorado y las autoridades locales son conscientes del papel de la iglesia en la comunidad.’</i></p> <p>[The conditions of life have been lifted and the local authorities are also conscious of the role of the church in the</p>
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	30/8/2006	<p>¿Cómo ha afectado su iglesia a la comunidad?</p> <p>[How has the church affected the local community?]</p> <p>(Q3)</p>	<p><i>‘La iglesia ha afectado positivamente a la comunidad y al país. In los años anteriores la gente del área rural emigraba a la ciudad, pero ahora, debido al impacto del evangelio, aquellos que se añaden a la comunidad de fe no se cambian de lugar, se quedan y por ello se convierten en instrumentos de transformación para sus comunidades.’</i></p> <p>[The church has affected positively the local community and the country. In previous years people from the rural areas were migrating into the cities but now, due to the impact of the gospel, those who become part of the community of faith do not move, they stay and thus become instruments of transformation for their communities].</p> <p><i>‘El Pentecostalismo es orientado hacia la comunidad y desarrolla lazos fuertes de apoyo entre los creyentes los cuales no solamente se ayudan mutuamente, sino que también participan como un grupo activo en la comunidad donde sirven.’</i></p> <p>[Pentecostalism is community-oriented and develops strong binds of support among fellow believers who not only help</p>
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	30/8/2006	<p><i>¿Quiénes son las personas involucradas en la misión de la iglesia?</i></p> <p>[Who are the people involved in mission?]</p> <p>(Q4)</p>	<p><i>‘Los creyentes locales son los primeros en involucrarse en la misión.’</i></p> <p>[The local believers are the first to be involved in mission].</p> <p><i>‘Los fundamentos de las transformaciones se inician localmente a través de un fuerte servicio social, iniciados por la congregación local en la comunidad.’</i></p> <p>[The foundations for transformations are being set locally through strong social service, initiated by local congregations in the community].</p> <p><i>‘Una vez que la iglesia es capaz de transformar a la comunidad local, el siguiente paso es la nación.’</i></p> <p>[Once the church is able to transform the local community the next step will be the nation].</p> <p><i>‘El Pentecostalismo tiene el potencial de transformar a Honduras, pero esta debe ser planeada intencionalmente, seguidos por programas de entrenamiento y educación.’</i></p> <p>[Pentecostalism has the potential to transform Honduras, but this has to be planned intentionally and followed by programmes of training and education].</p> <p><i>‘Tales programas deberían</i></p>
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	30/8/2006	<p><i>¿Cuál ha sido la actitud de su iglesia hacia las necesidades de los pobres?</i></p> <p>[What has been the attitude of your church toward the needs of the poor?] (Q5)</p>	<p><i>‘Nuestra iglesia todavía no se ha involucrado totalmente a la transformación social y política del país.’</i></p> <p>[Our church is yet to be fully involved in social and political transformation].</p> <p><i>‘Hay asuntos relacionados con la injusticia que todavía no han sido confrontados apropiadamente por las Iglesias, con algunas pocas excepciones.’</i></p> <p>[There are issues related to political corruption and injustice, which have not been properly confronted by the churches, save some few exceptions].</p> <p><i>‘Los Pentecostales todavía no han incluido estos temas en su teología y práctica de la misión.’</i></p> <p>[Pentecostals have yet to include these issues in their theology and practice of mission].</p> <p>Castellanos is personally involved in organisations that call for deep transformation in the social and political arena of the country.</p> <p>He does support the views of Christians who insists that the poor must be vindicated by accessing political power in the country.</p> <p>Castellanos questions the</p>
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ADDITIONAL NOTES:

The first believers of the *Iglesia de Dios* [Church of God] in Honduras are traced to 1947. Most congregations were established in rural communities. For the next forty years the churches grew slowly. It was until the decade of the 1990s when significant numbers of believers join the congregations. He reports a membership of 170,000 in the country.

This Pentecostal network has experienced significant growth since the late 1990s particularly after Hurricane Mitch hit Honduras, which practically destroyed all the basic infrastructure of the country. Today *Iglesia de Dios* (ID) has congregations virtually in every city and village of the nation. The underlying reason for this relationship between the natural disaster and the phenomenal growth was evident when people naturally sought for help in the churches. This network was there to assist and provide spiritual and human relief to the people. Incidentally, most churches grew considerably after the awakening that followed Hurricane Mitch. This network claims to have grown to a membership of 170,000 but most of its growth has taken place in recent years.

The missiological approach of this network is to reach out to the population with the gospel, emphasizing spiritual salvation but paying very little attention to the human needs of the people. Some intentional efforts related to integral mission have been offered through some of the denomination's humanitarian and efforts. Still, in comparison to the actual needs of the population, they are too little.

APPENDIX 3

INTERVIEW WITH REVEREND OSVALDO CANALES

General Information	Date	Questions	Answers
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<p>I called Reverend Osvaldo Canales on 20 July 2006 to make an appointment for an interview. He gently agreed to meet with me a day after my interview with Reverend Pastor Castellanos.</p> <p>We met at 10:00 am, at his office in Tegucigalpa.</p> <p>Reverend Canales was the Overseer of the <i>Iglesia Cuadrangular</i> [Fourth Square churches] in Honduras and he was also de President of the <i>Confraternidad Evangélica de Honduras</i> [Evangelical Fellowship of Honduras]</p> <p>At that time he was extremely busy, but was gentle enough to receive me to respond to my questions.</p> <p>He only had 45 minutes for me so I decided to go the point. His answers were honest and clear.</p>	<p>31/8/2006</p>	<p><i>¿Qué entiende su iglesia por misión integral?</i></p> <p>[How does your church understand integral mission?]</p> <p>(Q1)</p>	<p><i>‘El Reverendo Canales dijo que su iglesia entiende a la misión integral como aquella que fue encomendada por Jesucristo en Mateo 28:18-19. Un mandamiento que pone en claro que la misión de la iglesia es evangelizar, es decir, ganar a los perdidos y hacer discípulos de todos los que creen, enseñándoles a obedecer la Palabra de Dios. Es solamente cuando las personas se tornan a Cristo que cambian su conducta y estilo de vida, produciendo un cambio en la familia y la comunidad.’</i></p> <p>[Reverend Canales stated that his church understands integral mission as that which was commanded by Jesus Christ in Matthew 28:18-19. A command that makes it clear that the mission of the church is to evangelise, which is to win the lost and make disciples of all who believe, teaching them to obey the Word of God. It is only when people turn to Christ that they change their behaviour and lifestyle, thus bringing about change in their families and communities.</p> <p><i>‘El testimonio a los incrédulos es la misión principal de</i></p>
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	<p>31/8/2006</p>	<p><i>¿Cuál ha sido la respuesta de su iglesia a la misión de Dios?</i></p> <p>[What has been the response of your church to God's mission?]</p> <p>(Q2)</p>	<p><i>‘La iglesia ha respondido bien a la misión de Dios a través de programas de evangelismo y discipulado. Su red de iglesias cree que los pentecostales están equipados espiritualmente con el poder que se necesita para alcanzar a la gente más marginada.’</i></p> <p>[The church has responded to God's mission through aggressive programmes of evangelism and discipleship. His network believes that Pentecostals are spiritually equipped with the power to reach out to even the most marginalized people].</p> <p><i>‘Por lo tanto, el testimonio a los perdidos es predominante en la iglesia. Para asegurar este propósito la iglesia continua realizando cruzadas masivas en cada ciudad y aldea del país. La iglesia quiere asegurarse que cada persona tengan la oportunidad de aceptar o rechazar a Cristo y que ninguna sea ignorada. Así es como la iglesia lleva el mensaje de esperanza y salvación a los pobres.’</i></p> <p>[Therefore, witnessing to the lost is predominant in the mission of the church. To ensure this purpose, the church continues to hold massive</p>
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	31/8/2006	<p><i>¿Cómo ha afectado su iglesia a la comunidad?</i></p> <p>[How has the church affected the local community?] (Q3)</p>	<p><i>‘La iglesia ha establecido un centro de rehabilitación para drogadictos y alcohólicos. También tiene un hogar para niños donde cientos de jóvenes han sido servidos por un período de 30 años.’</i></p> <p>[The church has established a centre for the rehabilitation of drug addicts and alcoholics. The church also has a home for children where several hundreds of youngsters have been served within the past 30 years].</p> <p><i>‘Ellos ha desarrollado estos programas en el país, pero éstos son identificados como parte de la responsabilidad social de la iglesia. La iglesia cree que su responsabilidad principal es la evangelización y el discipulado del pueblo.’</i></p> <p>[Across the country, they have developed these programmes but they are only identified as part of the social responsibility of the church. The church believes that its main responsibility is to continue to evangelise and disciple people].</p> <p><i>‘la comunidad es transformada por la multiplicación de creyentes. Son los creyentes quienes ejecutan la misión.’</i></p>
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	<p>31/8/2006</p> <p><i>¿Quiénes son las personas involucradas en la misión de la iglesia?</i></p> <p>[Who are the people involved in mission?] (Q4)</p>	<p>Local believers are the ones carrying this mission].</p> <p><i>‘En Honduras, el gobierno ha convocado a varios representantes de las Iglesias para identificar vías que ayuden a vencer la pobreza del país. Los oficiales del gobierno buscan varias opciones para atacar a la pobreza intencionalmente.’</i></p> <p>[En Honduras, the government has also conducted significant meetings with various church representatives to find ways to overcome poverty in the country.</p> <p>Government officials are looking for viable options to attack suffering and poverty intentionally].</p> <p><i>‘En virtud de su posición como Presidente de la Confraternidad Evangélica de Honduras, Canales admite que ha recibido muchas llamadas de otros colegas quines también buscan encontrar formas positivas para responder a esta iniciativa. Canales cree que el esfuerzo conjunto entre las agencias del gobierno y las Iglesias podría facilitar vías de acceso para vencer la pobreza.’</i></p> <p>[Due to his position as President of the Evangelical</p>
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	31/8/2006	<p><i>¿Cuál ha sido la actitud de su iglesia hacia las necesidades de los pobres?</i></p> <p>[What has been the attitude of your church toward the needs of the poor?]</p> <p>(Q5)</p>	<p><i>‘La actitud hacia la misión integral aun no se observa en la denominación. El cree que una vez que la iglesia Cuadrangular aprenda sobre esta área de servicio cristiano, los creyentes harán la diferencia en los problemas causado por la pobreza en la comunidad.’</i></p> <p>[The attitude toward integral mission is yet to be observed in the denomination. He believes that once the <i>Iglesia Cuadrangular</i> learns about this area of Christian service, believers will make a difference to problems of poverty in their communities].</p> <p><i>‘Ellos ya están haciéndolo de forma espontánea y según su propia iniciativa. Lo que realmente necesitan es que los líderes denominacionales tomen la misión integral en serio.’</i></p> <p>[They are already doing so but on a spontaneous basis of their own initiative. What they actually need is for the leaders of the denomination to take a stand for mission].</p> <p><i>‘Mi propia experiencia de servir con líderes políticos me ha enseñado sobre la necesidad de involucrar a la iglesia en áreas de servicio</i></p>
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ADDITIONAL NOTES:

This Pentecostal constituency began in the Tegucigalpa area in the early 1950s. It claims to have 90 thousand members in about 2500 different congregations all over the country.

Canales has responded that the Evangelical Fellowship would establish a nationwide dialogue with all the Evangelical and Pentecostal churches of Honduras, in order to contribute adequately to this government initiative. He also admitted that Pentecostals had not truly embraced the human and social needs of the population but significant progress has been accomplished at the local level where they have begun to transform their communities. 'Pentecostal churches have their typical way to impact their local communities and social context with the gospel,' said Canales.

APPENDIX 4

INTERVIEW WITH REVEREND RENÉ PEÑALBA

General information	Date	Questions	Answers
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<p>I met with Reverend René Peñalba at his office on 12 April 2006. It was about 10:00 am. I had called his office on 12 January 2006 to set an appointment with him. As I explained the purpose of my interview he cooperated with much enthusiasm.</p> <p>He was interested in the final result of this research. He asked me for a copy of the study so he could use it for training purposes with his leaders.</p> <p>At that Peñalba was in his mid fifties. A seemed to be man of vision and passion for ministry. He also expressed his love for Honduras.</p>	<p>12/4/2006</p>	<p><i>¿Qué entiende su iglesia por misión integral?</i> [How does your church understand integral mission?] (Q1)</p>	<p><i>‘Las Iglesias CCI entienden a la misión como integral. Apunta que a la transformación del individuo, la familia y la cultura con el poder del evangelio. La misión comienza con el testimonio y la conversión de la gente. Pero en Honduras la pobreza es el peor enemigo del pueblo.’</i></p> <p>[CCI churches understand mission as integral. It aims at transforming the individual, the family, the community and the culture, with the power of the gospel.</p> <p>Mission starts with witnessing and converting people.</p> <p>Poverty as the most fearful enemy of the country].</p> <p><i>‘Honduras será transformada cuando el país entero sea cristiano. CCI participa en la transformación de la cultura de Honduras como un medio para combatir la pobreza. El problema de los pobres tiene que ver con su mentalidad. Solamente un cambio mental conducirá hacia una nueva sociedad.’</i></p> <p>[Honduras will only be transformed when the entire country becomes Christian.</p>
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	12/4/2006	<p><i>¿Cuál ha sido la respuesta de su iglesia a la misión de Dios?</i></p> <p>[What has been the response of your church to God's mission?]</p> <p>(Q2)</p>	<p>CCI participates in the transformation of the culture of Honduras as a means to combat poverty.</p> <p>The problem of the poor has to do with their mentality. Only a change of mind will set the trend for a new society].</p> <p><i>‘El citó al viejo proverbio chino que afirma, que es mejor enseñarle a pescar a una persona que darle un pescado. Sus iglesias están involucradas proveyendo educación y entrenamiento a los jóvenes para que éstos sirvan como agentes de transformación en la futura generación.’</i></p> <p>[He quoted the old Chinese proverb that affirms, ‘It is better to teach a person how to fish than just giving him or her a fish.’ His churches are involved in providing education and training the young people so that they will serve as agents of transformation to the future generation].</p> <p><i>‘La misión integral involucra la educación del pueblo. CCI ha afectado a la sociedad por medio de la transformación de la juventud. Ellos están comprometidos con el desarrollo de una nueva mentalidad. La educación iniciará un cambio y ayudará a resolver el problema</i></p>
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	12/4/2006	<p><i>¿Cómo ha afectado su iglesia a la comunidad?</i></p> <p>[How has the church affected the local community?]</p> <p>(Q3)</p>	<p>CCI has affected the local community through the transformation of the youth. They are devoted to developing a new generation with a new mentality. Education will initiate change and help resolve the problem of poverty].</p> <p><i>‘El CCI continuará invirtiendo en la educación del pueblo, creando de esa manera, una cultura nueva en una sociedad transformada.’</i></p> <p>[CCI will continue to invest in the education of people, thus creating a new culture in a transformed society].</p> <p>CCI leads a worldwide network of churches that share the same principle of educating the new generation in order to transform the world.</p>
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		<p><i>¿Quiénes son las personas involucradas en la misión de la iglesia?</i></p> <p>[Who are the people involved in mission?] (Q4)</p>	<p><i>‘Todos los creyentes son llamados a ser misioneros. Todos debe involucrarse en la transformación del mundo implementando los principios del evangelio.’</i></p> <p>[All believers are called to be missionaries.</p> <p>All of them should be involved in transforming the world with the principles of the gospel].</p> <p><i>‘En el mundo hay gente pobre porque no han tenido la oportunidad de educarse o entrenarse para aspirar a mejores condiciones de vida. La alienación es el resultado de falta de oportunidades para la educación.’</i></p> <p>[There are poor people in the world because they have not had the opportunity to be educated or trained for a better condition of life. Alienation is the result of lack of opportunities for education].</p> <p><i>‘CCI ha establecido una universidad cristiana en Honduras, la cual alcanza a un número significativo de estudiantes que siguen esta línea de pensamiento con respecto a la misión.’</i></p> <p>[CCI has established a Christian University in Honduras, which it reaches a significant number of students that follow this line of</p>
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	12/4/2006	<p><i>¿Cuál ha sido la actitud de su iglesia hacia las necesidades de los pobres?</i></p> <p>[What has been the attitude of your church toward the needs of the poor?]</p> <p>(Q5)</p>	<p><i>‘El CCI todavía es muy joven para que se le considere un factor de transformación de los pobres en Honduras. Esta posición sobre la misión mostrará sus resultados cuando la nueva generación asuma el destino del país.’</i></p> <p>[CCI is still too young to have been a factor of transformation of the Honduran poor. CCI’s approach will show results when the new generation takes over the destiny of the country].</p> <p><i>‘El CCI continuará cultivando una actitud favorable hacia la educación. Esta es la forma en que la gente podrá cambiar a su comunidad con una nueva mentalidad a favor de una nueva sociedad.’</i></p> <p>[CCI continues to instil a favourable attitude towards education. This is the way people will be enabled to change their community with a new mentality for a new society].</p>
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ADDITIONAL NOTES:

The *Centro Cristiano Internacional* (CCI) is among the youngest neo-Pentecostal networks of Honduras. It was established in January 1999 in the city of Tegucigalpa. On 21 April 2006, I met with Reverend René Peñalba, the founder and head pastor of this organisation. Although CCI believes and practices its faith in a Pentecostal and

Charismatic way, its leaders claim to be a post-denominational network. Since the very beginning, CCI initiated building national and international relationships with fellow Christian organisations. Its purpose was to build an international network that would unite Christian groups together for the purpose of evangelising the world.

Reverend Peñalba admitted that most of CCI's membership, 5,000, comes from the middle class and that this is the main source of their financial success. They have been able to attract young professionals who also find a common interest with other fellow members of the same social status.

Although this network is young, due to the size of its congregation, it has a strong influence within the political and socio-economic circles of the country. It also attracts significant numbers of young people. Recently they were able to purchase one of the most significant properties in the city of Tegucigalpa that gave them a high profile among the fastest growing churches of the country. This network does not claim to be classical Pentecostal, nor even charismatic; instead they prefer to be known as a post-denominational congregation. Reverend Peñalba uses this identification as a distinctive, although he has not been able to fully describe theologically and ecclesiastically the implications of this terminology.

APPENDIX 5

INTERVIEW WITH REVEREND MARIO FUMERO

General Information	Date	Questions	Answers
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<p>I called Reverend Mario Fumero's office on February 2, 2006, for an appointment. That same day in the afternoon his secretary called me to accept the meeting for 13 April of that year.</p> <p>I met with Reverend Fumero on 13 April 2006, at 11:00 am, at this office in Tegucigalpa.</p> <p>During the first 15 minutes of our conversation he did not seem to understand the purpose of my visit. I had to explain in detail why I needed his opinion over the topic of integral mission. A few minutes later he opened up and began to speak with confidence.</p> <p>Reverend Fumero is a Cuban missionary to Honduras. He has been serving in Honduras since 1970. Although his credentials are with the Assemblies of God in the United States, he works independently and his church is not affiliated to the said denomination.</p> <p>In 1970 he initiated <i>las Brigadas de Amor</i></p>	<p>13/4/2006</p>	<p><i>¿Qué entiende su iglesia por misión integral?</i></p> <p>[How does your church understand integral mission?]</p> <p>(Q1)</p>	<p><i>‘El Reverendo Fumero es de la opinion que los cristianos de las Brigadas de Amor Cristiano entienden la misión de la iglesia como el cumplimiento de la comisión de Cristo a sus seguidores.’</i></p> <p>[Reverend Fumero is of the opinion that Christians at <i>Brigadas de Amor Cristiano</i> (BAC) [Christian Love Brigades] understand church mission as the fulfilment of Christ's commission to his followers].</p> <p><i>‘Cristo envió a sus discípulos a predicar el evangelio y hacer discípulos. Ellos fueron equipados con herramientas espirituales para hacer obras de transformación en el mundo. Sanaron a los enfermos, echaron fuera demonios y realizaron señales y prodigios para el beneficio de los pobres.’</i></p> <p>[Christ sent his disciples out to preach the gospel and to make disciples. All of them were equipped with spiritual tools to do the works of transformation of the world. They healed the sick, cast out demons, and performed signs and wonders for the benefit of the poor].</p> <p><i>‘Ese trabajo era necesario para levantar conciencia a</i></p>
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	13/4/2006	<p>¿Cuál ha sido la respuesta de su iglesia a la misión de Dios?</p> <p>[What has been the response of your church to God's mission?]</p> <p>(Q2)</p>	<p><i>‘Esta iglesia ha respondido positivamente hacia esta forma de misión. Podría enumerar varias formas de involucramiento en la acción social a favor de los pobres y los drogadictos en Honduras.’</i></p> <p>[This church has responded positively to this approach to mission. We could enumerate several ways of involvement in social action on behalf of the poor and the drug addicts in Honduras].</p> <p><i>‘En 1975, las BAC estableció el Proyecto Victoria, como un centro para la rehabilitación de alcohólicos y drogadictos. También creamos una casa para la rehabilitación de prostitutas. Este proyecto ha sido efectivo en el cumplimiento de su propósito, aunque se mantienen con un presupuesto limitado que dificulta las operaciones.’</i></p> <p>[In 1975, BAC established the Proyecto Victoria [Victoria Project], which is a centre for the rehabilitation of alcoholic and drug addicts. We also run a house for the rehabilitation for prostitutes. These projects have been effective in accomplishing their purpose but they are run with limited budgets that make the operations difficult].</p>
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	13/4/2006	<p>¿Cómo ha afectado su iglesia a la comunidad?</p> <p>[How has the church affected the local community?]</p> <p>(Q3)</p>	<p><i>‘Las BAC han establecido un modelo de misión para otros ministerios en el país. Otras iglesias y organizaciones cristianas han establecido ministerios que ofrecen servicio social pero podrían ser más efectivos si sus líderes unieran esfuerzos y trabajaran juntos.’</i></p> <p>[The BAC church has set up a model of mission for other ministries in the country. Other churches and Christian organisations have established ministries that offer social service but they could be more effective if their leaders would join efforts and work together].</p> <p><i>‘Unidad a favor de la acción social aun no ha sido lograda en Honduras y la mayoría de los pentecostales trabajan individualmente o través de esfuerzos aislados.’</i></p> <p>[Unity for social action has not yet been achieved in Honduras and most Pentecostals work on individual or isolated efforts].</p> <p><i>‘La meta del Proyecto Victoria es restaurar y reinsertar a alcohólicos, drogadictos y prostitutas en comunidades cristianas sanas donde ellos puedan reiniciar sus vidas y servir a otras personas en necesidad.’</i></p> <p>[The goal of Proyecto Victoria</p>
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	13/4/2006	<p><i>¿Quiénes son las personas involucradas en la misión de la iglesia?</i></p> <p>[Who are the people involved in mission?]</p> <p>(Q4)</p>	<p><i>‘Un buen número de personas se ha involucrado en los proyectos sociales de la iglesia. Los jóvenes son los más motivados a participar, creando un ambiente adecuado para este ministerio.’</i></p> <p>[A good number of people of this church have become involved in the social projects of the church. The youth are the most motivated to participate, thus creating an adequate environment for ministry].</p> <p><i>‘Debido a que los jóvenes son los más motivados a la acción social, las BAC han desarrollado programas estratégicos de discipulado que enseñan y equipan, intencionalmente, para el servicio comunitario entre los pobres.’</i></p> <p>[Since young people are highly motivated to social service, BAC has developed strategic programmes of discipleship, which intentionally teach and equip them for community service among the poor].</p> <p><i>‘Las BAC son muy conocidas por este ministerio con los jóvenes. Por ejemplo, ellos tienen actividades deportivas que alcanzan a muchos jóvenes que en su mayoría no participan en ninguna iglesia.’</i></p>
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	13/4/2006	<p><i>¿Cuál ha sido la actitud de su iglesia hacia las necesidades de los pobres?</i></p> <p>[What has been the attitude of your church toward the needs of the poor?] (Q5)</p>	<p>Fumero stated that BAC has done something relevant for the cause of the poor in Honduras. ‘<i>Aunque algunos de mis críticos no concuerdan con mi teología pastoral, hay algunos que si apoyan este ministerio.</i>’</p> <p>[Although some critics do not agree with my pastoral theology, there are some who support his ministry], he said. Reverend Fumero has served as a missionary from Cuba to Honduras for almost forty years, so he can testify to the change of attitude that has begun to take place in the Pentecostal community.</p> <p>He has also been very skilful in using the mass media, such radio and television and some governmental agencies to promote the BAC’s ministry.</p>
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ADDITIONAL NOTES:

Brigadas de Amor Cristiano is well known for its Pentecostal stand. It is know for its involvement in social action and concern for the poor. Throughout the years, the church has reached out to innumerable young people. At the moment they estimate com 2,000 members in their churches.

Brigadas de Amor Cristiano represents an interesting mixture of conservative theology and experiential piety. For instance, they expect to experience miracles. They pray for healing and look to the Holy Spirit for supernatural guidance and deliverance, particularly during the rehabilitation process. Among the five Pentecostal networks

studied, this is the only one that has a shown legitimate concern for the poor and the needy intentionally. They are intentionally committed to attacking poverty through social action and most of their programmes are heading into that direction.

Reverend Fumero also reported that several other Pentecostal leaders have approached him for advice with regards to social action. At the time of the interview he was preparing a series of study guides, which he was going to use at church conferences where he had been invited. His disciples are also participating in this endeavour and are reproducing the experience of *Las Brigadas*, as they call it.

APPENDIX 6

INTERVIEW WITH NOEMÍ ESPINOZA

General Information	Date	Questions	Answers
<p>I called Noemí Espinoza on 12 May 2006. I asked her if she would be willing to have an interview with me. I explained the purpose of my research and she was very interested in meeting with me. At the time of the interview she was working on her plans for retirement. Nevertheless, her cooperation with my work was obvious.</p> <p>I met with Noemí Espinoza on 22 August 2006. I decided to take her case as the subject of this study for some significant reasons. (1) She represents the typical Honduran,</p>	<p>22 August 2006</p>	<p>Noemí, <i>¿Qué entiende Usted por misión integral?</i></p> <p style="text-align: center;">Noemí,</p> <p>[What do you understand by integral mission?]</p>	<p><i>‘Yo entiendo que misión integral se ve en la encarnación misma de Jesús. El ofrece su vida para salvar integralmente. La misión debe incluir redención del pecado y todo tipo de pobreza.’</i></p> <p>[I understand that integral mission can be seen in the incarnation of Jesus. He gave his life to save integrally. Mission must include redemption from sin and from all forms of poverty].</p> <p><i>‘Misión integral incluye compromiso total a favor del bienestar de la humanidad, especialmente con los que sufren o se encuentran en posición de desventaja económica y social.’</i></p> <p>[Integral includes total commitment in favour of the wellbeing of humanity, specially with those under suffering or those who are socially and economically in disadvantage.</p>

<p>born and raised in the countryside. (2) She is a woman who has suffered cultural prejudice and has had to fight for every right to become educated and a professional in her field of expertise. (3) She has never forgotten her origins. (4) She became a Christian in her early years. (5) Her experience and education shaped her understanding and commitment to the poor and the marginalized. (6) As a non-Pentecostal model, her example provokes Pentecostals to think outside-of-</p>	<p>22 August 2006</p>	<p><i>¿Cómo comenzó su interés por el servicio social cristiano?</i></p> <p>[How did your interest in Christian social service start?]</p>	<p><i>Comenzó cuando entendí mi fe cristiana y mi compromiso con Dios. Vi como sufrían los pobres. No había quien los ayudara. Luego vi acciones injustas contra las personas que no tenían quien las defendiera. Entonces pensé, me haré abogada para ayudar a los pobres y a los débiles. Esa sería mi aportación a la iglesia.</i></p> <p>[It began when I understood my Christian faith and my commitment to God. I saw the suffering of the poor. There was no one to help them. Then I saw injustice against individuals who had no one to defend them. It was then when I thought to become a lawyer so I could defend the poor and the weak. That was going to be my contribution to the church].</p>
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<p>the-box in their approach to mission.</p> <p>I explained Noemí that I was coming from a Pentecostal perspective. That I wanted to establish a dialogue with a non-Pentecostal model on mission. She admitted that that was a good initiative. That Pentecostals would</p>	<p>22 August 2006</p>	<p>Noemí, <i>¿Cómo comenzó su interés en la vida pública de su país?</i></p> <p>[How did you become interested in the public service of your country?]</p>	<p><i>Mi deseo era entender cómo funcionaban los gobiernos y cómo es que los líderes políticos tomaban decisiones cuando asumían el poder.</i> [My desire was to understand how the government system worked, and how politicians and leaders in power made their decisions].</p> <p>Actually she wanted to become a lawyer but she only managed to attain a scholarship to study nursing.</p>
<p>improve if they would pay attention to what other ministries do.</p>	<p>22 August 2006</p>	<p><i>¿Cómo describe Usted la acción social de la iglesia en los 1980s?</i> [How do you describe the social action of the church in the 1980s?]</p>	<p><i>En los 1980s no se nos permitió trabajar en completa libertad con la gente.</i> [This time the work was different from that of the previous decade. In the 1980s we were not allowed complete freedom to work with people].</p> <p>Every activity was censured by the central government. Christians were not trusted. Some paid an expensive price for assisting the poor. Some of us were persecuted by the military.</p>

	22 August 2006	<p><i>¿Podría mencionar alguna de esas actividades que eran prohibidas por el gobierno?</i></p> <p>[Could you mention an example of those activities forbidden by the government?]</p>	<p><i>‘Por ejemplo, no podíamos distribuir material impreso sobre participación ciudadana en la comunidad, por ejemplo, porque a cualquiera que le encontraran esos panfletos tendría problemas con los militares.’</i> [For instance, we could not distribute printed material on citizen participation in community decision-making, for example, because anyone caught with those pamphlets would have trouble with the military].</p> <p>We had to be very careful in the promotion and implementation of our training programmes.</p>
Social work during political unrest	22 August 2006	<p><i>¿Qué estrategia implementaron para contrarrestar la persecución política?</i> [What strategy did you use to counteract political persecution?]</p>	<p><i>‘Los trabajadores sociales tuvimos que traer a los líderes del campo a la ciudad, para entrenarlos y luego, enviarlos de regreso a sus comunidades.’</i> [Most social workers had to bring village leaders to the city, train them there, and then send them back home to do the work].</p> <p>That was the best way to accomplish social action training safely.</p>

Relationship with the trainees	22 August 2006	<p>Describa el tipo de relación que ustedes tenían con las personas bajo su entrenamiento. [Describe your relationship with the trainees]</p>	<p><i>‘Nosotros no podíamos ir con ellos y éstos no podían llevar ningún material que los incriminara. Fue hasta en los 1990s, cuando las cosas se calmaron un poco, que pudimos trabajar más directamente con el pueblo y sus comunidades.’</i></p> <p>[We could not go with them, and they could not carry any incriminating material with them. It was not until things calmed down a bit in the 1990s that we could work more directly with people in the communities where they live], she concluded.</p>
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<p>Beginning of social development</p>	<p>22 August 2006</p>	<p><i>¿Podría mencionar un ejemplo que muestre el progreso logrado por su servicio a la comunidad?</i></p> <p>[Would you mention an example that shows progress reached by your service to the community?]</p>	<p><i>‘Por ejemplo, las creencias de las ancianas con respecto a las propiedades sanadoras de la medicina natural ha sido analizada y sistematizada por una coalición de especialistas coordinados por la organización.’</i> [For example, the traditional knowledge of old women about the healing properties of natural by natural medicines has been analyzed and systematized by a coalition of medical groups coordinated by our organisation].</p> <p>This action made medical science to the communities. Specialists in natural medicine are now working among these people.</p>
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<p>Attitude toward innovation and change</p>	<p>22 August 2006</p>	<p>¿Cómo se describe Usted a sí misma en su papel como innovadora? [How do you describe yourself in your role as an innovator?]</p>	<p>‘Siempre he sentido la resistencia de algunas personas cuando he comenzado una nueva tarea. Pero es satisfactorio que otros también entienden y apoyan la visión nueva.’ [I have often felt resistance from some people when beginning a new task. But is good to know that there are people who understand and support the new vision.]</p> <p>Noemí added, ‘<i>siempre tuve que demostrar que yo era capaz. Pero la gente ha tenido que aprender que aunque yo soy una especie de pionera eso no significa que yo sea un persona difícil de tratar.</i>’ [I always had to demonstrate that I was capable. Yet people have learned that just because I am a sort of pioneer does not mean I am not easy to get along with.]</p> <p>Noemí shows herself friendly and with a good sense of humour.</p>
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<p>On women issues</p>	<p>22 August 2006</p>	<p><i>Cuénteme acerca de su trabajo con las mujeres.</i></p> <p>[Tell me about your work with women.]</p>	<p><i>‘En mis días el trabajo de las mujeres era casi clandestino,’</i></p> <p>[In my days women’s work was almost clandestine], Noemí recalls. <i>‘Hoy hay varios grupos de mujeres y hay un mayor reconocimiento de que las mujeres pueden hacer contribuciones positivas a la sociedad.’</i> [Today there are several women’s groups, and there is better recognition that women can make positive contributions to society].</p> <p>However she recognized that <i>‘en los niveles altos del gobierno, las decisiones principales todavía las toman los hombres’</i> [at the upper levels of government, the main decisions are still made mostly by men].</p> <p>Women are still struggling for their human rights, but that have progressed. Their human growth and transformation is reaching significant levels. Noemi and her circle of friends are a good example of this.</p>
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<p>With regards to the poor</p>	<p>22 August 2006</p>	<p><i>¿Cómo describe su trabajo con los pobres?</i> [How do you describe your work with the poor?]</p>	<p><i>‘En nuestro trabajo con los pobres, no estamos simplemente dando arroz y frijoles a la gente que tiene hambre.’</i> [In our work with poor, we are not just handing out rice and beans to people who are hungry].</p> <p><i>‘Nosotros estamos trabajando con los líderes de las comunidades rurales, incluyendo a las mujeres y a los niños, ayudándoles a ser sujetos de su propio destino, y no simples objetos en la historia de alguien.’</i> [We are working with leaders of rural communities, including the women and children, helping them become subjects of their own destiny rather than simple objects of someone else’s history].</p> <p>Noemi’s team is helping the poor to create new ways to overcome that condition. This is done mainly through training.</p>
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<p>Response to natural disasters</p>	<p>22 August 2006</p>	<p><i>¿Cuál ha sido la respuesta de su equipo humanitario ante los desastres naturales?</i></p> <p>What has been your team's response to natural disaster?</p>	<p><i>‘En 1998, el huracán Mitch nos dio la oportunidad de fortalecer la capacidad local para tomar decisiones, a fortalecer las municipalidades en un tiempo en que los ajustes estructurales estatales se debilitaban.’</i> [In 1998 Hurricane Mitch gave us an opportunity to strengthen local decision-making structures, to reinforce municipalities at a time when structural adjustments were weakening the central state apparatus].</p> <p><i>‘Después del Mith nos dedicamos reconstruyendo comunidades a través del fortalecimiento del pueblo, a fin que de la gente asumiera el poder en sus aldeas.’</i> Hence, [After Mitch we concentrated on rebuilding communities by helping people take power over themselves and their villages], she recalled.</p> <p>However, <i>‘este es un proceso largo, pero el Huracán Mitch nos dio la rara oportunidad de reconstruir, no solamente la infraestructura del país, sino que también las estructuras de poder humano en la toma de decisiones.’</i> [This is a long process, but Hurricane Mitch gave us a rare opportunity to rebuild, not just the physical</p>
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<p>Response to integral mission</p>	<p>22 August 2006</p>	<p><i>¿Cuál ha sido la respuesta de las comunidades a su trabajo social?</i></p> <p>What has been the response of the villagers to your social service?</p>	<p><i>‘Por supuesto, hemos hecho más que reparar los puentes derrumbados. Hemos ayudado a las comunidades a reconstruirse con mayor participación y más justicia que la que existía antes, especialmente la participación de las mujeres y los pueblos indígenas.’ [Of course, we have done more than just rebuilding bridges that were washed away. We have helped communities rebuild themselves with more participation and more justice than existed before, especially the participation of women and indigenous peoples], said Noemí.</i></p> <p><i>‘Además, tuvimos que aprender de este desastre como edificar a la gente y para ello tuvimos que cambiar la forma en que el poder es distribuido y ejercido, para que los pobres no sean olvidados y puedan participar en la reconstrucción de sus vidas. Que no sean simples espectadores de la asistencia internacional que llega para reconstruir la economía de los ricos.’ [More over, we had to learn from this disaster how to build people and we had to change the way power was distributed and exercised, so that the poor and forgotten could participate in rebuilding</i></p>
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<p>The poor are capable of transforming their reality</p>	<p>22 August 2006</p>	<p><i>¿Qué lecciones considera importantes para la próxima generación?</i> [What are some important lessons for the next generation?</p>	<p><i>‘Que los pobres poseen una tremenda capacidad para resolver problemas. Nuestra tarea era acompañarlos’</i> [That the poor possess tremendous capability to solve their own problems. Our task was just to accompany them].</p> <p>There is hope for the new generation if this follows the teachings of the gospel. Study the incarnation of Jesus and become a true follower of his.</p> <p><i>‘Un dato significativo es que la mayoría de la gente con la que he trabajado en las comunidades tienen algún tipo de relación con los Pentecostales. Estos predicán, oran por los enfermos y trabajan en los proyectos comunales’</i> [It is significant that most of the people with whom I have worked at the communities have some kind of relationship with Pentecostals. They preach, pray for the sick and work in the projects for the community].</p>
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<p>The future of social work</p>	<p>22 August 2006</p>	<p>¿Cómo describe Usted su visión para la acción social? How do you describe your vision for social action?</p>	<p><i>‘Mi visión es proveer recursos que sean capaces de asistir a los pobres con educación, servicios técnicos y entrenamiento para establecer proyectos que beneficien a la comunidad, que además, promueven la transformación y el desarrollo humano.’</i> [My vision is to provide resources capable of assisting the poor with education, technical services and training to establish projects of community, human growth and development].</p> <p><i>‘Mi visión es estimular la reflexión teológica entre grupos cristianos para el cuidado de la creación y la protección de los animales.’</i> [My vision is to stimulate theological reflection also, among Christian groups, that care for the creation and the protection of animals]. Her goal was to raise consciousness among the communities over the need to preserve and protect the natural environment and animals.</p> <p>She has also contributed to the promotion of social justice, particularly on social reforms.</p> <p><i>‘Mi deseo es ayudar a que las decisiones políticas favorezcan una reforma balanceada de la posesión y distribución de la</i></p>
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<p>Teaming with Pentecostals</p>	<p>22 August 2006</p>	<p><i>¿Cuál ha sido su experiencia con los Pentecostales en el servicio social?</i></p> <p>[What has been your experience on teaming with Pentecostals in social service?</p>	<p><i>‘He trabajado con muchos pentecostales, en la oficina y en el campo. A ese nivel la relación es valiosa y prometedora. El trabajo de los Pentecostales en la comunidad es excelente.’</i></p> <p>[I have worked with many Pentecostals, both in the office and at the field. At that level relations are valuable. The work of Pentecostals in the community is excellent].</p> <p><i>‘Los problemas se dan cuando se tiene que operar a nivel organizacional. A los líderes Pentecostales les gusta mucho sentirse en control y eso crea problemas en las relaciones entre líderes.’</i></p> <p>[However, there are problems arise when we have to operate at organisational leadership level. Pentecostal want to feel in control and that create problems in the relations between leaders].</p> <p><i>‘Sin embargo, me parece que los Pentecostales están aprendiendo más acerca de la misión integral y pronto harán una deferencia muy grande en es campo de servicio.’</i></p> <p>[However, I believe Pentecostals are learning more about integral mission and soon they will make a significant difference in this field of</p>
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ADDITIONAL NOTES:

On 27-29 October 1998, Hurricane Mitch literally swept the Central American region and devastated Honduras in particular. In its wake, the hurricane left destruction, devastation and confusion. It was in this moment that Noemí Espinoza stood up as a strong and courageous person. She went out to work and to seek international aid to help assist suffering people. In these circumstances, she pressured every granting-aid agency with programmes in Honduras and called on local disaster agencies to organise and channel resources to help the victims of this natural calamity.

It was at this time of destruction and chaos that Noemí Espinoza waded in, showing natural diplomatic abilities and the determination to assure Honduras that there was hope in God and in the noble Honduran people. She acted courageously and quickly convinced international aid granting agencies to assist the people of Honduras immediately. She also joined fellow Honduran agencies that were working towards the same purpose. This action brought unity among Hondurans, and the churches worked together for the same cause to put Honduras back on its feet.

The disaster also helped Noemí to show her skills as a leader in Honduras. Hence, she was given the opportunity to prove and demonstrate her commitment to serve the marginalised and her deepest love for her country. After Mitch, she remained as one of the most respected personalities and influential leaders in the country. For some, she should be officially recognized as a national hero.

Noemí Espinoza was born 1942 and grew up in Pinalejo, Santa Barbara, one of the small towns in the North-Western Honduras. Her relatives were known for growing beans and coffee in order to sustain the family. Christian missionaries ran an elementary school nearby and she was given the opportunity to attend. It was there that she strengthened her love and commitment to serve her people. At home, her mother taught her to bake bread and she helped selling it to her relatives and neighbours. On Sundays she attended the Evangelical Reformed Church (ERC), which has been her congregation for all of her life. Church life had a major foundation in her personal and spiritual formation.

Consulted about the formation of her mission thinking, Noemí admitted that she was influenced by liberation theology and by Marxist philosophy, especially during her time as a student in the university. She went to school in Nicaragua before the days of the Sandinista revolution that overthrew Anastasia Somoza from power. Nevertheless, her Evangelical faith remained firm on the Christian principles that she learned from her

church. However, the combination of all of these sources contributed to form her mission theory and practice. She also admitted that her mission theology has been influenced by the RCC's option for the poor.

Noemí Espinoza has mobilized Christians of Honduras and contributors from other countries to assist the poor to teach them to become agents of transformation of their local culture and communities. Her vision aimed to build a society with justice, solidarity and peace, whereby its citizens will build a community based upon fraternal relationships, in which men and women will recover and live with dignity, as children of God. She seeks to help the poor to receive adequate assistance to become active agents of a continuous and sustained human development.

APPENDIX 7

INTERVIEW WITH REVEREND EVELIO REYES

Description and purpose	Date	Questions	Answers
<p>This was an unplanned interview. I have know Pastor Evelio Reyes for many years. I was passing by his church and I decided to approach him with questions related to Pentecostals and mission.</p> <p style="padding-left: 40px;">He was very positive and once inside the building we spoke about several other issues. The time came when I asked him about mission and Pentecostalism.</p>	23 August 2006	How do you see the Pentecostal movement in Honduras?	<p>I do not think Pentecostals think of me as one of them. But I have their spiritual experience and also know a lot about them. That may enable me to speak about Pentecostalism in Honduras.</p> <p style="padding-left: 40px;">It is growing in numbers, but I do not think they are growing in social responsibility.</p> <p style="padding-left: 40px;">They make a lot o noise, but problems of the poverty and injustice in the country continue to prevail.</p>

<p>The current problems of Honduras</p>	<p>23 August 2006</p>	<p>How serious are the socio-economic problems of Honduras?</p>	<p><i>‘¡Extremadamente serio! Las pandillas, tráfico de drogas, pobreza extrema, corrupción política, la inmoralidad, todos esos males se están manifestando en su grado más extremo. Nuestra esperanza es que aquellos cristianos comprometidos con la gran comisión alcen su voz y sus acciones a favor del pueblo. Puedo ver algunas acciones aisladas, pero siguen siendo esfuerzos aislados.’</i></p> <p>[Extremely serious! Gangs, drug traffic, extreme poverty, political corruption, immorality, all of them are manifested in their extremes.</p> <p>We only hope that those Christians who are committed to the Great Commission will make their voice and actions known].</p> <p>I can see some isolated efforts in action, but they are like that, still isolated.</p>
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Mission leaders	23 August 2006	What is your opinion about Noemi Espinoza's social service?	<p><i>Ver a Noemí entrevistarse con líderes gubernamentales o representantes extranjeros, te hace pensar que ella nació en un hogar privilegiado.</i> [Watching Noemí confer with government leaders or foreign aid representatives, it is easy to think that she was born to privilege].</p> <p><i>'Necesitamos más creyentes como Noemí y que éstos se reproduzcan rápidamente.'</i></p> <p>[We need more believers like Noemi and that they be multiplied quickly]</p>
Pentecostals could transform the country	23 August 2006	Do you think Pentecostals have potential to transform Honduras?	<p><i>'En teoría si, si ellos practicasen lo que predicaban podrían iniciar una profunda transformación en la sociedad. La próxima década mostrará lo que los Pentecostales pueden traer para la redención de la nación.'</i></p> <p>[In theory yes, if they would practice what they preach they could ignite deep transformation to society. The next decade will show what Pentecostals could bring in the redemption of this nation].</p>

APPENDIX 8

INTERVIEW WITH REVEREND ROBERTO VENTURA

JOURNAL OF FILED RESEARCH

INTRVIEW WITH REVEREND ROBERTO VENTURA

General Information	Date	Questions	Answers
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<p>I met with Reverend Roberto Ventura on 23 August 2006. He invited me to his home. I arrived around 6:00 pm. His wife served dinner and we had a good time chatting about life and ministry.</p> <p>Right after dinner I approach him with very questions about mission and the work of Pentecostals in the country.</p> <p>Don Roberto Ventura was the leader of a young denomination, the <i>Asociación de Ministerios Cristianos (ADEMIC)</i> [Association of Christian Ministries]. This network started in the early 1980s. At the time of the interview they reported over 60 thousand members in 200 churches nationwide. It was evident that they have succeeded in adding new converts to the churches.</p>	<p>23 August 2006</p>	<p>Don Roberto, <i>¿Qué entiende Usted por misión integral y cómo lo enseña a su iglesia?</i> [How do you understand integral mission and how do you teach it to the church?]</p>	<p><i>‘Yo entiendo que la misión es integral cuando alcanza a la persona en su totalidad. Cuando una persona se convierte también cambia sus hábitos y costumbres y luego se dedica a la transformación de su comunidad.</i></p> <p><i>ADEMIC has good teachers. They teach these principles to the congregations and to the pastors.’</i></p> <p>[I understand mission as integral when it reaches the totality of the person. When an individual is converted to Christ, he or she changes old habits and then become an agent of transformation for the community. At ADEMIC we have good teachers. They teach these principles to the congregations and the pastors.</p>
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	<p>23</p> <p>August 2006</p>	<p><i>¿Cómo ve Usted el estado actual del Pentecostalismo en Honduras?</i></p> <p>[How do you see the current state of Pentecostalism in Honduras?</p>	<p><i>En Honduras el Pentecostalismo es un movimiento todavía joven y en pleno crecimiento numérico. Por su juventud comete muchos errores, pero los líderes están aprendiendo buenas lecciones para el futuro. En cuanto a su participación en la vida socio-económica y política del país el movimiento todavía es ingenuo y le falta mucho por aprender. Uno de los problemas que enfrenta es el aprendizaje de malas costumbres importadas de Norteamérica. Honduras necesita un Pentecostalismo autóctono, que tenga buenas relaciones con el exterior pero que desarrolle su propia personalidad.'</i></p> <p>[The Pentecostal movement of Honduras is still young and experiencing significant numerical growth. Because of its youth the movement makes mistakes, but the leaders are learning good lessons for the future. With regards to socio-economic and political participation the movement is still naive and has many lessons to learn. One of the problems that Pentecostalism</p>
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	23 August 2006	<p><i>Por favor, identifique a las personas que están involucradas en acción social en Honduras</i></p> <p>[Identify church individuals who are currently involved in social work in Honduras].</p>	<p><i>‘En realidad es imposible hablar de servicio y desarrollo social evangélico en Honduras, sin pensar en el servicio de Noemí Espinoza.’</i></p> <p>[It is impossible to speak about social concern and community development, among Evangelicals in Honduras, without thinking on Noemi Espinoza].</p> <p>There are other people involved, but most of them are disciples of Noemí.</p>
General Information	Date	Questions	Answers

<p>I met with Reverend Roberto Ventura on 23 August 2006. He invited me to his home. I arrived around 6:00 pm. His wife served dinner and we had a good time chatting about life and ministry.</p> <p>Right after dinner I approach him with very questions about mission and the work of Pentecostals in he country.</p> <p>Don Roberto Ventura was the leader of a young denomination, the <i>Asociación de Ministerios Cristianos (ADEMIC)</i> [Association of Christian Ministries]. This network started in the early 1980s. At the time of the interview they reported over 60 thousand members in 200 churches nationwide. It was evident that they have succeeded in adding new converts to the churches.</p>	<p>23 August 2006</p>	<p>Don Roberto, ¿Qué entiende Usted por misión integral y cómo lo enseña a su iglesia?</p> <p>[What do you understand by integral mission and how do you teach it to the church?]</p>	<p><i>‘Yo entiendo que la misión es integral cuando alcanza a la persona en su totalidad. Cuando una persona se convierte también cambia sus hábitos y costumbres y luego se dedica a la transformación de su comunidad.</i></p> <p><i>ADEMIC has good teachers. They teach these principles to the congregations and to the pastors.’</i></p> <p>[I understand mission as integral when it reaches the totality of the person. When an individual is converted to Christ, he or she changes old habits and then become an agent of transformation for the community. At ADEMIC we have good teachers. They teach these principles to the congregations and the pastors.</p>
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<p>23 August 2006</p>	<p><i>¿Cómo ve Usted el estado actual del Pentecostalismo en Honduras?</i></p> <p>[How do you see the current state of Pentecostalism in Honduras?</p>	<p><i>En Honduras el Pentecostalismo es un movimiento todavía joven y en pleno crecimiento numérico. Por su juventud comete muchos errores, pero los líderes están aprendiendo buenas lecciones para el futuro. En cuanto a su participación en la vida socio-económica y política del país el movimiento todavía es ingenuo y le falta mucho por aprender. Uno de los problemas que enfrenta es el aprendizaje de malas costumbres importadas de Norteamérica. Honduras necesita un Pentecostalismo autóctono, que tenga buenas relaciones con el exterior pero que desarrolle su propia personalidad.</i></p> <p>[The Pentecostal movement of Honduras is still young and experiencing significant numerical growth. Because of its youth the movement makes mistakes, but the leaders are learning good lessons for the future. With regards to socio-economic and political participation the movement is still naive and has many lessons to learn. One of the problems that Pentecostalism faces is the influence of junk teachings imported from North America.</p>
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	23 August 2006	<p><i>Por favor, identifique a las personas que están involucradas en acción social en Honduras</i></p> <p>[Identify church individuals who are currently involved in social work in Honduras].</p>	<p><i>‘En realidad es imposible hablar de servicio y desarrollo social evangélico en Honduras, sin pensar en el servicio de Noemí Espinoza.’</i> [It is impossible to speak about social concern and community development, among Evangelicals in Honduras, without thinking on Noemi Espinoza].</p> <p>There are other people involved, but most of them are disciples of Noemí.</p>
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