Abstract

Entre el templo y la ciudad: Constructing a Pentecostal Lived Ecclesiology

Wilmer Estrada-Carrasquillo

Asbury Theological Seminary, 2018

For some time, Pentecostals have been caricatured as a people totally disconnected from their contextual realities and seeking to flee this world to be with God in heaven. Yet, recent studies have demonstrated that, at the heart of the Pentecostal movement, early adherents understood that the baptism of the Holy Spirit infused into the believer a strong social and public emphasis. Unfortunately, as the movement grew and became more institutionalized, its social and public character was overshadowed by an antisocial spirituality, leaving in the margins those who still upheld this critical earlier focus.

Interested in the integral character of the Pentecostal movement, this study is concerned with answering how Pentecostals approach the interplay of church and society and what theological and missiological contributions they bring to this topic. The question is approached through a dialectical conversation between theory and praxis. First, the study examines the theological contributions of three Latino/a Pentecostal theologians, Agustina Luvis, Eldin Villafañe, and Darío Lopez. Second, the study presents an ethnographic case study of the *Iglesia de Dios Mission Board "Ríos de Agua Viva."* This ethnography seeks to understand how *el cult*o (the worship service) shapes the public character of the Pentecostal community. Finally, the literature and empirical findings are analyzed and integrated in an attempt to construct a Pentecostal lived ecclesiology.

The study concludes by stating that Pentecostal churches that seek to integrate their lived faith in their lived spaces need to develop a liturgy that responds to their context and recognize the contribution of the grassroots voices as they *reinterpret* themes such as conversion; spirituality; prayer and intercession; and prophecy.

Asbury Theological Seminary
Office of Advanced Research Program
E. Stanley Jones School of World Mission and Evangelism

Entre el templo y la ciudad: Constructing a Pentecostal Lived Ecclesiology

A dissertation submitted to the faculty of the
E. Stanley Jones School of World Mission and Evangelism
in partial fulfilment of the requirements for the degree of
Doctor of Philosophy

written by

Wilmer Estrada-Carrasquillo

April 2018

Table of Contents

Abbreviations

COG	Church of God (Cleveland)
FTL	Fraternidad Teológica Latinoamericana
GDT	Global Dictionary of Theology
IDDMB	Iglesia de Dios Mission Board of Puerto Rico (Puerto Rican COG)
IJPT	*International Journal of Public Theology*
JPT	*Journal of Pentecostal Theology*
La Coalición	Coalición Ecuménica Pro Vieques (Ecumenical Coalition in Favor of Vieques)
MA	Meta-analysis
MS	Meta-synthesis
NASB	New American Standard Bible
HPC	*Handbook of Pentecostal Christianity*
PCPJ	Pentecostal & Charismatic for Peace & Justice
RAV	Ríos de Agua Viva
RV95	Reina-Valera del 1995 (Spanish Biblie)
SLR	Systematic literature review
TNLR	Traditional or narrative literature review

Illustrations

Maps

1. Map of Puerto Rico[1]

2. Map of Vieques[2]

3. Map of Aguas Buenas

---

[1] https://moon.com/wp-content/uploads/2013/05/08_01_PuertoRicoMunicipali.jpg

[2] http://www.elenas-vieques.com/wp-content/uploads/2016/12/b.jpg

Puerto Rico Municipalities

Aguas Buenas is located in the east central area of Puerto Rico. See the circled area.[3]

The Iglesia de Dios Mission Board "Ríos de Agua Viva" is located at the downtown area of Aguas Buenas. See the circled area.[4]

[3] https://moon.com/wp-content/uploads/2013/05/08_01_PuertoRicoMunicipali.jpg

[4] https://upload.wikimedia.org/wikipedia/commons/9/90/Locator_map_Puerto_Rico_Aguas_Buenas.png; http://www.prfrogui.com/home/images/agusbuenasmapp.jpg

Acknowledgments

Back home we have a saying: "*Las gracias no se le niegan a nadie"* (Don't deny a thank you to anyone). Hence, there is no way that, after completing this journey, I can forgo this opportunity. On other hand, I might fail to mention everyone who has invested in this journey in some way. If this is you, I am not denying you *las gracias*; take it as a very bad, but unintended, omission. Nevertheless, thank you.

I want to begin by acknowledging a group of people that, when I walked into the orientation room on August 31, 2013, made me understand that I was not alone. Susangeline, Samuel, Tim, Esther, Sung, and Andy, your presence and words of encouragement were of much help as I endured with you the course work phase. Moreover, I especially want to thank Esther, Sung, and Andy and his family for becoming much more than cohort peers. Your friendship and words of advice made a difference not only in my academic work but also and so much more to the Estrada Pimentel family. Laura, the girls, and I will always be grateful for your love.

To the ARP office and the ESJ faculty and personnel, there is no better place to hang out than the ESJ lounge. Sarah, thanks for keeping me up with coffee and making me think about other things when the stress due to papers was taking the best of me. Patti, thank you. Your kindness, patience, and guidance made this difficult journey manageable. Dr. Y and Dr. O, thanks for believing in me. In moments when I questioned my abilities and capacities, you two became God's gift and helped me find the strength to keep going. The rest I will share next time we play golf.

I also want to recognize the community at the Pentecostal Theological Seminary (PTS). After completing my course work, you received me as one of yours and became a

sounding board for many of the ideas that are discussed in this study. To the Centre for Pentecostal Theology at PTS, your sense of hospitality was of great help. Thanks for providing a space where I could sit and write with no distractions other than the 3:00 pm "gong-call" for coffee/tea and a chat. Special recognition must be given to the team at the Centro para Estudios Latinos at PTS. Yamitza and Lydia, thanks for adding to your work so I could focus in my writing. I will always be thankful for the financial peace that you gave me during my writing phase.

The encouragement of the local church is an important element in this journey. Consequently, I want to acknowledge two churches that listened to, walked with, and prayed with me all throughout. To both, Man O' War Church of God (Cleveland) in Lexington, KY and *Iglesia de Dios Encuentro* in Chattanooga, TN, many thanks.

What can we do in life without friends? These are the people that ground your feet back on Earth when you are taking something like a PhD too seriously. Julito, Joel, Jonk, Mena, Joandiel and Junito, though we are many miles away, there were many times when your texts and calls arrived in moments when I most needed them.

I also want to thank Dr. Luis Rivera Pagán, Dr. Chris Green, Dr. Kenneth Archer, and Gretchen Abernathy for taking of your time to read, comment, and edit this dissertation whether in part or as a whole. Nonetheless, if anything is missing or falls short, I take full responsibility.

Finally, I want to end by thanking my *familia*. For the Latin American community, this is where everything begins and ends. To the Febus Medina family, words cannot describe all that your friendship has meant to us since we moved to

Cleveland, TN in 2011. *Raúl, hermano, sabes muy bien lo que tú has significado para mí en todo este proceso*. *¡Gracias!*

To the Pimentel Figueroa family, thanks for welcoming me not as a son-in-law and brother-in-law but as a son and brother. I count Laura as my blessing, and I also count all of you as part of the gift.

Willie, Keila, and Wallie (and your love ones), thanks for constantly reminding me that I was capable of finishing this journey. Being the youngest of four siblings has its perks. Each one of you pampered me in your own way. *¡Gracias a los tres!*

Mami and *Papi*, your prayers, financial help, and words of encouragement sustained me every day. *Viviré siempre agradecido al Señor por la familia en la cual nací*.

And to Laura, Kalani Sofía, Mía Kamila, and Valeria Kamil. You have walked with me through this educational journey. You were willing to be flexible as I spent long hours in front of a computer *trabajando en algo de la escuela*. Laura, words fall short (and that can be strange, after all I have written in the last four years), but I am blessed to be by your side. You have taught me so much. Thanks for taking care of our daughters, of me, and even of the children of other students, in order to have some money to go out and eat. I promise that as long as God gives me life, I will reward each one of you for your enduring patience and love. *¡Las amo a las cuatro!*

To the only wise God, through Jesus Christ, be the glory forever. Amen.

(Rom. 16:27)

Laura

Durante esta jornada reafirmé que en ti existe el vivo ejemplo de lo que intento explicar en todas estas páginas.

¡Eres más pentecostal que yo!

¡Te amo!

Chapter One

Setting the Context, Structure, and Method

Introduction

The present chapter lays out the undergirding research tools employed to investigate the relationship that exists between Pentecostal spiritualty and public witness. First, I will begin by sharing my testimony. Testimonies and story-telling are central for the Pentecostal and Latino/a communities. These life narratives encapsulate the essence of the theology and praxis of the Pentecostal believer. Following this opening section, the chapter moves into the main problem of the study and the research questions that will sustain the argument. From here, the discussion will continue into issues of methodology. In this section, I will argue for the need of an interdisciplinary approach between theology and ethnography. Such an interdisciplinary conversation will help us acquire an embodied description of the public character of Pentecostals. Finally, the chapter ends by setting the boundaries to the scope of the study, its significance, and the flow of chapters.

Mi Historia:[5] An Introductory Testimony

Puerto Rico (see map # 1 on page xxiii) is a country where religious-like experiences are common whether you are part of a worshiping community or not. Much of this is due to

[5] My Story.

the integral character of the Native and African spiritualties, the longstanding dominance of the state-church presence of Catholicism, and the grass-root impact of Pentecostalism.[6] In my case, my Pentecostal experience began before I stepped into a church building. I grew up in a Pentecostal household.[7] In other words, my Pentecostal experience was not mainly circumscribed to a local church; I was shaped as I sat in the living room, walked by the kitchen or slept in my bedroom. Simply stated, all that I did or did not do was informed by a certain form of Pentecostalism. Daily, I could listen to a prayer, a song, a conversation, etc., that mentioned the Holy Spirit and the importance of its agency in our lives.[8] Much of this came from my mother's lips. In a way, her Pentecostal spirituality moved seamlessly from the church to her everyday life as if there was no dichotomy between the private and the public. Furthermore, I also heard and saw how the challenges that came from society pushed back against our Pentecostal beliefs.[9] This I owe to my father. Complementing what I had received from *mami* (mom), *papi's* (dad's) Pentecostal spirituality was constantly shaped by his lived realities. His context was central to his

---

[6] Even though there is a strong presence of Evangelical-Mainline-Protestant churches, Pentecostal/charismatic-like experience are more prone to define this faction of Puerto Rican Christianity.

[7] Though *mami* (my mother) grew up Catholic, she began to attend a Pentecostal church during her late teens in New York. *Papi* (my father) grew up in a home in which his parents had embraced Pentecostalism prior to his birth. Not only were both active members in their churches, but they were also called into ministry early in life and since then have been active ministers for the *Iglesia de Dios* Mission Board (IDDMB) of Puerto Rico (Church of God – Cleveland). The children in my family of origin—Willie, Keila, Wallie, and myself—were all born as our parents served as pastors in the IDDMB of Puerto Rico.

[8] I can still hear *mami* singing the following *corito* as she was doing her chores around the house: "*Donde está el Espíritu de Dios, hay libertad; donde está el Espíritu de Dios, hay libertad; ahí siempre hay libertad*…" (Where the Spirit of the Lord is, there is freedom).

[9] AM frequency news stations were not strangers in *Papi's* car. As a result, he will normally take time during advertisement breaks, to comment about the news he heard from his Pentecostal perspective. Many times, I would hear him say, "*Como pentecostales, no podemos quedarnos callados*" (as Pentecostals we cannot stay silent), and that was the introduction to a long conversation about church and society.

belief system. In a way, what I was receiving from my parents was: (1) that our faith is intrinsically connected to our contexts; and (2) our contexts are a soil where our faith should be rooted. Interestingly, as I grew older, I understood how what I saw and heard in the intimacy of our home was also experienced in and through our local Pentecostal congregation.[10] To borrow a term from Latin American theology, I grew up with an *integral* understanding of what it means to be Pentecostal.[11] Such a Pentecostal spirituality informed not only how I approached God in worship but also how that worship informed my lifestyle. Let me explain this through the following family story.

On April 19, 1999, a live bomb that was supposed to hit a US Navy restricted and targeted area for military practice, mistakenly hit an observation point and killed a civilian worker named David Sanes Rodríguez.[12] David's death unleashed a chain of events that culminated in the development of a Puerto Rican civil movement that aimed at the cessation of all naval practices on the island of Vieques, PR (see map # 2 on page xxiii).[13] This event was at the forefront of my dad's conversations. He could not walk away from the civil movement, and he became part of it. There are three major reasons

---

[10] Or at least, that was what my parents tried to embody as pastors.

[11] *Integral* can be defined as holistic, wholistic, or integral. For example, to understand how *misión integral* and Pentecostalism relate to each other see, C. René Padilla, *Misión integral: Ensayos sobre el reino y la iglesia* (Grand Rapids, MI: Wm. B. Eerdmans, 1986); Darío López R., *Pentecostalismo y misión integral: Teología del espíritu, teología de la vida* (Lima: Ediciones Puma, 2008).

[12] Much of the land in Vieques was restricted and used by the US Navy for military purposes. Some areas were used for military practices, both by air and land. That day, according to the reports, a fighter pilot "became disoriented at dusk and picked the wrong target" and following the confirmation of the ground control officer, dropped the "500-pound bombs" over the observation point where security guard, David Sanes Rodríguez was on duty. See, http://www.nytimes.com/1999/08/03/us/navy-attributes-fatal-bombing-to-mistakes.html (accessed June 28, 2017).

[13] This public protest was not the first Puerto Rican civil movement that stood against US military powers. During the 1960s and 1970s, Puerto Ricans protested similar practices taking place on another Puerto Rican island, Culebra.

why my dad joined the movement. First, his Judeo-Christian faith; just as God had accompanied the poor, the needy, the orphans, and the widows, he would do the same with the people of Vieques. Second, he understood that he had a sacramental responsibility. His motivation to participate in the civil movement was far more than the need to stop the military practice. For him, the minister is a sacrament to the people; he understood that as a minister he was not standing for himself, but rather he stood as a representative of the One who called him. Finally, he understood his Pentecostal pastoral role as one of *acompañamiento* (accompaniment),[14] to be with others as God through the Holy Spirit is with him.[15]

Almost a year after David's death, my father, who was an active participant in the civil movement, asked my siblings and me to meet him and my mother at the family room. What he said that evening has taken me on a journey in search of what it means to be a Pentecostal in the world. I firmly believed in the purpose and goal of the civil movement and stood behind my father's actions as he actively joined the cause and later became the spokesperson for *La Coalición Ecuménica Pro Vieques* (The Ecumenical Coalition in Favor of Vieques).[16] However, that Sunday evening, we were asked to affirm our public engagement in a way that would raise questions from our local church, our denominational leaders, and some factions of the broader society. My father informed us

---

[14] *Acompañamiento*. The intentional desire and action of being wholly committed someone and willing to be transformed by them.

[15] Wilfredo Estrada Adorno, *Pastores o políticos con sotanas: Pastoral de la guardarraya en Vieques* (San Juan, P.R: Editorial Guardarrayas: Fundación Puerto Rico Evangélico, 2003).

[16] This coalition, formed by a group of leaders from various religious denominations and organizations in Puerto Rico, felt called to come together and walk alongside the people of the island of Vieques as they entreated the United States of America to cease all naval practices on the island.

that he was going to cross into the US Marine restricted area in Vieques as an act of civil disobedience.[17] As soon as he finished, we all looked at *mami* (mom), and she sealed the night be affirming my dad as she said: "*yo no podré ir contigo pero estaré orando por ti para que todo salga bien*" (I cannot go with you, but I will pray for all to go well with you). We all understood the consequences of affirming such actions. Nevertheless, regardless of what others would say, we supported him.

From that moment, I began to grasp the integration of belief and practice—in other words, what it meant to *vivir entre el templo y la ciudad* (to live between the temple and the city). Both then and now, I can still affirm such integral spirituality. In short, that is how I have come to understand the spirituality and the public: they are not mutually exclusive but, on the contrary, dialogical in nature.[18] Rather than dichotomizing these two areas, this study follows a pneumatological cultural framework, that is, a wholistic and fluid understanding of faith and the public space and examines how they are mutually informed.

---

[17] Civil disobedience can be defined as the refusal to obey the law in certain circumstances due to its immorality. For Thoreau, it is to act like humans with conscience and not as subjects of the law. See Henry D. Thoreau, "Civil Disobedience," 1849, http://thoreau.eserver.org/civil1.html.

[18] Though this dialogical nature is common in all theological approaches (Western or non-Western), I understand that Majority World theologies can provide vivid examples of such integration. For example, see Justo L. González and Ondina E. González, *Christianity in Latin America: A History* (New York: Cambridge University Press, 2007); Ogbu U. Kalu, ed., *African Christianity: An African Story* (Trenton, NJ: Africa World Press, 2007); Samuel Hugh Moffett, *A History of Christianity in Asia: Beginnings to 1500*, 2nd ed. (Maryknoll, NY: Orbis Books, 1998). A careful reading of these books underscores the *perichoretic* interplay of faith and the public space.

Are Pentecostals Oblivious to the Public Space?

Statement of the Problem

Suffice it to say that our involvement in the Vieques civil movement did not turn out to be a walk in the park. On the one hand, once my father became the spokesman of *La Coalición* (The Coalition), our bishop requested that he speak in that role only as an individual citizen and not in the name of the *Iglesia de Dios* Mission Board (IDDMB).[19] On the other hand, the tension rose in our local church as my father crossed into the restricted area, was arrested, processed, and taken to the federal jail at Guaynabo, PR on August 7, 2001. Nevertheless, reflecting on the work of *La Coalición*, Estrada Adorno states that they had a difficult role to play; in order to share hope to those who were hopeless, they abandoned their comfort zones and entered into a world of chaos.[20]

Why does there seem to be a gap between faith (the temple) and the spaces in which we live (the city)? Is faithfulness to Christ synonymous with turning our backs on society? How do we make sense of Jesus' words that we are in the world but not of it? Does this description absolve us from engaging the public space? If not, what is the relationship between spirituality and public witness? Pentecostals have been accused of being too "otherworldly" and therefore not socially engaged. Concisely summarizing this stereotype, Miller and Yamamori put it this way: "Pentecostals are so heavenly minded that they are of no earthly good."[21]

---

[19] Church of God (Cleveland) in Puerto Rico.

[20] Wilfredo Estrada Adorno, *¿Pastores o políticos con sotanas?*, 34. For Estrada Adorno, this movement over chaos is relational to the Genesis 1:2 account where the "The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters."

[21] Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley: University of California Press, 2007), 21. It should be noted that their book

It seems that this tension keeps recurring when we juxtapose our Christian beliefs and our public witness, and Pentecostals are not exempt from this dualism.[22] Consequently, the purpose of this qualitative study is to examine and illustrate how Pentecostal spirituality informs the ways Pentecostals engage the public and, through this, to develop new avenues for missiological engagement. In other words, this study attempts to construct a Pentecostal lived ecclesiology that takes seriously the agency of the Holy Spirit, the faithfulness of Scripture, and the testimony of the community[23] in considering concrete contemporary issues.

Research Question

The fundamental question of this study is, how do Pentecostals approach the interplay of church and society and what theological and missiological contributions do we bring to this topic? I approached this question from two vantage points.

First, how Pentecostal scholarship has theologized about the public space within their lived spaces?[24] To address this issue, I will focus on the scholarly contributions of

---

illustrates the many ways in which what they call "progressive Pentecostals" are engaging with society in their local contexts.

[22] For example, according to the descriptions given by Niebuhr within the Christ-against-culture typology, it is possible to classify Pentecostals in that group. H. Richard Niebuhr, *Christ and Culture*, 1 Reprint edition (San Francisco: Harper & Row, 2001).

[23] According to Ken Archer, one way of approaching the task of Pentecostal theologizing is through the interplay of the Spirit, the Bible, and the community. Kenneth J Archer, *A Pentecostal Hermeneutic: Spirit, Scripture, and Community* (Cleveland, Tenn.: CPT Press, 2009).

[24] By lived space I mean the spaces were an individuals and communities interact one with another. Such a concept, according to Sigurd Bergman helps theology as a "departure point to revise its interpretation of Christian practices among the believers and Churches as well as human religious experiences in general." See, Sigurd Bergman, "Lived Religion in Lived Spaces", in Soderblom, Kerstin, Heimbrock, Hans-Gunter, Streib, Heinz, Dinter, Astrid.; *Lived Religion: Conceptual, Empirical and Practical-theological Approaches: Essays in Honor of Hans-Gunter Heimbrock*, (Netherlands: Brill Academic Publishers, 2008), 197-198.

three Pentecostal theologians: Agustina Luvis Núñez, Eldin Villafañe, and Darío López. Though I will expand on their work in chapter 3, let it suffice for now that the rationale for choosing these three Latino/a Pentecostal scholars is that they, (1) represent three distinct classical Pentecostal denominations, (2) they model an integral character of Latino/a Pentecostal theology and praxis and (3) their contributions are representative of the Spanish speaking Caribbean (Luvis), Latinos/as in the US (Villafañe) and Latin America (López).[25]

Second, Pentecostalism is a lived religion;[26] it is an embodied spirituality, and as such, *el culto es su lugar teológico* (the worship service is its *locus theologicus*). As a result, to fully grasp Pentecostals' ethos we need to immerse ourselves within a Pentecostal worship experience. It is there where we weave our public character. Hence, the second related question addressed is, how does *el culto* inform Pentecostals' public witness? This question is concerned with how Pentecostal spirituality shapes the public character of the Pentecostal community. Using a Pentecostal church in Puerto Rico as a case study and examining how the public space is addressed at the local church level, I will seek to further nuance the contributions from Núñez, Villafañe, and López.

---

[25] Agustina Luvis Núñez is an ordained minister of the *Iglesia Defensores de la Fe Cristiana* in Puerto Rico. Eldin Villafañe who has lived, studied, taught, and ministered within the Latino/a context in the United States—is known for his contribution of a Spirit-ethics approach. Darío López, a trained missiologist from Peru, presently serves as a local pastor and National Bishop for the *Iglesia de Dios* (COG – Cleveland) in Peru. All of them represent distinct classical Pentecostal denominations. Further information about these theologians will be shared in chapter 3.

[26] Lived religion "relate[s] to religious practices in people's lives, often underneath or behind any officially sanctioned religious institutions." See, Richard L. Wood, "Advancing the Grounded Study of Religion and Society in Latin America", *Latin American Research Review* Volume 49, Special Issue, 2014 pp. 185-193.

Why a Pentecostal Lived Ecclesiology?

Though these concepts will be unpacked to a greater degree in the discussion that lies ahead, let me offer a preliminary description as a way of framing the conversation.

What is the church? This has been a longstanding question within theological inquiry, and many unique answers have arisen.[27] This study specifically looks at the church (as a gathered community) in its relation to society (as a scattered community). On the one hand, the church has a suprasocietal character. To be called into the community of the triune God is to be set apart for a new kind of living. On the other hand, regardless of the divine agency that nurtures the church, she is also an intrasocietal phenomenon. In other words, this new kind of living takes place within the reality of the present world.

The church is not something that "exists," but she is a living "being." First, it is God who has called the church into a relationship that already exists within the Trinity. Thus, God called the church into being, by way of God's being. Because God is a living God, the church is a living community. Second, as a living being, the church births believers and nurtures them.[28] That is, the church, as a recipient of God's life, through Christ and the Spirit, shares that life with others. In other words, the church as a living community should not be static but dynamic.[29]

---

[27] See Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove, IL: IVP Academic, 2002).

[28] Simon Chan, "Mother Church: Toward a Pentecostal Ecclesiology," *Pneuma* 22, no. 2 (September 2000): 177.

[29] David Jacobus Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, twentieth anniversary ed., American Society of Missiology Series, no. 16 (Maryknoll, NY: Orbis Books, 2011), 385.

Though I recognize such traditional frameworks as the marks of the church (e.g., the church as holy, catholic, apostolic, and one), the functional forms of the church, and that of word and sacraments, these definitions of the church have been well documented elsewhere.[30] This study seeks to present another perspective of ecclesial studies. Herein I propose and follow a definition of the church that is founded on a Pentecostal and Latin American understanding of *el culto* (worship service).[31]

El culto is a living experience. On the one hand, it is what happens within a certain place where people gather as a community. On the other hand, *el culto* is also lived out as the community is scattered beyond its meeting place. As a result, *el culto* is that which happens both when the community is gathered and when the community is scattered. Hence, *el culto* is experienced as the believers live between the temple and the city. That is why, as will be further developed in the following chapter, the imagery of the water flowing from the temple in Ezekiel 47 becomes a central biblical image for this study.

In line with this, to talk about *el culto* is to talk about a Pentecostal type of spirituality. According to Steven J. Land, Pentecostal spirituality can be described as "the integration of beliefs and practices, in the affections (orthopathos) which are themselves evoked and expressed by those beliefs (orthodoxy) and practices (orthopraxis)."[32] In

---

[30] See, for example, Avery Dulles, *Models of the Church*, expanded ed. (New York: Image Books, 2002); Howard A. Snyder, *Models of the Kingdom* (Eugene, OR: Wipf & Stock, 2001); Kärkkäinen, *Introduction to Ecclesiology*; Jason E. Vickers, *Minding the Good Ground: A Theology for Church Renewal* (Waco, TX: Baylor UP, 2011).

[31] For translation purposes I have settled on using the English phrase "worship service," yet this translation does not fully capture the essence of *el culto*.

[32] Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 1.

Land's definition, it can be clearly recognized that for him, Pentecostals have an integrated understanding of beliefs and practices. Such integration is possible, according to Land, when affections (orthopathos) are the interlocutor between the community's beliefs and practices. However, to fully understand the form of spirituality that is proposed in this study, it is necessary to join the idea of orthopathos as affections, which at times gives the impression of a decontextualized experience, with the definition that Samuel Solivan proposed, orthopathos as suffering.[33] These two understandings of orthopathos not only underscore the reality of the majority of the Latin American community but also root orthopathos in the contextuality of the people.

Defining ecclesiology from the perspective of *el culto* and integrating it with Land's and Solivan's contributions reinforces the public character of the Latin American Pentecostal experience. If public theology comes to us "as theologians wrestle with the problem of privatization of Christian faith and seek to engage in dialogue with those outside church circles on various issues, urging Christians to participate in the public domain,"[34] then the Latin American Pentecostal expression of *el culto* can be considered a form of public theology that inserts itself in the public issues of its context and moves beyond them by fostering transformation as Pentecostals live their spirituality in and from the world. The uniqueness of the kind of public theology that *el culto* proposes does not stop with conversation or advocacy;[35] being nurtured and guided by a missional

---

[33] For extended discussion, see Samuel Solivan, *The Spirit, Pathos and Liberation: Toward a Hispanic Pentecostal Theology*, Journal of Pentecostal Theology Supplement Series 14 (Sheffield: Sheffield Acad., 1998).

[34] Sebastian Kim, "Editorial," *IJPT* 1, no. 1 (January 2007): 1.

[35] Kim, 2.

undercurrent, it also seeks an integral transformation of structural and personal sin that promotes God's coming kingdom here and now.

Finally, most of the contributions in the area of public theology are built on the work and ministry of Jesus; somehow they tend to obscure the agency of the Holy Spirit. However, Jesus's (public) ministry is only possible through the Spirit's personal presence, empowerment, and guidance. Accordingly, the biblical testimony affirms that Jesus's (public) ministry is initiated not only after Jesus' baptism in water (Mk. 1:10) but also when he is full of the Holy Spirit (Lk. 4:1). In Luke's gospel narrative, Jesus, "full of" and "in the power" of the Holy Spirit (Lk. 4:1, 14), goes into the synagogue. After reading the messianic mission of Isaiah, he says, "Today this Scripture has been fulfilled in your hearing" (Lk. 4:21). The Lucan account affirms that God's mission is not only christological but also pneumatological. Jesus can accomplish his ministry and continue to unfold the kingdom of God as long as he is the Christ, that is, the Spirit-filled Jesus. Yet, the Holy Spirit will not act willfully apart from the ministry that has been given to the Son. In other words, the Holy Spirit's work yields to the mission of Jesus, which is empowered by the Spirit. As a result, a *culto*-like ecclesiology that seeks to live between the temple and the city will benefit from a pneumatological christology such as that present in the Lucan narrative.

Description of the Study

Methodology

This study is concerned with the relationship between beliefs and practices and how this relationship provides new avenues for public witness. Such a statement raises the need

for an integrative methodology between theological and anthropological inquiry. The former is concerned with *what* a certain community believes. The latter concentrates on *how* that which is believed *informs* the community members' practices as they interact within a specific context. Therefore, in the following paragraphs, I will explain why an integrative and interdisciplinary approach is not only fitting, but even more, why it is needed.[36]

Theology and Anthropology

Theology is a divine-human event that begins and ends in/with God. Nonetheless, theology has been approached at times as if it were a strict theoretical inquiry void of any human predisposition or participation: the more detached the theological enterprise from the person or its context, the better.[37] Consequently, theology has often been approached as a nonexperiential, noncontextual, or nonvested discourse about God, even though each individual or community seeks to speak about God from a specific event, lived space, or religious confession.[38]

---

[36] In his award-winning work, Stanley Skreslet emphasizes that studies on theology and mission cannot be taken seriously if they are not done with an interdisciplinary focus. For an in-depth discussion, see Stanley H. Skreslet, *Comprehending Mission: The Questions, Methods, Themes, Problems, and Prospects of Missiology*, American Society of Missiology Series, no. 49 (Maryknoll, NY: Orbis Books, 2012), 14.

[37] Justo L. González, *Diccionario manual teológico* (Barcelona: Clie Editorial, 2010), 280.

[38] Speaking about this, Migliore states, "Christian theology, or any other theology for that matter, arises out of, and remains importantly linked to, a *particular community of faith*.… The point is that theological inquiry does not arise in a vacuum. It is not built on amorphous religious expressions or on the pious imaginations of isolated individuals. On the contrary the work of theology is inseparably bound to an identifiable faith community that worships God.… Apart from such participation, theology would soon become an empty exercise." See Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology*, 2nd ed. (Grand Rapids, MI: Wm. B. Eerdmans, 2004), xiv–xv.

Though our doing of theology is only possible thanks to God's self-revelation, creation is invited into communion with the preexisting community of the Trinity as we theologize.[39] In other words, God's self-revelation does not discourage human responses; on the contrary, it nurtures and promotes them. As a result, this act of self-revelation provides a foundation from which humanity constructs its theological understanding of God. Here lies the crux of the divine-human interaction of theology: that God's initiating activity does not presuppose the negation of human participation; rather, it opens a space for it. Humanity is invited to participate in the community of God. And such participation is transmitted through humanly constructed thought, or as Rowan Williams states, "in the context of our ordinary ways of making sense of things."[40]

In this sense theology is contextual. It considers and addresses the needs and matters that arise in a certain place and context. In the words of Frank Macchia, "being contextual means engaging theologically one's milieu: where God's story of the world meets our big and little stories at a particular time and place."[41] Following Macchia's statement, it can be affirmed that the task of theologizing is an integrative event between God, context, and human experiences. Furthermore, and similarly to Macchia's point, Timothy Tennent argues that "the gospel is culturally and geographically translatable—

---

[39] Speaking about God's self-revelation and adaptation to human speech, van Engen states, "Since God spoke to Adam and Eve in the Garden we can appreciate God's adaptation to human cultures in communicating God's intended meaning, the forms God chose to communicate with humans, and the spiritual power struggles between God's desires for humanity and human sinfulness." See Charles Edward van Engen, "Preface," in Charles Edward van Engen, Darrell L. Whiteman, and John Dudley Woodberry, eds., *Paradigm Shifts in Christian Witness: Insights from Anthropology, Communication, and Spiritual Power: Essays in Honor of Charles H. Kraft* (Maryknoll, NY: Orbis Books, 2008), xv.

[40] For an interesting study of the role of language in our Christian experience, see Rowan Williams, *The Edge of Words: God and the Habits of Language* (London: Bloomsbury, 2014), 3.

[41] Frank Macchia, "Systematic Theology" in William A. Dyrness et al., eds., *Global Dictionary of Theology: A Resource for the Worldwide Church* (Downers Grove, IL: IVP Academic, 2008), 866.

that is, it has found new homes in a vast number of cultures and places."[42] In this sense, regardless of our cultural and confessional backgrounds, theology is a divinely initiated experience that invites humanity to worship God's self-revelation in history through speech and actions from our contextual realities.

Moreover, theology is contextual not only because God revealed himself to the world and is, therefore, universal (pilgrim principle) but also because the gospel has taken root in specific times and places (indigenous principle).[43] Thus, as the hub of Christianity migrated from the West towards the Majority World, the role of context became a predominant locus for theology. This south(east)ward movement pushed Christian theology out of its "comfort zone" in the West and not only forced theologians to recognize the role of context but, moreover, to dialogue with other disciplines *outside* of the theological circle to nuance and enhance their studies.[44] Consequently, if theology is intrinsically connected to human participation, and the expansion of Christianity has heightened the role of context, then the use of anthropology as a dialogue partner in the task of theologizing is essential. To be clear, mine is not an anthropological study that seeks to integrate theology. On the contrary, this is a theological study that integrates

---

[42] Expanding on this point, Tennent adds, "Christian faith is not only *culturally* translatable, it is also *theologically* translatable. I am defining theological translatability as *the ability of the kerygmatic essentials of the Christian faith to be discovered and restated within an infinite number of new global contexts.*" See Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think about and Discuss Theology* (Grand Rapids, MI: Zondervan, 2007), 16.

[43] These principles are drawn from the work of Andrew Walls. He explains them in the following way: "Just as the indigenizing principle, itself rooted in the Gospel, associates Christians with the *particulars* of their culture and group, the pilgrim principle, in tension with the indigenizing and equally of the Gospel, by associating them with things and people outside the culture and group, is in some respects *universalizing* factor." Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 1996), 7–9.

[44] For example, theology and psychology, theology and counseling, theology and business, among many others.

anthropological perspectives and methods.[45] Accordingly, this study attempts to comprehend how a certain group of people interacts within their society in relation to their theological beliefs in order to find new avenues for public witness.

Missionaries and mission studies are some of the front-runners regarding the implementation of anthropological insights in their work. Though in the beginning this relationship developed tumultuously—surfacing as missionaries reflected on their weaknesses and the tensions that arose during their immersion experiences—presently, many missionary institutions and schools with mission programs are requiring their candidates to develop anthropological skills for Christian ministry.[46] The reasons for such a shift is succinctly explained by the Christian anthropologist Paul Hiebert. For him, those who integrate anthropological insights in their ministry "can bring understanding of cross-cultural situations."[47] In addition, those who integrate anthropology and theology develop a keen sense regarding the contribution of the translation of the gospel.[48] Furthermore, ministers with theological and anthropological training develop a better idea of the "process of conversion, including the social changes that occur when people become Christians."[49] Also, they are able to implement skills that will "make the gospel

---

[45] *Anthropological perspective* "refers to an approach to social research that seeks to understand culture from the point of view of the people *within* that cultural context." See Brian M. Howell and Jenell W. Paris, *Introducing Cultural Anthropology: A Christian Perspective* (Grand Rapids, MI: Baker Academic, 2011), 4.

[46] See the following books for further discussion about the role of anthropology in missionary activity: Charles H. Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*, rev. 25th anniv. ed. (Maryknoll, NY: Orbis Books, 2005); Engen, Whiteman, and Woodberry, *Paradigm Shifts in Christian Witness*; Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Book House, 1985).

[47] Hiebert, *Anthropological Insights for Missionaries*, 15.

[48] Ibid.

[49] Ibid.

relevant" to the host communities.[50] Finally, such preparation enhances the relatability between themselves and the local people.[51]

Similar to mission studies and its use of anthropology, there has been a move toward the implementation of empirical research across all branches of theology since late 1900s. Recently, there has been a call for such integration within ecclesial studies, evidenced by the existence of the Network for Ecclesiology and Ethnography[52] which was founded in 2007 with the aim of recognizing the "theological significance of empirical research" and to "reflect on the experience of doing field research."[53] According to Pete Ward, in the past, theologians, "whether through inclination or disciplinary convention or habit or methodological prejudice…tended to avoid [empirical] research."[54] Hence, "to understand the church, we should view it as simultaneously theological and social/cultural."[55]

One scholar who has modeled this integrative approach within Pentecostal studies and intercultural studies is Mark Cartledge. Though the bulk of his work has been studying Pentecostal and charismatic churches in the United Kingdom and now in the

---

[50] Ibid., 16.

[51] Ibid.

[52] "About | Ecclesiology + Ethnography Network," accessed September 16, 2017, http://www.ecclesiologyandethnography.com/about/.

[53] Pete Ward, "Introduction," in Pete Ward, ed., *Perspectives on Ecclesiology and Ethnography*, Studies in Ecclesiology and Ethnography (Grand Rapids, MI: Wb. M. Eerdmans, 2012), 2.

[54] Pete Ward, ed., *Perspectives on Ecclesiology and Ethnography*, Studies in Ecclesiology and Ethnography (Grand Rapids, MI: Wm. B. Eerdmans, 2012), 1.

[55] Ibid., 2.

United States, his methodological approach is useful beyond these contexts.[56] For Cartledge, there are various reasons for the integration of empirical research in ecclesial studies. He begins by saying that, "both [theological and empirical research] approaches stress the nature of theology in terms of narrative."[57] Second, "both approaches wish to give priority to local voices."[58] Third, "both approaches are interested in the church."[59] Fourth, "both are interested in spirituality."[60]

Integrating Literature and Ethnography

Theology, prior to being a set of articulated propositions, is a "lived experience."[61] Hence, theology occurs "as the church lives out its given script in new situations."[62] Now, this does not mean that experience is preferred or that the articulation of theology is rejected. As a matter of fact, both are important for the theological task and the testimony of the Christian tradition, especially when context is taken seriously, as in this study.[63]

---

[56] For a description of how his work has developed the last eighteen years, see his most recent book: Mark J. Cartledge, *Narratives and Numbers: Empirical Studies of Pentecostal and Charismatic Christianity*, Global Pentecostal and Charismatic Studies, vol. 24 (Boston: Brill, 2017).

[57] Mark J. Cartledge, "Pentecostal Theological Method and Intercultural Theology," *Transformation* 25, no. 2/3 (April 2008): 98.

[58] However, Cartledge also recognizes that they express them in different ways. "The Pentecostal method offers this through community testimony and group prayer meetings, while the Intercultural method uses indigenous categories to critique and challenge Western categories." Ibid., 99.

[59] Similar to the local voices element, though they give importance to the local church, their understanding of ecclesiology differs. On the one hand, Pentecostals have a bounded understanding of the community. On the other hand, intercultural studies has a more broad or open definition of community . Ibid.

[60] Interestingly, Pentecostals place spirituality "at the heart of the process of doing theology." Ibid.

[61] Simon Chan, *Grassroots Asian Theology: Thinking the Faith from the Ground Up* (Downers Grove, IL: InterVarsity Press, 2014), 15.

[62] Ibid.

[63] Following this line of thought, Gregg A. Okesson states, "Theology should not operate solely with *professional* theologians but occurs as people think about God, themselves, and their relationship with the world." See Gregg A. Okesson, *Re-Imaging Modernity: A Contextualized Theological Study of Power*

Perhaps it is safe to say that ecclesial studies benefits from this integrative nature. On the one hand, literature (e.g. confessional, denominational, or that coming from trained theologians) preserves the teachings and practices that identify a certain community of faith or Christianity in general. On the other hand, beliefs are not only read but are also lived and enacted. This tension is at the crux of the Pentecostal community, as Pentecostals claim to be people of the Book and people of the Spirit. The problem arises when we are not able to maintain a healthy tension between these two marks and one becomes the norm.[64] Thus, to avoid the pitfall of favoring one over the other and to keep in line with the integrative methodology, this study seeks to nuance theological discourses (literary research) with concrete experiences (empirical research).[65]

Literary Approach

The bulk of this study comes from engaging a rather wide range of literature as partners in dialogue. The literary approach functions as an "objective, thorough summary and critical analysis of the relevant available research and non-research literature on the topic being studied."[66]

According to Cronin, Ryan, and Coughlan (2008) there are at least four ways that literature can be engaged—a traditional or narrative literature review (TNLR); a

---

and Humanity within Akamba Christianity in Kenya, American Society of Missiology Monograph Series 16 (Eugene, OR: Pickwick Publications, 2012), 38.

[64] Sadly, in general, theology as a theological articulation is favored over theology as a lived experience.

[65] See Mark J. Cartledge, "Renewal Ecclesiology in Empirical Perspective," *Pneuma* 36 (2014): 24.

[66] Patricia Cronin, Frances Ryan, and Michael Coughlan, "Undertaking a Literature Review: A Step-by-Step Approach," *British Journal of Nursing* 17, no. 1 (2008): 38.

systematic literature review (SLR); a meta-analysis (MA); and a meta-synthesis (MS). I will briefly explain these below.

The TNLR model "critiques and summarizes a body of literature and draws conclusions about the topic in question."[67] The primary concern of this approach is to present a *comprehensive background* of the literature. In other words, it attempts to research the available literature and seeks to propose up-to-date data in relation to the topic of interest. The SLR model is more "rigorous and well-defined."[68] Cronin, Ryan, and Coughlan explain that this model tends to be preferable when the research has a well-focused question and when dealing with a *specific subject area*, and therefore a more clearly delineated literature.[69] The MA model is analogous to the SLR; however, it "is largely a statistical technique."[70] The strength of this approach is that it "helps to draw conclusions and detect patterns and relationships between findings."[71] The final model, the MS, is non-statistical. Its contribution is that it "involves analyzing and synthesizing key elements in each study, with the aim of transforming individual findings into new conceptualizations and interpretations."[72]

This study implements the SLR model. The strength of the SLR lies in its ability to frame "systematic and flexible means of *research design* that facilitate…archival and historical materials and documents, as well as ethnographic (interview and observational)

---

[67] Ibid.

[68] Ibid., 39.

[69] Ibid.

[70] Ibid.

[71] Ibid.

[72] Ibid.

transcripts and field notes."[73] While the model is integrated throughout the study, it is clearly implemented in chapter 3. Chapter 3 aims to discover how the discourses of Luvis, Villafañe, and López offer a theological foundation for a Pentecostal lived ecclesiology. Using the research question as the key lens by which I engage each author, the chapter will *identify* what their main theological ideas are, *assess* how these ideas contribute to the ecclesiological inquiry in hand, and *synthetize* their contributions for a lived ecclesiology.

Empirical Approach

Following the case study format, this study will implement ethnographic methods that are used within cultural/social anthropology.[74] Though there are some challenges with the case study method that researchers need to be mindful of, such as the danger of making broad and overly generalized statements, the case study method helps to confirm or nullify a hypothesis or presupposition and "provides an in-depth understanding of…[the] constitutive processes and the actors involved."[75] Moreover, states Yves-Chantal Gagnon, the case study method helps to acquire sets of data that are "authentic representations of reality."[76] Following this line of thought, the case study method helped me nuance the

---

[73] Adele E. Clarke, "Situational Analyses: Grounded Theory Mapping After the Postmodern Turn," *Symbolic Interaction* 26, no. 4 (2003): 559. Italics in the original.

[74] The field of anthropological studies can be divided into four subfields. In addition to cultural/social anthropology, the other subfields are: archeology ("the study of material artifacts to understand a people's culture or society"); linguistics ("where language is studied primarily in relation to its use within larger and cultural systems"); and physical/biological ("the study of human anatomy, nonhuman primates…, and human origins"). Howell and Paris, *Introducing Cultural Anthropology*, 5–9.

[75] Yves-Chantal Gagnon, *The Case Study As Research Method: A Practical Handbook* (Québec: Les Presses de l'Université du Québec, 2010), 2.

[76] Ibid., 3.

contributions from Luvis, Villafañe, and López by comparing them with the empirical data.

Furthermore, the goal of the case study method is to immerse the researcher, as much as possible, into a specific context and through "description, interpretation, and analysis" provide an emic and etic (insider and outsider) visualization of that context.[77] This is achievable through the implementation of ethnographic methods. Narrowly defined, ethnography is the narrative of a cultural group's way of living. However, this definition emphasizes the goal of the ethnographic study but overlooks the process of ethnography. For Michael Angrosino, the process of doing ethnography is as important as its goal. In *Projects in Ethnographic Research*, he states, "The word 'ethnography' also refers to a process—the means by which a researcher collects and interprets information."[78] This process, according to James Spradley,

> is to understand another way of life from the native point of view. The goal of ethnography is…"to grasp the native's point of view, his [or her] relation to life, to realize his [or her] vision of his [or her] world." Fieldwork, then, involves the disciplined study of what the world is like to people who have learned to see, eat, speak, think, and act in ways that are different. Rather than studying people, ethnography means learning from people.[79]

If the goal of the ethnography is to grasp to its fullest the point of view of the context being studied, then the ethnographer must let the social construction of the context being studied provide the information as much as possible. This study aims to do

---

[77] By "emic" I mean an internal perspective of the context, rather than an external ("etic") perspective.

[78] Michael V. Angrosino, *Projects in Ethnographic Research* (Long Grove, IL: Waveland Press, 2004), 4.

[79] James P. Spradley, *The Ethnographic Interview* (New York: Holt, Rinehart and Winston, 1979), 9. Quoting Bronislaw Malinowski, *Argonauts of the Western Pacific* (London: Routledge & Kegan Paul, Ltd, 1922), 25.

so, by implementing the use of grounded theory methodology.[80] In general, grounded theory, similar to the inductive study approach, approaches a text and a context with the openness to build an argument from the ground up, regardless of any previous presuppositions. In Paul Hiebert's words, "It seeks to develop dense, rich theory in the process of doing research" while safeguarding it from superficial descriptions.[81] Such is possible as we become active participants and formulate our findings based primarily on our participant observations.[82] Participant observation may be the method that brings the researcher closest to the context being studied. The participant observer *participates* in the everyday events of the community in which he or she is immersed. For this method to be helpful, the researcher must become "familiar to the people in the study group."[83] Yet this familiarity does not presuppose that the observer become a "total insider.… this is neither possible nor desirable."[84] Now, what is expected from participant observation is to let the local narratives be the protagonist voice of the research.

It is important to disclose that the field research was implemented in my homeland, Puerto Rico, and within the denomination where I hold my credentials and in a

---

[80] Grounded theory methodology "is a set of rigorous research procedures leading to the emergence of conceptual categories. These concepts/categories are related to each other as a theoretical explanation of the action(s) that continually resolves the main concern of the participants in a substantive area." See "Grounded Theory Institute - The Grounded Theory Methodology of Barney G. Glaser, Ph.D - What Is GT?," accessed March 4, 2016, http://www.groundedtheory.com/what-is-gt.aspx. Also see Barney Glaser and Anselm Strauss, *The Discovery of Grounded Theory* (New York: Routledge, 1999).

[81] Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids, MI: Baker Academic, 2009), 171.

[82] More specifically, the use of grounded theory not only is appropriate due to its methodological usefulness and preference among other social science theories; but also, and more importantly, being similar to the inductive study approach, it has been described as central for Pentecostals. See Jackie David Johns and Cheryl Bridges Johns, "Yielding to the Spirit: A Pentecostal Approach to Group Bible Study," *Journal of Pentecostal Theology* 1, no. 1 (1992): 109–34.

[83] Angrosino, *Projects in Ethnographic Research*, 38.

[84] Hiebert, *The Gospel in Human Contexts*, 166.

local church with which I have a long-standing relationship. Certain challenges arise when researching in a familiar context. For example, being too emotionally invested in the community can make it difficult to present unbiased data. Also, those who know the researcher within the context might have a difficult time taking his or her research and questions seriously, since they believe he or she may already know the answers to the questions being asked. However, the second component of the ethnographic method, the focus group interviews, functions as a control and filter of any biased opinion.[85]

Broadly speaking, the ethnographic interview is a speech event.[86] For James Spradley, the ethnographic interview can be described as a "series of friendly conversations"[87] in which the researcher attempts to guide the interviewee on a specific topic. There are three essential elements that the ethnographer needs to keep in mind when undertaking interviews: the explicit purpose of the research/interview, ethnographic explanations, and ethnographic questions. The explicit purpose points to the importance of keeping the conversation directed toward the intended goal. It is the ethnographer who "must make clear" the purpose of the interview.[88] Ethnographic explanations refer to the constant clarifications that the ethnographer must give during the interview to help the participant understand the questions being asked. Clarity, according to Spradley,

---

[85] For example, I began each focus group interview by sharing the observations I had made up to that moment. After I read my notes, the participants were given the opportunity to comment about what they heard. As they responded, I was able to evaluate my notes and comments. This exercise helped me as a participant observer to confirm or clear up any misunderstandings I had regarding their ecclesial practices. The goal of this method is to not superimpose biases that could mislead me as participant observer.

[86] Speech events are "social occasions identified primarily by the kind of talking that takes place." Spradley, *The Ethnographic Interview*, 461.

[87] Ibid., 464.

[88] Ibid., 465.

"facilitates the process."[89] Ethnographic questions inquire into the "what" and "which." In other words, the ethnographer will need to choose what type of questions will be most effective in each interview context (e.g., descriptive, structural, or contrast).[90]

I employed semistructured interviews as part of my research methods (see the appendix). Angrosino describes the semistructured interview as an approach "which consists of predetermined questions related to a very specific topic and is administered to a representative sample of respondents…to confirm (or reject) ideas" that have been observed.[91] Furthermore, Angrosino recognizes that semistructured interviews are helpful in identifying key themes. In my study, I then compared these key themes with the literature review and from this material discovered a Pentecostal lived ecclesiology that is informed by Pentecostal literature and praxis.[92]

Finally, to ensure the confidentiality of each participant and the freedom of creating a space in which participants could respond as sincerely as possible, all the data collected in the interviews used fictitious names.

Data Analysis

As explained above, this study follows an integrative methodology of theology and anthropology that merges literature and empirical data. The goal of this integrative approach is to construct a lived ecclesiology founded on a Latino/a Pentecostal

---

[89] Spradley mentions five types of explanations: (1) project explanation, (2) recording explanations, (3) native language explanations, (4) interview explanations, and (5) question explanations. See ibid.

[90] Ibid., 466.

[91] Angrosino, *Projects in Ethnographic Research*, 49.

[92] See the appendix section for a detailed description of the ethnographic fieldwork methodology.

spirituality informed by "professional" and "grassroots" theology. Due to the constructive nature of the study, the data will be analyzed through a constructive approach similar to that presented by Jason A. Wyman.[93]

Regardless of the complexity and varied forms that constructive theology takes, Wyman affirms that there is commonality regarding its method of analysis. He explains, "The method itself is relatively straightforward and holds throughout the history of constructive theology."[94] The method follows a four-step process of identification, analysis, interdisciplinary dialogue, and evaluation. In the first step, the goal is to "*identify* the theological doctrine that most clearly speaks to that insight or crisis (or both)."[95] The second step is to "*Analyze* the…doctrine, identifying its fissures and shortcomings."[96] The third is to "propose redefinitions and reformulations" that surface from an interdisciplinary *dialogue*.[97] Finally, constructive theology fosters *evaluation* "in collaboration."[98]

Loosely following this method,[99] this study will first *identify*/*analyze* how Pentecostal theologians have spoken about the church and her public responsibility. This process of identification and analysis will be applied to a select group of Latino/a

---

[93] See, Jason A. Wyman, *Constructing Constructive Theology: An Introductory Sketch* (Minneapolis: Fortress Press, 2017).

[94] Ibid., 167.

[95] Ibid.

[96] Ibid.

[97] Ibid., 168.

[98] Ibid. Because the evaluation happens as the theological construction is tested and implemented by others, this final step will not be part of this study.

[99] According to Wyman, the implementation of this method always varies depending on the area of study. Ibid.

Pentecostal theologians. The goal is to extract from professional theology its understanding of the church's relationship to the context in which she is located. It is expected that this exercise of identification and analysis will provide a number of characteristics that may be useful for a Pentecostal lived ecclesiology.

Interestingly, constructive theology not only relies on systematic or doctrinal theology but is also open to the contributions of other disciplines that might offer helpful avenues for the intended construction, anthropology being one of them.[100] Hence, following the same process applied to the literature, I will *identify*/*analyze* the empirical data compiled during the field research, specifically asking how *el culto* (the worship service) informs the public responsibility of the participants. Specific attention will be given to themes that surface from participant observation and the focus group interviews.

Once the literature and the empirical data are identified and analyzed, the findings will be contrasted with the goal of proposing a theology of the church that is informed by a *dialogue* between Pentecostal, contextual, and public theologies.

Delimitations

This study joins the growing global work within Pentecostal studies. Hence, some words about the scope and reach of the study must be specified in order to bring clarity.

Not only has Pentecostalism grown in an unprecedented way in just over one hundred years but, according to Todd M. Johnson, the growth will not be ceasing anytime

[100] "Constructive theology…accepts at least the techniques of other disciplines, especially philosophy, psychology, *anthropology*, sociology, and literary studies/hermeneutics." Ibid., 173. Italics added.

soon.[101] Johnson states that Pentecostalism "grew at nearly four times the growth rate of both Christianity and the world's population," and "it is expected to grow twice as fast as both" in the next ten to fifteen years.[102] Furthermore, according to Johnson, it is estimated that by 2025 Pentecostals will almost reach the eight hundred million mark. Therefore, how can we define the contours of a religious movement that has so many variations and expressions?

In his work on Pentecostalism, Allan Anderson identifies four groups within the Pentecostal movement. These include classical Pentecostals, those who adhere to the churches and missionary movements that connect themselves to the twentieth-century revivals, especially the one on Azusa Street; Pentecostal-like independent churches which, as the name states, do not see themselves as Pentecostals but their spirituality is full of Pentecostal-like practices; charismatic movements, historical churches, and movements that have experienced some sort of spiritual renewal; and neo-Pentecostal and neo-charismatic movements, which are independent churches that had some connection to one of the previous movements and opted to step away from any denominational or ecclesial institution.[103] In accord with Anderson, Vinson Synan upholds four categories mentioned and also adds a fifth: third-world Pentecostals.[104] These are Pentecostal movements that have developed indigenously through the guidance of a charismatic

---

[101] For a detailed account of the growth of the Pentecostal movement see Todd M. Johnson, "Counting Pentecostals Worldwide," *Pneuma: The Journal of the Society for Pentecostal Studies* 36, no. 2 (September 2014): 265–88.

[102] Ibid., 280.

[103] Allan Anderson et al., eds., *Studying Global Pentecostalism: Theories and Methods*, The Anthropology of Christianity 10 (Berkeley: University of California Press, 2010), 17–19.

[104] Vinson Synan, *The Century of Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001* (Nashville: Thomas Nelson, 2012).

leader and with little or no connection to missionary efforts. Accordingly, in his final analysis of the movement, Anderson advises that instead of speaking of Pentecostalism in a singular form, we should talk about "Pentecostalism*s*."[105]

Due to this complexity, one of the challenges of studying Pentecostalism is that rather than a representation of the whole, studies on Pentecostals can only represent a small fraction of the movement. Consequently, this study will focus on Pentecostals that are categorized as classical Pentecostals.[106]

Like Pentecostalism, the Latin American landscape is complex and varied. When the term "Latino/a" is used, we need to consider that the geographical space expands, for example, from South America to North America, as well as to the Spanish-speaking and French-speaking countries in the Caribbean. Due to this massive landscape, this study presents *one* particular Latino/a-American perspective by choosing Latino/a classical Pentecostal theologians who live in each of the three regions mentioned: Luvis (Spanish-speaking Caribbean), Villafañe (North America), and López (South America). Notwithstanding this representative approach,[107] the significance their contributions is appreciated in the interplay of their commonalities and particularities. On the one hand, Luvis, Villafañe, and López are classical Pentecostals who have integrated their

---

[105] He states, "It is probably more correct to speak of Pentecostalisms in the contemporary global context though the singular form will continue to be used here to describe these movements as a whole." Likewise, I will hold onto the singular form. See Allan Anderson, "Varieties, Taxonomies, and Definitions" in Anderson et al., *Studying Global Pentecostalism*. Italic mine.

[106] The three theologians studied herein are active in what are considered to be classical Pentecostal denominations. Luvis is a minister within the *Iglesia Defensores de la Fe* (indigenous Pentecostal church); Villafañe is a minister of *Asambleas de Dios* (AG); and López is a minister of the *Iglesia de Dios* (COG – Cleveland). Also, see "Pentecostalism" in the key terms section.

[107] Though the category Latino/a is used to describe countries that speak Portuguese, French, and Spanish, I will only be dialoging with theologians that come from Spanish-speaking countries.

theological work with the local church and the public space. This is central for the present study. On the other hand, their theological approaches are enriched by their contextual differences. For example, their theological training, hermeneutical lens, context, and gender.

Finally, to nuance the findings from the literature review, rather than addressing all Pentecostal churches in Puerto Rico, the study will implement a case study methodology.

Significance of the Study

This study attempts to construct a Pentecostal lived ecclesiology by exploring how lived faith informs the way people interact in their lived spaces. To some extent, Pentecostals have been portrayed as anticultural and unworried about this-worldly events. Yet this study is significant for how it reveals that there are Pentecostal voices and churches that are seriously thinking about their public impact.

Second, as a lived religion, Pentecostalism needs to "revision" itself constantly. Much of the *revisioning* project, among classical Pentecostal, has been slow in treating the topic of theology and culture.[108] Thus, this study fills a void within Pentecostal and broader Christian literature.

---

[108] In what is known as a seminal book on Pentecostal theology, Steven J. Land states, "What is needed is a revision of the old models, a reappraisal of dispensational association, an integration of soteriological 'experiences', a concerted effort toward unity and inclusiveness, and an expanded definition of mission which will move Pentecostalism away from some of the more individualistic understandings of the past." Some of examples of this Pentecostal revisioning are mentioned below. Rather than exhaustive, this serves as a representative list: Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 195–96; Kimberly Ervin Alexander, *Pentecostal Healing: Models in Theology and Practice* (Blandford Forum, UK: Deo Publishing, 2006); Archer, *A Pentecostal Hermeneutic*; Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed* (Eugene, OR: Wipf & Stock, 2010); Thomas, *Toward a Pentecostal Ecclesiology*; Chris E. W. Green, *Toward a Pentecostal*

Furthermore, this study seeks to make a much-needed contribution within the area of public missiology.[109] To become more attuned to the public space not only makes the church more relevant, but, more importantly, it also makes the church more attuned to its context and will open new avenues for missiological engagement. The church, as ambassadors of Christ in this world, is responsible for knowing the times, the narratives of today's culture, and for being capable of translating the gospel in fresh ways.

Finally, for Allan Anderson, there is a deep integration between Pentecostalism and mission. He states, "Just as Spirit baptism is Pentecostalism's central, most distinctive doctrine, so mission is Pentecostalism's central, most important activity."[110] I truly believe that Latino/a Pentecostals are spearheading such integration by constantly asking themselves how their theology shapes and informs their public engagement, and vice versa. Thus, drawing from Latino/a Pentecostal literature and Puerto Rican Pentecostal ecclesial practice, this study seeks to propose a Pentecostal lived ecclesiology.

Theology of the Lord's Supper: Foretasting the Kingdom (Cleveland, TN: CPT Press, 2012); Tony Richie, *Toward a Pentecostal Theology of Religions: Encountering Cornelius Today* (Cleveland, TN: CPT Press, 2013).

[109] Though it is safe to say that mission has always been intrinsically connected to the public realm, the work of Leslie Newbigin has been instrumental in planting the foundation for the development of public missiology. In the following chapter, this area of study will be further developed. See for example, Lesslie Newbigin, *The Gospel in a Pluralist Society*, Later Printing Used edition (Grand Rapids, MI : Geneva SZ: Eerdmans, 1989); George R. Hunsberger, *Bearing the Witness of the Spirit: Lesslie Newbigin's Theology of Cultural Plurality*, The Gospel and Our Culture Series (Grand Rapids, MI: W.B. Eerdmans, 1998).

[110] Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis Books, 2007), 65.

Flow of Chapters

In order to fulfil the task at hand, the study will follow the flow of chapters described below.

Chapter 2 lays out the biblical, theological and contextual foundations of the study. The chapter begins by offering a reading of Ezekiel's vision of the temple found in chapter 47. I will argue that this vision reiterates the close relationship that exists between lived faith and lived spaces. Furthermore, this chapter also affirms that a study like this will benefit from the *trialectical*[111] interplay between what I have called the 'daughters of the twentieth century,' that is contextual, public, and Pentecostal theologies. Consequently, after briefly examining each one, I will then explain how their integration will contribute to the discussion in hand.

Chapter 3, examines the literary contributions of three Latino/a Pentecostal theologians: Agustina Luvis, Eldin Villafañe, and Darío López. The theologians will be evaluated in the following way: a brief biographical description; a description of their ecclesial theologies; and then an analysis of how their ecclesial theologies contribute to the development of a lived ecclesiology. As it will be noted, all three theologians underscore the integral character of the Pentecostal movement and understand that the local church plays a major role in this task of affirming Pentecostalism's public character.

Chapter 4 depicts, as closely as possible, a Pentecostal service within the Puerto Rican context. This chapter presents a case study which seeks to describe how the

---

[111] It refers to the tension that exists among three interrelated concepts. I owe this idea to Amos Yong's trialectic concept, which he defines as "three moments" which are "interdependent, interconnected, interrelated, interpenetrating and inter-influential, and reciprocal". See Amos Yong, "The Hermeneutical Trialectic: Notes Toward a Consensual Hermeneutic and Theological Method," *Heythrop Journal* 45, no. 1 (January 2004): 23.

Latino/a Pentecostal church integrates her lived faith with her lived spaces. This empirical study mixes participant observation with focus group interviews as its primary ethnographic tools. I present not only their collective songs, prayers, testimonies, sermons, and readings but also their particular voices regarding how their local church (*Iglesia de Dios Mission Board "Ríos de Agua Viva"*) and their Pentecostal experience has (in)formed their public character. Also, central to this chapter is a brief account of how the transmission of the Christian faith made it to Puerto Rico and, with it, the power of Pentecost and the *Iglesia de Dios Mission Board* (Church of God – Cleveland).

In chapter 5, by way of integration, I attempt to construct a Pentecostal lived ecclesiology that is informed by Pentecostal theory and praxis. First, in dialogue with Pentecostal scholarship, I propose a Pentecostal method for a lived ecclesiology. This method is developed by synthesizing the contributions of Steve Land, Christopher Thomas, Kenneth Archer, Amos Yong, Samuel Solivan, and Terry Cross. Then, taking into consideration this method along with the findings of the previous chapters, I describe four major themes (conversion *from* and *to*; an integral spirituality; prayer and intercession as missiological in nature; and the prophethood of all) that arise from the integration of the contributions from Luvis, Villafañe, and López and the case study. As I will explain in detail further on, these themes are central to the construction of a Pentecostal lived ecclesiology.

Finally, the concluding chapter, summarizes the findings of the study and its contributions for field of theology and mission.

Conclusion

In this chapter I mapped a methodological blueprint. It began with a testimony about the formative role that Pentecostal piety and praxis played in the process of developing my integrative understanding of what it means to be Pentecostal. Furthermore, it was argued that Pentecostalism has lived in the tension of the already-not-yet. For some within the Pentecostal movement, this tension was resolved by focusing overtly on Christ's second coming and withholding themselves from the present social responsibilities. Such move towards this other-worldly imagination was in response, among other, to the institutionalization of Pentecostalism. Others, considering the history, theology and spirituality found in the early years of the Pentecostal movement reacted otherwise and advocated for an integrative approach.

Once the problem was examined, the thesis of the study was established, that is, how Pentecostal theology and spiritualty informs the way Pentecostals engage the public. To answer this question, an interdisciplinary methodology was favored. Using grounded theory along with a constructive theology methodology, literary and empirical approaches were adopted. Such an interdisciplinary methodology will create a charged space fostering a "dialogue between theology and the social sciences" and affirming that "faith convictions correlate with lived experiences."[112]

The importance of this integrative methodological approach responds to three fundamental elements. First, the task of describing the nature and mission of the church is not only a responsibility that is only given to trained theologians, it is the responsibility of

---

[112] Gregg A. Okesson, *Re-Imaging Modernity: A Contextualized Theological Study of Power and Humanity within Akamba Christianity in Kenya*, American Society of Missiology Monograph Series 16 (Eugene, OR: Pickwick Publications, 2012), 26.

the church community itself. Hence, both need to be in communication. Second, in its core Pentecostal theology and spirituality is non-monolithic. Hence, as a restorative movement, it draws from the rich contributions of Christianity. As a result, it calls for such a methodological approach. Third, due to the aim of this study, the research brings into the conversation partners such as contextual and public theologies. These loci, rather than dependent on lineal methodologies, are founded upon interdisciplinary interactions.

The following chapters seeks to expand on this integrative nature by unpacking foundational elements that are central to the study and by integrating them throughout the conversation.

Chapter Two

Biblical, Pentecostal, Contextual, and Public Foundations

Me hizo volver luego a la entrada de la casa.
Y vi que salían aguas por debajo del umbral de la casa.[113]

–Ezequiel 47:1[114]

Introduction

This chapter describes the foundational framework that undergirds the study. It begins by offering a reading of Ezekiel's vision of the stream of water that runs from the temple into the city (Eze. 47).[115] Then the chapter describes how Pentecostal, contextual, and public theologies are understood for the purpose of this study. Finally, the chapter closes by explaining the trialectical interplay that exists between these three theological loci and their usefulness for the study.

The objective of this chapter is twofold. First, in keeping with Pentecostal theology and spirituality, Scripture is the canvas on which we overlay our stories.[116]

---

[113] All Spanish Bible quotes are taken from the Reina-Valera de Estudio 1995, by the United Bible Society.

[114] Ezekiel 47:1, "Then he brought me back to the door of the house; and behold, water was flowing from under the threshold of the house." All English Bible verses are taken from New American Standard Bible: 1995 Update. La Habra, CA: The Lockman Foundation, 1995. Used by permission.

[115] Scripture plays a key role in Latino/a and Pentecostal spirituality and praxis. Latino/a Pentecostals approach Scripture as the living Word of God that transforms, liberates, and guides their daily walk. See, for example, Samuel Solivan, *The Spirit, Pathos and Liberation: Toward a Hispanic Pentecostal Theology*, Journal of Pentecostal Theology Supplement Series 14 (Sheffield: Sheffield Acad., 1998); Johns, *Pentecostal Formation*; Kenneth J. Archer, *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness*, 2011.

[116] Interestingly, Pentecostals place themselves within the biblical account. As a result, Pentecostals "no longer looked at the Bible from outside; instead, they entered the world of the Bible, and the world of the Bible shaped their world." See Lee Roy Martin, ed., *Pentecostal Hermeneutics: A Reader* (Leiden: Brill, 2013), 5.

Consequently, Ezekiel 47 becomes the canvas over which I display my story and from which I biblically root this study. This Pentecostal hermeneutical perspective views Scripture "as a lived story."[117] For early Pentecostals, this meant that "biblical narratives were seen as examples that the Church should follow."[118] Following this approach, my reading of Ezekiel is presented as a model for a lived ecclesiology, that is, that lived faith (or the lived story of Scripture) is intrinsically connected with our lived spaces. Second, the latter half of this chapter serves as a map for the discussion that lies ahead. Following the section on Ezekiel 47, the chapter provides a descriptive overview of Pentecostalism, context, and the public sphere. As the reader will notice, chapters 3, 4, and 5 demonstrate an irrefutable relationship between the three loci. Hence, the purpose of the descriptive overview seeks to clarify how each locus is understood and used throughout the study. Moreover, the overview seeks to explain why these loci, beyond the scope of this study, may be interrelated to each other.

Biblical Foundation

This chapter begins with an epigraph that is a reference to Ezekiel's vision of the temple. After a long tour which begins in chapter 40, the prophet is taken back to "the door of the house" (47:1). Interestingly, according to the writer, during this third visit to the door (the previous two found in Eze. 41:2 and 41:23–25), something got the prophet's attention. The text says, "and behold, water was flowing from under the threshold of the house" (Eze. 47:1). The writer's use of the word הִנֵּה (behold) is of great importance. *Hin-né(h)*

---

[117] For a list that describes the many ways that Pentecostal hermeneutics is practiced, see ibid., 7.

[118] Ibid.

occurs almost one thousand times in the Old Testament, and the majority of the instances are translated as *behold*. Grammatically, the term denotes "[a]n interjection demanding attention…, mainly used to emphasize the information which follows it."[119] Yet of the three times Ezekiel is taken to the door, *behold* is only used during his last visit (Eze. 47:1). There are at least two possible scenarios that can be raised. One, there was water flowing and he had not paid attention to it during the first two visits. This is possible; there are many examples in the Bible where people are *unable* to see that which is in plain sight (2 Ki. 6:17; Mk. 8:24; Lk. 24:31). The second scenario points to the possibility that there was no water flowing from the door until the third visit. Though I appreciate the possibility of the first scenario, the second seems more likely. Rather than being an event that underscored Ezekiel's lack of faith or his inability to pay attention and see something that he missed, I understand the use of *behold* during his third visit to point to something that is new. It functions as an important transitional phrase, an important moment within the vision.

It is important to highlight that this door is not a typical door. Jerusalem had many doors (Neh. 7:3). However, this door is of the dwelling house of God, the door of God's temple. It is from this door that Ezekiel sees the water flowing. What is noteworthy about this is the reverse use, at least in my mind, of the image of the door. When we think of the temple's door, we usually connect it to the idea of walking *in*. We want people to walk into the church; so to certain extent we need people walking *in*. However, this image of the door and the flow of the water as described in Ezekiel reverses the image of

---

[119] Carl Philip Weber, "510 הִנֵּה" in *Theological Wordbook of the Old Testament*, eds. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, rev. ed. (Chicago, IL: Moody Publishers, 2003), 220.

walking *in* to that of walking *out*. The importance of this reversal is that it recovers an image of the door that has been lost, especially in contemporary church life. In our everyday language, to walk *out* on someone or from some place is understood as treason, rejection, or putting an end to something. Unfortunately, church language has adopted such an understanding of walking *out*. Back home, when someone has stopped going to church or has stopped believing in Jesus, we use the phrase, *se fue de la iglesia*. Though it literally means she or he left the church, the meaning of the phrase is that they walked *out* on us. Thus, to walk *out* is not a good practice but, on the contrary, is understood as something negative.

In this passage, the going out has important implications (Eze. 47:8–12). However, at first, Ezekiel cannot see the goodness that is produced by the waters that are flowing out. What he sees is a small amount of water, which begs the question, what good could such little water bring? Nevertheless, Ezekiel's guide (Eze. 40:3) takes him to the bank of the river (Eze. 47:6),[120] and "*behold*, on the bank of the river there were very many trees on the one side and on the other" (Eze. 47:7, italics added). Just as he was astonished by the waters flowing from the door of the temple, Ezekiel is amazed at the life and fruitfulness of the small stream that has now become a great body of water. In verse 8 there is an interesting play on words that makes us reevaluate the relationship between walking *in* and walking *out* in our Christian life. Indeed, verses 1 and 8 establish that the water is flowing out from the door of the temple. Nonetheless, simultaneously, as the waters are flowing *out*, they are also flowing *in*. The passages states, "These waters

[120] Notice the change in the description of the water, from a stream of water to a river.

go *out*" but also, they "go down *into* the Arabah" and "into the sea" (Eze. 47:8, italics added). As these waters move out of the temple, they are also moving into the city, and take with them a promise of restoration.

What is important to remember at this juncture is that such restoration is connected to what is flowing from the temple. Though the body of water has deepened and widened, the source is still the same, the water flowing from the door the temple. Thus, what Ezekiel is about to see is the product of the little stream he saw. According to the text, Ezekiel saw trees grow on each side of the river bank (v. 7, 12); refreshed seas (v. 8); life and abundance (v. 9); constant sustenance (v. 10); the preservation of what needed stay as is (v. 11); and healing (v. 12).

As stated in the previous chapter, I grew up with an integrative Pentecostal experience. Also, at the beginning of this chapter it was stated that Pentecostals overlay their stories on the lived stories found in the biblical narrative. Such interconnection creates expectancy that something similar could happen here and now.[121] Hence, my reading of Ezekiel, rather than an exegetical exercise, gives us a glimpse into what type of impact a local church is capable of having when its ecclesiology is relevant to public issues. My concern is not whether there is water flowing from our temples: there is water flowing as congregants *flow* in and out of their local churches. I am concerned with how beliefs inform congregants and how these beliefs are embodied in the city. Therefore, in light of this conversation, we can affirm the connection between what happens in *el culto* (the worship service) and our lived spaces. Moving out from the temple, according to

---

[121] Martin, *Pentecostal Hermeneutics*, 7.

Ezekiel's vision, has deep missiological implications. Thus, as we move out from the house of God, we enter our cities and take with us the responsibility of embodying transformation.

Pentecostal Foundations

Like the water flowing from the temple, Pentecostals are people who have been on the move since the late nineteenth and early twentieth centuries. Pentecostals understood what it meant to be baptized in the Holy Spirit and to go out in the power of the Holy Spirit. In other words, Pentecostals integrated seamlessly their belief and practices, developing an integral spirituality.[122] For early Pentecostals, especially for those who sprang from the Azusa Street Revival, this integral character was at the heart of the movement.[123] However, they were not isolated from the tensions that existed within North American evangelicalism. To cite Donald Dayton, "Evangelical Christianity is not primarily a social movement," thus it was slow to develop a "social philosophy or political program."[124] Nevertheless, one of the fruits of revivalism, according to Dayton, was the change from such a narrow understanding of the Christian life to a socially

---

[122] Interestingly, in the first edition of the *JPT* (no. 1; October 1992), Hollenweger, Land, and Sepúlveda speak to this integral character of Pentecostal spirituality. See Steven J. Land, "A Passion for the Kingdom: Revisioning Pentecostal Spirituality," 19–46; Walter J. Hollenweger, "The Critical Tradition of Pentecostalism," 7–17; Juan Sepúlveda, "Reflections on the Pentecostal Contribution to the Mission of the Church in Latin America," 93–108.

[123] See for example, Jay Beaman, *Pentecostal Pacifism: The Origin, Development, and Rejection of Pacific Belief among the Pentecostals*, repr. ed. (Eugene, OR: Wipf & Stock, 2009); Jay Beaman and Brian K. Pipkin, eds.. *Pentecostal and Holiness Statements on War and Peace* (Eugene, OR: Pickwick Publications, 2013).

[124] Donald W. Dayton and Christian T. Collins Winn, *From the Margins: A Celebration of the Theological Work of Donald W. Dayton* (Eugene, OR: Pickwick Publications, 2007), 31.

oriented experience.[125] One of the revival movements that modeled, in part, such a change was the Holiness Movement. For those involved, holiness of life (i.e., sanctification) or the second work of grace implied that love towards God and love towards the Other were inseparable.[126]

As a movement coming on the heels of the Holiness Movement, North American Pentecostalism demonstrated early on its orientation toward an integral spirituality. Unfortunately, Pentecostals were caricatured as "stressing personal experience and spectacular religious phenomena to the neglect of justice issues."[127] However, recent work has demonstrated, as Walter Hollenweger states, the "critical roots" of Pentecostals.[128] An example of this critical testimony can be found in the book edited by Brian K. Pipkin, Jay Beaman, and Ronald J. Sider, *Early Pentecostals on Nonviolence and Social Justice: A Reader*. In it they state that, contrary to the common criticism against Pentecostals, "early Pentecostals were often pacifists, critics of unfair economic systems, and advocates of racial and gender equality."[129]

An example of such integral character is the grandfather of the North American Pentecostal movement and the leader of the Azusa Street Revival, the African-American

---

[125] Ibid., 33–34.

[126] For those interested in the social impact of the Holiness Movement see the recent edition of Donald W. Dayton and Douglas M. Strong, *Rediscovering an Evangelical Heritage: A Tradition and Trajectory of Integrating Piety and Justice*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2014).

[127] Douglas M. Strong, *They Walked in the Spirit: Personal Faith and Social Action in America* (Louisville, KY: Westminster John Knox Press, 1997), 33.

[128] See Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson Publishers, 2005), 204–17.

[129] Brian K. Pipkin, Jay Beaman, and Ronald J. Sider, eds., *Early Pentecostals on Nonviolence and Social Justice: A Reader*, Pentecostals, Peacemaking, and Social Justice Series 10 (Eugene, OR: Pickwick Publications, 2016), 18.

preacher William Seymour.[130] Commenting on the life and ministry of Seymour, Douglas Strong says, "Seymour's religious faith went much deeper than just the practice of charismatic gifts.… this self-effacing evangelist devoted himself to preaching a *spirituality of empowerment* intended to lead the church toward a radical transformation of individuals and society."[131]

This "radical transformation" produced fruit quickly. Seymour's holiness preaching, which affirmed "the immediacy of the Spirit and the inclusiveness of the church"[132] along with the newly learned teaching of the baptism of the Holy Spirit, which he believed was given to restore the apostolic faith of the early church—with love and unity as the primary marks—and the cultural milieu present in Los Angeles, were fertile ground for what people called the Azusa miracle. That is, the "clear break with social custom."[133] Hence, the greatest testimony of the Apostolic Faith Mission—the community that was established as a product of the revival and which was led by Seymour—was not only the experience of speaking in tongues, which got many people's attention; even more so, "one of the most significant aspects of the Azusa Street meeting was their inclusiveness"[134] in a time when there was not only segregation between whites and blacks but also animosity among foreign ethnic groups present in the area. Unfortunately, it is important to mention that most of North American Pentecostalism

---

[130] Though I agree with those who affirm William Seymour as the key figure, it is important to mention that others read history differently and recognize Charles Parham as the leading figure.

[131] Strong, *They Walked in the Spirit*, 33. Emphasis added.

[132] Ibid., 37.

[133] Ibid., 39.

[134] Ibid.

moved toward an emphasis on eschatological urgency, on tongues, and on its "theology on the move approach"[135] over against the integral approach that characterized its early beginnings. As a result, there was a shift towards a "privatistic piety and moralism, neglecting their earlier commitment to social change."[136]

Seymour was not the only one who advocated for such a public nature within Pentecostalism. In a recent publication,[137] Jay Beaman states the following regarding the foremothers and forefathers of the movement: "These early Pentecostals were in a struggle to be countercultural and nonconformist. Their aim was not only to promote the work of the Spirit in healing and holiness, but also in renewing the world."[138] For these women and men, to be baptized in the Spirit meant, among other things, a divine empowerment to confront all things that seemed contrary to the reign of God in this world, whether they were "rulers, Wall Street economics, governments, capitalism, corporations, nationalisms, religions, and all systems of concentrated power."[139] To the regret of many, governmental pressure was so influential against the countercultural stand of the Pentecostal movement that some recently established denominations took a more passive role and withheld from advocating for peace and justice.[140] This newly adopted

---

[135] Murray W. Dempster, Byron D. Klaus, and Douglas Petersen, eds., *Called and Empowered: Global Mission in Pentecostal Perspective*, repr. ed. (Grand Rapids, MI: Baker Academic, 1991), 3.

[136] Strong, *They Walked in the Spirit*, 43.

[137] In this important work, the editors compile a representative group of primary sources that enables the reader to engage how these early leaders responded to the present realities of their time and context. See Pipkin, Beaman, and Sider, *Early Pentecostals on Nonviolence and Social Justice*.

[138] Jay Beaman, "Introduction," in Pipkin, Beaman, and Sider, *Early Pentecostals on Nonviolence and Social Justice*, xv.

[139] For them it was biblically, theologically, and sociologically correct. But even more so, adds Beaman, "They do not see peace and justice work as optional add-ons to their faith. Pentecostals saw peace and justice as central to their faith." Ibid.

[140] Ibid., xvi.

position pushed those seeking to maintain this public character to the margins, making it a practice of a recent past and the legacy of a few.

But, behold, there is hope! During the last three decades Pentecostals have been in an exploratory journey that has led them to the rediscovery of the public orientation that defined the early stages of the movement. This has motivated the development of local and international fellowships and journals that seek to affirm, promote, and practice a Pentecostal public faith.[141] In addition, apart from the works already cited, there has been an awakening among contemporary Pentecostal scholars who are developing approaches that are taking seriously the public realm.[142] My hope is that my study may join and contribute to this recent and growing body of work.

Contextual (Latino/a) Foundations[143]

The concept of context as a locus did not move into the foreground of theological discussions until the early 1970s. Interestingly, such appreciation of context was emphasized by ecclesiological inquiry—for example, the World Council of Churches' Theological Education Fund Ministry Program.[144] Hitherto, theology was largely

---

[141] See for example Pentecostals & Charismatics for Peace & Justice. "PCPJ," PCPJ, accessed April 5, 2017, https://pcpj.org/.

[142] Gastón Espinosa, *Latino Pentecostals in America: Faith and Politics in Action* (Cambridge, MA: Harvard UP, 2014); Amos Yong, *In the Days of Caesar: Pentecostalism and Political Theology*, The Cadbury Lectures 2009 (Grand Rapids, MI: W.B. Eerdmans, 2010); Steven M. Studebaker, *A Pentecostal Political Theology for American Renewal: Spirit of the Kingdoms, Citizens of the Cities* (New York: Palgrave Macmillan, 2016); Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Grand Rapids, MI: Wm. B. Eerdmans, 2011).

[143] I understand that like Pentecostalism, Latino/a terminology is a complex categorization with different connotations. In the following chapter I will explain in detail how the term Pentecostal will be used throughout the study.

[144] According to David Bosch, this terminology was coined as the participants focused "particularly [on] the task of the education and transformation of people for the church's ministry." David

approached as if it were a process disconnected from local situations and experiences.[145] In other words, it was (wrongly) understood as a universal exercise capable of taking root in any culture in the same form.

How was the recognition of context in theology important? T. D. Gener recognizes four general premises that highlight the significance of this transition. First, theologizing in context means articulating the faith in local speech.[146] According to Gener, "The use of the vernacular becomes not just a theological concern, it also relates to the recovery of human dignity."[147] Also, contextual theologizing is a task that begins locally. In other words, the local community is an active participant in the conversation between the "Bible and life, Christian faith and local cultures toward a missional purpose."[148] Furthermore, in contextual theologizing, the local community becomes a concrete prophetic voice in the midst of its local culture. This raises the importance of "the witness of the local church."[149] Finally, the local church is the real expression of what it means to theologize in context. "As local churches engage their particular settings, they will engender fresh and exciting…theologies."[150]

Jacobus Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 20th anniv. ed., American Society of Missiology Series, no. 16 (Maryknoll, NY: Orbis Books, 2011), 430–31.

[145] The apparent omission does not mean that theology was at any given time a noncontextual task.

[146] T. D. Gener, "Contextualization" in William A. Dyrness et al., eds., *Global Dictionary of Theology: A Resource for the Worldwide Church* (Downers Grove, IL: IVP Academic, 2008), 192.

[147] Ibid.

[148] Ibid., 193.

[149] Ibid.

[150] Ibid.

Latin American theology has contributed substantially to the question of context. Perhaps the greatest example is Latin American liberation theology,[151] which profited from the *aggiornamento* of the Second Vatican Council. Following the Second Vatican Council, Latin American bishops met in Chimbote, Peru and in Medellín, Colombia (1968). It was in these meetings where the first musings of liberation theology were voiced as the participants agreed that "faith and life are inseparable."[152] This integration of faith and life was not only found within the Catholic Church; in his *Teología liberadora* (Liberating Theology), Justo González recognizes that all theological discourses, whether the writer is aware of it or not, are partial and contextual.[153] For González, "Whenever we develop and implement a Hispanic theology in our churches and theological schools, it is of vital importance that we understand the historical context of our theology."[154]

In his book *Miren quién se mudó al barrio,*[155] (Look Who Moved to the Hood) the late Puerto Rican and Pentecostal theologian Roberto A. Rivera speaks about the importance of context from a christological perspective. According to Rivera, God's

---

[151] Though it may be that Latin American theologians are the first group that comes to mind when we hear the term *liberation theology*, it is important to note that the same theme appears in many other theological contexts. See, for example, Emmanuel Martey, *African Theology: Inculturation and Liberation* (Eugene, OR: Wipf & Stock, 2009); Aloysius Pieris, *Asian Theology of Liberation* (Edinburgh: Bloomsbury T&T Clark, 1988); James H. Cone, *A Black Theology of Liberation*, 40th anniv. ed. (Maryknoll, NY: Orbis Books, 2010); Ada María Isasi-Díaz, *En la lucha / In the Struggle: A Hispanic Women's Liberation Theology*, 40th ed. (Minneapolis: Fortress Publishers, 1993); Christopher Rowland, ed., *The Cambridge Companion to Liberation Theology*, 2nd ed. (Cambridge: Cambridge UP, 2007). Therefore, it is more accurate to speak of liberation theologie*s.*

[152] Gustavo Gutiérrez, *A Theology of Liberation: History, Politics, and Salvation*, trans. Caridad Inda and John Eagleson, rev. ed. (Maryknoll, NY: Orbis Books, 1988), xix.

[153] Justo L. González, *Teología liberadora: Enfoque desde la opresión en una tierra extraña* (Buenos Aires: Kairós, 2006), 7.

[154] Ibid., 55.

[155] Roberto A. Rivera, *Miren quién se mudó al barrio* (Cleveland, TN: Dereck Press, 2007).

promise of restoration and redemption would be fully manifested by Jesus Christ's moving *from* his equality with God (Php. 2:6) and finding himself as a human being, so that he could move *into* our *barrio* and dwell among us (Jn. 1:14). Christ's sending out and moving into does not jeopardize his ontological and relational nature within the Godhead.[156] He is Emmanuel, God with us (Mt. 1:23). Moreover, Christ's coming to us also foreshadows his going out from us and returning the Father's presence. It is by his returning to the Father that those of us who are in Christ are invited to move into God's eternal presence.

Our movement as the church is slightly different. When we respond to God's call in Christ through the Holy Spirit, we become those who are called out, those who go out from the lifestyles of this world into God's kingdom, that is, the *ecclesia*. But our moving out is nothing other than our coming into God's presence in Christ through the Holy Spirit. This is analogous to Christ: just as in his incoming to us he was also foretelling his return to the Godhead. Likewise, our entrance to God's presence as the body of Christ is followed by our returning back to the places from which we were called—in Christ and through/with the help of the Holy Spirit. And just as his divinity was not jeopardized when he dwelt among us, our being in God is not jeopardized as we return to our people and our cities.

---

[156] For example see, John D. Zizioulas, *Being as Communion: Studies in Personhood and the Church* (Crestwood, NY: St. Vladimir's Seminary, 1997).

This concept of being a church that lives between the temple and the city is key for the broader Latin American religiouscape,[157] regardless of confessional heritages.[158] For example, Latin American evangelical theologians understand, as in Ezekiel's vision, that the church is commissioned to embody God's kingdom in the midst of her communities. For the late Orlando Costas, biblical and theological missiology can be defined with term *integrity*. In other words, mission is, in and of itself, integral in nature. Thus, his call was for the church to recover its missional "wholeness and efficacy,"[159] through the integration of theology and praxis.

Moreover, for Costas, the church has a redemptive role in the world. She will only be able to fulfill her redemptive role to the degree that she accepts her missional nature. Costas argues, "There is an intrinsic, inseparable relation between the church as such and her calling.… Not only is she the product of God's redemptive action in the world, but from the beginning she has been called to be the Spirit's instrument in the activity out of

---

[157] This idea of religiouscape is based on Arjun Appadurai's "scape" lenses through which we see the world. According to Appadurai, our imagining of the world is through one of the following "scapes," ethnoscape, financescape, technoscape, mediascape, and ideoscape. Though Appadurai's proposal is very helpful, he fails to present religion as a unique lens. In the Latin American context, religion plays a major role in cultural socioconstruction. See Arjun Appadurai, "Disjuncture and Difference in the Global Cultural Economy," *Theory, Culture & Society* 7 (1990): 295–310.

[158] For example, Catholic theologians have stressed that their theological endeavor seeks to suffer with the oppressed and to practice solidarity with those in need. This is what they have called *liberation*. Similarly, evangelical theologians have coined the term *misión integral*. *Misión integral* understands Christ's salvific event as not only concerned with the spiritual need of the people but also with their present physical needs. See the following representative list from Catholic and evangelical theologians from Latin America. Gutierrez, *A Theology of Liberation*; Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology* (Maryknoll, NY: Orbis Books, 1987); Samuel Escobar, "Mission in Latin America: An Evangelical Perspective," *Missiology: An International Review* 20, no. 2 (1992): 241–253; C. René Padilla and Tetsunao Yamamori, *La iglesia local como agente de transformación: una eclesiología para la misión integral* (Buenos Aires, Argentina: Ediciones Kairós, 2003); Sharon E. Heaney and Samuel Escobar, *Contextual Theology for Latin America: Liberation Themes in Evangelical Perspective* (Eugene, OR: Wipf & Stock, 2008).

[159] Orlando E. Costas, *The Integrity of Mission: The Inner Life and Outreach of the Church* (San Francisco: Harper & Row, 1979), xiii.

which she herself was born."[160] Moreover, Costas establishes, to fulfill her redemptive role the church needs to understand her missional character. Such understanding is connected to the church's identity. For Costas, the question of the identity of the church is central in the process of understanding her mission. Though he finds many pertinent images in both the Old and the New Testaments, he uses three New Testament images in particular to describe her identity and character. The first is the church as the people of God (1 Pet. 2:9–10). This image is central because it is God who declares the church as his people. The second image is the church as the body of Christ (1 Cor. 12:16). This image has a double connotation, spiritual and functional. The church comes to existence by the agency of the Holy Spirit. And it is by the Spirit's power and manifestation that the church submits to Christ as the head. In the same manner, the Holy Spirit is the agent that empowers the church to be a witness; not a witness of her own mission but a witness of Christ and God's mission. Furthermore, this image of the church as the body of Christ is central to how we see and treat the Other. In addition, Costas affirms the anthropological nature of the church. He adds, "The church not only has a sociological dimension in that it includes all who respond to Christ's call no matter the color of their skin, nationality, political ideology, economic status or educational background. The church is also catholic [one body] in that it permits men and women to be themselves in their anthropological fullness."[161] This is a strong statement that affirms the human giftedness of all peoples. God as the creator of all affirms our uniqueness and is calling

---

[160] Orlando E. Costas, *The Church and Its Mission: A Shattering Critique from the Third World* (Wheaton, IL: Tyndale House, 1974), 8.

[161] Ibid., 27.

everyone regardless of gender, race, or ethnicity. This is why Costas does not hesitate to underscore the need to understand that in seeing ourselves as the body of Christ, we are bringing down "the barriers of space."[162] The final image that Costas uses is the church as the temple of the Holy Spirit (1 Cor. 6:19). The Spirit is not only the agent that brings the church to its reality but is also the agent that keeps the church alive. It is due to the Holy Spirit's indwelling that the church is a human-divine entity. Moreover, the Holy Spirit's indwelling is what makes the church a people who are sent. In short, without the Holy Spirit's indwelling, the church loses it missionary nature and her eschatological dimension. What is important in these images when considering the task of this study is that they do not undermine the human activity of the church in the world; on the contrary, they highlight it.

Furthermore, the church's redemptive role also had visible repercussions: the embodiment of God's kingdom. For Costas, to know Jesus Christ is to enter in an intimate relationship with God and consequently to enter into his kingdom. Hence, just as Christ is the image bearer of God, the church, through the Holy Spirit, must bear the image of who Christ is. This does not mean that the church is the fullest expression of the kingdom. We do not share the ontological nature that is at the core of the triune God. Nevertheless, the church is called to be the sign of the coming kingdom. The church, according to Costas, "is the most *visible expression* and its [the kingdom's] most *faithful interpreter* in our age.… As the community of believers from all times and places, the

---

[162] Ibid.

church both *embodies* the kingdom in its life and *witnesses* to its presence and future mission."[163]

Public Foundations

The Pentecostal experience in which I grew up was public. Not only in terms of preaching at street corners and other similar practices by which Pentecostal are known, but also by engaging integrally—biblically, theologically, and practically—the public issues that are pertinent to the context.

It is important to mention here that "public" is a convoluted term. For example, in the article "Models of Public Theology," Eneida Jacobsen confesses that in her attempt to map and systematize the different proposals within public theology, "there is no univocality in defining its purpose, its theological foundation or the meaning of the term 'public theology.'"[164] In her assessment, Jacobsen streamlines the theoretical foundations of public theology into three main models. The first is the theological model, which defines the task of public theology "as a task driven by God that reveals Godself to the world."[165] The second model is described as the existential-philosophical model. This model "considers theology as public knowledge for answering existential questions of any individual."[166] The final model mentioned by Jacobsen is the sociological model, in

---

[163] Costas, *The Integrity of Mission*, 8.

[164] Eneida Jacobsen, "Models of Public Theology," *IJPT* 6, no. 1 (January 2012): 8.

[165] Ibid., 9.

[166] Ibid.

which "faith does not need to go through a process of publicization because it naturally behaves this way."[167]

What I find lacking in Jacobsen work[168] is a model that heightens the missional character of public theology. In his seminal work, *Transforming Mission,* David J. Bosch highlights such character.[169] But this manifestation is more than merely disclosing, universalizing, and actualizing God in the world. To cite Max Stackhouse's words found in the *International Journal of Public Theology* (IJPT), "Rather, it [public theology] seeks to shape the public ethos in which it appears; it fosters character and cooperative ethical action and it forms or reforms the institutions in civil society, while constantly seeking God's guidance and the wisdom to actualize God's laws, purposes and mercies in the midst of life."[170] This understanding of public theology as a missional endeavor has become an area of recent study within missiological studies. For example, scholars within the American Society of Missiology have embraced this area of inquiry. Consequently, building upon the work of Leslie Newbigin and George Hunsberger, they are further developing the concept of public missiology, that is, a missional theology that integrally engages "a discernible community, which forms a field of action for the performance of meaning-making and relationship-forming acts by knowing agents (actors), who produce a shared life together."[171]

---

[167] Ibid.

[168] Rather than a dismissal of Jacobsen's work, I say this by way of adding to her tremendous work.

[169] See Bosch, *Transforming Mission*.

[170] Max L. Stackhouse, "Reflections on How and Why We Go Public," *IJPT* 1, no. 3 (2007): 422.

[171] Gregory Leffel, "The 'Public' of a Missiology of Public Life: Actors and Opportunities," *Missiology (Online)* 44, no. 2 (April 2016): 170.

But what does public mean? This is a simple question with a complicated answer. When the term *public* is juxtaposed with any aspect of religion or belief, it often refers to that which happens outside of the faith realm. Put negatively, religion is understood as something nonpublic, relegated to the sacred, not the secular; to the private, not the public.[172] However, this seems counterproductive, because "religion does not at all work without or beyond space."[173] As a matter of fact, history itself testifies to the relationality of faith and the public space, and vice versa; hence, believers are "unwilling to keep their convictions and practices limited to the private sphere of family or religious community."[174]

The public space, according to philosopher Charles Taylor, is "a common space in which the members of society are deemed to meet…. I say '*a* common space' because although the media are multiple, as are the exchanges that take place in them, they are deemed to be in principle intercommunicating."[175] This common space is not divorced from faith or beliefs. Thus, for our purposes, the public space is that common place where Christianity is embodied beyond the Christian community. Still, this raises other complexities. When we zoom in on this common space, rather than homogenous and simple, the public space is heterogeneous and complex. Taylor explains, "We might say that [the public space] knits together a plurality of such spaces into one larger space of

---

[172] See for example, Benjamin Valentin, *Mapping Public Theology: Beyond Culture, Identity, and Difference* (Harrisburg, PA: Trinity Press International, 2002).

[173] Sigurd Bergman, "Lived Religion in Lived Spaces" in Heinz Streib, Astrid Dinter, and Kerstin Söderblom, eds., *Lived Religion: Conceptual, Empirical and Practical-Theological Approaches: Essays in Honor of Hans-Günter Heimbrock* (Boston: Brill, 2008), 198.

[174] Miroslav Volf, *A Public Faith: How Followers of Christ Should Serve the Common Good*, repr. ed. (Brazos Press, 2013), Kindle, 43.

[175] Charles Taylor, *Modern Social Imaginaries* (Durham: Duke UP, 2003), Kindle, 83.

nonassembly."[176] Put differently, the public space is made up of many public spaces. This poses a challenge similar to the one explained regarding contextual theologizing. Benjamin Valentin points to this difficulty when he says that there is no such thing as *a* public discourse but, on the contrary, many "counter*public* discourses" that exist within the greater public realm.[177] Healthy public theologies cannot overlook this challenge.

It is within this public space that the church needs to embody its theology and be a window to God's kingdom. As Robert Song writes, "The Church is needed…because of its orientation to eternity, and fails both itself and the people amongst whom it sojourns if it…becomes so busied with the historical that it becomes mindless of the eternal."[178] Similarly, in "Public Theology as Christian Witness," John W. de Gruchy states that a public theology is "embodied in the life of a community of people who are seeking to witness to God's reign over all of life."[179] In other words, for de Gruchy, the church—as a theological community—is called to live (embody) its faith and beliefs in all areas both proactively and as reaction.[180]

---

[176] Ibid., 86.

[177] Valentin, *Mapping Public Theology*, 129. Though in a different area of study, Valentin's thought is consonant with Michael Rynkiewich's contested view of culture. Just as any understanding of culture is contested by the understanding of the Other, public discourses will be contested by other views. See Rynkiewich's discussion on "Culture in Postmodern Perspective." There, Rynkiewich not only affirms that culture is contested but also contingent and constructed. Michael A. Rynkiewich, *Soul, Self, and Society: A Postmodern Anthropology for Mission in a Postcolonial World* (Eugene, OR: Cascade Books, 2011).

[178] Robert Song, *Christianity and Liberal Society* (Oxford: Oxford UP, 1997), 23.

[179] John W. de Gruchy, "Public Theology as Christian Witness: Exploring the Genre," *IJPT* 1, no. 1 (January 2007): 27–28.

[180] This idea of embodiment is one that Pentecostals need to recover as part of their testimony. Pentecostal historian Walter Hollenweger argues that Pentecostal worship functions as a "kind of 'oral icon' for the individual and the community." Within Pentecostalism, this oral character does not exclude the use of the body. See Walter Hollenweger, "The Pentecostal Elites and the Pentecostal Poor: A Missed Dialogue?" in *Charismatic Christianity as a Global Culture,* ed. Karla Poewe (Columbia: University of South Carolina, 1994), 201. Affirming this, Luvis underscores the importance of the body within Latino/a Pentecostal liturgy. Reflecting on this bodily character of Pentecostals, she states that there is an intrinsic

I understand that Pentecostal theology has much to offer within the discourse of public theology. As a matter of fact, this study does not stand alone, but rather it joins a body of work that is seriously engaging the intersection of Spirit-filled movements with the public sphere.[181] Moreover, my Latino heritage brings within it a public history that cannot be denied. Contributions of liberation theology and *misión integral* emphasize the need to respond to contextual and public realities. In connecting both, the Latino Pentecostal scholar Gastón Espinosa concludes that to fully understand Latino/a Pentecostalism, one needs to understand its integration of faith and the public sphere.[182] Hopefully this integration will become clear throughout this study.

Daughters of the Twentieth-Century?

Though Pentecostal, contextual, and public theologies have been present, with some variations, throughout Christian history, all three loci grew in popularity during the twentieth century. While each one has a unique lens from which it operates, having the

---

connection between what we embody in *el culto* and the divine. Agustina Luvis Núñez, "Approaching Caribbean Theology from a Pentecostal Perspective," in Harold D. Hunter and Neil Ormerod, eds., *The Many Faces of Global Pentecostalism* (Cleveland, TN: CPT Press, 2013), Kindle 2406.

[181] For example, see Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria* (Chicago: University of Chicago Press, 2009); K. Attanasi and A. Yong, eds., *Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement* (New York: Palgrave Macmillan, 2012); Paul Gifford, *Christianity, Politics, and Public Life in Kenya* (New York: Columbia UP, 2009); Yong, *In the Days of Caesar*; Nimi Wariboko, *The Charismatic City and the Public Resurgence of Religion: A Pentecostal Social Ethics of Cosmopolitan Urban Life* (New York: Palgrave Macmillan, 2014); Studebaker, *A Pentecostal Political Theology for American Renewal*.

[182] Espinosa, *Latino Pentecostals in America*. Along with Espinosa's work, I also recommend Edward L. Cleary and Hannah W. Stewart-Gambino, *Power, Politics, and Pentecostals in Latin America* (Boulder, CO: Westview Press, 1997); Brendan Jamal Thornton, *Negotiating Respect: Pentecostalism, Masculinity, and the Politics of Spiritual Authority in the Dominican Republic* (Gainesville, FL: University Press of Florida, 2016).

twentieth century as their common seedbed ties them together. Following this rationale, this final section attests to their interconnectivity and utility for this study.

At the dawn of the twentieth century, Christianity enjoyed the status of being the largest religious movement in the world, particularly established in and dominated by the West. Nevertheless, as the century unfolded, Christianity's center of gravity moved from the West toward the Majority World.[183] Interestingly, although it was described as "the most remarkable century in the history of the expansion of Christianity," scholars also recognized that though "Christianity began the twentieth century as a Western religion, …it ended the century as a non-Western religion, on track to become progressively more so."[184]

Consensus across the academy has recognized that various elements have contributed to this shift, including the following: (1) political instability—many of the world's more stable nations were under siege due to the various wars that erupted; (2) human tragedy—the product of fatal events such as the world wars, the Holocaust, and nuclear bombings; (3) social activism—gender, race, and peace manifestations were transformative events; (4) the fall of communism—one of the central events of the late twentieth century; (5) nationalistic sentiments—many nations under the oppression of colonial powers began to seek independence; and (6) the relationship of church and state—there was no unified model. As a result, the instability created by these

---

[183] See, for example, Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*, 3rd ed. (Oxford: Oxford UP, 2011). In this book, Jenkins examines the metamorphosis of Christianity from the Western bastion to the Majority World phenomena.

[184] Andrew F. Walls, *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith* (Maryknoll, NY: Orbis Books, 2002), 64.

sociopolitical events unveiled a cruel reality: "The moral pretensions of the West were shown to be a sham."[185]

Against this backdrop, we encounter the inevitable flourishing of Pentecostal, contextual, and public theologies. Their rise during such an unstable era stand as a testimony of the restoration, reimagination, and resistance of Christian theology and praxis: all three loci embody such descriptors. Their commonalities are not due to coincidence, but such trialectical symbiosis is nurtured by the place and space from which they flourish. Unfortunately, the specialization and compartmentalization that permeates in academia predisposes us to see these loci as mutually exclusive rather than integrated.

I propose the contrary. As happens among siblings, each has traits that are unique while other traits affirm their relatedness. In the conjunction of both their uniqueness and relatedness we find that which holds them together. Something similar happens with these theological perspectives. Despite their indigeneity, there are contributing elements that interconnect each with the others and make possible the trialectical relationship among the three.

To this point it has been established that by and large Pentecostals seamlessly integrate their beliefs with their practices. Such integral character, accompanied by the infilling of the Holy Spirit, has fueled Pentecostals' contextual and public presence. Accordingly, Pentecostals have made their impact among the most oppressed and marginalized sectors of society. By doing so, Pentecostalism heightens the importance of

---

[185] Stephen Neill, *A History of Christian Missions*, ed. Owen Chadwick (New York: Penguin Books, 1990), 416.

the context of those whom they serve and becomes a beacon of hope and social transformation.[186]

Furthermore, it was stated that contextual theology provided a framework that underscored the importance of the concrete realities of believers as they engage the gospel. Without questioning the transculturality of the gospel, contextual theology empowers believers to engage God from the ground up. Such an approach not only opened a space for the voices of the Majority World and minorities in the West, it also served as a catalyst for social unrest and public engagement. Similarly, Pentecostals affirm that the Holy Spirit will fall upon believers despite their ethnicity, gender, class, or background. Regardless of their social condition, the Holy Spirit empowers and gives them a voice for the edification of the church and for the transformation of the city.

Finally, public theology was defined as the embodiment of faith in a common space for the sake of the betterment of the city. This occurs as public theology unfolds in context. In other words, to be effective, those seeking to theologize in the common space need to understand the signs of the times and act accordingly. Following this line of thought, it can be affirmed that Pentecostalism has had a public character. Many Pentecostals in the past and now have understood the work of the Holy Spirit as liberating: that is, incarnated in the perils, trials, and difficulties of the people and standing against the powers of this world and advocating for the restoration and welfare of those in need.

---

[186] See, for example, Wilfredo Estrada Adorno, *El fuego está encendido: Infancia del pentecostalismo puertorriqueño y su impacto en la sociedad* (Cleveland, TN: CEL Publicaciones, 2016).

Conclusion

How does this trialectical interplay of Pentecostal, contextual, and public theologies inform the proposed thesis? Pentecostal ecclesiology is dual in nature. On the one hand, we recognize *el culto* (the worship service) as one loci. On the other hand, we cannot overlook the lived spaces (the context and public space) that our communities are *in* and living their faith. They go hand-in-hand.

Pentecostals, in general, prefer to express their theology and spirituality in oral, nonacademic, or pietistic forms.[187] These preferences should not be seen as excluding written and liturgical approaches, but such preferences indicate that *experience* in Pentecostal theology and spirituality plays a major role. Thus, it is within the life of the church where we can best appreciate the dynamic spirituality of Pentecostals.[188]

Furthermore, to understand the Latino/a Pentecostal experience, it is important to grasp the locale and the life experiences of those who are participating in it.[189] Despite the upward mobility of Pentecostals and the rise of the prosperity gospel, which has been well documented within Pentecostalism, Latino/a Pentecostalism in North and South America still occurs primarily among the marginalized, the poor, and lower social

---

[187] Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson Publishers, 2005); Frank D. Macchia, "African Enacting Theology: A Rediscovery of an Ancient Tradition?" *Pneuma* 24, no. 2 (September 2002): 105–109; Kenneth J. Archer, "A Pentecostal Way of Doing Theology: Method and Manner," *International Journal of Systematic Theology* 9, no. 3 (July 2007): 301–14.

[188] Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove, IL: IVP Academic, 2002), 70.

[189] Wilmer Estrada-Carrasquillo, "Taking the Risk: The Openness and Attentiveness of Latin American Pentecostal Worship," in Lee Roy Martin, *Toward a Pentecostal Theology of Worship* (Cleveland, TN: CPT Press, 2015), 235–46.

classes.[190] This reality also speaks of the form and context of Latino/a Pentecostal theology and spirituality.

In "The Barrio as the Locus of a New Church," Harold J. Recinos portrays the locale of the Latin American ecclesial reality. Though his depiction is particular to Latin Americans in North America, something similar can be said of what happens in South America and the Spanish-speaking Caribbean countries. All we have to do is replace the word *barrio*, in the quote below, with *favela* or *villa miseria* (shanty town).[191] In his depiction of the barrio, Recinos states,

> Latinos in the barrio experience life between suffering and death in a society that negates their right to exist with human dignity. Violence defines the urban streets. Human disfigurement takes the form of a loud cry for liberation. Each day death's silent weeping is heard in the report of gunfire that extinguishes the lives of young Latino men, women, and children. Barrio reality demands a church that notices how life is being crushed daily for persons existing in conditions of oppression and misery. Want is torment and demise in the barrio.[192]

This quote not only gives us a vivid depiction of the locale where the Latin American church is planted, but it also underscores the importance of *noticing* these realities in order to respond to them. It is in the midst of this reality that the Latin American church is embodying the Good News of salvation.

Similar to Recinos, Pentecostal theologian Samuel Solivan also underscores the importance of the locus. For Solivan, the demographics of the Latin American

---

[190] See the study by Everett Wilson, "Redemption from Below: The Emergence of the Latin American Popular Pentecostals" in Calvin L. Smith, ed., *Pentecostal Power: Expressions, Impact and Faith of Latin American Pentecostalism* (Boston: Brill, 2011).

[191] Terms such as *favelas* (Brazil) and *villa miseria* (Argentina) represent sectors in Latin America that suffer from systemic oppression, overpopulation, economic deprivation, and marginality. As a result, their realities are similar to those experienced in Latino *barrios* in the United States.

[192] Harold J. Recinos, "The Barrio as the Locus of a New Church" in Ada María Isasi-Díaz and Fernando F. Segovia, eds., *Hispanic/Latino Theology: Challenge and Promise* (Minneapolis, MN: Fortress Press, 1996), 183.

Pentecostal church are congruent with its locations. For Solivan, these spaces "are the daily testing of both the vitality and the resilience of [the] poor person's faith. Daily, the poor must struggle against the forces of self-alienation, they must struggle to retain the levels of survival achieved the day before."[193] Hence, "Hispanic Pentecostal churches are located in the poorest of the urban barrios."[194] Because of this, adds Solivan, "most Hispanic Pentecostal churches worship in storefronts, or in other buildings rehabilitated for use as a place of worship."[195] Both Recinos and Solivan affirm what Angélica Barrios says about *el culto* Pentecostal (Pentecostal worship service): in it you will find "the identity of the community."[196]

The relationship between *el culto* (worship service) and the community is key. When the church gathers, she ministers *to* and *with* the communities of the believers. Furthermore, she ministers *from* and *for* their communities. Hence, to understand her prophetic call, to be an *ekklesia*—not only as an identity marker but also through embodiment—, it is important to have an idea of the societal contexts where she is planted. In other words, theology is the product of the interaction between the church

---

[193] Solivan, *The Spirit, Pathos and Liberation*, 27.

[194] Samuel Solivan, "Hispanic Pentecostal Worship," in *¡Alabadle!: Hispanic Christian Worship,* ed. Justo L. González (Nashville: Abingdon Press, 1996), 45. Though Solivan has worked among Latinos/as in the United States and in Puerto Rico, what he observes is also common in Latin American Pentecostalism, with some exceptions. The rest of *¡Alabadle!* demonstrates that Solivan is not the only one to take note of this phenomenon.

[195] Ibid.

[196] Community is expressed socially, not theologically. See Angélica Barrios, "Teo-disea cantada: Vida e imaginario del creyente pentecostal a través de sus cánticos," in *Voces del pentecostalismo latinoamericano: Identidad, teología, historia IV*, eds. Daniel Chiquete, Luis Orellana, and Red Latinoamericana de Estudios Pentecostales (Concepción: Red Latinoamericana de Estudios Pentecostales [RELEP], 2011), 380. My translation.

community and the community where she is rooted.[197] Such appropriation affirms the Pentecostal and Latin American character of the church. This study is concerned with both. Regarding the character of Pentecostal theology and spirituality, John Christopher Thomas states the following in his Society for Pentecostal Studies (SPS) presidential address:

> For Pentecostal theology to be informed and shaped by the Pentecostal community is more than an acknowledgment that Pentecostal theologians should be church attendees or conversant with the theology of the tradition. Rather, it is a confession of the extremely tight interplay that must exist between the ethos of the tradition and the work of those called to discover, construct, and articulate its theology.[198]

In like manner, speaking from a Latin American perspective, Daniel Chiquete states the following regarding the Latin American aspect: "Liturgical experiences emerge from spatial, social and ecclesial contexts. This is how they can reflect the cultural values of their particular society, along with motifs and attitudes, which are related to the symbolic universe of the religious community."[199]

In sum, this chapter sought to lay out the biblical, theological, and contextual foundations of the study. It began by arguing that there is biblical evidence that affirms the intrinsic relationship between faith and the common or public space. Moreover, this chapter described how Pentecostal, contextual, and public theologies are understood and applied. Our task not only maintained the usefulness of these theological loci but also

---

[197] For an example of the relationship of the theologian and the church, see Robert J Schreiter, *Constructing Local Theologies* (Maryknoll, NY: Orbis Books, 1985).

[198] John Christopher Thomas, "Pentecostal Theology in the Twenty-First Century," *Pneuma* 20, no. 1 (1998): 7.

[199] Daniel Chiquete, *Silencio elocuente: una interpretación de la arquitectura pentecostal* (San José, Costa Rica: Univ. Bíblica Latinoamericana, 2006), 51. My translation.

helped establish the trialectical relationship that exists among them. Rather than mutually exclusive, I argued that there is an interrelatedness which creates a robust framework for the task at hand.

Chapter Three

Pentecostal Theologies and the Public Space: Latin American Perspectives

Introduction

Pentecostal theology and spirituality happen! By this I mean that they are continually practiced and reflected upon in light of their corresponding beliefs and contexts. Thus, our understanding of Pentecostalism as a lived religion relies on the analysis of Pentecostal literature and Pentecostal praxis (e.g., *el culto*), in light of its context. In this chapter, I will focus on the first of these, the literary contributions of Pentecostals regarding the dialogue between the church and the public space. Such an endeavor will not only describe how Pentecostals have approached the topic but will also reveal themes that will be evaluated later (chapter 5) in relation to the ethnographic findings of the case study (chapter 4).

Accordingly, this chapter analyzes how Pentecostals are theologizing about the nature and life of the church and how these views inform the public engagement of Pentecostals. This chapter will specifically look at the work of three Latin American theologians who represent three distinct classical Pentecostal denominations, model an integral character of Latino/a Pentecostal theology and praxis and are representative of the Spanish speaking Caribbean, Latinos/as in the US and Latin America.[200] They are Agustina Luvis Núñez, Eldin Villafañe, and Darío López.

---

[200] This study focuses primarily on Latin American Pentecostal ecclesiologies. This decision is founded upon the following two interconnected premises. The first is the importance of hearing ecclesial contributions from the Majority World, in this case the Latin American Pentecostal voice. Second, I would

Pentecostals, the Church, and the Public Space

Agustina Luvis Núñez: Pentecostals and Equality

Agustina Luvis Núñez is a trained systematic theologian self-described as an Afro-Latina Pentecostal woman. Moreover, she is an ordained and active minister of the *Iglesia Defensores de la Fe*, an indigenous Pentecostal denomination founded in Puerto Rico. Much of her work stems from her connections to her hometown, Loíza, Puerto Rico. Of all the towns on the island, Loíza is not only the poorest but also has the largest African-descendant community. These elements are central in her theology. Furthermore, Luvis is the Doctor of Ministry program coordinator at the *Seminario Evangélico* in Río Piedras, PR and is the founder and coordinator of the Gender, Women, and Justice Pastoral Coalition.

Luvis's work is concerned with Pentecostal ecclesiology and gender. Such work benefits from a rich dialogue between three loci: Pentecostal, Latin American, and feminist theologies. In all, Luvis's aim is to propose "a more inclusive, ecumenical, ecological, contextual, healing and transformative community."[201] According to her, this is not only her aim but also her "definition of what a community of the Spirit stands for."[202] Echoing the words of Harvey Cox, she also adds that the stream of

---

like to avoid duplication as much as possible. There are already a number of well-written articles that provide an overview of North American and European Pentecostal ecclesiologies. See, for example, Peter Althouse, "Towards a Pentecostal Ecclesiology: Participation in the Missional Life of the Triune God," *Journal of Pentecostal Theology* 18, no. 2 (September 2009): 230–45; Cartledge, "Renewal Ecclesiology in Empirical Perspective," *Pneuma* 36 (2014): 5–24.

[201] Agustina Luvis Núñez, "Sewing a New Cloth: A Proposal for a Pentecostal Ecclesiology Fashioned as a Community Gifted by the Spirit with the Marks of the Church from a Latina Perspective" (Lutheran School of Theology, 2009), 5.

[202] Ibid.

Pentecostalism birthed in Los Angeles[203] "erupted among society's disenfranchised, and it envisioned a human community restored by the power of the Spirit."[204] As a result, the fire of Pentecost gave them hope and became the source of transformation and liberation.[205]

Furthermore, for her, the church's being is intrinsically connected to the locus of the community and the theologian. Each voice represented in her—Pentecostal, feminist, and Latino/a—interprets what it means to be the church according to its concrete realities, personal and communal, and from these realities its themes and descriptions emerge. What are Luvis's realities? What is her understanding of the church?

Luvis recognizes that her Caribbean Latina Pentecostal experience shapes her point of view. For her, any attempt to construct a theology rooted in/from the Caribbean soil must take into consideration various essential elements that are contingent to her social construction of reality. First, it must appropriate the "mosaic of languages, races, ideologies, cultural heritages, economic organizations, and religious backgrounds" that have shaped the Caribbean social imaginary.[206] By Caribbean social imaginary I mean the way that Luvis imagines and embodies her existence as a Caribbean woman.[207]

---

[203] Though she knows that there are other birthplaces, Luvis's Pentecostal history is connected to the Azusa Street Revival.

[204] Luvis Núñez, "Sewing a New Cloth," 19.

[205] Ibid., 26.

[206] Agustina Luvis Núñez, "Approaching Caribbean Theology from a Pentecostal Perspective," in *The Many Faces of Global Pentecostalism*, eds. Harold D. Hunter and Neil Ormerod (Cleveland, TN: CPT Press, 2013), 130.

[207] Taylor explains, "I adopt the term imaginary (i) because my focus is on the way ordinary people 'imagine' their social surroundings, and this is often not expressed in theoretical terms, but is carried in images, stories, and legends." For more on social imaginary, see Taylor, *Modern Social Imaginaries*, 23.

Second, Luvis emphasizes (concerning history and context) the importance of recognizing the mark that colonization from Spain, France, Holland, England, and Denmark has left on Caribbean history.[208] Whether the Caribbean likes it or not, the reality is that these powers contributed to the multifaceted religious tapestry. However, notwithstanding this assertion, Luvis calls for a theology of exploration and a theology of emancipation. These theological approaches seek to "reflect critically about the Caribbean reality in the light of the Christian faith."[209] As a result, this approach empowers those in the margins of exploitation to speak about God from their unique experiences.

The third element essential to constructing a theology rooted in the Caribbean is to work with a local method and aim. Regarding method, Luvis says, "This reality includes an intensive participation in the life of the people, specifically their sufferings. This method requires a radical assessment of the needs of the Caribbean constituency, which is seeking to interpret the meaning of the Gospel in the Caribbean context."[210] In other words, instead of departing from perennial questions, Caribbean theology is rooted in the concrete realities of the people and communities. In other word, it is anthropological. Concerning its aim, Luvis states that her approach "is to help Caribbean people understand their situation in order to change it through a process of reflection and action."[211] Such an aim advocates for a shift from the imposition of colonial hermeneutics

---

[208] Hunter and Ormerod, *The Many Faces of Global Pentecostalism*, 130.

[209] Ibid., 131.

[210] Ibid., 132.

[211] Ibid., 133.

to an understanding that God dwells among the Caribbean islands and can be approached through Caribbean expressions.[212]

Ecclesial Contributions

Luvis's goal is to propose an egalitarian Pentecostal ecclesiology: in other words, a "church where the image of God as female and male is affirmed"[213] and where both "work hand in hand for liberation and justice."[214] How does this happen? What are Luvis's ecclesial contributions?

Drinking from her own well,[215] Luvis rejoices in her *Loiceña* experience (this is how Puerto Ricans refer to people from the town of Loíza), drawing strength from such experiences and cultural richness. As a matter of fact, her view of the church is consonant with *Las fiestas de Santiago Apóstol*.[216] She describes this feast as one that characterizes the African flavor of Puerto Ricans, a reunion to celebrate "common roots, to foment the sense of community, and to share last year's stories far from their town."[217] The importance of this feast lies in that "there is a marked tendency in the history of Puerto

---

[212] Luvis understands that Caribbean theology is far from emancipation, but it is on the right track. Yet it can cover more ground by "working dialectically in each Caribbean country independently and as a unique region of communities as a whole." Ibid.

[213] Agustina Luvis Núñez, *Creada a su imagen: Ministerio Series AETH: Una pastoral integral para la mujer* (Nashville: Abingdon Press, 2012), Kindle, 262-65, chapter 2, section 1. My translation.

[214] Ibid., Kindle loc. 73–75, chapter 1, section 1. My translation.

[215] The idea is that she considers her context and realities as a locus for constructing her theological argument. For a thorough explanation of this concept, see Gustavo Gutiérrez, *We Drink from Our Own Wells: The Spiritual Journey of a People*, 20th anniv. ed. (Maryknoll, NY: Orbis Books, 2003).

[216] A popular festival celebrated every year on July 25. For a description of *Las fiestas de Santiago Apóstol*, see Ricardo Alegría, "The Fiesta of Santiago Apóstol (St. James the Apostle) in Loíza, Puerto Rico," *The Journal of American Folklore* 69, no. 272 (Apr.–Jun. 1956), 123–34.

[217] Luvis, "Approaching Caribbean Theology from a Pentecostal Perspective," Hunter and Ormerod, *The Many Faces of Global Pentecostalism*, 129.

Rico's popular feasts to appropriate some religious spaces within our own autochthonous context and in this way to evidence their no-strangeness."[218] Consequently, for Puerto Ricans (not only *Loiceños*), there is some overlapping between the sacred and the public. Luvis acknowledges that this connection "shaped [her] vision of what the church must be."[219] Consequently, Luvis sees the church as a divine-human event. Such an understanding of the church calls for a community that prophesies regarding, and redeems, cultural, political, and economic realms through its liturgy. Therefore, "The church is a Loíza's popular feast."[220]

In her assessment of the relationship between God and the Caribbean, Luvis affirms that the church cannot portray God as a foreigner. To do so is to speak about a God that is not capable of responding to the realities and issues of the Caribbean region.[221] For too long God was seen as a "pilgrim" in the Caribbean Christian landscape. However, through the development of local methodology, voices, and goals, Caribbean theology has underscored the importance of the "indigenizing principle."[222] Regarding this point, Luvis implies that in the same way that Caribbean theology has benefited by local and indigenous contributions, the church must not be foreign to women, and women must be given (or reclaim) their space in defining the church in their own words and

---

[218] Ibid.

[219] Reflecting on this point, Luvis mentions that her parents affirmed in her and her sister both their *Loiceño* and Pentecostal identity. She adds that "they saw no contradiction to affirm both traditions in our lives." Moreover, Luvis affirms her parents' position by underscoring the African roots of Pentecostal spirituality. Ibid.

[220] Luvis Núñez, "Sewing a New Cloth," 157.

[221] Ibid., 162.

[222] For an explanation of the indigenizing and pilgrim principles, see Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 1996), 7–9.

through their concrete realities. Though there has been some progress in this regard, there is much work left to be done.

Furthermore, Caribbean theology, as a theology in context, must critically wrestle with the particularities of culture.[223] As Lesslie Newbigin says, "True contextualization accords the gospel its rightful primacy, its power to penetrate every culture and speak within each culture, in its own speech and symbol, the word which is both No and Yes, both judgment and grace."[224] Luvis espouses Newbigin's premise, affirming that the "process of emancipation, decolonization and liberation must be part of the church agenda, specifically in the Pentecostal church, in accordance with the strong claim of liberation."[225] Thus, for her, the church is not only speaking of matters of faith but also of life. To my understanding, there is no way to bifurcate these two within the Latin American context.

The fourth facet of Luvis' attempt to propose an egalitarian Pentecostal ecclesiology, and probably the heart of her argument, is the fact that ecclesiology suffers when women are silent. Luvis emphatically states, "A church governed by men is more than a heresy; it is a stumbling block for the construction of a more egalitarian society."[226] Therefore, her proposal gives voice to a group of women who are willing to theologize about the church. In the end, Luvis explains that in light of their conversations,

---

[223] Mercedes, one of Luvis's interviewees, highlights the need for the church to look into the cultural realm. She states, "The Pentecostal church must continue to take seriously, as it did in the beginnings, the socio-cultural reality of the people and to make it a central part of its vision and mission." Luvis Núñez, "Sewing a New Cloth," 170.

[224] Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: Wm. B. Eerdmans, 1989), 152.

[225] Luvis Núñez, "Sewing a New Cloth," 163.

[226] Ibid., 187.

these women see the church as a Spirit-filled community which by the leading of the Holy Spirit is responsible to preach the gospel to the poor.[227] However, this does not happen until, according to Luvis, we "recognize the signs of the times…and recover the spaces of life, assuming a critical attitude toward those who cause death and dehumanization of people."[228]

All of this brings Luvis to her working definition of the church. In the concluding remarks of her dissertation, she states, "There is no doubt that to be church, in the Pentecostal milieu, is to be a fellowship gifted by the Spirit [and] to [bear] witness [of] Jesus Christ's gospel to the world."[229] She also adds that this giftedness "must be focused on the restoration of the egalitarian principles."[230] In this definition, we can see the wholistic or integral nature of her theology. Luvis's understanding of the church is both theological and missional (practical). On the one hand, the church is a "fellowship gifted by the Holy Spirit." Such fellowship can happen if those who participate, both male and female, are equal recipients of the *charismata*. By equal, Luvis does not mean that all receive the same gift but that, regardless of the gifts,[231] the Agent is the same and, thus, there is equal participation in the Spirit. On the other hand, Luvis underscores the missiological implications for the church. Whatever the gifts given to the community, they are given for the testimony of Christ to the world. If my understanding of Luvis is

---

[227] Ibid., 179.

[228] Ibid.

[229] Ibid., 183.

[230] Ibid.

[231] Regarding the gifts of the Spirit, Luvis states, "I note a broader understanding of the gifts of the Spirit and an expanded list of charismas. According to these women, the gifts of the Spirit are not limited to those traditionally identified by Paul (1 Cor. 14). They take that catalogue as representative rather than exhaustive." Ibid., 181.

correct, declaring that the community is baptized with and in the Spirit is not enough; the world needs to witness and be the recipient of the Spirit's work in the church.

In addition, Luvis not only presents her definition but also states how this form of being church is modeled. In her assessment, to be this kind of community "requires attention to the specific context rather than working with generic models."[232] As stated in the previous section, the being of church is a divine-human event. It is initiated by the triune God but is embodied by us. But this "us" is not isolated from the locus. Luvis adds, "We need to be guided by the Spirit and also be attentive to the signs of the times and spaces…, [to] take into consideration the historical, social, cultural, economic and religious elements that shape our reality."[233] In short, we are called to embody a church that engages the world and listens to its cry.

Contributions for a Lived Ecclesiology

Though Luvis's goal is to articulate a Caribbean (Puerto Rican) Pentecostal ecclesiology that takes seriously the contribution of women, her study has interesting ramifications for the question of the church and public engagement. What follows are some of the findings that surface from my reading of Luvis's work.[234]

Luvis emphasizes that the church needs a keen understanding of its cultural landscape. In *Creada a su imagen* (Created in His Image), Luvis reflects on various

---

[232] Ibid., 183.

[233] Ibid.

[234] It is no surprise that much of this section comes from the ethnographic interviews and testimonies that Luvis has gathered over several years. These women, according to Luvis, live between the worshiping community and the concrete realities of their society. Ibid., 169.

encounters that Jesus had with women throughout his ministry. Commenting on the encounter between Jesus and the Syrophoenician woman, she states, "This woman challenges Him to recognize that personal and communal life can be enriched when we open space for perspectives, voices, eyes, and interpretations that come from people that are excluded, silenced, or invisible."[235] Elsewhere she also affirms, "The Pentecostal church must continue to take seriously, as it did in the beginnings [sic], the socio-cultural reality of the people and to make it a central part of its vision and mission."[236] Both quotes raise the question of the particularity and the universality of the gospel. Thus, to develop an ecclesiology that seriously engages the public, it is necessary to see beyond ourselves and also have a sense beyond our space.[237] Such an approach not only recognizes the importance of God going out to the people (public) but also underscores the importance of the people (public) coming into God.

Another point that is helpful in Luvis's argument is the need to become visible within society. In other words, it is not enough to have a keen understanding of the cultural landscape. The church must become visible in the realities of its locus. One of the women Luvis interviewed said that the Pentecostal church "should be more visible in social, ethical, ecological, political and economic struggles."[238] Knowing the signs of our

---

[235] Luvis Núñez, *Creada a su imagen*, Kindle, 170-172, chapter 1, section 2. My translation.

[236] Luvis Núñez, "Sewing a New Cloth," 170.

[237] Commenting on this double movement, in light of the priestly character of the people of God, Christopher Wright says, "This dual movement…(from God to the people and from the people to God) is reflected in prophetic visions concerning the nations, which included both *centrifugal* and *centripetal* dynamics. There would be a going out from God and coming in to God." Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downer's Grove, IL: IVP Academic, 2006), 331. Emphasis added.

[238] Luvis Núñez, "Sewing a New Cloth," 170.

times is futile if the church does not act and become ever-present in the midst of the needs of the society. For Luvis, to become visible is to speak up and act out. We cannot have one without the other. On the one hand, the church needs to "publicly manifest itself against all forms of violence against human beings. This violence is sinful because it ignores the image of God in humans."[239] However, Luvis understands that such vocal participation needs to occur with good judgment.[240] On the other hand, "The church has to go deeply within its convictions in a way that will express *concrete* ways of understanding [the] love for justice."[241]

Interestingly, there is also space for spiritual practices within Luvis's proposal. She speaks specifically of intercession. There are two elements at play in the idea of intercession. The first is prayer. Regardless of the public work that the church is called to do, she is also called "to intercede through prayer."[242] The second element emphasizes the call to stand *for* the public realm as we minister "not only to the spiritual needs of people but the social, economic as well."[243]

Finally, Luvis makes a clear connection between the Spirit-filled community and the public responsibilities that are at play. The following quote expresses this idea:

> For the Pentecostal church "*está prohibido olvidar*" ([it] is forbidden to forget) that the significant socio-reality in the beginning and development of Pentecostalism was its ministry among the "disinherited," the socially marginalized, ethnically heterogeneous, struggling working classes and impoverished unemployed people. To be Pentecostal is not only to articulate a

---

[239] Luvis Núñez, *Creada a su imagen*, Kindle, 546-547, chapter 3, section 2.

[240] Luvis Núñez, "Sewing a New Cloth," 173.

[241] Ibid., 172.

[242] Ibid., 174.

[243] Ibid., 175.

> theology that corresponds with the community's reality. It is also to concretize this reflection in a praxis that affirms the grace of being gifted.[244]

In other words, for Luvis, the public nature of the Pentecostal community has been present since the early life of Pentecostalism.[245] Such a critical commitment, rather than being something foreign, is part of its DNA.

Eldin Villafañe: Pentecostals and Social Justice

Eldin Villafañe was born in Puerto Rico but since 1973 has lived, studied, taught, and ministered within the Latino/a context in the United States. He is a credentialed minister of the Assemblies of God (AG) and has served as a local church educator and as an AG executive. Furthermore, Villafañe was the founder and director of Gordon-Conwell's Center for Urban Ministerial Education (CUME).

Villafañe has dedicated his life to urban centers and to the development and embodiment of what he calls a Spirit-ethic approach. For Villafañe, this Spirit-ethic needs to be embodied by the local church. In other words, it is a commitment of the Christian community to its local community. Hence, he states, "churches that are not concerned with the city and the urban spaces are churches that have lost their vision."[246]

Villafañe points out three theological motifs that need to (re)surface in a Latino/a Pentecostal church, if she is willing to embody a Spirit-filled ethic. That is, the missionary commitment with the poor, ecclesiological contextualization and the

---

[244] Ibid., 184.

[245] If not the first, Walter Hollenweger is one of the first Pentecostal scholars to affirm this "critical" stream of Pentecostalism. See Hollenweger, *Pentecostalism*, 204–17.

[246] Eldin Villafañe, *Seek the Peace of the City: Reflections on Urban Ministry* (Grand Rapids, Mich: Wm. B. Eerdmans Publishing Company, 1995), 2.

comprehension of the spiritual life of the church. For Villafañe, the Pentecostal church must affirm her "missionary commitment with the poor."[247] Villafañe understands that such commitment has been part of Pentecostalism since its early history, and more so among Latinas/os. Also, the Spirit-filled community must seek "ecclesiological contextualization in every dimension: geographical, physical, etc."[248] This motif underscores an integral approach to contextualization and a dual understanding of the locus. On the one hand, the gospel must be translatable into local forms. On the other hand, this call to contextualization is an appeal for the church to be sensitive to the societal context in which she is established. Finally, the church needs to emphasize the "comprehension of the spiritual life of the church, which is not limited by the aesthetic of the building or its surroundings."[249] In other words, though there is an intrinsic connection between *el culto* (worship service) and the community, the *locus theologicus* of Pentecostalism stems from what takes place in *el culto*.

From the start, Villafañe's Spirit-ethic is intrinsically connected to the life and mission of the church. Therefore, in the following section, Villafañe's ecclesial contributions will be further developed.

Ecclesial Contributions

The Spirit-filled church has an irrefutable responsibility to make herself present through word and deeds. The biblical witness, according to Villafañe, calls for a "vertical

---

[247] Eldin Villafañe, *El Espíritu liberador: Hacia una ética social pentecostal hispanoamericana* (Buenos Aires: Nueva Creación; Grand Rapids, MI: Wm. B. Eerdmans, 1996), 113. My translation.

[248] Ibid. My translation.

[249] Ibid. My translation.

focus…and a horizontal focus.… Both approaches can only be fulfilled in the power of the Spirit."[250] However, Villafañe recognizes that the latter—the horizontal focus—sometimes is lacking within Latino/a Pentecostalism. "This should become a challenge for Latino/a Pentecostal churches, that they finally recognize that a relevant and true spirituality must be integral and must respond equally to the vertical and to the horizontal dimension."[251] With this challenge in mind, let us look at Villafañe's proposals.

I can begin by saying that Villafañe's Spirit-ethic is rooted in the church's faculty to *love* and in the ability, she has to incarnate her love in *social actions*. Certainly, love is the main motivation for Jesus' compassion and mercy. "The life and the cross of Jesus must become our model for reaching others and the depth of our love."[252] Thus, our love for others is fully expressed through the sacrifice of our self for the sake of those in need. "The social importance of love can be manifested in various ways, one of which is through the development of human rights."[253] If there is a connection between love and the development of human rights, it is indispensable to maintain the interrelatedness of love and justice. This interrelatedness can serve as an answer to the present bifurcation between vertical and horizontal worship. Equally important, Villafañe mentions, "When

---

[250] Ibid., 147. My translation.

[251] This challenge toward the vertical dimension is a call to "participate in God's kingdom.… It is to take seriously God's call to the church to become a community of the Spirit *in* the world and *for* the world, but *not* as part of the world." Villafañe commends the Latino/a Pentecostal church for her evangelistic and missionary efforts throughout the world; yet he also asserts that "the prophetic voice…against sinful structures and in favor of social justice has been absent." Thus, Villafañe underscores the gap between what happens in the worship service and what happens after. "The Spirit is present in the service…but the missionary focus…is absent." Ibid., 149, 169, 174–75. My translation.

[252] Ibid., 182. My translation.

[253] Ibid. My translation.

justice is perceived as an expression of love, it makes the engagement feasible for everyone."[254]

Similar to Luvis, Villafañe's proposal challenges the Pentecostal church to understand her nature. The church needs to look into Scripture, look back to tradition, and yield to the Spirit. If we do this, we will find four early church practices that were central for the post-Pentecost community. These marks are *koinonia*, *leitourgia*, *kerigma,* and *diakonia*. I will briefly explain his argument.

For Villafañe, the church is the community of the Spirit. It is within the locus of the church where the truest expression of *koinonia* must be embodied. Because the church is the community of the Spirit, "its advancement in the world relies on its ability to live according to its nature."[255] If the church is the truest expression of Christ, and Christ is the truest expression of God, then the same communal nature that exists within the triune God must be manifested in the church.[256]

Furthermore, Villafañe makes a powerful statement on what he means by *leitourgia*. This is not just singing, reading, and preaching, but *leitourgia* is also concerned with the church's social responsibility.[257] Consequently, "there is a profound spiritual relation between service (social justice) and empathy with the oppressed and

---

[254] Ibid., 183. My translation.

[255] Ibid., 185. My translation.

[256] For example, Zizioulas states, "The being of God is a relational being: without the concept of communion it would not be possible to speak of the being of God.… It would be unthinkable to speak of the 'one God' before speaking of the God who is communion…, the Holy Trinity."[256] As God's image bearer, the human subject shares not the ontological nature of the triune God but his relational nature. Thus, human beings are social beings. We were created with the need to live in communion. See John D. Zizioulas, *Being as Communion: Studies in Personhood and the Church* (Crestwood, NY: St. Vladimir's Seminary, 1997), 17.

[257] This statement raises the question of *el culto* outside of *el culto.*

authentic worship."[258] In addition, Latino/a Pentecostals have demonstrated at times a narrow understanding of the proclamation of the gospel. As a consequence, Pentecostals have overshadowed the prophetic character of our spirituality, becoming self-centered in our *kerigma*, that is preaching to herself, and avoid preaching, for example, against social oppression and other public matters. Villafañe asserts, "as long as the Hispanic Pentecostal church discovers the reach and depth of the *kerigma*, its members will unite with others and bear witness in the face of the many evils besetting the *barrios* and the world."[259] He concludes by challenging the Latino/a Pentecostal church, saying that the church, though not of this world, is at the service of it.[260] Therefore, if we are to express faithful *diakonia* –that is serving other in words and deeds– "it cannot only focus on conversion or on the well-being of church members, but its truest expression of love and of the gospel is embodied by serving a suffering humanity."[261]

Elsewhere, Villafañe expands on the marks mentioned above and affirms that Christian theology is called to be *sierva*, *santificadora*, and *sanadora*.[262] Though Villafañe is describing here the calling of Christian education, he also is inviting the church to be so.

He begins his argument by stating that our identity as Christians is rooted in who Christ is, rather than in the vocation that he has called us to live. Thus, if theological education must be rooted in Christ, then Christ's mission becomes our self-

---

[258] Villafañe, *El Espíritu liberador*, 187. All quotation from this work are my translation.

[259] Ibid., 188.

[260] Ibid.

[261] Ibid., 189.

[262] Servant, sanctifier, and healer. See chapter 3 of Villafañe, *Seek the Peace of the City*.

understanding. In other words, theology "is *la sierva* (servant) of the poor and the oppressed." A *sierva* approach calls for a theology that stands in *solidaridad* (solidarity) with "the struggles and the joys of the people"[263] and becomes an agent that liberates. Moreover, Christian theology as a sanctifying agent reaffirms the prophetic character of theology. For Villafañe, a theology that is *santificadora* (sanctifying) is called to "separate and denunciate all *pecado* (sin) y *mal* (evil)."[264] Another interesting point within this discussion of theology as *santificadora* is Villafañe's understanding of theology as a "political act."[265] He states, we should "be more clear and intentional in terms of whose benefit is accrued by its production.… As such, scholarship as *Santificadora* blows the cover off the myth of nonpolitical or apolitical scholarship."[266] In this regard, theology becomes a "voice for the voiceless," a "vital prophetic voice in the barrios," and an agent of liberation.[267] This is how the body of Christ is the church. Lastly, Christian theology as *sanadora* (healing) underscores the "being and the doing"[268] of the Christian community in the city. For Villafañe, theology as *sanadora* calls for an active presence, for a committed "being." Healing cannot happen if disengagement is the root of the church: to be *sanadora* requires that we be present with our *pueblo*.[269]

The church that is guided by a Spirit-ethic is a church that embodies a wholistic spirituality. On the one hand, Villafañe defines wholistic as an encompassing

---

[263] Ibid., 8.

[264] Ibid., 9.

[265] Ibid.

[266] Ibid.

[267] Ibid.

[268] Ibid., 10.

[269] Ibid., 10–11.

engagement, one that includes word and deeds.[270] On the other hand, by spirituality he means, "obedience to God, the following of Jesus in the power of the Spirit."[271] Thus, wholistic spirituality is the "following of Jesus in both personal transformation/piety and social transformation/piety."[272] In sum, Villafañe categorizes churches that seek to live with such orientation as churches that have a healthy tension between "contemplative and apostolic activity."[273]

Contributions for a Lived Ecclesiology

Villafañe's reflection on urban ministry is biblically founded on Jeremiah's letter to the exiles in Babylon (Jer. 29:5–7). According to Villafañe, Jeremiah's letter to the exiles in Babylon comes with a vision for God's people *then* and for the church of *today*. Among the important elements that can be raised, Villafañe sustains that Jeremiah's words address important questions such as "What is the role of the people of God in the city?… What is the role of the church in the city today?"[274] The answers to these questions (some of these were summarized in the previous section) form what Villafañe calls the Jeremiah Paradigm, a "wholistic vision for the city."[275] Unquestionably, Villafañe's Spirit-ethic has many contributions for the church's public presence. In the following paragraphs, I will attempt to tease these out.

---

[270] Ibid., 13.

[271] Ibid.

[272] Ibid.

[273] Ibid., 14.

[274] Ibid., 2.

[275] Ibid.

In *Seek the Peace of the City*, Villafañe states the following about Christ and the cross, "The cross of our Lord Jesus Christ is not only a historical reality that is crucial to our theological self-understanding and experience of redemption, but it is also a paradigm—a model—for our lives and for the life of the church—especially if it is to play a redemptive and revitalizing role in the urban world."[276] For Villafañe, the church, the body of the crucified and risen Lord, has inarguably the responsibility to be a *redemptive* and a *revitalizing* agent. Such responsibility is not fulfilled by reaching the city from afar but by being immersed in it. Though he recognizes that there is room to grow, he also affirms that the Latino/a church has modeled this kind of church in the United States.

The Latino/a church, according to Villafañe, is a model of a *liberated church*. This means a church that is "providing a community of 'freedom,' 'dignity,' 'self-worth,' 'comfort,' 'strength,' 'hope,' 'joy,'—'abundant life.'"[277] Hence, the church is a *social service provider*. This element not only underscores the giving of services but also "advocacy."[278] Furthermore, this liberated church has always sought to maintain her *cultural survival and affirmation*. As such, the Latino/a Pentecostal community is a "locus of cultural validation."[279] It is a place where we (re)discover our culture: a culture-affirming community. In addition, the Latino/a church sees through the lens of the *hermeneutical advantage of the poor*. She exegetes the needs of the community through

---

[276] Ibid., 31.

[277] Ibid., 33.

[278] Ibid., 33–34.

[279] Ibid., 34.

the perspective of the oppressed and the marginalized. She approaches her theology and praxis through this vantage point. Finally, says Villafañe, the Latino/a church is a *signpost*. The church is a "prophetic community" or "priestly community"[280] which speaks to principalities, to other churches, to church members themselves, and to the church herself.

Villafañe emphasizes that a church that "seeks the peace of the city" needs to develop what he calls a "burning patience." A church of burning patience "believes that in the 'now and not yet' of the Kingdom of God, one can believe in a city where there is comprehension and clarity, care and concern, consolation, justice and love. In other words, there can be shalom."[281] The importance of this statement for the public role of the church lies in that such a commitment does not happen overnight; rather, it is a call to *acompañamiento* (accompaniment).[282]

Elsewhere, Villafañe has spoken about the politics of the Spirit.[283] His basic premise is the following:

> Freedom/Liberation, not as defined by the liberal and enlightenment heritage, but as biblical promise, is at the heart of the Gospel. The Gospel, in other words, affirms the Liberating Spirit's task in all human encounters with God, and the Liberating Spirit's desire to free from all enslavement—be they moral or spiritual, ecological or ecclesiastical, economic or political. The Gospel affirms the Liberating Spirit's historical project as the great personal and social transformer—

---

[280] Ibid., 37.

[281] Ibid., 44.

[282] By *acompañamiento* (accompaniment) I mean a transformative, long-standing commitment. Though it seems at first that one gives and the other receives, a true act of *acompañamiento* is a two-way street.

[283] This was Villafañe's SPS presidential address. See Eldin Villafañe, "The Politics of the Spirit: Reflections on a Theology of Social Transformation for the Twenty-First Century," *Pneuma* 18, no. 2 (September 1, 1996): 161–70.

> and our task is to live out the imperative: as we live in the Spirit, so to walk in the Spirit (Galatians 5:25).[284]

There are various elements here that need to be unpacked. First, Villafañe's definition of freedom is not founded on a popular understanding of freedom, which may be the power to act or think without hindrance; or the self-determination attributed to the will. Contrary to that, he proposes a biblical/theological definition: free from all enslavement. The second interesting element is that the Spirit's work is both historical and transcendental. As a divine being of the Godhead, the Spirit moves *into* and *from* this world freely to fulfill God's salvific mission. A third element found in this quote is that the Spirit's work moves from the person to the community and from the community to the person.

Moreover, Villafañe understands that the Holy Spirit has a political agenda in the world. Going beyond Yoder (and his followers), who believed that the church is the central political institution in a Christian social ethic, Villafañe sought to expand the map and "embrace the total social order and its organizing institutions as legitimate arenas for a true and holistic Christian discipleship."[285] I understand that Villafañe's proposal seems too optimistic and too this-worldly. However, he makes his case by saying that to understand such a proposal "we need a better understanding of the Spirit's historical project—the Reign of God."[286] This proposal does not reject the idea of the church as the polis or the "community of life." What Villafañe adds, if I am reading him correctly, is the broadening of the reach of the church. Thus, it may be that he is moving our

---

[284] Ibid., 162.

[285] Ibid.

[286] Ibid.

understanding of God's political activity from being church-centered to being creation-centered or kingdom-centered. To understand Villafañe's position, it is important to define what he means by politics. Using Paul Lehmann's definition, he states, "Politics… is what God is doing in the world to make and to keep human life."[287] Therefore, no institution is exempt from the divine work and from the active participation of believers. Thus, he summarizes, "we are involved in politics whenever in society we are concerned about building community—that can be in the neighborhood, at school or work, or in the broader institutions of society, including 'state-government' politics."[288]

Regardless of the central role of the Holy Spirit in his theological argumentation, Villafañe is not oblivious to Christ's role. He affirms that God's reign became manifested with Christ's incarnation and is still present today by the sending of the Spirit and the establishment of the church. "The Gospel of the Reign of God is the good news that in the life, death, and resurrection of Christ, God's Reign is manifested in the physical and historical affairs of people, now able to experience the Spirit's total liberation."[289] He also adds, "We need, though, to always be reminded that while the church is not the Reign of God, yet, as the community of the Spirit—where the Spirit manifest [*sic*] itself in a unique and particular way…it has the high calling to both reflect and witness to the values of the Reign, by the power of the Spirit to the world."[290]

---

[287] Paul Lehmann, "The Foundations and Pattern of Christian Behavior" in *Christian Faith and Social Action*, ed. John A. Hutchinson (New York: Charles Scribner's Sons, 1953), 94–95.

[288] Villafañe, "The Politics of the Spirit," 164–65.

[289] Ibid., 166.

[290] Ibid.

In short, for Villafañe, Christians cannot reject and be afraid of the public sphere. Yes, we need to be aware of its corruption and seduction. However, Christians are also called to serve within that realm with the goal of contributing to a healthy community of life, especially when working among displaced and marginalized people.[291] Hence, just as Christ did to those around him, Christians are called to model "Spirit-lead actions"[292] in this world.

Darío López: Pentecostals and Politics

Darío López, a native Peruvian, is a missiologist who presently serves as a local pastor and as the National Bishop for the Church of God (Cleveland) in Peru. Also, he has served as the Faith-Based Consultant for various Peruvian presidents and as the president of the *Concilio Nacional Evangélico del Perú* (the Peruvian National Evangelical Council); and he has traveled throughout the Americas teaching and speaking about issues of social justice, the love for the marginalized, and the inherent calling that the church must be a prophetic voice in matters of politics. An attempt to summarize López's Pentecostal thought would give the following: it is a theology that is centered on the missional work of Christ and seeks to liberate the marginalized, the oppressed, and the underprivileged of this world through the agency of the liberating Spirit of God.[293]

---

[291] Regarding this, Villafañe states, "Given the socioeconomic conditions of most Hispanics in the USA, the Hispanic church must develop a theology and social ethic that call for economic and political engagement." See Villafañe, *Seek the Peace of the City*, 73.

[292] Villafañe, "The Politics of the Spirit," 168.

[293] Though there are many other important themes within Darío's Pentecostal theology, the themes of Christ's mission, the liberating agency of the Spirit, and the love and service for the downtrodden are found throughout his writings. Darío López, *Pentecostalismo y transformación social* (Buenos Aires: Ediciones Kairós, 2003); Darío López, *La fiesta del Espíritu: Espiritualidad y celebración pentecostal* (Lima: Puma, 2006); Darío López, *Pentecostalismo y misión integral: Teología del Espíritu, teología de la*

For López, there is no division between the sacred and the public. By this I do not mean that he has an uncritical stance of the public space. But for him, to proclaim Christ as *Kyrios* of all the *kosmos* has serious public implications. Yet, before unpacking his view regarding the public calling of the church, let me present some of the ecclesial contributions that flow from his Pentecostal theology and spiritualty.

Ecclesial Contributions

To appreciate López's thought, it is necessary to understand from *where* he is writing.[294] Besides being a respected Latin American theologian, López has never been detached from the local church, his local community, or *el Perú de su alma* (his beloved Peru). Furthermore, he has unintentionally and intentionally experienced the sufferings of this life. On the one hand, he lost his wife due to illness. Consequently, he had to immediately cope with the challenge of what it meant to live as a widower and as a single father. On the other hand, his pastoral ministry is shaped by his vow to live simply. It is from this locus of life and through his Pentecostal experience that López writes. What follows is a sketch of López's perception of the Pentecostal community in the world.

One of López's central themes is the liberating mission of Jesus. For López, just as God liberated many individuals and called them into his body through the work of

---

vida (Lima, Peru: Ediciones Puma, 2008); Darío López, *La propuesta política del reino de Dios: Estudios bíblicos sobre iglesia, sociedad y estado* (Lima, Peru: Ediciones Puma, 2009); Darío López and Richard E. Waldrop, "The God of Life and the Spirit of Life: The Social and Political Dimension of Life in the Spirit," *Studies in World Christianity* 17 (January 2011): 1–11; Darío López, *The Liberating Mission of Jesus: The Message of the Gospel of Luke*, Pentecostals, Peacemaking, and Social Justice Series (Eugene, OR: Pickwick Publications, 2012); Darío López and Víctor Arroyo, *Tejiendo un nuevo rostro público* (Lima, Peru: Puma, 2014).

[294] Not only in terms of its *locus* but also in terms of his experiences.

Jesus and in the power of the Holy Spirit, the church has an innate calling to continue this mission wherever she is planted. In his reading of the third gospel, López sees that Jesus's mission was a challenge to the establishment. "Jesus' association with individuals who were undervalued and excluded by society also explains the reasons why the representatives of the Jewish society saw the ministry of the Galilean preacher as a permanent threat to their religious interests and their particular political interests."[295] Reflecting on this, López challenges the church to accept such a role. As a church filled with the Spirit, we have to take "the daily risk" of being publicly identified with society's needs.[296] This risk, in López's words, is rooted in love. He further explains, "The special love that God has for the excluded and the scorned constitutes a constant missional challenge for the disciples of the crucified and risen Lord."[297]

Such a liberating mission underscores the need to live as an "alternative community."[298] This is how López understands the Pentecostal church in the world. For him, this form of living is intrinsically connected to the Spirit's liberating work. "For Pentecostals who have been liberated by the God of life from the chains of oppression which had kept them bowed in subhuman conditions, it should not seem strange to affirm that the defense of the dignity of all human beings, as God's creations, becomes a concrete way of living in the Spirit."[299] Hence, for López, becoming part of the

---

[295] López Rodríguez, *The Liberating Mission of Jesus*, 20.

[296] Ibid., 22.

[297] Ibid., 24.

[298] This is a point on which both Villafañe and López agree. Read López Rodríguez, *Pentecostalismo y misión integral*; López Rodríguez and Waldrop, "The God of Life and the Spirit of Life."

[299] López Rodríguez and Waldrop, "The God of Life and the Spirit of Life," 3.

Pentecostal community does not demand withdrawal from society but, in contrast, a boundary crossing, which entails an engagement with the realities of human society. The Pentecostal community, empowered by the Holy Spirit, is called to be an "alternative society," a "countercultural society," and to represent a "new humanity in Christ."[300]

Another image or theme that López uses is that of the church as a service provider. In other words, he understands that the church is at the service of her communities. This service is described as sacrificial giving. For López, if the liberated community seeks to present itself as an alternative community, it ought to embody the ethics of God's kingdom, not the ethics of this world. While the ethics of this world affirm such things as taking advantage of others and self-gratification, which are "clear marks that reject the values of God's kingdom,"[301] the ethics of the kingdom of God manifest themselves counterculturally. López continues, "The kingdom of God does not define itself by status or by one individual's ability to rule over another, but it does so by the ability to serve others in a sacrificial way and by our willingness to give our life for the love of our neighbor."[302] In other words, the church has not been called to be lord over others but to be the servant of all.

Before moving on to López's public contributions, let me mention one last ecclesial contribution. In *Pentecostalismo y misión integral*, López underscores the need to be *una iglesia integral* (a wholistic church). This concept of *iglesia integral* builds on

---

[300] Speaking of how Christ's followers should live in the world, López states, "He expects his disciples to be a countercultural society when measured against civil society, an alternative community radically different from other human societies." López Rodríguez, *La propuesta política del Reino de Dios*, 33. All translations from this work are my translation.

[301] López, *La propuesta política del reino de Dios*, 41.

[302] Ibid., 35.

the Latin American theme of *misión integral.*[303] In the book's preface, René Padilla testifies to this by affirming that *una iglesia integral* is "one that refuses to separate that which is religious from that which is public and faith from works."[304] Moreover, states Padilla, *una iglesia integral* must be driven by *una espiritualidad integral* (wholistic spirituality). This spiritual wholeness is not only concerned with the inner life of the church, but also "it calls for a missionary agenda that has on its horizon the church's involvement in public spaces as part of civil society."[305] Thus, López challenges the Pentecostal church to expand her traditional understanding of missional spaces and to include spaces that might seem "nontraditional" but are nonetheless in need of reconciliation, justice, and the impact of the liberating Spirit of God.

---

[303] The foundation for *misión integral* came from the *Fraternidad Teológica Latinoamericana* (FTL, Latin American Theological Fellowship) in the early 1970s. René Padilla, who was part of the early leadership of the FTL, wrote: "It was the result of becoming aware of the need to return to the biblical text in search of elements that would help God's people fulfill their role in history in light of their covenant with Christ and in response to their context." Hence, *misión integral* is the attempt to understand how Christ's salvific event responds not only to the spiritual need of the people but also to their present physical needs. Furthermore, "The movement of *misión integral* emerged as a roadway of reflection and practice committed to God and to the world, seeking to create new spaces of faith where current and future generations could move to promote the kingdom of God." See Harold Segura, "La misión integral: Treinta y cinco años después," *Espacio de Diálogo* 2 (abril de 2005), www.fratela.org. My translation.

[304] René Padilla, "Preface," in López Rodríguez, *Pentecostalismo y misión integral*, 7. All translation from this work are my translation.

[305] Even so, López sees the Pentecostal community as countercultural. She is one among many components in society. This line of thought resonates with Benjamin Valentin's proposal of public theology. Valentin proposes that liberation theologies need to see themselves as counter-public voices that are within a greater public realm. "Latino/a theologians can enhance the theoretical scope of their theology, and might also heighten its sociopolitical relevance in the national context, by directly engaging the question of what tasks and features characterize public discourse and, correspondingly, the role of 'public intellectual'." Thus, he explains, as we see ourselves within our own struggles and also see the commonalities that exist between movements, we can achieve a greater good and a greater justice. See Ibid., 11; Benjamin Valentin, *Mapping Public Theology: Beyond Culture, Identity, and Difference* (Harrisburg, PA: Trinity Press, 2002).

Contributions for a Lived Ecclesiology

A common thread between Luvis, Villafañe, and López is the public nature of the Pentecostal community. Yet I understand López's work to be nearly the poster child of such integration. In fact, he sounds a clarion call with, "It should be clear that for a Spirit-filled disciple, there is no dichotomy between the spiritual and the material; the religious and the secular; the private and the public; because God's purpose points toward the reconciliation of all."[306] What follows is a summary of his proposal for a lived ecclesiology.

In López's thought, there is a clear connection between the Person of the Holy Spirit and the church's public calling. López cannot fathom an individual/community filled with Spirit who has no sense of engaging the public. His reading of Acts 2 sustains this connectivity. In the end, he concludes that there is a seamless relationship between the baptism of the Holy Spirit and *misión integral* (integral mission); and such relationships become manifest through the construction of public testimony.[307]

In addition, in the previous section I mentioned that one of the themes that López has developed is the church's ethical dimension, which is founded on God's kingdom ethics. This ethical commitment is not only dependent on spiritual preparation, which López recognizes as important, but moreover, it is important to have a solid and concrete understanding of the public arena. In other words, López poignantly states that the church needs to be knowledgeable of what is happening in the public arena and become aware of

---

[306] López Rodríguez, *Pentecostalismo y misión integral*, 12.

[307] For a thorough commentary on Acts 2 see ibid., 17–53.

how to navigate the complexities of such an arena.[308] According to López, the landscape of Latin America has changed drastically. This change has affected the attitude and way of life of the church. Thus, the church—directly or indirectly—has surfaced as a new actor and voice seeking to engage culture by way of social and political realms through her religious beliefs. López understands that the move toward such engagement was inevitable. "The evangelical communities are inserted in society; thus, they cannot be oblivious to the concrete public scenario."[309] Therefore, the church's border crossing into the public arena should be understood as an ethical commitment.

This integral/wholistic understanding of the church's mission, in turn, raises the question of discourses. On the one hand, the church in the world speaks the language of the gospel. On the other hand, López underscores that this language must engage and speak to the contextual realities. Thus, the church "has to articulate a public discourse that is consistent and relevant to our reality, forged organically from the community of faith, to defend the dignity of all human beings; a discourse that is supported by a consistent commitment to the collective struggle for social justice, peace, and reconciliation."[310] This discourse is not fanatic nor is it a fundamentalist sermon, both of which overshadow the dialoguing partner (the public arena) or the benefactor of our discourse (all human beings). On the contrary, it is a prophetic pronouncement that has both the public realm and humanity at its epicenter. Yet, for López, Pentecostals have

---

[308] López Rodríguez and Arroyo, *Tejiendo un nuevo rostro público*, Kindle, 250.Introduction, section 1. All translations from this work are my translation.

[309] Ibid., Kindle loc. 244, Introduction, section 1.

[310] Ibid., Kindle loc. 1306, chapter 3, section 1.

much work left in this area. Therefore, the development of such discourse must be at the top of the Pentecostal to-do-list.[311]

A final point that I want to express is that any God-led activity is in and of itself a political pronouncement. For López, all divine actions manifested in this world come as a critical stance against humanly motivated actions. And if the church is truly the spokesman of the gospel, this is a responsibility that she cannot renounce. Using the prophet Amos as an example, López states that the prophet accepted such an "uncomfortable calling"[312] because it was a "nonnegotiable task."[313] According to López, that was both his task and nature as a prophet of God:

> His presence and interventions in the public life of his community made him visible and expressed his ability to uncover the contemporary idols and to challenge and publicly denounce temporal authorities when they move away from such practices as justice and the defense of the human rights of those who are defenseless.[314]

In other words, López accentuates that, for Amos, there was no question about his public responsibility. Amos knew what was happening in the midst of his society, and he could not avoid it.[315]

---

[311] Along with the development of a public discourse, López mentions four other areas of need. (1) The recognition and empowerment of Christians who can serve in the public arena. (2) The involvement of Christians within political parties and social movements. (3) The development of models of responsible citizenship. (4) The expansion of the horizon of political and social relations. See ibid., Kindle loc. 1477–2705, chapter 5.

[312] López Rodríguez, *La propuesta política del Reino de Dios*, 46.

[313] Ibid., 47.

[314] Ibid., 46.

[315]López's understanding of the church as a prophetic voice is congruent with the role that Brueggemann describes of the prophet. "Here it is argued that they were concerned with most elemental changes in human society and that they understood a great deal about how change is effected.… They understood the strange incongruence between public conviction and personal yearning. Most of all, they understood the distinctive power of language, the capacity to speak in ways that evoke newness 'fresh from the word.'" For an in-depth study of the role of the prophet, see Walter Brueggemann, *The Prophetic Imagination*, 2nd ed (Minneapolis, MN: Fortress Press, 2001), xxiii.

Conclusion

This chapter has analyzed the theological contributions of three Latino/a Pentecostal scholars who are wholeheartedly concerned with the nature, life, and mission of the church and its engagement in the public sphere. Based on their areas of expertise, special attention was given to the church and gender; the church and social justice; and the church and the polis. What can be gained from this analysis?

First, all three scholars agree that the public character of the Pentecostal church is infused with the Spirit's agency. Just as the Spirit moves everywhere and in everything, there are no boundaries in terms of space; thus, the Pentecostal church must bring down the wall between the sacred and the public and make her presence known. Yet this point encounters some challenges. According to Luvis, "The strong emphasis on the spiritual life [of Pentecostals] has produced a silence in the church toward an integral approach to the whole creation."[316] Such silence, according to these theologians, is a misunderstanding of what it is to walk and live in the Spirit.

Second, their understanding of the church's role in society is seriously informed by context. For example, the descriptors "egalitarian church," "servant church," and "integral church" are images that are informed by their contextual realities. In the words of Sigurd Bergman, it seems that there is a continual conversation between religion and

[316] Luvis Núñez, "Sewing a New Cloth: A Proposal for a Pentecostal Ecclesiology Fashioned as a Community Gifted by the Spirit with the Marks of the Church from a Latina Perspective," 175–76.

the city;[317] and this conversation has serious implications for our theologies. In these examples, they are mutually informed.

Third, though Luvis, Villafañe, and López develop unique theological contributions, there is a common understanding: the ecclesiologies they are constructing are representative of God's kingdom in this world. Consequently, these communities manifest themselves as re-imagined communities that seek to intervene in concrete socio-political contexts and establish themselves not as escape routes but as redeeming communities.

Fourth, each theologian agrees that the church's *diakonia* is key in the development of a public character that sets the foundation for a lived ecclesiology. She is not called to self-indulge but to know the times and be able to serve and respond to the needs of the Other wholistically.

To what extent are these contributions congruent with what is actively occurring in the Pentecostal church? The following chapter will describe the results of an ethnographic study that was done in a Pentecostal church in Puerto Rico. Attention will be given to the way liturgy informs how Pentecostals engage public spaces and how the public sphere informs their liturgy.

---

[317] Sigurd Bergman, "Lived Religion in Lived Spaces," in *Lived Religion: Conceptual, Empirical and Practical-Theological Approaches: Essays in Honor of Hans-Günter Heimbrock*, ed. Heinz Streib, Astrid Dinter, and Kerstin Söderblom (Boston: Brill, 2008), 200.

Chapter Four

Entre el templo y la ciudad:[318]

A Case Study of the Iglesia de Dios Mission Board "Ríos de Agua Viva" in Puerto Rico

Introduction

As stated in chapter 1, this study is founded on two approaches. The first seeks to understand how Pentecostal theologians have theologized about what it means to be the church and about the church's responsibility in public spaces. The second focuses on how *el culto* (the worship service) forms its members to live their faith in their lived spaces. In the previous chapter, I attempted to answer the first by analyzing the contributions of three Latina/o Pentecostal theologians, Agustina Luvis Núñez, Eldin Villafañe, and Darío López. All three manifest an intimate and natural relationship between beliefs and life experiences. Furthermore, they also agree that it is in *el culto* where this relationship is nurtured and where the public character of Pentecostals is constructed. Hence, if *el culto* is the space in which the public character of Pentecostals is formed, how does this happen?

This chapter will attempt to answer this question using an ethnographic approach. In the words of Peter Ward, "To understand the church, we should view it as being simultaneously theological and social/cultural."[319] Thus, it is important to understand

---

[318] Between the temple and the city.

[319] Peter Ward, *Perspectives on Ecclesiology and Ethnography*, Studies in Ecclesiology and Ethnography (Grand Rapids, MI: Wm. B. Eerdmans, 2012), 2.

what happens when the church gathers as a community of believers. In addition, Mark Cartledge affirms that Pentecostals need to "interject into the abstract systematic and historically oriented discourse" the insight and value "from concrete empirical studies."[320] Such an interdisciplinary approach, he adds, will better serve the future of Pentecostal studies.

Prior to sharing the results of the ethnographic case study, a word about the Puerto Rican religious context is necessary. After setting the religious context, this chapter will look at the arrival of Pentecostalism to Puerto Rico, guided by the interplay between Pentecostalism and the Puerto Rican polis. Following these two sections, the chapter will then move to the ethnographic study of the *Iglesia de Dios Mission Board "Ríos de Agua Viva."*

Puerto Rican Religiosity: An Abbreviated Account

The gospel of Jesus Christ is a gift for all who believe and live according to it. Though some have questioned the radicalness of the calling of the whole through the election of one, there is no question about the universal character of the gospel and its stride toward the embracing of the Other.[321] This underscores the dynamic and missionary character of the gospel.

As people move from one place to another, cross-cultural transmissions are inevitable. In other words, people take with them all the experiences that they have

---

[320] Cartledge, "Renewal Ecclesiology in Empirical Perspective," 64.

[321] For example, see Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission*, rev. ed. (Grand Rapids, MI: Wm. B. Eerdmans, 1995); Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downer's Grove, IL: IVP Academic, 2006).

perceived and learned, and these are co-shared directly or indirectly with the perceived and learned experiences of the host.[322] According to this theory, religious experiences are not alien to such transmission processes. This is what Andrew Walls recognized as the cross-cultural *transmission of faith* or the translatability of the gospel.[323] The importance of understanding the impact of the transmission of faith through a cross-cultural theory is the fact that the arrival of Christianity to Puerto Rico did not happen in a vacuum. Walls's analysis shows that it arrived as part of the age of expansion. Thus, Puerto Rican Christian history is part of a larger Christian history. Paraphrasing Walls, our indigenous experiences are connected to pilgrim (i.e., universal) experiences.[324]

---

[322] See for example, Ute Schönpflug, "Introduction: Cultural Transmission—A Multidisciplinary Research Field," *Journal of Cross-Cultural Psychology* 32, no. 2 (March 2001): 131–34; Stephen Castles and Mark J. Miller, eds., *The Age of Migration: International Population Movements in the Modern World*, 4th ed. (New York: Guilford Press, 2009), 7. Regarding the interchangeable character of migration, Castles and Miller state, "Migration thus affects not only the migrants themselves but the sending and receiving societies as a whole. There can be few people in either industrial or less developed countries today who do not have personal experience of migration and its effects."

[323] Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 1996), 22. The transmission and translatability of gospel, according to Walls, can be divided into six phases. Each phase is representative of how the gospel was embodied within a specific culture and moreover, the way it was interpreted by the host culture. Regarding the concept of translatability, Walls states, "Each phase of Christian history has seen a transformation of Christianity as it has entered and penetrated another culture. There is no such thing as 'Christian culture' or 'Christian civilization' in the sense that there is an Islamic culture, and Islamic civilization. There have been several different Christian civilizations already; there may be many more. The reason for this lies in the infinite translatability of the Christian faith."

According to Walls these phases are: (1) the *Jewish age*. As Walls describes it, this was a short but foundational phase for the Christian movement in several ways; (2) the *Hellenistic-Roman age*. The importance of this age lies in the sustained impact of Hellenistic thought and culture over Christian thought; (3) the *Barbarian age*. The contribution of this age for the future of Christianity was the idea of a Christian nation; (4) the *Western Europe age*. This age, in stark contrast to the communal orientation of the Barbarian age, gave way to an individualistic orientation of the Christian life; (5) the *age of expansion*. This age was characterized by the recession of European Christianity and the hope of the transplantation of the Catholic faith beyond the West; and (6) the age of *cross-cultural transmission*. That is, the spread of the Christian faith beyond cultural boundaries, making it possible for each place of impact to become a new center of Christianity. Ibid., 19–26.

[324] According to Walls, the gospel lives with the tension of what he termed the indigenizing and pilgrim principles. The former speaks of the gospel's ability to reach us where and how we are. Walls adds, "But, if He accepts us 'as we are' that implies He does not take us as isolated, self-governing units, because we are not. We are conditioned by a particular time and place, by our family and group and society, by

An undergirding theme that sustained the age of expansion was that of colonization in the name of Lord. Speaking about this, Ondina E. González and Justo L. González state the following in *Christianity in Latin America*: "The Spanish conquistadores laid waste to the high civilization of the Americas in the name of Christianity. They carried the *sword and the cross*, transporting across the Atlantic the militant arm of the faith."[325] In the words of Luis Rivera Pagán, a Puerto Rican theologian who has studied the impact of religion in Puerto Rico, this age was characterized by a violent evangelism: "An exercise of extreme *power*. It was an event in which the Europeans assumed power over the native inhabitants, over their lands and their persons."[326] Accordingly, the story of the arrival of Christianity to the "new world" cannot be read without keeping in mind the intrinsic connections between the church and the public sphere.[327] Such is the reality of Latin America on a greater scale and of Puerto Rico on a smaller one. Hence, Puerto Rican religiosity cannot be understood without comprehending the overlapping elements between faith and culture in the region.

'culture' in fact." The latter stands for the gospel's ability to make us stand counter to what we understand as familiar. In the words of Walls, "The Christian inherits the pilgrim principle, which whispers to him that he has no abiding city and warns him that to be faithful to Christ will put him out of step with his society." Ibid., 6–9.

[325] Ondina E. González and Justo L. González, *Christianity in Latin America: A History* (New York: Cambridge UP, 2007), 40. Italics added.

[326] Luis Rivera Pagán, *A Violent Evangelism: The Political and Religious Conquest of the Americas* (Louisville, KY: Westminster/John Knox Press, 1992), 7–8.

[327] Elsewhere, González and González add, "The conquistadores were not only men in armor riding horses and carrying firearms. They were also men in clerical garb riding mules and carrying crosses.… They truly believed that they were serving God." González and González, *Christianity in Latin America*, 3. Also, adds Luis Rivera Pagán, "The 'taking possession' (of the new lands) was not an arbitrary individual act by Columbus. It was based on the instructions received from the Catholic Monarchs." Rivera Pagán, *A Violent Evangelism*, 9.

Borikén[328] is an island formed by migrant communities. These communities brought with them not only customs and practices that still survive today but also religious practices that have been woven into the island's religious cloth.[329] First, *Taíno* and *Carib*[330] people migrating from the northern shores of South America made their way through the Caribbean archipelago.[331] After this first wave, a second migrant community arrived in 1492: the Spaniards. During this time of conquest and European expansion, a third migrant community was forced to make its way not only to Puerto Rico but also to the rest of the Caribbean: the Africans. Four hundred years after Spanish colonization, in 1898, Puerto Rico received the impact of a fourth wave: the US Americans.

The impacts of these waves are more complex than the short summary above can articulate. Each not only arrived with a particular social imaginary, but each one also represents a distinct religious heritage. In his book, *El país de los cuatro pisos*[332] (The Four-Story Country) and in *Nueva visita al cuarto piso*[333] (Revisiting the Fourth Floor), José Luis González succinctly describes how each community contributed to what is the present understanding of Puerto Rican identity. However, instead of describing them as

---

[328] The name that Amerindians called Puerto Rico.

[329] See Luvis Núñez, "Sewing a New Cloth."

[330] *Taínos* and *Caribs*—who are described as fiercer than the *Taínos*—represented the native Indian community in the Caribbean.

[331] These native peoples were present from nearly 600 BC until the arrival of Spain in the late-1400s. For a more in-depth study regarding pre-Columbian history see, for example, Fernando Pico, *History of Puerto Rico: A Panorama of its People* (Princeton, NJ: Markus Wiener Publishers, 2005); Peter G. Roe, et al., *Ancient Borinquen: Archaeology and Ethnohistory of Native Puerto Rico*, ed. Peter E. Siegel (Tuscaloosa: University of Alabama Press, 2005).

[332] José L. González, *El país de cuatro pisos y otros ensayos* (Río Piedras, PR: Ediciones Huracán, 1980). All citations are my translations.

[333] José L. González, *Nueva visita al cuarto piso* (Santurce, PR: S.B.P., 1987). All citations are my translations.

incoming waves, González describes each group as floors that all together create a "four-story country."

For González, Puerto Rican identity is a complex issue. He begins by stating that the first floor of the country is reserved for the Africans, who were brought as slaves once the numbers of *Taínos* began to run low. Interestingly, González does not assign a floor to the *Taíno* community.[334] This does not mean that he does not take into consideration the impact they made; he does so through their *lived experiences* with the Africans. For González, *Taínos* and Africans in Puerto Rico belonged within the same social status; therefore, they had the opportunity to interact, and through this interaction Africans appropriated *Taíno* customs.[335]

The second floor, according to González, was the product of the migration wave that rolled over the island with a large contingent of refugees from the Spanish American colonies fighting for independence, the majority of Spanish descent.[336] These became established as the privileged minority in Puerto Rico. Consequently, as the Spanish communities kept growing and spreading on the island, the indigenous and the African communities were considered folk culture and the Spanish, the elite.

The third floor corresponds to the wave that arrived in Puerto Rico in 1898. After the Spanish-American War ended, and by way of the Treaty of Paris, Puerto Rico was

---

[334] This is a question that needs to be raised and further investigated. It is difficult to understand how González does not consider the community that has lived the longest in Puerto Rico to be a unique contributor to Puerto Rican identity.

[335] González, *El país de cuatro pisos y otros ensayos*, 19.

[336] Ibid., 22.

placed under the control of the United States.[337] Now, suddenly, Puerto Ricans were forced to wear a new cultural cloth, the American.

The fourth and final floor, in González's analysis, is the present political status of Puerto Rico: a commonwealth. At the time that González wrote his essay, he understood that the fourth floor had been defective since its inception.[338] On the one hand, the political status did not guarantee annexation to the United States. On the other, it did not guarantee sole independence. Thus, the sense of "in-betweenness" was deepened.

What González overlooked in his first book was the religious impact of these floors.[339] However, in the following book, he recognizes this error and states the following: "Evangelical popular religiosity is an undeniable element of the Puerto Rican cultural stew and Puerto Rican spirituality."[340] He goes on to affirm, like Walls, that there was not only a transmission of culture but also a transmission of beliefs. For example, *Tainos* had a strong animist orientation; the Spaniards came under the blessing of the

---

[337] "Treaty of Paris of 1898 - The World of 1898: The Spanish-American War (Hispanic Division, Library of Congress)," accessed December 12, 2014, http://www.loc.gov/rr/hispanic/1898/treaty.html.

[338] Interestingly, when this chapter was being written I was researching in Puerto Rico. During this time, the three branches of the United States government—the executive, legislative, and judicial—, in a span of two weeks and in response to two particular events that had direct implications on the status definition of Puerto Rico with the United States, demonstrated that Puerto Rico does not have a commonwealth status with special or some autonomous freedom, as believed since 1952; on the contrary, it was reaffirmed that the United States has full governing powers over Puerto Rico. Hence, Puerto Rico is a colony of the United States of America. See the following documents: Supreme Court of the United States, Commonwealth of Puerto Rico v. Sánchez Valle et al. (June 9, 2016), https://www.supremecourt.gov/opinions/15pdf/15-108_k4mp.pdf, accessed June 22, 2016; Sean Duffy, "Text - H.R.4900 - 114th Congress (2015-2016): PROMESA," legislation (April 28, 2016), https://www.congress.gov/bill/114th-congress/house-bill/4900/text.

[339] Rivera was one of several voices that recognized the contribution of González but was critical of his silence regarding the religious impact of each floor. In *Senderos teológicos,* Rivera questions how a brilliant mind like González did not recognize the impact of religion in his first edition. Nevertheless, he commends González for bringing religion into the conversation the second time around. Luís Rivera Pagán, *Senderos teológicos: El pensamiento evangélico puertorriqueño* (Río Piedras: Editorial La Refoma, 1989).

[340] González, *Nueva visita al cuarto piso*, 32–34. My translation.

Catholic Church; the Africans brought with them local religious forms and a high value of spiritual presence; and the US Americans brought with them the Protestant emblem and an individualistic religious praxis. Though somewhat oversimplified, these stand as examples of more complex "webs of significance."[341]

In line with González, Luis Rivera Pagán states the following: "Puerto Rican religiosity, in its various dimensions, is one of many vast and varied tapestries that nurture Puerto Rican cultural identity."[342] Such a tapestry has been spearheaded not only by Catholics but more recently by Protestants and Pentecostals. Moreover, Rivera's proposal finds resonance with Walls's cross-cultural transmission and González's idea of stories (floors). For Rivera, Puerto Rico, by way of its cultural richness, has continually experienced the impact of religious diversity. "The Puerto Rican religious landscape," according to Rivera, "significantly contributes to the inherent counterpoint of a plural vision of the island's national culture."[343] In other words, Rivera understands that a serious evaluation of the cultural identity of the Puerto Rican people needs to consider the impact of religions such as animism, African spirituality, Catholicism, Protestantism, and Pentecostalism. All of them, explains Rivera, are "an unassailable part of the cultural stew and spirituality" of Puerto Rican evangelical popular religiosity.[344]

---

[341] See Geertz for an explanation of his understanding of culture and his adaptation of Weber's "webs of significance." Clifford Geertz, *The Interpretation of Cultures: Selected Essays* (New York: Basic Books, 1973).

[342] Luis Rivera Pagán, "Fe evangélica y cultura puertorriqueña," in *Fe y cultura en Puerto Rico* (San Juan, PR: n.p., 2002), 45. My translation.

[343] Ibid. My translation.

[344] Ibid. My translation.

Llegaron los pentecostales:[345] Pentecostals in Puerto Rico

One of the major figures within the Puerto Rican Evangelical popular religiosity is the Pentecostal movement. The arrival of Pentecostalism to the island of Puerto Rico is similar to its development in other countries. It has faced opposition from established Christian movement (mainly Protestant in the case of Puerto Rico) and it has made its home among the most disenfranchised.[346] Yet in less than one hundred years, Puerto Rican Pentecostalism has become one of the most "influential movements on the island."[347]

Early Beginnings

The arrival of Pentecostalism to Puerto Rico has various beginnings and key figures. Popular history narrates that Pentecostalism made its arrival to the island in 1916.[348] This view of history stresses the arrival of young Puerto Rican missionaries that were sent from California to preach about the Holy Spirit. This history connects Puerto Rican

---

[345] The Pentecostals Arrived.

[346] For a thorough description of the Puerto Rican context when the message of Pentecostalism arrived and how it became an agent of transformation, see Wilfredo Estrada Adorno, *100 Años Después: La Ruta Del Pentecostalismo Puertorriqueño*, First, vol. 1, 3 vols., 100 Años Después (Cleveland, TN: CEL Publicaciones, 2015).

[347] Rubén Pérez Torres, "El Pentecostalismo En Puerto Rico" n.d., 1. http://www.hispanicchurchesusa.net/AETH/Puerto%20Rico/El%20Pentecostalismo%20en%20P.%20R.,%20el%20Caribe%20y%20en%20EE.%20UU.pdf (accessed, January 15, 2017).

[348] Official history is told from the vantage point of those in power. Accordingly, the history of Pentecostalism in Puerto Rico has been told from the point of view of two of the largest Pentecostal denominations in Puerto Rico, the Assembly of God and the *Iglesia de Dios Pentecostal* (The Pentecostal Church of God). These two organizations, though separate entities since 1956, recall the same historical beginnings by affirming the arrival of Juan L. Lugo to Puerto Rico on August 30, 1916. See these recent studies on the arrival of Pentecostalism to Puerto Rico: Danny Ríos Quiles, *La Nación Desheredada: Orígenes y desarrollo del Pentecostalismo en Puerto Rico* (San Juan, PR: Centro de Estudios Avanzados de Puerto Rico y el Caribe, 2015); Helen Santiago, *El pentecostalismo de Puerto Rico: al compás de una fe autóctona (1916-1956)* (San Juan, PR: Helen Santiago, 2015); Estrada Adorno, *100 Años Después: La Ruta Del Pentecostalismo Puertorriqueño*.

Pentecostalism with the Azusa Street Revival and the missionary work of the Assemblies of God.

However, Nélida Agosto Cintrón underscores that prior to 1916, "a religious movement with charismatic elements emerged from within Puerto Rican Catholicism, which exhibited characteristics that were similar to that of the Pentecostal movement."[349] This movement was known as *el movimiento de los hermanos Cheo* (the Cheo brother's movement). Interestingly, this movement was not only making a religious stand but also a political one. According to Ríos, *el movimiento de los hermanos Cheo* appears as both a religious movement and a "shield against imperial visitors who wanted to dislocate Puerto Rican culture."[350]

Furthermore, there is a third account; according to some historical narratives, prior to the arrival of Lugo and after the charismatic experiences of the *hermanos Cheo* (the Cheo brothers): a woman named Jennie Mishler, sponsored by the Elmer Fisher Upper Room Mission, arrived in Puerto Rico with the Pentecostal message around 1910.[351] However, due to the language barrier, Mishler was unable to make an impact with her Pentecostalism.[352]

---

[349] Nélida Agosto Cintrón, *Religión y cambio social en Puerto Rico, 1898–1940* (Río Piedras, PR: Ediciones Huracán: Ateneo Puertorriqueño, 1996), 70–81. My translation. [What specific page number does this quote come from?]

[350] Ríos Quiles, *La nación desheredada*, Kindle loc. 1993, chapter 2, section 3. My translation.

[351] Ibid., Kindle loc. 2132, chapter 2, section 3. My translation. Also see Eldin Villafañe and AETH, *Introducción al pentecostalismo: Manda fuego Señor* (Nashville, TN: Abingdon Press, 2012), 42

[352] Gastón Espinosa, *Latino Pentecostals in America: Faith and Politics in Action* (Cambridge, MA: Harvard University Press, 2014), 196; Ríos Quiles, *La nación desheredada*, Kindle loc. 2132, chapter 2, section 3.

Regardless of who were the foremothers or forefathers of Puerto Rican Pentecostalism, these accounts come as a testimony of the Holy Spirit's agency in the world and in Puerto Rico. Furthermore, as Ruben Pérez Torres and Ivan Mesa recognize, what cannot be denied is that Puerto Rican Pentecostalism (in all its expressions) has grown to be between approximately sixty-six percent of the thirty-three percent of Puerto Ricans who have identified themselves as Protestants.[353] As a result, Pentecostalism has become the fastest growing segment on the Caribbean island.

Iglesia de Dios Mission Board (IDDMB)[354]

One of the denominations that has contributed to the Pentecostal landscape in Puerto Rico is the Church of God (COG-Cleveland) by way of the *Iglesia de Dios Mission Board* (IDDMB). The COG arrived in Puerto Rico in 1944. According to the early Church of God historian Charles W. Conn, "J. H. Ingram…went to Puerto Rico in July 1944. While he was there, four independent Pentecostal preachers and two congregations united with the Church of God."[355] The historical meeting was held at the Church of the Seventy in *La Calle San Juan* at Santurce, PR.[356] Not long after, a third congregation and two other preachers joined the young Church of God. "These three churches, with 147

---

[353] Regarding these numbers, Rubén Pérez Torres adds that Protestants total almost 1.5 million adherents. This amount is "sixteen times more than the number of evangelicals in 1966." See Rubén Pérez Torres, "El pentecostalismo en Puerto Rico," n.d., 1; Ivan Mesa, "The Gospel in Puerto Rico," *The Gospel Coalition*, December 15, 2104, https://www.thegospelcoalition.org/article/the-gospel-in-puerto-rico.

[354] The Church of God in Cleveland is registered in Puerto Rico as the Iglesia de Dios "Mission Board." The name *Iglesia de Dios* had been used already and registered by Juan L. Lugo. Thus, the Church of God Missions Department opted for adding "Mission Board" as part of the registered name.

[355] Charles W. Conn, *Where the Saints Have Trod* (Cleveland: Pathway Press, 1959), 104.

[356] Bill George, *Until All Have Heard: The Centennial History of the Church of God World Mission* (Cleveland: Pathway Press, 2010), 82.

members, formed the core of what became a thriving missionary program."[357] In sum, six preachers (Fabriciano Picón, Lorenzo D. Balcasa, Mateo Vellón, Rosa Marcano, José Rivera, and Julio López) and three Pentecostal churches became the first fruit of the Church of God (Cleveland) on the island and the foundation of the IDDMB.[358] Consequently, this new mission field called for an official structure. As a result, during the 1944 International General Assembly, the IDDMB was formally established.

From the very beginning, Puerto Rican Pentecostalism has demonstrated some sort of public presence. Much of it has been through social action programs. It is noteworthy that the IDDMB, though limited, had moments of engaging the public sphere beyond these social programs by way of figures like Dr. Ángel Marcial Estades and Dr. Wilfredo Estrada Adorno. The former served as the National Overseer of the IDDMB for a little over ten years. During his tenure, Marcial Estades became a prominent voice in many societal issues, not only as the premier leader of the IDDMB but also as the spokesperson of the *Fraternidad Pentecostal* (FRAPE, Pentecostal Fellowship).[359] His voice and presence was so very well-known and respected, that as he presently serves as the Overseer of the Southeastern Region of the Church of God (Cleveland) in the United States, local news stations keep seeking him as a voice that represents the Puerto Rican evangelical and Pentecostal church.

---

[357] Conn, *Where the Saints Have Trod*, 104.

[358] George, *Until All Have Heard: The Centennial History of the Church of God World Mission*, 82.

[359] Regardless of my analysis of the outcomes of his interventions and the selectiveness of his interventions, it is important to recognize that Marcial Estades was a minister that placed himself in the public's eye and stood up for what he believed, which in many cases has been lacking since he left.

Another example is Dr. Wilfredo Estrada Adorno. Presently he serves as the Director of the Center for Latinos Studies at the Pentecostal Theological Seminary in Cleveland, TN. However, prior to his move to the US, he was recognized as one of the most influential Pentecostal voices in Puerto Rico. Estrada Adorno became a public figure during his tenure as the spokesperson of the *La Coalición*.[360] As discussed in the opening chapter, *La Coalición* stood in the gap between the people of the Island of Vieques and the Marines of the United States of America as the islanders petitioned for the cessation of all military training with live ammunition. Estrada Adorno, along with other religious, political, and civic leaders, was instrumental in securing the removal of US military bases from the eastern region of Puerto Rico.[361] As you may recall from my testimony in the opening chapter, it was his integration of faith and life which awakened my desire for this study.

It can be concluded according to the previous discussion that Puerto Rican religiosity is uniquely interrelated to socio-cultural and socio-political conversations. This is founded upon the integral character of the Native and African communities that came to our shores along with the highly politicized evangelization efforts from Spain and the United States. Hence, any serious approach to Latino/a religiosity cannot overlooked this reality. And this is true within all of Latin America. For example, the late Latin American sociologist, Otto Maduro, recognizes that Latin American religious conversations need to take into consideration the undertones of the powerful–in other words the political

---

[360] Ecumenical Coalition in Favor of Vieques.

[361] For an interesting article about Estrada Adorno's role see, Angel Santiago-Vendrell, "Throwing Stones to Goliath: How a Puerto Rican Pentecostal Pastor Helped Defeat the Greatest Naval Force in the World," *Apuntes* 32, no. 1 (2012): 21–33.

realm.[362] Moreover, it has been established that with each migrant wave there has come a religious "piece of cloth" that increases the religious tapestry of Puerto Ricans. As a result, Puerto Rican religious experience, in general, is integrative–that is interrelating belief and the political realm. Pentecostals, regardless of their late entry to the island (as discussed above) are not oblivious to this integrative reality. There is a publicness within Puerto Rican Pentecostalism, and in its majority such publicness is weaved within *el culto* (the worship service). Therefore, in the following section we will see this integration through the eyes of a local Pentecostal church that has understood and accepted her public responsibility.

A Case Study of the *Iglesia de Dios Mission Board* "*Ríos de Agua Viva*" in Puerto Rico[363]

Welcome to RAV

The *Iglesia de Dios Mission Board* (IDDMB) *"Ríos de Agua Viva"* (RAV) has been present in the town of Aguas Buenas for forty-two years (see map # 3 on page xiv). Aguas Buenas is a small mountainous town with a population of 28,659.[364] It is located almost forty kilometers from San Juan, toward the east-central area of the island of Puerto Rico and known for the fresh water springs that run through the area, which gave the town its name, Aguas Buenas (Good Waters).

---

[362] See, Otto Maduro, *Religion and Social Conflicts* (Eugene, OR: Wipf & Stock, 2005), xxv.

[363] Apart from pastors Willy and Miriam, the rest of the names used in this ethnography are fictional. This is to maintain the anonymity of the informants.

[364] This is according to the 2010 census. See "Censo 2010 Puerto Rico" (Departamento de Comercio de EE.UU., 2012), I–3, www.cesus.gov.

The drive up to Aguas Buenas is a beautiful one. Once you leave the expressway and take Road 156 towards the mountain, it is a straight drive of twenty minutes to the heart of the town (though I must confess that my first visit seventeen years ago was not so straight or that quick due to the off-road conditions of the previous route). There is not much movement when you get into the town on Sundays. As you arrive at the only intersection with a traffic light, you can either keep going straight or turn left. Most of those who keep going straight are congregants that are either going to the Catholic Church or the Baptist Church which are on the town square. However, those who make a left are driving towards RAV.

Suddenly, you see a plateau with two buildings, one of them identified with a big cross and signage that reads *Iglesia Ríos de Agua Viva* with a logo of a mountain divided with a stream of water. The other building is a remodeled two-story house that has a cafeteria and classrooms on the first floor and a youth church on the second. As you begin to drive into their seven-acre lot you are received by the parking attendants who state, "*Dios te bendiga, bienvenido a RAV*" (God bless you, welcome to RAV), followed by instructions on where and how to park. As you walk up the hill towards the sanctuary you can hear the people greeting each other, servers instructing others where to park and children running outside regardless of being dressed up for Sunday service and that it is 90 degrees and 100 percent of humidity.

Once in the sanctuary, you are received by a ministry of ushers who not only stretch their hands to you in greeting with a big smile on their faces, but also pull you into their chest and hug you as they welcome you, "*Dios te bendiga, esta es tu casa*" (God bless you, this is your home). As they direct you to your cushioned chair they inquire

about you and your family. This conversation gives them the opportunity to know if you are regular congregant or a visitor. If the latter, they give you a welcome packet and pass your name to the person that will recognize the visitors during the service.

The sanctuary has both a traditional and contemporary feeling. For example, upholding the traditional aspect, as you look to the altar you can see the cross, the communion table, the pulpit and the chairs where the pastors sit. Yet, in contrast, there are projection screens, instruments of a full worship band (electric guitars and bass, keyboards and full drums-set), lighting set, smoke machine and a sound system that caters to the musicians and at least six vocal microphones. Moreover, this traditional-contemporary theme is heightened as congregants begin to walk the aisles of the sanctuary. There is a mix of jeans and khakis; dresses and T-shirts; suits and slim jackets; high heels and TOMS (casual shoes). Nevertheless, as the service begins, whatever differences exist are overtaken by their coming together as one worshiping community.

Ten minutes before the start of the service, an usher comes to the pulpit and invites everyone to greet one another. Immediately, you begin to hear a low murmur which then turns into a loud fellowship moment. Then as people begin to retake their places (after a few calls from the usher) an usher begins to read scripture. Once the reading has ended, the person leading shares some words or testimony about what was read and then leads the church in a communal prayer. As the prayer moves along and intensifies, the musicians approach their instruments and they begin to play and establish the rhythm of the first song. Feeding from the intensity of the prayer and from the chords played by the musicians, some congregants begin to shout, others raise their voice as they pray, an old lady begins to praise with her *maracas* (shakers), the pastor begins to jump

as he plays his *pandereta* (tambourine) and others raise their hand as if they are surrendering. As the prayer comes to an end, the church replies with a loud, *¡AMÉN!*, as a way of affirming the prayer and at the same time signaling their readiness to begin *el culto* (worship service).

Those who had been part of the church prior to the arrival of pastors Willy and Miriam affirm that there is a difference between what was known as the IDDMB of Barriada Vázquez (Vázquez Hood) –the old name of the church– and what is known today as IDDMB RAV. Willy and Miriam changed the church's name to underscore their sense of community and to give a clear mission of who they wanted it to be. As a result, for the past sixteen years RAV has become "a stream of living waters" in Aguas Buenas and even beyond this town.

A Snapshot of RAV

RAV is a community on the move. Whether you visit during Wednesday, Friday, or Sunday services, it does not take long to see how active this church is. Activities are going on throughout the whole campus, and visitors get a sense of that; as the name states, the congregation is a *living stream of water*.

According to pastor Willy, the church has over thirty ministries, and they are full display usually in Sunday morning service. "Not only do we have ministries that serve certain age groups, but we have also developed ministries that focus on particular needs, whether within the church or the community."[365] Carmen, a woman who recently began

[365] Pastor Willy. 2016. Interviewed by author. Aguas Buenas, PR. May 25.

attending the church, confirmed this when she inquired about serving in RAV: "I don't know—there are so many things to do. I need to sort them out and find where I'm going to serve."[366]

RAV is a diverse community. A glimpse at those in attendance testifies to this fact. The diversity is manifested in many ways. For example, RAV has a wide age representation. Though the median age of those attending is in the forties, they have ministries serving newborns all the way to senior adults. Furthermore, RAV has created a space in which farmers, teachers, accountants, pharmacists, the unemployed, recovering addicts, and stay-at-home parents can sit together to worship as a community. As one of their mottos says, "Our doors are wide open."[367] Everyone is welcome.

RAV is an informed community. This informed character is dual in nature. On the one hand, RAV is a community that places a high value on education, whether formal or informal. One of the important programs that RAV has developed in the last five years is what they have called "the RAV training route."[368] This educational program has various levels, but those who want to serve in any capacity in the church must complete the whole program. On the other hand, RAV is a church that is well informed about issues related to the surrounding communities. Whether in *el culto* (worship service) or during informal conversations, you can hear congregants referring to pressing issues related to politics and economics.[369]

---

[366] Carmen. 2016. Interviewed by author. Aguas Buenas, PR. June 3.

[367] Pastor Willy. 2016. Interviewed by author. Aguas Buenas, PR. May 25.

[368] Pastor Miriam. 2016. Interviewed by author. Aguas Buenas, PR. May 5.

[369] These two topics were the most pressing due to the coinciding of my visit with the general elections' campaigning season.

Finally, the members of the RAV community are proud of their Pentecostal heritage. Puerto Rican Christianity has been greatly impacted by Pentecostalism. As discussed in the previous section, Pentecostalism arrived in Puerto Rico on the heels of the Protestant missionary endeavor. Thus, there is a high sense of the agency of the Holy Spirit in Puerto Rican religiosity. Yet RAV has emphasized the Holy Spirit not only as an identity marker, but even more, members have made intentional strides to let this understanding shape their life as a community of faith and as citizens.

Entre el templo y la ciudad[370]

For Serene Jones et al., "our religious beliefs can almost never be separated from other beliefs, actions, and attitudes that we hold and that also shape us, such as our culturally constructed beliefs about what it means to be a woman or a citizen or a student of theology."[371] Thus, our religious experiences are manifested in all areas of life. All three Pentecostal theologians analyzed in chapter 3 agree in saying that *el culto* (worship service) is the place where the public character of the believer is formed. This formation occurs in the midst of communal participation through prayers, *coritos* (songs), testimonies, Scripture, and preaching, among other elements.[372] Hence, if *el culto* is the place where the public character of Pentecostals is constructed, how does this happen?

---

[370] Between the temple and the city.

[371] The Workgroup on Constructive Christian Theology, *Constructive Theology: A Contemporary Approach to Classic Themes: A Project of The Workgroup on Constructive Christian Theology* (Minneapolis: Augsburg Fortress Publishers, 2005), 11.

[372] For a description of a Latino Pentecostal service, see Wilmer Estrada-Carrasquillo, "Taking the Risk: The Openness and Attentiveness of Latin American Pentecostal Worship" in *Toward a Pentecostal Theology of Worship*, ed. Martin, *Toward a Pentecostal Theology of Worship*, 235–46.

Participant Observation: A Narrative

My association with RAV began approximately seventeen years ago. I first learned about this church through pastor Willy and pastor Miriam. Before their arrival to RAV, Willy and Miriam served as assistant pastors at my local church. Hence, after the appointment to RAV, those who were close to them shared their transitional process. Since then, I have visited RAV sporadically, whether to preach, sing or just to participate as a guest during special events. Thus, in some way or another, I have seen from afar the development that this community of faith has experienced from *Barriada Vazquez* church to RAV church.

Regardless of my friendship with pastor Willy and Pastor Miriam, I probably visited them once or twice per year. These long breaks between visits allowed me to perceive the transformation of this church vividly. In retrospect, three things stood out. One was their shift from an exclusive or closed mindset community to an inclusive and open-door community. The demographics of the church changed drastically from a homogenous community to a more heterogeneous one (e.g., educational level, class, occupation and age). The other was their impact within the surrounding communities of the church. Looking back to their journey, I can say that pastor Willy and pastor Miriam were instrumental in teaching RAV to become a missional church. Notwithstanding the other churches that were in the vicinity, based on my ethnographic research I could see that the community recognized RAV as a church that constantly engaged them. Lastly, which is a product of the other two, was the exponential growth in attendance. When I

first visited them, there were no more than 30 people in attendance. In early 2011, just when I was moving to the United States, 450 people were attending any given Sunday.

As I thought about the implementation of my ethnographic study, RAV was one among the few churches that fit the criteria that I was looking for. I was interested in understanding how beliefs inform the way people engage the public and RAV turned out to be the viable option; RAV had become a church that embodied such an integrative spirituality. In addition, I was close enough –relationally and theologically– that I would have access to internal and valid information that would help me in my field research. Finally, due to my move to the US in 2011, I was physically detached enough and educationally trained to the extent that I would be able to see them in a fresh way.

Integrative Nature/Character of RAV's Liturgy

As I arrived at RAV, I was interested in observing the ways in which the congregation's liturgy (prayers, songs, Scripture readings, sermons, etc.) *directly* engaged public issues or themes. Moreover, in what ways are public issues influencing their liturgy (prayers, songs, Scripture readings, sermons, etc.), and how frequently—directly or indirectly—do these themes occur? Finally, how do their beliefs inform their public actions?

During my fieldwork, I was able to observe that RAV's meetings—Wednesday prayer, Friday Bible school, and Sunday worship service—are full of integrative language. In other words, there is a conversation between the lived faith and the lived spaces. Below I narrate my observations.

Biblical education is central to RAV's liturgy. As mentioned above, all members who seek to serve in any capacity in the church need to join the RAV training program, which is offered as needed. However, RAV also meets every Friday as a "community to study

the Bible, to exegete it, and to apply it to our everyday experiences."[373] Prior to my arrival they had started a series focused on the book of James.

During my first visit they were studying James 5:7–15. After reading these verses, the group focused on the theme of judging others. Immediately, pastor Miriam said, "Let me make clear that judgment is restorative, as long as it is done right."[374] Then she recalled the case of a judge in Aguadilla, PR. She explained,

> Regardless of his responsibility to represent rightly both law and justice, this man is not immune to corrupt behavior. Therefore, knowing and having the instruments to act or judge rightly does not guarantee that we will do it. Unfortunately, this man went to jail. Similarly, as the body of Christ, we are not exempt from behaving wrongly, unless we seek God continually.[375]

For pastor Miriam, it was important to convey the message of the social responsibility of Christians. It is not that we know *what* to do, but that we act in the right *way*. As she stated, "This is practiced in everyday situations."[376]

RAV prayer meetings also had the same integrative flavor. Pastor Willy was clear about the purpose of their prayer meetings: "RAV prayer nights are not only done with those we see around us, but RAV is also part of a larger church body that prays and continues to pray."[377] I found this rather interesting because, though committed to its community and local ministry, RAV is very aware that she is part of a universal body. For Charles Van Engen, this is an example of an in-tune church. Van Engen states, a "truly catholic local group of believers is in fact the local manifestation of the universal

---

[373] Pastor Miriam. 2016. Field notes by author, Aguas Buenas, PR. May 27.

[374] Pastor Miriam. 2016. Field notes by author, Aguas Buenas, PR. May 27.

[375] Ibid.

[376] Ibid.

[377] Pastor Willy. 2016. Fieldnotes by author. Aguas Buenas, PR. June 1.

glocal church."[378] Moreover, pastor Willy adds that their prayer is not a mere metaphysical event or dislocated from the realities of this world, but, on the contrary, "When we pray we stand in the gap for others, and we are living in a moment where our nation needs us to stand in that gap."[379]

The prayer meetings observed were full of allusions to issues of public matter. For example, during prayer service that led by the men's ministry,[380] the theme was geared around the processes of constructing a building. They created a skit in which a man was trying to build up his character to Jesus's image. Each prayer session was led by someone representing the men's ministry, and each one helped the man in the skit grow closer to Jesus's image. Regarding this, the leader of the men said, "When we are in the process of constructing something, there are steps that need to be taken to complete the task. Similarly, as Christians, we are in a process of building who we are up into the image of Jesus."[381] He also added that "the Holy Spirit is the only agent capable of transforming the human condition and the crisis that Puerto Rico is experiencing."[382] After which he asked the whole church to pray for "God's intervention in these difficult times to make each and every one of them a living testimony to those who are losing their faith and facing economic problems."[383]

---

[378] Charles E. Van Engen, "The Glocal Church: Locality and Catholicity in a Globalizing World," Craig Ott and Harold A Netland, *Globalizing Theology: Belief and Practice in an Era of World Christianity* (Grand Rapids, MI: Baker Academic, 2006), 179.

[379] Pastor Willy. 2016. Field notes by author. Aguas Buenas, PR. June 1.

[380] All ministries rotate leading Wednesday prayer meeting.

[381] Men's leader. 2016. Field notes by author. Aguas Buenas, PR June 1.

[382] Ibid.

[383] Ibid.

The other night of prayer was organized around the theme of joy, and there were four prayer sessions. Each one focused on a specific aspect of the theme: surpassing joy, restorative joy, longstanding joy, and justice, peace, and joy. For the leader of the consolidation ministry[384], these characteristics of joy are vividly experienced within the Acts 2:47 community. This New Testament church community plays a major role in Pentecostal ecclesiology. First, because it is established after the coming of the Holy Spirit over those in the Upper Room. Second, as a result, many Pentecostals sees this community as one to be modeled after.[385] Concerning this, she added, "and as Pentecostals this is something that we need to emulate."[386] Furthermore, a common thread through the prayer sessions was that Puerto Rico needed these different forms of joy to be manifested. For example, the person leading the prayer of restorative joy highlighted the need for "God to restore the present governmental and societal crisis in the nation."[387]

As we can see through these examples, RAV prayer sessions are interconnected to their contextual issues. It was hard to decipher what was informing what. Were their themes connecting to these public issues, or were the issues informing the prayers?

Of the three weekly meetings, Sunday may be the service in which one can experience in fullest display the interconnectivity of the public sphere with RAV's liturgy. Whether through songs, scriptures, testimonies, prayers, exhortations, or

---

[384] This ministry is focused in connecting the new converts and visitors to the different ministries in the church.

[385] For an example of how Pentecostal have read and appropriated this New Testament community see, Espinosa, *Latino Pentecostals in America*, 187.

[386] Consolidation leader. 2016. Field notes by author. Aguas Buenas, PR. June 8.

[387] Participant. 2016. Field notes by author. Aguas Buenas, PR. June 8.

preaching, the constant dialogue between their lived faith and their lived spaces is evident.

One of my visits coincided with Pentecost Sunday. The atmosphere in the sanctuary was charged with a sense of expectancy. In conversations prior to the start of the service, I heard people saying they were ready to receive "a special visit from the Holy Spirit."[388] The service started with the opening words of pastor Willy. He began by affirming that "Today's celebration is not only a remembrance or a looking back to a historical event, but today also serves as a reaffirmation of the agency and work of the Holy Spirit, here and now."[389] He then added, "He [the Holy Spirit] has and still is moving today.... There is still a Holy Spirit for today."[390] Following these words, he reminded the church that there are some who question the movement and agency of the Holy Spirit. Yet, he emphatically voiced, "The manifestation of the Holy Spirit has not finished; baptism with the Holy Spirit has not ceased."[391]

Following these opening words, the worship team led the church in songs that invited the Holy Spirit into their midst (*Ven, Espíritu, ven; Come Holy Spirit, Come*); affirmed God's presence among them (*El Señor está en este lugar; The Lord is here*); and recognized the incoming of the Spirit (*Algo está cayendo aquí; Something is falling here*) and the anointing of the Spirit over the church (*Hay una unción aquí;* There is an anointing here).[392] Pastor Miriam spoke in between songs about the theology and praxis

---

[388] Observations. 2016. Field notes by author. Aguas Buenas, PR. May 29.

[389] Pastor Willy. 2016. Field notes by author. Aguas Buenas, PR. May 29.

[390] Ibid.

[391] Ibid.

[392] Observations. 2016. Field notes by author. Aguas Buenas, PR. May 29.

of the Pentecostal church. For example, in one of these times she stated, "The Pentecostal church is a voice for the community."[393] She followed this statement by explaining, "This voice is not only for those inside [the church] but also for those outside [in society]." What she was trying to convey was that not only does RAV speak for the church and into the world, but also the church has a responsibility to listen to the world and speak for it. She grounded her statements in Scripture, saying that this is what we read in Acts 1:8, where "the church has been called to be a witness through the infilling of the Holy Spirit."[394]

Neither pastor Miriam nor pastor Willy preached that particular morning. They invited Elizabeth Resto, who is the first woman to be elected as a presiding bishop of any Pentecostal denomination in Puerto Rico, to speak.[395] Though at first I was discouraged by not being able to observe a local voice preaching, in the end it was helpful to understand that there is a sense of public orientation within Pentecostal preaching. Two things stood out in Resto's sermon. First, she shared a testimony of divine healing that occurred during a mission trip. In this particular event, God's divine touch not only healed the sick body of the person affected but also brought transformation to the community where this person lived. Resto then affirmed this testimony by emphatically saying, "Divine healing is both a personal and a social transformative experience."[396] Furthermore, Resto underscored the continuity between *el culto* and what happens

---

[393] Pastor Miriam. 2016. Field notes by author. Aguas Buenas, PR. May 29.

[394] Pastor Miriam. 2016. Field notes by author. Aguas Buenas, PR. May 29.

[395] She leads the *Iglesia Cristo Misionera*, an indigenous Pentecostal church established in 1935.

[396] Elizabeth Resto. 2016. Field notes by author. Aguas Buenas, PR. May 29.

afterwards. By continuity she meant, "The Holy Spirit is not only given for *el culto* (worship service), it is also given in order to operate when we go back home."[397] In other words, the manifestation and infilling of the Holy Spirit is both a living faith experience and a living life experience. This understanding of the Spirit with us as we go is central to RAV—so much so that in the benediction, pastor Willy commissioned the church with the following words, "Pentecost [i.e., lived faith] is more than what has happened in the service today, Pentecost goes with us as we walk away from the church and we immerse ourselves in our schools, work, community, and everywhere we go [lived spaces]."[398]

The next Sunday that I had the opportunity to visit, they were celebrating mission Sunday. RAV is a missionary church.[399] Regarding this, the missions leader said, "We are a missionary church, and we need to move away from our comfort zone."[400] Using Abraham's story, she added, "God is calling all of his sons and daughters, because our nation needs all of us. Therefore, we need to move out from our comfort zones."[401] Immediately, she referenced different cultural challenges as a way of inviting the church to move from that comfortable state. "Just as it happened with Abraham and Jesus, let us step beyond our areas of comfort."[402]

---

[397] Ibid.

[398] Pastor Willy. 2016. Field notes by author. Aguas Buenas, PR. May 20.

[399] RAV sustains or has connections to projects or missionaries in Ecuador, Panama, Paraguay, Argentina, Honduras, and China. Every other month, they celebrate mission Sunday to update the church on the different projects and to raise financial help.

[400] Missions leader. 2016. Field notes by author. Augas Buenas, PR. June 26.

[401] Ibid.

[402] Ibid.

In her final statement, the leader of the missions ministry affirmed the indigenous (local) and pilgrim (universal) nature of RAV. She stated, "This church transcends far beyond our contours, and we can see what God is doing through us."[403] This immanent and transcendent character of RAV was vividly experienced during this service. On the one hand, this service highlighted some of the work that RAV was doing in Paraguay, and the sermon was preached by RAV's missionary to Argentina. On the other hand, the worship leader made the church aware of difficulties the nation was facing. It was very clear from the beginning that the present state of Puerto Rico was on her mind. The songs spoke about opening the heavens (*Abre los cielos*); about the church crying out for God to descend with power (*Tu iglesia clama hoy*); and about being rescued from present trials (*Canción de redención*). Moreover, I found it interesting that the worship leader interconnected the present state of nation with the state of *el culto*, saying that one is dependent on the other. She added,

> In the times of Ezekiel, *el culto* became contaminated, and this brought a national crisis. Yet in times of crisis like these, God raises up leadership and people that can be of testimony to the world. For example, Daniel was able to step out and serve in a government position and become an agent of transformation and a conduit of hope and peace.[404]

Such words have profound implications for the church's public character. Moreover, this statement brings a perspective that is not common. Usually, the common sentiment is that the church has become a reflection of what is happening in culture. However, the worship leader's reading of Ezekiel and Daniel gave her a different understanding, that is, the state of the world is a reflection of the state of the church.

---

[403] Ibid.

[404] Worship leader. 2016. Field notes by author. Aguas Buenas, PR. June 26.

The sermon kept pressing this point of view. The preacher talked about what it meant to be light amid chaos. She began by stating that the church, "rather than being surprised by what is happening in the world, needs to grieve and to take action."[405] According to her, the church needs to stop complaining and, instead, needs to lament and move. The preacher then stated that to be light in a world in chaos, "We must rediscover what it means to be sensitive to the Other."[406] It seemed to her that the church is becoming more hostile than hospitable. Furthermore, she raised a very important point about the nature and character of the church: "If we proclaim to the world what is to be done, but the world finds no righteousness in us, there is no value in our words. We cannot ask the government for justice, peace, and truth and meanwhile live in contradiction to what we are asking for."[407] There is an intrinsic connection between our faith and life. Our preaching and faith demand from us a congruent lifestyle. We cannot ask of others that which we are not able to do as a church and as citizens.

One of my last Sundays was a very emotional meeting for RAV. The Wednesday prior to that meeting, one of the youth leaders, who was twenty-six years old, died suddenly from a heart attack. That Sunday, pastor Willy, rather that preaching, reflected on the difficult experience of death. Prior to sharing his closing thoughts, he referenced Paul's words to those at Colossae: "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father." (Col. 3:17). Consequently, he immediately praised the youth leader as someone who really

---

[405] RAV Missionary to Argentina. 2016. Field notes by author, Aguas Buenas, PR. June 26.

[406] Ibid.

[407] Ibid.

understood what it meant to not be of this world but to live for it. As he spoke about the life of this young man, he said,

> You probably never saw him standing at this altar preaching a sermon, you probably never saw him holding the microphone to lead worship or something similar, but he was very clear about his faith, his Pentecostal experience, and how to live a life guided by those experiences.… And you know why I can say all this with such certainty, because this church has never gathered more than five hundred people in attendance, but last Friday, as we celebrated the life of this young man, over eight hundred came to this sanctuary, because of the life that this young man modeled to them. He traded the microphone for a whistle; the tie for an umpire mask; the suit for a referee uniform; and the parish ministry for a prison ministry. He lived his faith; he was a true living epistle.[408]

As stated at the beginning of this section, RAV's liturgy is rich with public symbols, characteristics, and references. This was something that came as a surprise to the community. My last night with them, I was asked to share some words about my research. In a very simple way, I tried to summarize the many ways that their liturgy was interconnected with public issues and events. After I finished, they were amazed at the integrative nature of their liturgy. Such integration affirms not only how liturgy informs their pubic character but also how the public sphere is at play as they worship as a community.

Focus Group: A Narrative

As a manner of unpacking the findings from my observation, I met every two weeks with a representative group of the church membership.[409] Our conversations focused on three

---

[408] Pastor Willy. 2016. Field notes by author. Aguas Buenas, PR. July 3.

[409] See appendix A for a description of the adopted sampling and selecting process. The focus group was comprised of ten people. The names, as stated in chapter 1, are fictitious.

areas: background questions, church and society questions, and theological/liturgical questions.[410]

Background Questions

These questions played an important role in setting the context. First, they helped establish a connection between all the participants. Second, these questions served as an entry point into the life story of the participants. Third, they were foundational for setting the broader context of the conversation. More than a retelling of their story, for Pentecostals, this becomes a testimonial event, in which one can learn about the character of the church and the individual and how the divine presence of God has been at work in them.

There were three main questions within this section. The first asked how they came to be a part of RAV. The second asked about their longevity in the church. The final question inquired about how their understanding of what it means to "be" church has been redefined since coming to RAV.

The ways the focus group members came to RAV and their reasons for staying, in one way or another, speak about the missional character of RAV. Antonio came to RAV while he was going through a difficult crisis. During that time, he was a member at another church, but he decided that moving to a new community would be better for him. According to Antonio, "As soon as I came in, I did not feel like a stranger."[411] Thanks to that hospitality, Antonio has been part of RAV for six years. Carmen, one of the newest

---

[410] See the Ethnographic Question Guide in appendix B.

[411] Antonio. 2016. Focus group interview by author. Aguas Buenas, PR. July 3.

members in the church at the time of my visit, came to know about RAV by way of a missionary trip that was planned to her native country. According to Carmen, she was amazed by the compassion and the work that RAV displayed during the visit. This experience awakened her desire to visit RAV. After that first visit, Carmen moved to Puerto Rico and has become a member. Pedro, the elder of the group, has been at RAV for almost twelve years. He came to the church through an invitation from his daughter. Pedro mentions, "It isn't that I wasn't a Christian, I just used to go to another church,"[412] but he decided to respond to his daughter's invitation. "I found something here that I didn't have in the previous church, which was the Holy Spirit, and I stayed."[413] Manuel learned about RAV during a visit to his mother-in-law's house. According to his narrative, his mother-in-law was very ill, in her last days. "When I arrived at her house, it was full of people," he said.[414] Many of these were members from RAV who were visiting the family. During the visit, Manuel asked his cousin who all these people were, and the cousin answered, "It's my church, RAV."[415] A couple of days after the death of his mother-in-law, Manuel and his family visited RAV, "and it has been seven years since then."[416] Of all the interviewees, Pablo represents those whose arrival was not as pleasant as the rest. Pablo came to RAV almost two years prior to my visit. According to some of the congregants, it seems surreal to see Pablo worshiping with them. Pablo was

---

[412] Pedro. 2016. Focus group interview by author. Aguas Buenas, PR. July 3.

[413] Ibid.

[414] Manuel. 2016. Focus group interview by author. Aguas Buenas, PR. July 3.

[415] Ibid.

[416] Ibid.

the pastor of another Pentecostal church nearby. His story tells much about RAV's identity.

> I come from a Pentecostal church that understood that *having any form of relationship with the world was to be in enmity with God*. My wife could not stand this type of teaching, so she left and decided to worship at RAV. My church believed that RAV was a *pelota de mundo* (a ball of worldliness), *because they described themselves as a church with open doors*. But there were three events that were transformative for me and that changed my understanding of RAV. The first two occurred during a mother's day service. Our children decided to go with their mom to RAV, and I did, too. First, when I arrived at the sanctuary, the presence of the Holy Spirit could be felt undeniably. The testimony of the Spirit was real. Second, as soon as he knew I was there, pastor Willy came up to me and said, "We are honored to have you with us." "An honor!" I said to myself. After all I have said, that was really unexpected. But the third and final event was the exclamation point on the whole thing. One Sunday, my daughter asked me if I could go with her to RAV. As we were driving up to RAV, I told the Lord that regardless of the church where she became a follower of him, I would make that church my church. That day, my daughter accepted Christ at RAV.[417]

Knowing that some of the participants came from different Pentecostal experiences and that others had little or no experiences in Pentecostalism, I ended our session by asking them how RAV has informed their understanding of what it means to be church. Their responses were not only varied but also confirmed the integrative character that I had observed throughout their *cultos*.

Antonio was to the first to respond. He stated, "What I learned here was the meaning of being *God's ambassadors to the world*."[418] To be a Christian, he added, is to "live for him and to work for him."[419] Carmen underscored the integrative character of evangelism. "We have to *preach the gospel with actions*. It is not only about offering prayers; we also have to give. We have to *preach the gospel with compassion*, just as

---

[417] Pablo. 2016. Focus group interview by author. Aguas Buenas, PR. July 3. Italics mine.

[418] Antonio. 2016. Focus group interview by author. Aguas Buenas, PR. July 3. Italics mine.

[419] Ibid.

Jesus did."[420] Pedro focused on the element of the church with open doors. RAV is a church that "stresses the need to *be a church which is not enclosed*. We are a church with open doors."[421] I followed up and asked Pedro if he could unpack what he meant by "open doors." He replied with a two-fold explanation. "Open, because no one who comes to our community will be rejected. They come, and the Holy Spirit is the one who transforms all of us. And open, because we also go out. We intentionally participate in many public events. This church is part of the community."[422] Pablo was the last to share his input. His answer offers a unique understanding of being church, and he raises the point about the importance of education in the local church. Pablo says,

> The church *is the voice of God*, and if she understands how to use this voice, the church will make a great impact. On the other hand, RAV takes time to train its members, and *through intentional education, we have learned what it means to be God's church*. In this church, I learned the integrative character of what it means to be holy and sanctified. RAV has attuned our senses to serve our communities.[423]

Following Pablo's answer, Antonio underscored the importance that education has played in constructing the public character of RAV members. "As Pablo said, I understand that education is key in this whole process. We have become a church for the community because we have been taught to do so."[424] In like manner, most of the younger adults also confirmed this. For example, reflecting on how RAV has impacted this understanding of the public realm, Ricardo said, "RAV's intentional teachings help

---

[420] Carmen. 2016. Focus group interview by author. Aguas Buenas, PR. July 3. Italic mine.

[421] Pedro. 2016. Focus group interview by author. Aguas Buenas, PR. July 3. Italic mine.

[422] Ibid.

[423] Pablo. 2016. Focus group interview by author. Aguas Buenas, PR. July 3. Italic mine.

[424] Antonio. 2016. Focus group interview by author. Aguas Buenas, PR. July 3. Italic mine.

me understand the need to have an impact in the public sphere. Bible studies were central in transforming my way of thinking."[425] In addition, and like Ricardo, María shared that "RAV has been instrumental in teaching us the importance of going and impacting the public space. Our benediction reminds us to go and impact the public arena after every service."[426]

Church and Society

Once the focus group participants shared the context and their degree of involvement in RAV, we moved on to discuss how they understood the relationship of the church (in general) to society. The two guiding questions were the following: When you listen to the statement that there should be a division between church and society, what is your reaction? How do you describe RAV's involvement in public issues?

Regarding the first question, they all agreed that such division is difficult to understand and to maintain. For Antonio, both the church and society have utilized the "wall" in different convenient circumstances. Yet "RAV has been clear in teaching us that we are citizens, and we are encouraged to participate with all the rights that we have."[427] Antonio was clear in stating that his beliefs do inform his decisions. Unfortunately, "the Pentecostal church has been lax in educating her people to be part of the public and political discussion. Yet there has been a change in the mindset of Pentecostals, and through education we have become more aware of the importance of

---

[425] Ricardo. 2016. Focus group interview by author. Aguas Buenas, PR. June 26.

[426] María. 2016. Focus group interview by author. Aguas Buenas, PR. June 26.

[427] Antonio. 2016. Focus group interview by author. Aguas Buenas, PR. July 10.

participating in public spheres."[428] Pedro followed with a similar line of thought: "It is difficult to separate one thing from the other (the church from society)."[429] Pedro was emphatic in saying that RAV members are part of the state. According to his understanding, many churches have opted to be silent on public issues, but "RAV has taken an alternate route. *We have learned to develop a public discourse*."[430] He also added that integration is a must, but "counter-culturally."[431]

In addition, it is important to mention that Manuel made it clear that there is still much ground to cover. Interestingly, he understands that the social imaginary of Pentecostals and their reluctance to move into the public sphere might be connected to their eschatological fervency. "It might be that the early experiences of our forefathers and foremothers has affected our political and public participation. Believing that he was coming soon, we have opted to stay looking inward."[432] Pablo had a similar thought, using the teaching of sanctification. "We see ourselves as so holy that we do not want to cross into the public realm."[433] Instead of speaking up, "we have stayed silent looking up, and not looking out to the public sphere."[434]

From here, we went on to describe in what ways RAV has moved into public spaces. In general, the perception of the participants was that RAV seeks to connect in as many ways as possible, whether individually or as community.

---

[428] Ibid.

[429] Pedro. 2016. Focus group interview by author. Aguas Buenas, PR. July 10.

[430] Ibid.

[431] Ibid.

[432] Manuel. 2016. Focus group interview by author. Aguas Buenas, PR. July 10.

[433] Pablo. 2016. Focus group interview by author. Aguas Buenas, PR. July 10.

[434] Ibid.

Pedro's account is quite astonishing, to such an extent that he knows that some fellow members see his practice as too radical. He said,

> I told the pastor that I wanted to reach a community that is quite messy. If we do not go to them, they will not come to us. So once a week I go to the bar and spent a couple of hours with the people that go to drink or play dominoes. I have earned their respect. And two have come to know Christ at the bar. See, there are places where the church needs to go, and we need to be there no matter what. As long as the Holy Spirit keeps pushing me there, I will be there.[435]

RAV is also active as a whole. On the one hand, Manuel recognizes that RAV has made intentional efforts to hold certain meetings outside of the sanctuary. For example, "*El viernes santo* (Good Friday) we use the town's basketball court and invite the whole community. This is probably the biggest gathering we have all year."[436] On the other hand, Rebecca states that not all of RAV's gatherings out in the community are for the purpose of holding a *culto*. "Some church members have battled cancer or have family members that have gone down that path, so pastors Willy and Miriam have made a firm effort to participate every year as sponsors and participants of *relevo por la vida* (an event hosted by the American Cancer Association)."[437] Being present in an event like this has opened their minds about the uncommon missionary avenues that the public sphere presents. Antonio confessed, "The first time I heard that RAV was participating in *relevo por la vida*, I was shocked. But then I thought, wait a minute, this is good thing, we have to be there."[438]

---

[435] Pedro. 2016. Focus group interview by author. Aguas Buenas, PR. July 10.

[436] Manuel. 2016. Focus group interview by author. Aguas Buenas, PR. July 10.

[437] Rebecca. 2016. Focus group interview by author. Aguas Buenas, PR. June 26.

[438] Antonio. 2016. Focus group interview by author. Aguas Buenas, PR. July 10.

Theology/Liturgy

The last set of questions focused on the liturgy and its relation to the public sphere. The two questions discussed were, if possible, can you recognize what element(s) fuel(s) RAV's outward mission? How has your understanding of being Pentecostal contributed to the way you live your faith in your lived spaces?

Responses to the fueling elements were varied. For Manuel, RAV, as a community or represented by an individual, has learned that "we do not need to be afraid of walking with those in need. The same transforming experience that we have received becomes a missional agent in us."[439] For Pedro, RAV has an embedded missionary spirit. "I understand that we go out, because once you become part of RAV, going out to serve the Other becomes part of your DNA."[440] Furthermore, Antonio finds his fuel in his gratitude and in his obedience. "By gratitude I mean that once you have received God's mercy and favor, you want to share with others such an experience. And by obedience, well, God has called us to love the world, as he did. Therefore, there are no excuses."[441] Along with Antonio, Carmen mentions that compassion plays a major role in her point of view. "Compassion makes us see things in light of how God sees us in Christ. Compassion fuels me to go out."[442] Suddenly, Ricardo said, "What about the pastors?"[443] What about them? I replied. "They also play a major role. I met them in a context outside

---

[439] Manuel. 2016. Focus group interview by author. Aguas Buenas, PR. June 22.

[440] Pedro. 2016. Focus group interview by author. Aguas Buenas, PR. June 22.

[441] Antonio. 2016. Focus group interview by author. Aguas Buenas, PR. June 22.

[442] Carmen. 2016. Focus group interview by author. Aguas Buenas, PR. June 22.

[443] Pedro. 2016. Focus group interview by author. Aguas Buenas, PR. June 26.

of the church. And their actions made me understand that I had to do the same."[444] Then, after a moment of silence, Antonio mentions that their responsibilities as citizens move them out as well. For example, he explains,

> one of my brothers from church, he works as a prison guard. He moves out to that place because that is part of his duty as an employee. Yet when he goes, he understands that his faith experience goes with him. Through his lived testimony, he became acquainted with a convicted felon. When this man fulfilled his sentence, he decided to visit RAV, and ever since he has been part of our community.[445]

This testimony opened the way for the follow-up question of how their Pentecostal experience contributes to the way they live their faith in their lived spaces. Manuel, almost jumping up from his chair, said, "Was not the Spirit moving over the Earth in Genesis? We are an incarnational church. Therefore, wherever we move, the Spirit is with us to be agents of change."[446] For Luz, there is no way of dividing her faith experience from her lived space. "My integrity is guided by my faith experience. If my lifestyle and decisions, even those that I make publicly, do not reflect the faith that I profess, then I am rejecting what I believe."[447] In a similar way, María added, "The reason I find the integration of both to be important is that, as Christians, we must come to our communities spiritually prepared, so that whatever we do or say may be consonant to the language of our faith."[448]

---

[444] Ibid.

[445] Antonio. 2016. Focus group interview by author. Aguas Buenas, PR. June 22.

[446] Manuel. 2016. Focus group interview by author. Aguas Buenas, PR. June 22.

[447] Luz. 2016. Focus group interview by author. Aguas Buenas, PR. June 26.

[448] María. 2016. Focus group interview by author. Aguas Buenas, PR. June 26.

Conclusion

This chapter demonstrates how religion, context, and the public sphere are integrated among Pentecostals in the Puerto Rican landscape. This has been established through a dialogue between the work of Andrew Walls, Justo González, Ondina González, José Luis González, and Luis N. Rivera. Moreover, recognizing that the locus of Pentecostal theology and spirituality lies in the *culto pentecostal* (Pentecostal worship service), the final section of this chapter described, by way of the implementation of ethnographic methodology, the close relationship that exists between lived faith and lived realities within one Pentecostal community.

Before moving to the following chapter, I would like to reveal some findings that are key to the study and at the same time highlight overlooked understandings regarding the relationship between church and society within the Puerto Rican context. For example, it seems that Puerto Rican religiosity, and Pentecostalism being one among them, though very much impacted by Western understandings of Christianity through colonization and foreign missionary endeavors, has maintained, in contrast, a wholistic and a fluid relationship between the sacred and the public. This integrative character, rather than an expression of Western ecclesiology, it stands as against it and affirms the religious undercurrent heritage of indigenous and African spiritualties which are very much present today.[449] Furthermore, and in connection to the previous, it seems that RAV demonstrates such a fluid relationship. For them the church is not a place beyond the

[449] Not all theology or spirituality occurs *aboveground*, due to oppression or persecution some theological and spiritual expression choose or are pushed *underground*. Nevertheless, these underground currents play a significant role in transforming the religious landscape just as those that stay above. See, Paul R Spickard and Kevin M. Cragg, *A Gobal History of Christians: How Everyday Believers Experienced Their World* (Grand Rapids, MI: Baker Books, 2001), 375.

public. The church, though a distinct community called by God, is placed in the midst of this world as a re-imagined community, not for the sake of themselves, but for all. As a result, whatever they do as church community has implication for society as a whole. Therefore, liturgy or *el culto* is not only the work of the people, but also the work *for* the people beyond the church community.

How these findings contribute to a lived ecclesiology? The results of this case study, along with the work of the theologians in chapter 3, will be central to the construction of a Pentecostal lived ecclesiology, which is the focus of the following chapter.

Chapter Five

Constructing a Pentecostal Lived Ecclesiology

Introduction

What has been said up to this point? I have argued that the question of Pentecostalism and the public space is both a theological and an experiential question. My testimony illustrated the experiential character that was modeled in the intimacy of my home and then as part of a Pentecostal community. The theological aspect of the question has to do with the way lived Pentecostal faith occurs as a way of public life. Such an inquiry is not new, but there needs to be an ongoing revision, taking into consideration new local questions and present realities.[450] Consequently, this study called for an interdisciplinary framework and methodology. The framework has been sustained through a trialectical relationship between Pentecostal, contextual, and public theologies. In addition, the methodology sought to integrate the literature-based research (chapter 3) with an empirical study (chapter 4). Chapter 3 examined the theological contributions of three Latino/a Pentecostal theologians who underscored the intrinsic relationship between theology, the church, and the public space. They recognized the personal and public implications of the baptism of the Holy Spirit. However, they also made clear that there is

[450] I have to underscore Robert Schreiter's call for "new questions" as central for Latin American Christianity. Much of the gospel received from foreign missionaries to Latin America was a transplant of what they had experienced in the North. Thus, the opportunity to (re)think and (re)discover the gospel through new questions is key for Latin American theology. This shift will develop a unique theological discourse, which can contribute to the global Christian body. See, for example, Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll, NY: Orbis Books, 1985).

much to be done with the latter and challenged the Pentecostal community to recall her public character as a response from theological conviction. Hence, according to these theologians, Pentecostal churches must work to bring down the wall between private and public when it comes to theology. In the preceding chapter, priority was given to the local experiences that occur in *el culto pentecostal* (the Pentecostal worship service).[451] Through the implementation of ethnographic methods such as participant observation and focus group interviews, it was found that within *el culto pentecostal* there is an overlapping relationship between the lived faith and the lived realities of the people. Paraphrasing those who participated, there is an interconnectivity between the fullness of the Spirit and the public character of the Pentecostal community.[452]

Now that the foundation has been laid, this chapter will attempt the construction of a Pentecostal lived ecclesiology. The theological construction proposed herein is not only concerned with content but also with method.[453] For that reason, though the methodology of how the study was conducted was presented in the first chapter, there are some specifics regarding Pentecostal theological method that need to be further unpacked as part of the contributions of this study. Then, following this methodological proposal,

---

[451] Speaking about the "local" in the task of "doing theology," Sedmak mentions that to be local, any theological argument "must be rooted in a local culture." See Clemens Sedmak, *Doing Local Theology: A Guide for Artisans of a New Humanity*, Faith and Cultures Series (Maryknoll, NY: Orbis Books, 2002).

[452] See chapter 3.

[453] Though the experience of Pentecost is by nature contextual, there has been little conversation about a Pentecostal contextual model or method. Accordingly, most of the literature that I have read concerning the topic of method and model in contextual theology is silent about the proposal that Pentecostals bring to the topic. See, for example, A. Scott Moreau, "Evangelical Models of Contextualization," in *Local Theology for the Global Church: Principles for an Evangelical Approach to Contextualization*, ed. Matthew Cook (Pasadena: World Evangelical Alliance Theological Commission, 2010), Kindle loc. 5847.

the chapter moves toward the construction of a Pentecostal lived ecclesiology that surfaces from the dialogue between praxis and theory.

A Pentecostal Method for a Lived Ecclesiology: An Exploration

The discussion of Pentecostal method involves an array of voices from within and outside the Pentecostal movement. These voices may be categorized into two overarching groups. In one, we find those who understand that using terms such as "Pentecostal," "theology," and "method" in the same sentence is a trifle-like dessert: i.e., ingredients that do not blend well together.[454] A subsection of this group are voices that recognize some sort of Pentecostal overtones, but are guided by non-Pentecostal methodologies. In other words, the work of the Holy Spirit is understood as an *additivus* (put definition here) to Evangelical theological thought. The second overarching group is represented by voices which affirm that Pentecostals bring a unique contribution to the discussion of theological method.[455] In the words of James K. A. Smith, "[Pentecostalism is] not anti-intellectual in the sense that it is opposed to academic research or critical inquiry"; on the

---

[454] See, for example, Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids, MI; Leicester, England: Eerdmans, 1995). In this book, representative of an era that wanted to "save" the Evangelical mind from theological digression, Noll accuses Pentecostalism and like-minded movements of ostracizing the Evangelical mind and portrays them as scandalous.

[455] However, it is important to recognize that there is still no uniformity within this group. For example, some consider that the unique contribution Pentecostals can make is skewed. In his review of Christopher Stephenson's work on Pentecostal theological methods, Wolfgang Vondey states, "Stephenson's suggestion that Pentecostals are becoming more attentive to theological method is perhaps more wishful thinking than current reality." See Wolfgang Vondey, "Types of Pentecostal Theology: Method, System, Spirit," *Pneuma (Online)* 37, no. 1 (2015): 160–62. Also see Christopher A. Stephenson, *Types of Pentecostal Theology : Method, System, Spirit*, Academy Series (New York : Oxford University Press, 2013).

contrary, Pentecostals bring an "integral Pentecostal scholarship" that is unique from Evangelicalism.[456]

Personally, I locate myself in the group that finds within Pentecostalism the biblical, historical, theological, and spiritual depth to contribute to the conversation about theological method. And regardless of arriving late to the methodological *fiesta* (feast), this does not mean that we are only responsible for just a simple side dish.[457] I can say this today because I am standing on the shoulders of women and men who paved the way for my generation. The first generation of Pentecostal scholars did not study in institutions that were Pentecostal in orientation; thus, though their content was Pentecostal in nature, it was guided by methods and forms that were not.[458] However, these scholars laid the foundation over which future generations began to develop both the content and the method of Pentecostal theology within newly established Pentecostal educational institutions.[459] Hence, what is our contribution to the *fiesta*? What follows, rather than exhaustive, is a representative list that not only serves as a testimony of the

---

[456] James K. A. Smith, "Scandalizing Theology: A Pentecostal Response to Noll's Scandal," *Pneuma* 19, no. 2 (September 1997): 232–33.

[457] See Terry L Cross, "The Rich Feast of Theology: Can Pentecostals Bring the Main Course or Only the Relish?," *Journal of Pentecostal Theology* 8, no. 16 (April 2000): 27–47.

[458] See Thomas, "Pentecostal Theology in the Twenty-First Century."

[459] It is important to establish that just as there are many Pentecostalisms, there is no unified Pentecostal method in the movement. Consequently, though the examples presented have impacted the Pentecostal movement, they are more closely related to the "Cleveland school of thought." Cleveland school of thought is a very recent terminology that is applicable to Pentecostal scholars that are connected or impacted by the Pentecostal Theological Seminary.

contributions of Pentecostals to the methodological discussion but is also a platform on which a Pentecostal public method could be based.[460]

Pentecostals and Theological Method

No discussion on Pentecostal theology can begin without mentioning the seminal work of Steven J. Land. Perhaps one of the first major works that revealed the paradigm shift that was erupting among Pentecostal scholarship is Land's *Pentecostal Spirituality.*[461] In this monograph, Land makes a courageous attempt to interpret and revise the Pentecostal tradition by analyzing "belief and practices as integrated in the affections—showing the crucial role played by eschatology."[462] For Land, eschatology is a central lens for the Pentecostal theological approach. He states,

> Since Pentecostalism is an apocalyptic movement of the Spirit, it will want to have the eschatological context and horizon prominently displayed in a theological approach which is not only a reflection *upon*, but a reflection *of* and *within* reality. What was implicit in Pentecostal history and thought must now be made explicit, but cast in a different way.[463]

Furthermore, important in Land's proposal is the role of spirituality, theology, and method.[464] For Land, there is a distinct Pentecostal "relationship between theology and

---

[460] Yet, for those interested in researching more about Pentecostals and method, see Stephenson, *Types of Pentecostal Theology*. Stephenson presents one of the first (if not the first) monographs that studies the contribution of Pentecostals to theological method.

[461] Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 1. By spirituality he means, "the integration of beliefs and practices, in the affections which are themselves evoked and expressed by those beliefs and practices."

[462] Ibid., 17.

[463] Steven J. Land, "A Passion for the Kingdom: Revisioning Pentecostal Spirituality," *Journal of Pentecostal Theology* 1, no. 1 (1992): 28.

[464] Land, *Pentecostal Spirituality*, 15.

spirituality."[465] This relationship is revealed in the affections of the person and the community. These affections are not mere subjective and feeble emotions but are "the existential core of faith," and, thus, central "for the whole theological enterprise."[466] In short, it is a theological model located in the "apocalyptic affections" (i.e., experiences) of Pentecostals.[467] The importance of Land's contribution stands in that he, along with other Pentecostal scholars, paved the way for the uniqueness of a Pentecostal approach. This uniqueness is rooted in the Pentecostal *experience*.

Another methodological model proposed by Pentecostals takes into consideration the fivefold gospel paradigm.[468] This paradigm affirms Christ as Savior, Sanctifier, Spirit Baptizer, Healer, and Coming King.[469] During his 1998 presidential address at the Society of Pentecostal Studies (SPS), New Testament scholar John Christopher Thomas proposed a Pentecostal theology which is rooted within this fivefold gospel.[470] Consequently, he challenged the audience to consider the idea of constructing a theology

---

[465] Ibid., 1.

[466] Harvey Cox, "A Review of 'Pentecostal Spirituality: A Passion for the Kingdom', by Steven J Land," *Journal of Pentecostal Theology* 2, no. 5 (October 1994): 4.

[467] Ibid.

[468] See "The Question of Pentecostalism" under the Theoretical Framework section in chapter 1 for a word on the development of the fivefold gospel.

[469] Though I am referring specifically to the use of the fivefold pattern, it is important to mention that not all Pentecostals adhere to this paradigm. It has been established historically and theologically that within Pentecostalism there are two fourfold patterns. On the one hand, some affirm Christ as Savior, Sanctifier, Healer, and Coming King. On the other hand, some affirm Christ as Savior, Spirit Baptizer, Healer, and Coming King. For a brief explanation of the nuances of these patterns, see the Theoretical Framework section in chapter 1. Also, I recommend the following readings: Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody, MA: Hendrickson Pub., 1987); Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, 2nd ed. (Grand Rapids, MI: Wm. B. Eerdmans, 1997); Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture, and Community* (Cleveland, TN: CPT Press, 2009); Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis Books, 2007); Vinson Synan, *The Century of Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901–2001* (Nashville: Thomas Nelson, 2012).

[470] See Thomas, "Pentecostal Theology in the Twenty-First Century."

from within and invited them to articulate "a theology that is distinctively Pentecostal."[471] Such an invitation lies within the following premise: "the theological heart of Pentecostalism is the fivefold gospel"; hence, "when a Pentecostal theology is written from the ground up, it will be structured around these central tenets of Pentecostal faith and preaching."[472] One who followed Thomas's proposal was Kenneth Archer. The following quote explains succinctly the importance of this theological method:

> Thus the Five-fold Gospel is not a set of quaint platitudes but deep-seated, affectionate affirmations flowing from our worship of the living God who has transformed our lives.… For Pentecostals, then, our story with its central narrative convictions expressed through the Five-fold Gospel needs to take on a more overt role in our theological explanations. One important way of articulating a Pentecostal theology then would be to shape it around our story and structure it around the Five-fold Gospel.[473]

The importance of this proposal is that it takes into consideration the way that early Pentecostals understood Christ's salvific work.[474] Therefore, this method is framed by a Spirit-christology where Christ is revealed as our *Divino Compañero*, a "divine

---

[471] Ibid., 17.

[472] Ibid. As examples of works that use this theological method, see Archer, *A Pentecostal Hermeneutic*; John Christopher Thomas, *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel* (Cleveland, TN: CPT Press, 2010); Amos Yong, *In the Days of Caesar: Pentecostalism and Political Theology*, The Cadbury Lectures 2009 (Grand Rapids, MI: Wm. B. Eerdmans, 2010).

[473] Archer adds, "The theological center is the person Jesus Christ, and protruding out of the center are the five spokes which serve to explain the significance of the story of Jesus Christ for the community and the world.… Our Pentecostal doctrinal practices and beliefs are the wheel, connected to and stabilized by the spokes, yet turning and spinning around its center—Jesus Christ. Pentecostal beliefs and practices, therefore, will always flow back to their center where they find their ultimate significance and justification—Jesus Christ." Archer, *A Pentecostal Hermeneutic*, 312–13.

[474] Interestingly, this theme is not only prevalent in early North American Pentecostalism, as is argued by many Pentecostal scholars, but this paradigm is also present in the newspapers, letters, testimonies, songs, and sermons from my Puerto Rican Pentecostal foremothers and fathers. See Wilfredo Estrada Adorno, *El fuego está encendido: Infancia del pentecostalismo puertorriqueño y su impacto en la sociedad* (Cleveland, TN: CEL Publicaciones, 2016).

companion" in our salvific journey.[475] For Thomas, Archer, and other scholars, early Pentecostal literature affirms such a paradigm and therefore should not be overlooked in discussions of a Pentecostal approach (or "method") to theologizing.

In addition, Pentecostal scholars also contributed the trialectical[476] method of Spirit-Word-Community.[477] Though it began as a biblical-hermeneutical method,[478] Pentecostal theologians like Amos Yong[479] have adopted it as a theological framework. The theological approach, according to Yong, is infused by "the perichoretic indwelling of the inter-Trinitarian relationships."[480] In other words, just as there is an *intimate union* between all three Persons of the Godhead, there is an analogous relationship among the Spirit-Word-Community. For Yong, the theological enterprise is a lively progression where the task of theology is both theoretical and practical. And through this trialectical theological approach, the theologian embarks on a task in which there is an integral interpretation of all human actions. Also helpful to this method is the liberty of the theologian to begin from any of the three hermeneutical axels. Regardless of the starting

---

[475] Sammy Alfaro, *Divino Compañero: Toward a Hispanic Pentecostal Christology* (Eugene, OR: Wipf & Stock, 2010).

[476] It is trialectical in that these three moments are interstructurally given, interdependent, interconnected, interrelated, interpenetrating and interinfluential, and reciprocal. Yong, "The Hermeneutical Trialectic," 23.

[477] Among these scholars I can mention the contributions of John Christopher Thomas, Amos Yong, and Kenneth Archer.

[478] See John Christopher Thomas, "Reading the Bible from within Our Traditions: A Pentecostal Hermeneutic as a Test Case," in Joel B. Green and Max Turner, eds., *Between Two Horizons: Spanning New Testament Studies and Systematic Theology* (Grand Rapids, Mich: Wm. B. Eerdmans Publishing Co., 1999), 108–22.

[479] Amos Yong, *Spirit, Word, Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene, OR: Wipf & Stock, 2006).

[480] Furthermore, Yong explains that though he is not the first to use a model analogous to the inter-Trinitarian relationship, what is missing from other proposals is "a robust pneumatology to sustain the triadic movement" where "[n]one operate apart from the other two." Yong, "The Hermeneutical Trialectic," 22.

point, they will meet, confront, and inform each other. In his review of Yong's proposal, William Oliverio underscores that the contribution of Yong lies in that he "offers a constructive effort at theological hermeneutics, boldly forging a holistic vision which develops ontology, metaphysics, epistemology and hermeneutics together into an account of what theologically interpreting the world entails."[481] The contribution of this model is in highlighting the integrative character of Pentecostals in the task of theological and cultural interpretation.

Furthermore, Pentecostals have constructed their theological thought considering the relationship of orthodoxy, orthopathy, and orthopraxis. In the article "A Pentecostal Way of Doing Theology: Method and Manner," Kenneth Archer suggests such an approach.[482] Contrary to Western philosophical tradition, instead of beginning with theory, Pentecostal methodology is more faithful to its nature when it begins with *praxis*. Affirming the work of Jackie and Cheryl Johns,[483] Archer explains that "Instead of theory leading to practice, theory becomes, or is seen in, the reflective moment in praxis."[484] From this perspective "theory arises from praxis to wield further praxis."[485] Thus praxis

---

[481] L. William Oliverio, Jr., "An Interpretive Review Essay on Amos Yong's Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective," *Journal of Pentecostal Theology* 18, no. 2 (2009): 302.

[482] Archer, "A Pentecostal Way of Doing Theology." I must add that presently, Archer is expanding his approach. In a recent presentation, he affirmed the "integration of orthopistis (right belief), and orthopraxis (right action) and orthopathos (holy affection)." Yet, he also stated that these three are interconnected to "orthodoxy (right worship), orthomartus (right witness) and orthoergon (right work)." For now, we must wait for his complete proposal. Kenneth Archer, "A Global Pentecostal Methodology: Worship, Witness, and Work," presented at the III International Seminar on Pentecostals, Theology and the Sciences of Sao Paulo (UMESP) in Sao Paulo, Brazil.

[483] Johns and Johns, "Yielding to the Spirit."

[484] Archer, "A Pentecostal Way of Doing Theology," 309.

[485] Ibid.

(orthopraxis) takes us into knowing (orthodoxy). Yet Archer adds another integrative component to praxis and knowing: suffering, or affections (depending on who defines it). Drinking from the well of Latino Pentecostal theologian Samuel Solivan,[486] Archer proposes that orthopathos (*right suffering* for Solivan) is important because, first, orthopathy safeguards us from a theology that is detached from the concrete realities of suffering that much of those in the world, especially the Majority World, are experiencing. Second, orthopathy provides a necessary corrective to the narrower conservative modernistic view of orthodoxy as correct propositional truth claims. In other words, "orthopathos puts us in touch with the compassionate redemptive liberation of Jesus Christ and the Holy Spirit."[487] Moreover, says Solivan, "Orthopathos as an epistemological resource for theology can assist the theologian to bridge the gap between critical reflection and interpersonal engagement.… [Orthopathos] seeks to affirm the important contribution that personal experience can have on critical theological formation and dialogue."[488] What I find interesting about this approach is that it takes the context seriously. Praxis and theory need to be grounded in those it is geared for; if not, it fails to respond to the realities of the people.

Finally, I want to mention the contribution of Terry Cross.[489] Cross has been an advocate for the uniqueness of Pentecostal theology and method. Unfortunately, so far

---

[486] Samuel Solivan, *The Spirit, Pathos and Liberation: Toward a Hispanic Pentecostal Theology*, Journal of Pentecostal Theology Supplement Series 14 (Sheffield: Sheffield Acad., 1998).

[487] Archer, "A Pentecostal Way of Doing Theology," 310.

[488] He adds, "The polarization of orthodoxy and orthopraxis has been detrimental to the poor and the suffering who often find that they must choose between their piety and their socio-political survival." Solivan, *The Spirit, Pathos and Liberation*, 37.

[489] Rather than exhaustive, this section is representative of the development of Pentecostal methodology. To date, there is only one monograph that seeks to study the contribution of Pentecostalism

Cross has not written a monograph on this topic, but he has published various articles that speak to it. Of his articles, two are useful for this study. In the first, "The Rich Feast of Theology: Can Pentecostals Bring the Main Course or Only the Relish?" Cross responds to Clark Pinnock's invitation to Pentecostals to be part of the theological feast.[490] In the second, "A Proposal to Break the Ice: What Can Pentecostal Theology Offer Evangelical Theology," Cross challenges Evangelical theology to leave its strict "rationalistic approach" and learn from its Pentecostal brothers and sisters new avenues of theological engagement. Central to both articles is Cross's understanding that *experience* plays a central role in the process of doing Pentecostal theology. Cross affirms, "Because we *know* and *experience* God in the existential *reality* of our lives, we are prepared to construct our theological understanding of God with this experiential reality in mind."[491] In other words, God's relationality, rather than a hindrance to theological method, is the central axel from which Pentecostals construct their theological understanding. Moreover, Cross is not oblivious to the challenges that Pentecostalism has as a relatively "new movement on the block," yet he is aware that since the eighties Pentecostals have begun a trend that cannot be ignored. In response to critics he states the following: "Pentecostal theology can offer some suggestive avenues for approaching doctrine in today's world, but only if we are allowed (I understand that no permission is needed) to

---

to theological method. Yet Stephenson's contribution is also a representative work of a larger discussion. See Stephenson, *Types of Pentecostal Theology*.

[490] See Cross, "The Rich Feast of Theology."

[491] Ibid., 30. Italics added.

reflect on the ways we experience God and then offer that reflection as an important basis for our theology."[492]

What is helpful in Cross's argument is that Pentecostal theology, though it emphasizes experience (not to the exclusion of Scripture, tradition or reason), is concerned with existential realities, takes many forms, and has different starting points. As he states, "This diverse and immense movement is not characterized by one single theological method or reflection."[493] Consequently, Pentecostal theologians have used distinct Pentecostal experiences such as the eschaton, Spirit baptism, tongue speaking, altar calling, and *coritos* (Pentecostal songs) as their methodological hubs.[494] The relationality of God with us opens many ways of engaging the methodological question.

I understand that each of the models above has a unique lens, yet these methods also underscore important elements for the task at hand. First, while implicit in the proposals, I cannot avoid beginning by pointing out that each method takes seriously the agency of the Holy Spirit and the profitableness of Scripture for the task of doing theology. It is only because of the work of the Spirit and Word in Pentecostals and in their worshiping communities that each of the previous methodologies has developed.[495]

---

[492] Terry L Cross, "A Proposal to Break the Ice: What Can Pentecostal Theology Offer Evangelical Theology?," *Journal of Pentecostal Theology* 10, no. 2 (April 2002): 49.

[493] Ibid., 47.

[494] By "distinct" I do not mean that they are nonexistent in other Christian movements; I mean their distinctiveness due to their adaptation to Pentecostal spirituality. For example, see Frank D Macchia, *Bautizado en el espiritu: una teología, pentecostal global* ([Miami, FL]: Vida, 2008); Wolfgang Vondey, "The Making of a Black Liturgy: Pentecostal Worship and Spirituality from African Slave Narratives to American Cityscapes," *Black Theology* 10, no. 2 (August 2012): 147–68; Alfaro, *Divino Compañero*.

[495] For example, reflecting on the centrality of the Holy Spirit for his theological task, Yong states, "Herein we are led into the heart of the Trinitarian mystery, yet one that is pneumatologically understood as the 'communion of the Holy Spirit' (2 Cor. 13:13). I was beginning to sense that a properly Pentecostal hermeneutic and theological method could and would indeed be pneumatologically driven, but that such a

Second, these models spring from the forms/ways that Pentecostals embody their relationship to God. In other words, for them, theology is a way of life.[496] Third, and connected to the previous points, such a praxis is informed by the realities and *sufferings* of the individual and the community. By "suffering" I am not only pointing to what has been stated above by Solivan but also to the suffering (the undergoing of pain) of what it means to integrally comprehend God, even if that full knowledge comes after an all-night struggle with God's angel or, as the apostle Paul says, through a dimmed mirror. Fourth, each of the models takes into consideration the importance of the community. However, this community seems to be bounded to the Christian and the Pentecostal communities, whether from the early church, local churches, or the academy. The question of how these methods are impacting those beyond this "bounded set" is yet to be seen.[497] Fifth, to be true to its Pentecostal ethos, a Pentecostal method must be informed by its confessional beliefs. Thus, it needs to be true to its theological heritage. Sixth and finally, these models are rooted in context. They do not only arise from a specific place and time but also from personal experiences that seek to engage and contribute to the greater Pentecostal and Christian communities.

---

pneumatological starting point should not lapse into a mere pneumatocentrism but ought to be both Christomorphic and patromorphic at the same time." Yong, "The Hermeneutical Trialectic," 27.

[496] As James K. A. Smith calls it, "Pentecostal spirituality is 'a form of life.'" See James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*, Pentecostal Manifestos (Grand Rapids, Mich: William B. Eerdmans Pub. Co, 2010), Kindle, 256.

[497] For an explanation of the elements as bounded and center sets, see Paul G. Hiebert, "The category 'Christian' in the Mission Task," *International Review of Mission* 72, no. 287 (July 1983): 421–27.

Constructing A Pentecostal Lived Ecclesiology: A Prolegomena

The task at hand is to construct a theological approach that integrates faith and the public. I will begin by highlighting the important themes that surfaced from my empirical research discussed in chapter 4. Then these findings will be analyzed by the contributions from the three Pentecostal theologians discussed in chapter 3, Luvis, Villafañe, and Rodríguez.

Conversion: *From* and *To*

Without question, following the centrality of the doctrine of the Holy Spirit, soteriology (and conversion specifically) is the next most important doctrine among Pentecostals. As a matter of fact, as I grew up it was common for me to hear the refrain, *the power of the Holy Spirit able to convert us from this world*. However, this transformation only considered the individual's soul and being ransomed from the work of the devil.[498] As Kärkkäinen states, "Pentecostals emphasize the changing of individuals whom, when formed into a body of believers, bring change into the culture from within."[499] In response, some may be concerned about such a simplistic view of conversion.[500] Yet, as explained below, the church of Ríos de Agua Viva (RAV) witnessed an expanded understanding of conversion.

---

[498] For example, see Dale M. Coulter, "Baptism, Conversion, and Grace: Reflections on the 'Underlying Realities' between Pentecostals, Methodists, and Catholics," *Pneuma* 31, no. 2 (2009): 189–212.

[499] Veli-Matti Kärkkäinen, *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission* (Lanham, MD: University Press of America, 2002), 209.

[500] See the chapter on "Culture, Contextualization and Conversion" in Kärkkäinen, *Toward a Pneumatological Theology*.

Those who experienced the before-and-after of the arrival of pastors Miriam and Willy to RAV recognized that the church went through a major transformation regarding her sensibility to the intersection of faith and life, of the sacred and the public. Prior to their arrival, RAV had a skewed view of the world (the public space). That is to say, the public space was understood as a place from which God is saving us; thus, why should Christians have any part of it?

To become a local church attuned to the public realm, RAV underwent a multilevel conversion process. The first conversion was the identity of the church. The previous name, *Barriada Vázquez* Church, had a very limited scope in terms of identity and mission. *Barriada Vázquez* is the name of a dead-end street with little to no impact in the city. Actually, for pastors Miriam and Willy, moving the church from that street to seven acres of open field became a sign of future hope for the church and the community; from the restraints of a dead end to the hope of a city on a hill. Moreover, such a conversion, which may seem superficial in a certain way, became the seedbed for a second conversion: a fresh missional infusion. Hence, it can be stated that when an individual or a community experiences an integral conversion, along with it come new forms of missional approaches. In other words, RAV was not only a proper name and an adjective for this local church, it also became a verb. The streams of living water became their DNA and source of being as a local community. In this concept, they reclaimed a common characteristic with the city of Aguas Buenas (Good Waters) and also appropriated their mission as a Pentecostal church. Another important conversion experience was RAV's (re)definition of her Pentecostal spirituality and theology. In response to the skewed view of the public sphere, pastors Willie and Miriam realized that

to *be* Pentecostal should not just make us run *from* the world *to* God but also should make them run back *toward* the world in the power of the Holy Spirit with the Good News of salvation. For RAV, to *be* Pentecostal is to be committed to all areas of life.

Luvis, Villafañe, and López have a similar understanding. For example, for Luvis, being in Christ in the power of the Holy Spirit must move us back *into* the world. *Está prohibido olvidar* (we cannot forget) the place from which God had called you.[501] This call to remember where we were when God's grace reached us emphasizes not only the grace that has been given to us but also the need to go back and share with others the fruits of such grace. To cite Luvis, "To be Pentecostal is…to concretize this reflection in a praxis that affirms the grace of being gifted."[502] In addition, Villafañe underscores that as we are being called by God and baptized in the Spirit, we are free to move *into* and *from* the world as the Holy Spirit freely moves over us, in us, and through us. Moreover, for López, an individual or a community that has responded to God's call and has experienced the freedom that is given by the Holy Spirit should not create bifurcations between the church and the public space because "God's purposes point to the reconciliation of all."[503]

As mentioned above, conversion is the result of God's mission in this world. To paraphrase Orlando Costas, conversion is an invitation from God to all people.[504] God is

---

[501] It is forbidden to forget.

[502] Agustina Luvis Núñez, "Sewing a New Cloth: A Proposal for a Pentecostal Ecclesiology Fashioned as a Community Gifted by the Spirit with the Marks of the Church from a Latina Perspective" (Dissertation, Lutheran School of Theology, 2009), 184.

[503] Darío López, *Pentecostalismo y misión integral: Teología del Espíritu, teología de la vida* (Lima: Ediciones Puma, 2008), 12.

[504] Orlando E. Costas, *The Integrity of Mission: The Inner Life and Outreach of the Church* (San Francisco: Harper & Row, 1979), 8.

inviting all humanity to enter into an eternal loving covenant. Moreover, conversion is not just an invitation. It is also a demand. Because of the demands at play in such an ongoing process, there is no neutral zone in the conversion event. There is a transformation that must take place in the life of the person who accepts the invitation. Costas says, "The gospel *demands* a change of values and attitudes as a fundamental condition for participation in the life of the kingdom."[505] Similarly, Frank Macchia stresses that conversion is not an *us* against *them* confrontation,[506] but it is "the activity of God in the world to liberate and to redeem the creation."[507] Hence, conversion is not a God event bounded only to the sacred but directed to the whole created order, and that includes the public sphere. Additionally, conversion to Christ must not alienate us from the Other; rather, conversion must make us more sensitive to the Other. If conversion is a person's turning to Christ and the beginning of a journey to become more like him, then there is also an implicit turning to the Other and to the spheres that are in need of Christ's presence. In the words of Macchia, "Conversion should bring about humility, critical self-evaluation, and openness to the Other to see what God would teach us about the

---

[505] Ibid,. 8. Furthermore, conversion has various levels. Costas is known for his three-conversion process. This first can be described as his "religious conversion." That is, a person's response to God's call. The second level refers to his "cultural conversion." Through his new life in Christ he found himself as Puerto Rican and Latin American. In other words, to be called into God's triune relationship does not distance us from our societal and cultural realities. This second level was central to his theological methodology. And finally, the third level refers to his "sociopolitical conversion." He understood the centrality that the poor and the marginalized had in God's kingdom. Thus, there is a responsibility to engage the public. These three levels of conversion are not isolated events, but overlapping and continuous.

[506] Macchia states, "Rather than an individualistic claim on having been awakened in distinction from those who have not, we should strive instead to reach for a more holistic and process oriented understanding of conversion that sees conversion as both an event and a process in which one journeys with others towards greater understanding of what it means to follow Christ in the world." Frank D. Macchia, "Towards Individual and Communal Renewal: Reflections on Luke's Theology of Conversion," *Ex Auditu* 25 (2009): 94.

[507] Ibid., 93.

expanding horizon of the Kingdom of God in the world."[508] In other words, to experience conversion is to become God's people for the world, as Jesus did in the power of the Holy Spirit.

An Integral Spirituality

A second theme that surfaced throughout my observations and the interviews with RAV members is the integration of practice and belief. Hence, an ecclesiology seeking to become public must affirm such an integral character. I could grasp, from their liturgy and interviews, that members of RAV sought to live a life in which faith and practices were congruent. Particularly, they took great care to explain how their experiences in the Holy Spirit shaped their actions. One of the youth leaders made this clear when she affirmed that her integrity is guided by her Pentecostal experience. Her decisions and actions must be harmonious to the faith that she believes; "if not, I am a hypocrite."[509] Affirming this integral character, another leader mentioned that our embodied language in the public sphere must be congruent with our faith language.[510] An example of this is Pedro's account of going back to the nearby bar and invest time with a group of men who spend their life drinking. This is, according to Pedro, how he integrates belief and practice, the sacred with the public. For each of those interviewed, our practices must serve as icons that point to our beliefs, and, likewise, our beliefs must point to our practices.

---

[508] Ibid., 103. Elsewhere he states, "The goal is that the people of God might then become the church for others in the world," 104.

[509] Luz. 2016. Focus group interview by author. Aguas Buenas, PR. June 26.

[510] María. 2016. Focus group interview by author. Aguas Buenas, PR. June 26.

Similarly, all three Pentecostal theologians studied in chapter 3 affirm the integral character of Pentecostal spirituality and theology. According to them, the relationship of faith and practice is seminal in the life of the Pentecostal community. On the one hand, Luvis affirms that the fabric of the new ecclesiological cloth that she wants to sew is developed from an intentional knitting of faith and practice. And for her, this integration of character happens within *el culto* (the worship service). Likewise, Villafañe raises this issue of the centrality of faith and practice. In consent with Luvis, he also affirms that the locus of Pentecostal theology and spirituality is the worship service (*el culto*). However, this character is not only affirmed in words but also with deeds. As an example, Villafañe raises the theme of love. Accordingly, Villafañe's Spirit-ethic is rooted in the church's faculty to love God and love the Other. Love, in his understanding, has no worth or impact if it is not embodied as God embodied it through the sending-out-of-love, his only begotten son Jesus. Furthermore, Villafañe is emphatic in stating that among the areas that Pentecostals need to keep revitalizing is the missionary zeal of the movement. And there is no other event like the *missio Dei* which can testify to the integrality of belief and practice (Jn 12:49).[511] We do not only listen to and believe what God is saying, but we also must act out God's speech to the world in all areas of life. In other words, believers are responsible for acting out God's word to the world. We can also find a similar line of thought in López's work. A church that has believed and experienced the liberating power of the Holy Spirit has the ethical and Christian responsibility to embody in the world what God has done with them. As a matter of fact,

[511] In this verse, there is a movement from that which we received from God to our responsibility to speak and act on that which has been given.

just as with Villafañe, López interprets God's love for the world as a missional example for the church. Even more so, López joins the choir as he also stresses how *el culto* (worship service) must be transformative in nature, both in faith and in actions. For López, Pentecostal spirituality has internal and external implications; it may be nurtured within the worshiping community, but it is manifested in all its glory among society.[512]

This integration of faith and practice is possible when the church sees herself as an active participant in society.[513] Unless this happens, the church will only exist in society for herself. Interestingly, contemporary theologians like Karl Barth underscore the importance of the church's integrality of faith and practice. In *The Holy Spirit and the Christian Life*, Barth states the following: "Faith cannot stand alone: it is always in this and that action self-authenticating, or it is simply not authenticating faith.… That faith has action alongside itself means identically the same thing, namely, that faith is active."[514] Furthermore, he also elevates the place of sanctification. Through it, we are responsible to act on behalf of our neighbors.[515] To cite Barth,

> [T]his means that our sanctification is actual in the fact that we are challenged as responsible beings by a summons that is never suspended but that is to the effect that we are appointed to establish the orders of creation that apply to our existence as such…in the church and in the state, in the spiritual and secular order of life implied in the kingdom of grace.[516]

---

[512] Darío López, *La fiesta del Espíritu: Espiritualidad y celebración pentecostal* (Lima: Puma, 2006), 43–45.

[513] To have an impact within the greater public sphere, the church needs to see herself as an integrated voice within the other voices that are speaking in society. See Benjamin Valentin, *Mapping Public Theology: Beyond Culture, Identity, and Difference* (Harrisburg, PA: Trinity Press International, 2002).

[514] Karl Barth, *The Holy Spirit and the Christian Life: The Theological Basis of Ethics*, 1st edition (Louisville, Ky: Westminster John Knox Press, 1993), 33.

[515] Ibid., 34.

[516] Ibid.

For Barth, there is an intrinsic connection between faith and practice. And this integral character comes through the agency of the Holy Spirit in the individual and the community. It is through the Holy Spirit in us that we become conscious of our actions toward God and the world.

Prayer and Intercession as Missiological in Nature

Along with singing *coritos* (Pentecostal songs), prayer and intercession take most of the liturgical space within the Latin American *culto* (worship service). In the words of Catholic theologian Allan Figueroa Deck, "Much of what is most distinctive in the religious heritage of Hispanic Americans is expressed in the vast gamut of symbols, rituals, and stories around which their life of prayer and worship revolves."[517] Similarly, Pentecostal theologian Samuel Solivan states that prayer of all sorts is at the heart of Pentecostal Hispanic worship.[518] In tune with both, RAV was no stranger to this reality.

What is most telling from members about RAV's prayer and intercession is their missiological nature. For RAV, prayer and intercession are not solely personal events, but communal. They are not only for the church but also for those outside of the church. "When we pray," states pastor Willy, "we stand in the gap for others, and we are living in a moment where our nations need us to stand in the gap [to pray and intercede] for them."[519] In other words, for RAV, prayer and intercession must affect that which is

---

[517] Allan Figueroa Deck, S. J., "Hispanic Catholic Prayer and Worship" in *¡Alabadle!: Hispanic Christian Worship*, ed. Justo L. González (Nashville: Abingdon Press, 1996), 29–30.

[518] Ibid., pp. 43–55 and Wilmer Estrada-Carrasquillo, "Taking the Risk: The Openness and Attentiveness of Latin American Pentecostal Worship" in *Toward a Pentecostal Theology of Worship*, ed. Lee Roy Martin (Cleveland, TN: CPT Press, 2015), 235–46.

[519] Pastor Willy. 2016. Focus group interview by author. Aguas Buenas, PR. June 21.

happening outside of the church. Through prayer and intercession, the Holy Spirit helps the church identify the public spheres that need transformation. Thus, it was not out of the ordinary that during my visit, amid an economic and political depression, I heard an array of personal, communal, and concerted prayers and intercessions for the sake of the Puerto Rican national crisis. I repeatedly heard expressions like, "Though the world is in crisis and our civil leaders do not know what to do, God is still on his throne, and to Him we pray."[520]

Of the three Pentecostal theologians studied, Luvis is the only one who highlighted the importance of prayer and intercession in this manner. For her, the people's prayers have a dual intention. First, the church has an undeniable responsibility to pray for that which is expected to happen in the public sphere. Thus, prayer is not only for the sake of the local church community but also for the sake of the place where the church is located. Second, states Luvis, prayer and intercession move the church to stand as a beacon of hope for society, in a spiritual and material sense. Hence, prayer and intercession, rather than static and disengaged spiritual disciplines, are dynamic and offered on behalf of the entire created order.

Interestingly, during the World Consultation on Frontier Missions (Edinburgh 1980), the theme of prayer was discussed as a central tenet for missions. One of the speakers, Patrick Johnstone, gave a presentation entitled "Mission Imperative: Intercession."[521] In this presentation Johnstone affirmed that regardless of how well

---

[520] 2016. Observation notes by author. Aguas Buenas, PR. May 27.

[521] See Patrick Johnstone, "Mission Imperative: Intercession" in Allan Starling, *Seeds of Promise: World Consultation on Frontier Missions, Edinburgh '80* (William Carey Library, 1981), 193–202.

missionaries and mission organizations have developed a missionary plan, prayer and intercession must take precedence. He expands, "Unless we see that the only way we can move ahead is on our knees, we are not going to see those breakthroughs."[522] Moreover, just as stated above by RAV members, Johnstone underscores the correlation between prayer and the work of the Holy Spirit. It is prayer, according to Johnstone, that has propelled the major movements of the Holy Spirit in the world, which can be attested in Scripture and in history. And the Pentecostal movement is no stranger to this, as one of the common elements among global Pentecostal revivals is the role of prayer and intercession. Furthermore, Johnstone, similarly to Luvis, highlights the dynamic nature of prayer. He explains that prayer has to be a prevailing task; we ought to pray "that kind of praying that goes through until we get an answer. Too often we say prayers and don't expect an answer.… But prevailing prayer is getting what God wants us to pray about and pressing through until we have the certainty in our hearts of the answer even before we necessarily see it."[523]

Prayer and intercession, being missiological in nature, attune the heart of the church to the needs of the community. They help us see and listen to the voice of those in need. Furthermore, the act of praying for them consequently raises the visibility of the church in the world. In the words of Avery Dulles, a praying and interceding church is "a sign of the continuing vitality of the grace of Christ and of hope for the redemption that he promises."[524]

---

[522] Ibid., 195.

[523] Ibid., 197.

[524] Avery Dulles, *Models of the Church*, Expanded ed (New York, NY: Image Books, 2002), 84.

The Prophethood of All

Both the prophet and the prophetess along with the office of the prophethood play an essential role throughout the biblical narrative. They had an undeniable responsibility to speak and act on behalf of God for the sake of their community and the surrounding nations. Moreover, and important to this study, such God-led speech and action have in their core a missional mandate, a call of God for the sake of Israel and the other nations, whether to affirm their relationship with God or to return to his presence. Also, key to the work of the prophets, according to Walter Brueggemann, is that regardless of bearing a transcendent divine message, they shared the message in a concrete context.[525]

Furthermore, Pentecostal theologian Roger Stronstad has challenged the Pentecostal community to look within biblical and early Pentecostal history and recover the prophethood of all believers.[526] For Stronstad, there has been much weight placed on the priestly role of the church then and now.[527] Yet, states Stronstad, in Luke's charismatic theology, there is a sense of revitalizing the role of prophethood, though this has been overshadowed by Paul's and the Protestant paradigm of the "priesthood of all believers."[528] This Lukan paradigm underscores that, in short, those who were baptized in the Spirit "truly functioned as a nation of prophets—the prophethood of all believers by

---

[525] Walter Brueggemann, *The Prophetic Imagination*, 2nd ed. (Minneapolis, MN: Fortress Press, 2001).

[526] For example, see Roger Stronstad, *The Charismatic Theology of St. Luke : Trajectories From the Old Testament to Luke-Acts*, vol. 2nd ed (Grand Rapids, MI: Baker Academic, 2012); Roger Stronstad, *The Prophethood of All Believers : A Study in Luke's Charismatic Theology*, Journal of Pentecostal Theology. Supplement Series (Sheffield: Continuum International Publishing Group, 1999); Roger Stronstad, "Affirming Diversity: God's People as a Community of Prophets," *Pneuma* 17, no. 2 (September 1995): 145–57.

[527] Stronstad, "Affirming Diversity," 145.

[528] Ibid.

works which were empowered by the Spirit and by words which were empowered by the Spirit."[529] The importance of the prophethood of all for today lies in that the Spirit-led church is challenged to move *toward* the public sphere. Stronstad argues, "As a prophetic community, God's people are to be active in service."[530] In other words, this implies the recuperation of a world-centered experience.[531]

Accordingly, RAV members see themselves as a community of prophets. Whatever gifts they have been given are for the service of the greater community. This theme of prophethood is intrinsically connected to the theme of prayer and intercession as missiological in nature. For them, it is not only about standing in the gap through prayers (as priest), it "is also about giving; having compassion":[532] to speak and act for the sake of the Other (as prophets). Furthermore, the RAV community describes itself as a church with open doors. Such a descriptor heightens, on the one hand, the hospitable character towards those that visit and also the members' role as prophets. They understand, as Stronstad states, that the Holy Spirit has baptized them, and through that baptism they are thrust into the city.[533] Thus, as part of their Spirit-filled life, they have developed a Spirit-

---

[529] Ibid., 153.

[530] Stronstad, *The Prophethood of All Believers*, 123.

[531] Regarding this point, he expands, "As a further result of not understanding that their experience is prophetic—which is necessarily others-directed—the Pentecostal's experience tends to be both individualistic, self-centered, and, even, narcissistic. In other words, the experience is sought as a private blessing, rather than as an empowering for ministry. Far too many Pentecostals have been led to receive the blessing of the Holy Spirit in the prayer room and have never been taught to take the empowering of that gift into the streets and marketplaces of society." Stronstad, "Affirming Diversity," 156.

[532] Carmen. 2016. Focus group interview by author. Aguas Buenas, PR. May 27.

[533] For all, the same transforming agent, the Holy Spirit, becomes the source of their missional thrust. Yet these are manifested differently: for Carmen, in compassion; for Antonio, in gratitude; for Ricardo, in the modeling of the pastors; and for Pedro, in the natural relationship between his lived faith and lived spaces.

lead public discourse and embodiment. Additionally, RAV is not oblivious to the double nature of this prophetic responsibility. As RAV's missionary to Argentina states, the church's prophetic work brings with it a responsibility to sustain what we say and enact with our testimony as the community of the Spirit. Our prophetic speech and actions will always circle back to our testimony in the Spirit.

This idea of prophethood and service is also present in the thought of the theologians consulted. Similar to Stronstad, Villafañe understands that Pentecostals have cast a shadow over the prophetic character of their spirituality, to such an extent that the preaching of the gospel has become an *intra nos* event, with little to no impact on society. Consequently, Villafañe calls for the need to recover *diakonia* (service) within Pentecostalism. In other words, the Pentecostal community is a *sierva* (servant) of the community where she is established. For Villafañe, this servant nature of the Pentecostal community heightens the idea of *solidaridad* (solidarity) for both the individual and the community.[534]

For López, there is no way that a local church that seeks to become public can achieve such a goal unless the members understand themselves as prophets and prophetesses. López observes three kinds of church responses to the public space: rejection, opportunism, and service. Those who reject the public space describe themselves as apolitical, not interested in taking any part, yet the mere rejection of the public sphere is a political stance. Then there are those who seek to be public for the sake of taking advantage of the public realm. Rather than the result of being completely

---

[534] Solidarity. This call by Villafañe to be a prophetic church is not the predicament of our responsibility as priests. See chapter 3.

committed to the public space, their involvement is based on their personal agenda and needs.[535] Finally, some churches have understood their role as servants. This service is not uncritical, however. It is qualified by kingdom ethics; not the ruling of one over the others but the disposition of putting the needs of the Other first.

The importance of the prophetic character of the Christian community in the world is also affirmed by voices outside of the Pentecostal tradition. For example, Paul Tillich affirms the prophetic character of the church in society: "The church's prophetic word must be heard against…forms of inhumanity and injustice, but first of all the church must transform the given social structure within itself."[536] In other words, the church's authority to speak into such issues comes when she speaks first to herself (as stated above). Such cultural engagement springs forth from the love that is manifested in the church through the presence of the spiritual community. Tillich underscores, "A claim for political, social, and economic equality cannot be derived directly from the character of a church as a community. But it does follow from the church's character as a community of love."[537] Thus the prophetic character of the church is both intra- and interrelated.

Another theologian who understands the centrality of this theme is Jürgen Moltmann. He presents two sides of the prophetic ministry. In the first, Moltmann states

---

[535] See, for example, Raimundo Barreto Jr., "The Church and Society Movement and the Roots of Public Theology in Brazilian Protestantism," *IJPT* 6, no. 1 (January 2012): 70–98. Moreover, commenting on nonparticipation, Karl Barth says, "Christian activity in the political realm should be guided by the limits of its own mission. However, the church should not be one that "never wakes from the sleep of an otherwise non-political existence" and only participates when "questions of religious and ethical nature in the narrower sense are under discussion." Karl Barth, *Community, State, and Church; Three Essays*, First edition (Doubleday, 1960), 185.

[536] Paul Tillich, *Systematic Theology, Vol. 3: Life and the Spirit: History and the Kingdom of God* (University of Chicago Press, 1976), Kindle Location 3378.

[537] Ibid., Kindle loc. 3374.

that the church needs to be aware of the magical elements within "political and civil religions," and such awareness needs to develop a prophetic voice capable of criticizing the "state ideologies, which are supposed to create unity at the cost of liberty."[538] This view of the prophetic character is the judgment of the wrongdoing of society. The second view of prophetic responsibility does not speak critically of society, but it speaks into society in favor of the needs of those who have been oppressed and marginalized. Moltmann adds, "Political theology has always tried to act as spokesman for the victims of violence, and to become the public voice of the voiceless."[539]

Furthermore, Catholic theologian Leonardo Boff makes a powerful statement regarding the prophetic and servant nature of the local church. In *Ecclesiogenesis* he states the following about *base Christian communities*. First, these communities, as any other church, are called in the power of the Holy Spirit. In these communities, there is a sense of equity, as stated by Luvis, and that "a basic equality of all persons is assumed."[540] Therefore, the work of the Holy Spirit in the church and the communities' orientation to the equality (prophethood) of all has serious and important implications for the work of the local church in the community. In agreement with Stronstad, Boff states first that "all are sent."[541] He follows by saying that, as such, "all must bare prophetic

---

[538] Jürgen Moltmann, *God for a Secular Society: The Public Relevance of Theology* (Minneapolis: Fortress Press, 1999), 44.

[539] Ibid., 58.

[540] Leonardo Boff, *Ecclesiogenesis: The Base Communities Reinvent the Church* (Maryknoll, NY: Orbis Books, 1986), 27.

[541] Ibid. Regarding this idea of *all*, Stronstad explains that Moses's statement—of all being full of the Spirit, just as the seventy (Num 11:29)—is fulfilled in the Lukan literature as there is a progression from Elizabeth, Mary, John, and Jesus; to the one hundred and twenty; and to the nations. See Stronstad, "Affirming Diversity."

witness," just as the Holy Spirit has done for all.[542] In short, the church is a community of *diakonia*, a community of service, a prophethood of all.

Conclusion

Let us conclude by summarizing the important findings that surfaced in the previous discussion. First, Pentecostals have not only unique theological content but also a unique theological method. This method, rather than uniform, is varied. Yet, regardless of its variations, the examples presented above have a common thread: they affirm the role of experience, are true to the movement's ethos and epistemology, are integrative in nature and character, uphold the roles of praxis and context, and are geared to the existential questions of the community. These elements, taken as a whole, serve as a foundation for a Pentecostal contextual theology model.

Second, with this methodological sketch in mind, Pentecostal lived ecclesiology, in conversation with the theologies of Luvis, Villafañe, and López, as well as those from the broader Christian communion, and the themes that surfaced from my empirical research, illustrates that, rather than starting from theory, this ecclesiology takes as its starting point the experiences of *el culto pentecostal* (i.e., local ecclesiology). It was established that Pentecostal churches that seek to be attuned to the public sphere are those that embody the following practices: 1) a non-individualistic understanding of conversion; and 2) a theological understanding that conversion is not only a God act that saves the church *from* the world but also thrusts believers *toward* the world. In addition,

---

[542] Boff, *Ecclesiogenesis*, 27.

Pentecostal churches that seek to become public need to recover the integrated nature and character of Pentecostal spirituality. Just as with conversion, a Spirit-filled church has an intrinsic call to move into the public sphere and become agents of liberation and freedom, as experienced personally; just as the agency of the Spirit made a way for Jesus to move into our *barrio* (the world), the church in the power of the Holy Spirit must move into every public sphere. Furthermore, a Pentecostal lived ecclesiology affirms the role of prayer and intercession for the task at hand, as well as the missiological nature of both. Jesus understood this and modeled it; before sending his disciples out, he prayed for them. He knew that prayer and intercession on behalf of the disciples was key for the world to believe and be transformed (Jn 17). Finally, another characteristic was that of the prophethood of all. In this, we can see the fulfilment of the previous three. Affirming the prophethood of all is not meant as a rejection of the priesthood of the church. Yet the baptism of the Holy Spirit gives the church the boldness to speak and act God's word. This is not only a reappropriation of the biblical narrative but also an affirmation of the heart of the early Pentecostal movement.

Chapter Six

Conclusion and Contributions

Final Thoughts

> We are an open-door church. Open? Yes! Because the one who comes through our doors is not rejected. People can arrive as they wish, and we are not scandalized because the one who transforms is the Holy Spirit. The Spirit is the one who restores them. Open? Yes! Because we constantly go out, and participate in community events, such as Relay for Life or Antique Car Festival. This church is part of our community.[543]
>
> As a church we do not presume that we are the most holy. We are ordinary people who want to live our faith. We are not afraid to walk with the needy—regardless of their state—and bear witness to them. We are not only seeking to be present, we hope to see transformation.[544]
>
> What about the prison guard who became friends with an inmate? That relationship grew in a very special way in a space beyond the church building. And when this man left jail, he decided that he wanted to come to the church of his friend—the prison guard. A public institution became a sphere of redemption due to the Christian life modeled by the prison guard, a member of our church.[545]

Testimonies like these depict what RAV church is in its essence: it is a church when people are gathered together, and it remains a church when they are scattered throughout the city. In other words, RAV embodies a *culto*-like ecclesiology that integrates its Pentecostal spirituality with the public sphere. A lived ecclesiology informed by a conversation that integrates spirituality and the public sphere does not merely conform

---

[543] Manuel. 2016. Focus group interview by author. Aguas Buenas, PR. July 10.

[544] María. 2016. Focus group interview by author. Aguas Buenas, PR. July 10.

[545] Antonio. 2016. Focus group interview by author. Aguas Buenas, PR. July 10.

with the advocacy and dialogue proposed by public theology. The type of lived ecclesiology that is proposed in this study calls for further responsibility and contextuality; that is, closing the gap between the temple and the city by sending the church community—like streams of water—in the power of the Holy Spirit to live out the kingdom of God in the time and place of present need.

If a Pentecostal lived ecclesiology is like the stream of water that constantly flows from the temple to the city, as in Ezekiel's vision, then this calls for a reinterpretation of the long-standing dichotomy between public and private that undergirds the discussion within public theology. Some voices within the area of public theology have proposed something similar. For example, in *Mapping Public Theology*, Benjamin Valentin argues that the church does not live outside of the polis. As part of the polis, she cannot see herself as a body beyond the public sphere but lives as part of it.[546] Also, Ronald F. Thiemann makes a similar argument in *Constructing a Public Theology*.[547] He argues that public theology needs to come down from its "general philosophical or metaphysical argumentation" and become rooted in particular—that is, concrete—events.[548] Nevertheless, though their criticism is well received, their proposals still remain within the confines of a discursive approach and do not move into the embodiment of a lived theology. Furthermore, public theology seems to have a docetic soteriological undertone:

---

[546] See Benjamin Valentin, *Mapping Public Theology: Beyond Culture, Identity, and Difference* (Harrisburg, PA: Trinity Press International, 2002).

[547] Ronald F. Thiemann, *Constructing a Public Theology: The Church in a Pluralistic Culture* (Louisville, KY: Westminster/John Knox Press, 1991).

[548] Thiemann is speaking in criticism of David Tracy's approach to public theology. Ibid., 21.

separating the material needs of the people from their spiritual needs.[549] However, a lived ecclesiology informed by a Pentecostal spirituality has a broader and wholistic soteriological approach, grounded in a pneumatological christology that not only confronts but also brings healing to the structural, social/communal, and human spheres.

In short, a Pentecostal lived ecclesiology that embodies the kingdom of God seeks to nurture, propitiate, and foster—in the power of the Holy Spirit—an integral transformation. As in Ezekiel 47, it is not only about how far the waters have extended from the door of the temple but also about how the water that flows "from the sanctuary" (v. 12) needs to bear the fruit of transformation wherever it goes.

Contributions

Let me conclude by suggesting how this study contributes to the literature of Pentecostal, contextual, and public theologies in particular and to missiological studies as whole. First, the study argues for a reinterpretation of the relationship between the church and society. In other words, rather than pinning the sacred and the public against each other, this study promotes an integrative understanding of faith and life. Such a proposal brings a fresh understanding within the area of contextual studies. Pentecostals—in this case, Latin American—favor an integral spirituality that stands against the Western-favored dichotomy between the private and the public. This integral spirituality of Latino/a Pentecostals responds to two important elements: (1) the wholistic social imaginary that

[549] In principle, Docetism is a doctrine that differentiates between Jesus' divinity and physical body. For those who uphold this doctrine, divinity and humanity could not integrate.

permeates in the Majority World[550] and (2) to the permeating Pentecostal understanding of what it means to live a Spirit-filled life. At times, literature on contextual theology has misrepresented or portrayed Pentecostals as a people that has no footing here and now, as looking up to heaven and avoiding any interventions with society. However, in recent years Pentecostal scholarship has responded to such misinterpretations, and in a way, this study seeks to join the choir by proposing a contextual theology and methodology from a Latino/a Pentecostal perspective and a lived ecclesiology.[551]

Second, the study seeks to make a contribution to mission studies by arguing, in agreement with Stanley H. Skreslet, that studies within this area must be hospitable to interdisciplinary conversations.[552] Though the church is not of the world, she is in it. And the beauty of the divine dwells among the fragility of humanity. Hence, the church is not a neat or passive context. It is a messy and dynamic reality. Such reality calls for a multifaceted conversation according to the topic at hand. Thus, studies focusing on the nature and mission of the church call for the collaboration of multiple perspectives. This study brings together contributions from Pentecostal, contextual, and public theologies. To this point, no study has intentionally demonstrated that these loci have much to offer in unison, especially within the landscape of Latino/a Pentecostalism. The interlocution of these three branches of theology developed a trialectical relationship that goes against a mutually exclusive understanding of any of them. Though such a trialectical

---

[550] William A. Dyrness, *Learning about Theology from the Third World* (Grand Rapids, MI: Academie Books, Zondervan, 1990).

[551] A. Scott Moreau, "Evangelical Models of Contextualization" in Cook, *Local Theology for the Global Church*, Kindle, 5842. In his concluding comments, Moreau attests that his work is not concluded. He affirms that new voices and contextual models will develop, specifically from a Pentecostal perspective.

[552] Skreslet, *Comprehending Mission*, 11, 16.

relationship was seen in light of the construction of a Latino/a Pentecostal lived ecclesiology, I understand that the scholarship may benefit from the interconnectedness that exists among these theological loci as they are applied in other areas of study.

Third, the study contributes to the area of theological studies by giving prominence to the local liturgy and to the voice of the congregants that participate in it. In the introductory comments in *Explorations in Ecclesiology and Ethnography*, Christian Scharen comments that until recently, studies on the church suffered from the divide between scholarship and the worshipers.[553] Following a similar line of thought, in *Local Theology for the Global Church,* Rob Haskell questions if "we simply translate tried and true theological notions from one culture to another or do we encourage each culture to do its own theologizing based on its own questions and priorities?"[554] In response to this challenge and following the work of Mark Cartledge on Pentecostal ecclesiology, this study not only focuses on how the congregants participate, interact with, interpret, and live their faith in their everyday experiences, but it also is concerned with how these local voices reinterpret theological discourses. This *carnal ecclesiology* not only nuances theology proper but, more importantly, opens a space for new theological categories (see chapter 5) that arise from particular experiences.[555]

---

[553] Scharen, *Explorations in Ecclesiology and Ethnography*, 1.

[554] Cook, *Local Theology for the Global Church*, Kindle, 123.

[555] Sharen and Vigen describe their work as a "carnal theology." That is, a theology that is embodied. Following their line of thought, I suggest the term "carnal ecclesiology." See Christian Scharen and Aana Marie Vigen, eds., *Ethnography as Christian Theology and Ethics* (New York: Continuum, 2011), 30.

Finally, the study offers a Latino/a and Pentecostal contribution to the developing area of public missiology.[556] According to Sebastian Kim, the goal of public missiology is the "transformation of society" through "advocacy" or "words and deeds."[557] Furthermore, as Gregory Leffel states, such transformation occurs through a "discernable community."[558] Following this line thought, the study demonstrated that this public and missional character can been seen not only in the works of Luvis, Villafañe, and López (chapter 3) but also in the life and ministry of RAV church (chapter 4). As a result, I have proposed a Latino/a Pentecostal lived ecclesiology that seeks to explain how lived faith is embodied in lived spaces for the sake of the transformation of the public sphere (chapter 5). This is possible because Latino/a Pentecostal theology and spirituality is intrinsically imbued with public and missional undertones. As Allan Anderson affirms, "Just as Spirit baptism is Pentecostalism's central, most distinctive doctrine, so mission is Pentecostalism's central, most important activity."[559]

Moving Forward

Before concluding, one final comment regarding future research is advisable. This study argues that Pentecostal ecclesiology—in the Latino/a context—demonstrates an integral spirituality and a public-oriented liturgy that moves seamlessly between the sanctuary and the city. However, considering the plethora of Pentecostal expressions globally, it

---

[556] See, for example, *Missiology* 44, no. 2 (Apr 2016).

[557] Sebastian C. H. Kim, "Mission's Public Engagement: The Conversation of Missiology and Public Theology," *Missiology* 45, no. 1 (2017): 12–13, https://doi.org/10.1177/0091829616680650.

[558] Leffel, "The 'Public' of a Missiology of Public Life," 170.

[559] Anderson, *Spreading Fires*, 65.

will be noteworthy to implement a similar case study methodology in a non-Latino/a or non-Caribbean context and analyze the similarities and differences between these studies. I hope that fellow students and scholars may join in this venture.

Behold!

Appendices

APPENDIX A

INFORMED CONSENT LETTER

Entre el templo y la ciudad: Towards a Theological and Contextual Pentecostal Public Ecclesiology

You are invited to be in a research study being done by **Wilmer Estrada-Carrasquillo** from the Asbury Theological Seminary. You are invited because you have been selected by a **sampling technique called quota sampling. This technique gathers the participants with "the same proportions of individuals as the entire population with respect to known characteristics, traits or focused phenomenon." In other words, this sampling technique chooses participants that represent the church community as a whole. And you represent one of the following groups: elderly, adults, young adults, and youth (all eighteen years and older).**

If you agree to be in the study, you will be asked to **meet six times (once every three weeks) after Sunday service for no more than an hour. I, Wilmer Estrada-Carrasquillo, will be recording in my personal computer the interview. This will help us not to exceed the proposed meeting time and will help me capture the conversation in its entirety (all raw data will be stored securely for 6 months. Then it will be deleted and purged from the computer).**

Your family will know that you are in the study. If anyone else is given information about you, they will not know your name. Fictitious names will be used instead of your name.

If something makes you feel bad while you are in the study, please tell ***Wilmer Estrada-Carrasquillo.*** If you decide at any time you do not want to finish the study, you may stop whenever you want.

You can ask **Wilmer Estrada-Carrasquillo** questions any time about anything in this study. To contact me call **423-303-8223**, email **wilmer.estrada@ptseminary.edu** or write a letter to **1166 Stone Gate Cir NW, Cleveland, TN 37312.**

Signing this paper means that you have read this or had it read to you and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

____

Signature of Person Agreeing to be in the Study Date Signed

APPENDIX B

Interview Guide for Focus Group within the *Iglesia de Dios Mission Board "Ríos de Agua Viva"*

Setting the Context for Focus Group: Since its establishment, the church has been in constant tension with society. Occasionally she has benefited due to her closeness to governmental powers. Other times, the church has been in total opposition. Moreover, Christians and non-Christians have varied positions regarding church involvement in the public space. This church in particular—Ríos de Agua Viva (RAV)—has been proactive in manifesting and raising her voice in the public realm; thus, the following questions are geared to hear from you how your lived faith informs the way you engage your lived spaces.

Background

1. Can you narrate how you joined RAV? (If it was during an event outside of the church context, follow up with questions 2)
2. Describe what it means to have met the church outside of her "normal" context.
3. How long have you been a member/actively participating here at RAV?
4. Describe your involvement in the church.
5. How has RAV affected your understanding of what it means to "be the church"?
6. What does it mean for you to be part of a church with public sensitivity?

Church and Society

1. When you listen to the statement that there should be a division between church and state, what is your reaction?
2. On a scale of one (1) to ten (10)—1 being the lowest and 10 being the highest—how do you rate RAV's involvement in public issues? Why?
3. Describe the ways RAV has informed your understanding of what it means to be a church that engages public issues.
4. If possible, can you recognize what element(s) fuel(s) RAV's outward mission?
5. Can you describe a moment when your personal convictions have been challenged or were contrary to RAV's public stance?
    a. Did you participate?
    b. Did you change your mind after taking part?

Theology

1. How has your understanding of being Pentecostal contributed to the way you live your faith in your lived spaces?
2. In what ways do RAV's spiritual disciplines contribute to your public engagement?

APPENDIX C

January 5, 2016

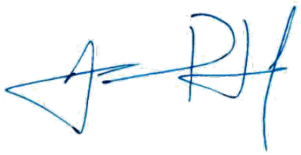
Institutional Review Board
Asbury Theological Seminary

Joy and Peace in the Holy Spirit. We hereby authorize Wilmer Estrada Carrasquillo to carry out his field research project at the *Iglesia de Dios M.B. Ríos de Agua Viva in Aguas Buenas, Puerto Rico*.

We understand the student will be performing interviews/focus groups to selected members of the Church and our staff.

It is an honor to be instrumental in the realization of this project.

Should you have any questions, please contact the undersigned.



José W. Pimentel – General Pastor
Iglesia de Dios M.B. Ríos de Agua Viva

C: Secretarial Office
Wilmer Estrada Carrasquillo

APPENDIX D

Certificate of Completion

The National Institutes of Health (NIH) Office of Extramural Research certifies that **Wilmer Estrada-Carrasquillo** successfully completed the NIH Web-based training course “Protecting Human Research Participants”.

Date of completion: 01/05/2016

Certification Number: 1943901

Bibliography

"About | Ecclesiology + Ethnography Network." Accessed September 16, 2017. http://www.ecclesiologyandethnography.com/about/.

Agosto Cintrón, Nélida. *Religión y Cambio Social En Puerto Rico, 1898-1940*. Río Piedras, P.R: Ediciones Huracán : Ateneo Puertorriqueño, 1996.

Alexander, Kimberly Ervin. *Pentecostal Healing: Models in Theology and Practice*. Blandford Forum: Deo Publishing, 2006.

Alfaro, Sammy. *Divino Compañero: Toward a Hispanic Pentecostal Christology*. Eugene, OR: Wipf & Stock, 2010.

Althouse, Peter. "Towards a Pentecostal Ecclesiology: Participation in the Missional Life of the Triune God." *Journal of Pentecostal Theology* 18, no. 2 (September 2009): 230–45.

Anderson, Allan. *Spreading Fires: The Missionary Nature of Early Pentecostalism*. Maryknoll, NY: Orbis Books, 2007.

Anderson, Allan, Michael Bergunder, Andrew F. Droogers, and Cornelis Van der Lann, eds. *Studying Global Pentecostalism: Theories and Methods*. The Anthropology of Christianity 10. Berkeley: University of California Press, 2010.

Angrosino, Michael V. *Projects in Ethnographic Research*. Long Grove: Waveland Press, Inc., 2004.

Appadurai, Arjun. "Disjuncture and Difference in the Global Cultural Economy." *Theory, Culture & Society* 7 (1990): 295–310.

Archer, Kenneth J. *A Pentecostal Hermeneutic: Spirit, Scripture, and Community*. Cleveland, TN: CPT Press, 2009.

———. "A Pentecostal Way of Doing Theology: Method and Manner." *International Journal of Systematic Theology* 9, no. 3 (July 2007): 301–14.

———. *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness*, 2011.

Attanasi, K., and A. Yong, eds. *Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement*. 2012 edition. New York: Palgrave Macmillan, 2012.

Barreto Jr., Raimundo. "The Church and Society Movement and the Roots of Public Theology in Brazilian Protestantism." *IJPT* 6, no. 1 (January 2012): 70–98.

Barth, Karl. *Community, State, and Church; Three Essays*. New York: Doubleday, 1960.

———. *The Holy Spirit and the Christian Life: The Theological Basis of Ethics*. Louisville, KY: Westminster John Knox Press, 1993.

Beaman, Jay. *Pentecostal Pacifism: The Origin, Development, and Rejection of Pacific Belief among the Pentecostals*. Reprint edition. Eugene, OR: Wipf & Stock, 2009.

Beaman, Jay, Brian K. Pipkin, and Foreword by Titus Peachy. *Pentecostal and Holiness Statements on War and Peace.* Eugene, OR: Pickwick Publications, 2013.

Boff, Leonardo. *Ecclesiogenesis: The Base Communities Reinvent the Church*. Maryknoll, NY: Orbis Books, 1986.

Boff, Leonardo and Clodovis Boff. *Introducing Liberation Theology*. Maryknoll, NY: Orbis Books, 1987.

Bosch, David Jacobus. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Twentieth Anniversary Edition. American Society of Missiology Series, no. 16. Maryknoll, NY: Orbis Books, 2011.

Brueggemann, Walter. *The Prophetic Imagination*. 2nd ed. Minneapolis, MN: Fortress Press, 2001.

Cartledge, Mark J. *Narratives and Numbers: Empirical Studies of Pentecostal and Charismatic Christianity*. Global Pentecostal and Charismatic Studies, vol. 24. Boston: Brill, 2017.

———. "Pentecostal Theological Method and Intercultural Theology." *Transformation (02653788)* 25, no. 2/3 (April 2008): 92–102.

———. "Renewal Ecclesiology in Empirical Perspective." *Pneuma* 36 (2014): 5–24.

Castles, Stephen and Mark J. Miller, eds. *The Age of Migration: International Population Movements in the Modern World*. 4th ed. New York: The Guilford Press, 2009.

"Censo 2010 Puerto Rico." Departamento de Comercio de EE.UU., 2012. www.cesus.gov.

Chiquete, Daniel. *Silencio elocuente: una interpretación de la arquitectura pentecostal*. San José, Costa Rica: Univ. Bíblica Latinoamericana, 2006.

Chiquete, Daniel, Luis Orellana, and Red Latinoamericana de Estudios Pentecostales, eds. *Voces del pentecostalismo latinoamericano: Identidad, teología, historia IV*. Concepción: Red Latinoamericana de Estudios Pentecostales (RELEP), 2011.

Clarke, Adele E. "Situational Analyses: Grounded Theory Mapping After the Postmodern Turn." *Symbolic Interaction* 26, no. 4 (2003): 553–76.

Commonwealth of Puerto Rico v. Sánchez Valle et al,. Accessed June 22, 2016.

Cone, James H. *A Black Theology of Liberation*. 40th Anniversary edition. Maryknoll, NY: Orbis Books, 2010.

Conn, Charles W. *Where the Saints Have Trod*. Cleveland, TN: Pathway Press, 1959.

Constructive Christian Theology, The Workgroup. *Constructive Theology: A Contemporary Approach to Classic Themes: A Project of The Workgroup on Constructive Christian Theology*. Minneapolis: Augsburg Fortress Publishers, 2005.

Cook, Matthew, ed. *Local Theology for the Global Church: Principles for an Evangelical*

Approach to Contextualization. Pasadena: World Evangelical Alliance Theological Commission, 2010.

Costas, Orlando E. *The Church and Its Mission: A Shattering Critique from the Third World*. Wheaton, IL: Tyndale House Publishers, 1974.

———. *The Integrity of Mission: The Inner Life and Outreach the Church*. San Francisco: Harper & Row, 1979.

Coulter, Dale M. "Baptism, Conversion, and Grace: Reflections on the 'underlying Realities' between Pentecostals, Methodists, and Catholics." *Pneuma* 31, no. 2 (2009): 189–212. https://doi.org/10.1163/027209609X12470371287723.

Cox, Harvey. "A Review of 'Pentecostal Spirituality: A Passion for the Kingdom', by Steven J Land." *Journal of Pentecostal Theology* 2, no. 5 (October 1994): 3–12.

Cronin, Patricia, Frances Ryan, and Michael Coughlan. "Undertaking a Literature Review: A Step-by-Step Approach." *British Journal of Nursing* 17, no. 1 (2008): 38–43.

Cross, Terry L. "A Proposal to Break the Ice: What Can Pentecostal Theology Offer Evangelical Theology?" *Journal of Pentecostal Theology* 10, no. 2 (April 2002): 44–73.

———. "The Rich Feast of Theology: Can Pentecostals Bring the Main Course or Only the Relish?" *Journal of Pentecostal Theology* 8, no. 16 (April 2000): 27–47.

Dayton, Donald W. *Theological Roots of Pentecostalism*. Peabody, MA: Hendrickson Pub., 1987.

Dayton, Donald W. and Christian T Collins Winn. *From the Margins: A Celebration of the Theological Work of Donald W. Dayton*. Eugene, OR: Pickwick Publications, 2007.

Dayton, Donald W., and Douglas M. Strong. *Rediscovering an Evangelical Heritage: A Tradition and Trajectory of Integrating Piety and Justice*. Second edition. Grand Rapids, MI: Baker Academic, 2014.

Dempster, Murray W., Byron D. Klaus, and Douglas Petersen, eds. *Called and Empowered: Global Mission in Pentecostal Perspective*. Reprint edition. Grand Rapids, MI: Baker Academic, 1991.

Duffy, Sean. "Text - H.R.4900 - 114th Congress (2015-2016): PROMESA." Legislation, April 28, 2016. https://www.congress.gov/bill/114th-congress/house-bill/4900/text.

Dulles, Avery. *Models of the Church*. Expanded ed. New York: Image Books, 2002.

Dyrness, William A. *Learning about Theology from the Third World*. Grand Rapids, MI: Academie Books, Zondervan, 1990.

Dyrness, William A., Veli-Matti Kärkkäinen, Juan F. Martinez, and Simon Chan, eds. *Global Dictionary of Theology: A Resource for the Worldwide Church*. Downers Grove, IL: IVP Academic, 2008.

Engen, Charles Edward van, Darrell L. Whiteman, and John Dudley Woodberry, eds.

Paradigm Shifts in Christian Witness: Insights from Anthropology, Communication, and Spiritual Power: Essays in Honor of Charles H. Kraft. Maryknoll, NY: Orbis Books, 2008.

Escobar, Samuel. "Mission in Latin America: An Evangelical Perspective." *Missiology: An International Review* 20, no. 2 (1992): 241–253.

Espinosa, Gastón. *Latino Pentecostals in America: Faith and Politics in Action*. Cambridge, MA: Harvard UP, 2014.

Estrada Adorno, Wilfredo. *100 años después: La ruta del pentecostalismo puertorriqueño*. Vol. 1. 3 vols. Cleveland, TN: CEL Publicaciones, 2015.

———. *El fuego está encendido: Infancia del pentecostalismo puertorriqueño y su impacto en la sociedad*. Cleveland, TN: CEL Publicaciones, 2016.

———. *¿Pastores o políticos con sotanas?: Pastoral de la Guardarraya en Vieques*. San Juan, PR: Editorial Guardarrayas: Fundación Puerto Rico Evangélico, 2003.

Fourie, William, and Hendrik Meyer-Magister. "Contextuality and Intercontextuality in Public Theology: On the Structure of Churches' Public Engagement in South Africa and Germany." *IJPT* 11, no. 1 (2017): 36–63.

Gagnon, Yves-Chantal. *The Case Study as Research Method: A Practical Handbook*. Québec: Les Presses de l'Université du Québec, 2010.

Geertz, Clifford. *The Interpretation of Cultures: Selected Essays*. New York: Basic Books, 1973.

George, Bill. *Until All Have Heard: The Centennial History of the Church of God World Mission*. Cleveland, TN: Pathway Press, 2010.

Gifford, Paul. *Christianity, Politics, and Public Life in Kenya*. New York: Columbia UP, 2009.

González, José L. *El país de cuatro pisos y otros ensayos*. Río Piedras, PR: Ediciones Huracan, 1980.

———. *Nueva visita al cuarto piso*. Santurce, PR: S.B.P., 1987.

González, Justo L. *¡Alabadle!: Hispanic Christian Worship*. Nashville: Abingdon Press, 1996.

———. *Diccionario manual teológico.* Barcelona: Clie Editorial, 2010.

———. *Teología liberadora: Enfoque desde la opresión en una tierra extraña*. Buenos Aires: Kairós, 2006.

González, Justo L., and Ondina E. González. *Christianity in Latin America: A History*. New York: Cambridge UP, 2007.

Green, Chris E. W. *Toward a Pentecostal Theology of the Lord's Supper: Foretasting the Kingdom*. Cleveland, TN: CPT Press, 2012.

Green, Joel B., and Max Turner, eds. *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*. Grand Rapids, MI: Wm. B. Eerdmans, 1999.

"Grounded Theory Institute - The Grounded Theory Methodology of Barney G. Glaser, Ph.D - What Is GT?" Accessed March 4, 2016. http://www.groundedtheory.com/what-is-gt.aspx.

Gruchy, John W. de. "Public Theology as Christian Witness: Exploring the Genre." *IJPT* 1, no. 1 (January 2007): 26–41.

Gutiérrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. Translated by Caridad Inda and John Eagleson. Revised edition. Maryknoll, NY: Orbis Books, 1988.

———. *We Drink from Our Own Wells: The Spiritual Journey of a People*. 20th Anniversary. Maryknoll, NY: Orbis Books, 2003.

Harris, R. Laird, Gleason L. Archer Jr, and Bruce K. Waltke. *Theological Wordbook of the Old Testament*. Revised edition. Chicago, IL: Moody Publishers, 2003.

Heaney, Sharon E., and Samuel Escobar. *Contextual Theology for Latin America: Liberation Themes in Evangelical Perspective*. Eugene, OR: Wipf & Stock, 2008.

Hiebert, Paul G. *Anthropological Insights for Missionaries*. Grand Rapids, MI: Baker Book House, 1985.

———. "The Category 'Christian' in the Mission Task." *International Review of Mission* 72, no. 287 (July 1983): 421–27.

———. *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions*. Grand Rapids, MI: Baker Academic, 2009.

Hollenweger, Walter J. *Pentecostalism: Origins and Developments Worldwide*. Peabody, MA: Hendrickson Publishers, 2005.

———. "The Critical Tradition of Pentecostalism." *Journal of Pentecostal Theology*, no. 1 (October 1992): 7–17.

Howell, Brian M., and Jenell W. Paris. *Introducing Cultural Anthropology: A Christian Perspective*. Grand Rapids, MI: Baker Academic, 2011.

Hunsberger, George R. *Bearing the Witness of the Spirit: Lesslie Newbigin's Theology of Cultural Plurality*. The Gospel and Our Culture Series. Grand Rapids, MI: W.B. Eerdmans, 1998.

Hunter, Harold D., and Neil Ormerod. *The Many Faces of Global Pentecostalism*. Cleveland, TN: CPT Press, 2013.

Isasi-Díaz, Ada María. *En La Lucha / In the Struggle: A Hispanic Women's Liberation Theology*. 40th edition. Minneapolis: Fortress Publishers, 1993.

Isasi-Díaz, Ada María, and Fernando F. Segovia, eds. *Hispanic/Latino Theology: Challenge and Promise*. Minneapolis: Fortress Press, 1996.

Jacobsen, Eneida. "Models of Public Theology." *IJPT* 6, no. 1 (January 2012): 7–22.

Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity*. 3rd ed. New York: Oxford UP, 2011.

Johns, Cheryl Bridges. *Pentecostal Formation: A Pedagogy among the Oppressed*.

Eugene, OR: Wipf & Stock, 2010.

Johns, Jackie David, and Cheryl Bridges Johns. "Yielding to the Spirit: A Pentecostal Approach to Group Bible Study." *Journal of Pentecostal Theology* 1, no. 1 (1992): 109–34.

Johnson, Todd M. "Counting Pentecostals Worldwide." *Pneuma: The Journal of the Society for Pentecostal Studies* 36, no. 2 (September 2014): 265–88.

Kalu, Ogbu U., ed. *African Christianity: An African Story*. Trenton, NJ: Africa World Press, 2007.

Kärkkäinen, Veli-Matti. *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives*. Downers Grove, IL: IVP Academic, 2002.

———. *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission*. Lanham, MD: University Press of America, 2002.

Kim, Sebastian C H. "Mission's Public Engagement: The Conversation of Missiology and Public Theology." *Missiology* 45, no. 1 (2017): 7–24.

Kraft, Charles H. *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross Cultural Perspective*. Revised 25th anniversary ed. Maryknoll, NY: Orbis Books, 2005.

Land, Steven J. "A Passion for the Kingdom: Revisioning Pentecostal Spirituality." *Journal of Pentecostal Theology* 1, no. 1 (1992): 19–46.

———. *Pentecostal Spirituality: A Passion for the Kingdom*. Cleveland, TN: CPT Press, 2010.

Leffel, Gregory. "The 'Public' of a Missiology of Public Life: Actors and Opportunities." *Missiology (Online)* 44, no. 2 (April 2016): 167–79.

López Rodríguez, Darío. *La fiesta del espíritu: Espiritualidad y celebración pentecostal*. Lima: Puma, 2006.

———. *La propuesta política del Reino de Dios: Estudios bíblicos sobre iglesia, sociedad y estado*. Lima, Peru: Puma, 2009.

———. *Pentecostalismo y misión integral: Teología del espíritu, teología de la vida*. Lima, Peru: Puma, 2008.

———. *Pentecostalismo y transformación social*. Buenos Aires: Kairós, 2003.

———. *The Liberating Mission of Jesus: The Message of the Gospel of Luke*. Pentecostals, Peacemaking, and Social Justice Series. Eugene, OR: Pickwick Publications, 2012.

López Rodríguez, Darío, and Víctor Arroyo. *Tejiendo un nuevo rostro público*. Peru: Puma, 2014.

López Rodríguez, Darío, and Richard E. Waldrop. "The God of Life and the Spirit of Life: The Social and Political Dimension of Life in the Spirit." *Studies in World Christianity* 17 (January 2011): 1–11.

Luvis Núñez, Agustina. *Creada a su imagen: Ministerio Series AETH: Una pastoral integral para la mujer*. Nashville: Abingdon Press, 2012.

———. "Sewing a New Cloth: A Proposal for a Pentecostal Ecclesiology Fashioned as a Community Gifted by the Spirit with the Marks of the Church from a Latina Perspective." Dissertation, Lutheran School of Theology, 2009.

Macchia, Frank D. "African Enacting Theology: A Rediscovery of an Ancient Tradition?" *Pneuma* 24, no. 2 (September 2002): 105–9.

———. *Bautizado en el Espíritu: Una teología, pentecostal global*. Miami: Vida, 2008.

———. "Towards Individual and Communal Renewal: Reflections on Luke's Theology of Conversion." *Ex Auditu* 25 (2009): 92–105.

Maduro, Otto. *Religion and Social Conflicts*. Eugene, OR: Wipf & Stock, 2005.

Marshall, Ruth. *Political Spiritualities: The Pentecostal Revolution in Nigeria*. Chicago: University of Chicago Press, 2009.

Martey, Emmanuel. *African Theology: Inculturation and Liberation*. Eugene, OR: Wipf & Stock, 2009.

Martin, Lee Roy, ed. *Pentecostal Hermeneutics: A Reader*. Leiden: Brill, 2013.

———. *Toward a Pentecostal Theology of Worship*. Cleveland, TN: CPT Press, 2015.

Mesa, Ivan. "The Gospel in Puerto Rico." The Gospel Coalition, December 15, 2014. https://www.thegospelcoalition.org/article/the-gospel-in-puerto-rico.

Migliore, Daniel L. *Faith Seeking Understanding: An Introduction to Christian Theology*. 2nd edition. Grand Rapids, MI: Wm. B. Eerdmans, 2004.

Miller, Donald E., and Tetsunao Yamamori. *Global Pentecostalism: The New Face of Christian Social Engagement*. Berkeley: University of California Press, 2007.

Moffett, Samuel Hugh. *A History of Christianity in Asia: Beginnings to 1500*. 2nd edition. Maryknoll, NY: Orbis Books, 1998.

Moltmann, Jürgen. *God for a Secular Society: The Public Relevance of Theology*. Minneapolis: Fortress Press, 1999.

Neill, Stephen. *A History of Christian Missions*. Edited by Owen Chadwick. New York: Penguin Books, 1990.

Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Grand Rapids, MI: Eerdmans, 1989.

———. *The Open Secret: An Introduction to the Theology of Mission*. Rev. ed. Grand Rapids, MI: W. B. Eerdmans, 1995.

Niebuhr, H. Richard. *Christ and Culture*. Reprint edition. San Francisco: Harper & Row, 2001.

Noll, Mark A. *The Scandal of the Evangelical Mind*. Grand Rapids, MI: Eerdmans, 1995.

Okesson, Gregg A. *Re-Imaging Modernity: A Contextualized Theological Study of Power and Humanity within Akamba Christianity in Kenya*. American Society of

Missiology Monograph Series 16. Eugene, OR: Pickwick Publications, 2012.

Oliverio, Jr., L. William. "An Interpretive Review Essay on Amos Yong's Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective." *Journal of Pentecostal Theology* 18, no. 2 (2009): 301–11.

Ott, Craig, and Harold A Netland. *Globalizing Theology: Belief and Practice in an Era of World Christianity*. Grand Rapids, MI: Baker Academic, 2006.

Padilla, C. René. *Mision integral: Ensayos sobre el Reino y la iglesia*. Grand Rapids, MI: Eerdmans, 1986.

Padilla, C. René, and Tetsunao Yamamori. *La iglesia local como agente de transformación: Una eclesiología para la misión integral*. Buenos Aires: Kairós, 2003.

"PCPJ." PCPJ. Accessed April 5, 2017. https://pcpj.org/.

Pérez Torres, Rubén. "El pentecostalismo en Puerto Rico," n.d.

Pico, Fernando. *History of Puerto Rico: A Panorama of Its People*. Princeton, NJ: Markus Wiener Publishers, 2005.

Pieris, Aloysius. *Asian Theology of Liberation*. Edinburgh: Bloomsbury T&T Clark, 1988.

Pipkin, Brian K., Jay Beaman, and Ronald J. Sider, eds. *Early Pentecostals on Nonviolence and Social Justice: A Reader*. Pentecostals, Peacemaking, and Social Justice Series 10. Eugene, Oregon: Pickwick Publications, 2016.

Richie, Tony. *Toward a Pentecostal Theology of Religions: Encountering Cornelius Today*. Cleveland, TN: CPT Press, 2013.

Ríos Quiles, Danny. *La nación desheredada: Orígenes y desarrollo del pentecostalísmo en Puerto Rico*. San Juan, PR: Centro de Estudios Avanzados de Puerto Rico y el Caribe, 2015.

Rivera Pagán, Luís. *A Violent Evangelism: The Political and Religious Conquest of the Americas*. Louisville, KY: Westminster/John Knox Press, 1992.

———. *Fe y cultura en Puerto Rico*. Quito, Ecuador: CLAI, 2002.

———. *Senderos teológicos: El pensamiento evangélico puertorriqueño*. Río Piedras: Editorial La Refoma, 1989.

Rivera, Roberto A. *Miren quién se mudó al barrio*. Cleveland, TN: Dereck Press, 2007.

Roe, Peter G., Joshua M. Torres, John G. Jones, Dr. Lee A. Newsom, Deborah M. Pearsall, Jeffrey B. Walker, Susan D. deFrance, Dr. Karen F. Anderson-Córdova, Anne V. Stokes, and Daniel P. Wagner. *Ancient Borinquen: Archaeology and Ethnohistory of Native Puerto Rico*. Edited by Dr. Peter E. Siegel. Tuscaloosa: University Alabama Press, 2005.

Rowland, Christopher, ed. *The Cambridge Companion to Liberation Theology*. 2nd edition. Cambridge University Press, 2007.

Santiago, Helen. *El pentecostalismo de Puerto Rico: Al compás de una fe autóctona*

(1916-1956). San Juan, PR: Helen Santiago, 2015.

Santiago-Vendrell, Angel. "Throwing Stones to Goliath: How a Puerto Rican Pentecostal Pastor Helped Defeat the Greatest Naval Force in the World." *Apuntes* 32, no. 1 (2012): 21–33.

Scharen, Christian, ed. *Explorations in Ecclesiology and Ethnography*. Studies in Ecclesiology and Ethnography. Grand Rapids, MI: W. B. Eerdmans, 2012.

Scharen, Christian, and Aana Marie Vigen, eds. *Ethnography as Christian Theology and Ethics*. New York: Continuum, 2011.

Schönpflug, Ute. "Introduction: Cultural Transmission—A Multidisciplinary Research Field." *Journal of Cross-Cultural Psychology* 32, no. 2 (March 2001): 131–34.

Schreiter, Robert J. *Constructing Local Theologies*. Maryknoll, NY: Orbis Books, 1985.

Sedmak, Clemens. *Doing Local Theology: A Guide for Artisans of a New Humanity*. Faith and Cultures Series. Maryknoll, NY: Orbis Books, 2002.

Segura, Harold. "La misión integral: Treinta y cinco años después." *Espacio de Diálogo* 2 (abril de 2005). www.fratela.org.

Senn, Frank C. *Embodied Liturgy: Lessons in Christian Ritual*. Minneapolis, MN: Fortress Press, 2016.

Sepúlveda, Juan. "Reflections on the Pentecostal Contribution to the Mission of the Church in Latin America." *Journal of Pentecostal Theology*, no. 1 (October 1992): 93–108.

Skreslet, Stanley H. *Comprehending Mission: The Questions, Methods, Themes, Problems, and Prospects of Missiology*. American Society of Missiology Series, no. 49. Maryknoll, NY: Orbis Books, 2012.

Smith, Calvin L., ed. *Pentecostal Power: Expressions, Impact and Faith of Latin American Pentecostalism*. Boston: Brill, 2011.

Smith, James K. A. "Scandalizing Theology: A Pentecostal Response to Noll's Scandal." *Pneuma* 19, no. 2 (September 1997): 225–38.

———. *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*. Pentecostal Manifestos. Grand Rapids, MI: William B. Eerdmans, 2010.

Solivan, Samuel. *The Spirit, Pathos and Liberation: Toward a Hispanic Pentecostal Theology*. Journal of Pentecostal Theology Supplement Series 14. Sheffield: Sheffield Acad., 1998.

Spickard, Paul R, and Kevin M. Cragg. *A Gobal History of Christians: How Everyday Believers Experienced Their World*. Grand Rapids, MI: Baker Books, 2001.

Spradley, James P. *The Ethnographic Interview*. New York: Holt, Rinehart and Winston, 1979.

Stackhouse, Max L. "Reflections on How and Why We Go Public." *IJPT* 1, no. 3 (2007): 421–30.

Starling, Allan. *Seeds of Promise: World Consultation on Frontier Missions, Edinburgh*

'80. William Carey Library, 1981.

Stephenson, Christopher A. *Types of Pentecostal Theology: Method, System, Spirit*. Academy Series. New York: Oxford UP, 2013.

Streib, Heinz, Astrid Dinter, and Kerstin Söderblom, eds. *Lived Religion: Conceptual, Empirical and Practical-Theological Approaches: Essays in Honor of Hans-Günter Heimbrock*. Boston: Brill, 2008.

Strong, Douglas M. *They Walked in the Spirit: Personal Faith and Social Action in America*. Louisville, KY: Westminster John Knox Press, 1997.

Stronstad, Roger. "Affirming Diversity: God's People as a Community of Prophets." *Pneuma* 17, no. 2 (September 1995): 145–57.

———. *The Charismatic Theology of St. Luke: Trajectories from the Old Testament to Luke-Acts*. 2nd ed. Grand Rapids, MI: Baker Academic, 2012.

———. *The Prophethood of All Believers: A Study in Luke's Charismatic Theology*. Journal of Pentecostal Theology. Supplement Series. Sheffield: Continuum International Publishing Group, 1999.

Studebaker, Steven M. *A Pentecostal Political Theology for American Renewal: Spirit of the Kingdoms, Citizens of the Cities*. New York: Palgrave Macmillan, 2016.

Synan, Vinson. *The Century of Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001*. Nashville: Thomas Nelson, 2012.

———. *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*. 2nd ed. Grand Rapids, MI: W. B. Eerdmans, 1997.

Taylor, Charles. *Modern Social Imaginaries*. Durham: Duke UP, 2003.

Tennent, Timothy C. *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think about and Discuss Theology*. Grand Rapids, MI: Zondervan, 2007.

Thomas, John Christopher. "Pentecostal Theology in the Twenty-First Century." *Pneuma* 20, no. 1 (1998): 3–19.

———. *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*. Cleveland, TN: CPT Press, 2010.

Thiemann, Ronald F. *Constructing a Public Theology: The Church in a Pluralistic Culture*. Louisville, KY: Westminster/John Knox Press, 1991.

Thoreau, Henry D. "Civil Disobedience," 1849. http://thoreau.eserver.org/civil1.html.

Tillich, Paul. *Systematic Theology, Vol. 3: Life and the Spirit: History and the Kingdom of God*. Chicago: University of Chicago Press, 1976.

"Treaty of Paris of 1898 - The World of 1898: The Spanish-American War (Hispanic Division, Library of Congress)." Accessed December 12, 2014. http://www.loc.gov/rr/hispanic/1898/treaty.html.

Valentin, Benjamin. *Mapping Public Theology: Beyond Culture, Identity, and Difference*. Harrisburg, PA: Trinity Press International, 2002.

Villafañe, Eldin. *El Espíritu liberador: Hacia una ética social pentecostal hispanoamericana*. Grand Rapids, MI: W. B. Eerdmans, 1996.

———. *Seek the Peace of the City: Reflections on Urban Ministry*. Grand Rapids, MI: Wm. B. Eerdmans, 1995.

———. "The Politics of the Spirit: Reflections on a Theology of Social Transformation for the Twenty-First Century." *Pneuma* 18, no. 2 (September 1996): 161–70.

Volf, Miroslav. *A Public Faith: How Followers of Christ Should Serve the Common Good*. Reprint edition. Grand Rapids: Brazos Press, 2013.

Vondey, Wolfgang. "The Making of a Black Liturgy: Pentecostal Worship and Spirituality from African Slave Narratives to American Cityscapes." *Black Theology* 10, no. 2 (August 2012): 147–68.

———. "Types of Pentecostal Theology: Method, System, Spirit." *Pneuma (Online)* 37, no. 1 (2015): 160–62.

Walls, Andrew F. *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith*. Maryknoll, NY: Orbis Books, 2002.

———. *The Missionary Movement in Christian History: Studies in the Transmission of Faith*. Maryknoll, NY: Orbis Books, 1996.

Ward, Peter. *Perspectives on Ecclesiology and Ethnography*. Studies in Ecclesiology and Ethnography. Grand Rapids, MI: Wb. M. Eerdmans, 2012.

Wariboko, Nimi. *The Charismatic City and the Public Resurgence of Religion: A Pentecostal Social Ethics of Cosmopolitan Urban Life*. New York: Palgrave Macmillan, 2014.

———. *The Pentecostal Principle: Ethical Methodology in New Spirit*. Grand Rapids, MI: Wm. B. Eerdmans, 2011.

Williams, Rowan. *The Edge of Words: God and the Habits of Language*. London: Bloomsbury, 2014.

Wright, Christopher J. H. *The Mission of God: Unlocking the Bible's Grand Narrative*. Downer's Grove, IL: IVP Academic, 2006.

Wyman, Jason A. *Constructing Constructive Theology: An Introductory Sketch*. Minneapolis: Fortress Press, 2017.

Yong, Amos. *In the Days of Caesar: Pentecostalism and Political Theology*. The Cadbury Lectures 2009. Grand Rapids, MI: W.B. Eerdmans, 2010.

———. *Spirit, Word, Community: Theological Hermeneutics in Trinitarian Perspective*. Eugene, OR: Wipf & Stock, 2006.

———. "The Hermeneutical Trialectic: Notes Toward a Consensual Hermeneutic and Theological Method." *Heythrop Journal* 45, no. 1 (January 2004): 22–39.

Zizioulas, John D. *Being as Communion: Studies in Personhood and the Church*. Crestwood, NY: St. Vladimir's Seminary Press, 1997.