

CHAPTER 2

TOWARD A SYSTEMIC PENTECOSTAL THEOLOGY OF MINISTRY AND MISSIONS

How does the ministry of Teen Challenge New England understand its mission? Theological reflection should shape every aspect of our ministry. When a ministry drifts away from its theological moorings, it becomes vulnerable to the process of institutionalization. This is especially true when the ministry action is involved in social service like Teen Challenge. Theological reflection will insure that Teen Challenge does not lose its prophetic edge to forcefully advance the Kingdom of God.

History teaches us that Christian ministries can lose their Christ-centered heart and soul. In the case of Alcoholics Anonymous the gospel of Jesus Christ was changed to “the god of your own understanding.” The YMCA, Young Men’s Christian Association, has become known as “The Y”. What was once a street preaching gospel ministry to reach wayward youth for Christ has now become a physical fitness center! The gospel cannot be identified with its mission any longer. Examining the history of the Salvation Army, one can see that all of its social programs were born out a passion to reach the world for Christ. Today the Salvation Army is the same in name; but, their motto “blood and fire” which refers to salvation through the blood of the lamb and fire of the Holy Ghost, is nowhere to be found in its social programs. In order to qualify for Federal and State funding, the leadership of the Salvation Army chose to remove evangelism and Christ-centered discipleship from its social programs.

Teen Challenge needs a clear theological road map that will protect it from getting lost on its journey as we believe we have an important role to play in the mission of the church today. No passage captures the sense we have about our mission more than the words of Jesus in Matthew 11:12-13:

From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. For all the prophets and the law prophesied until John.

This text has been interpreted in a number of ways. Some have understood it to mean that Jesus was referring to the great rush or crowd pressing to hear John as if to take the Kingdom of Heaven by force. Others have interpreted it to mean that the religious leaders of Jesus' day were *forceful men* resisting the movement introduced by John, Jesus, and the apostles.²⁷ The latter interpretation would see “forcefully advancing” (*Grk: bia zetai*) being rendered in the passive tense as in, the Kingdom of “is violently treated.”²⁸ In liberation theology, this text has been used to suggest that Jesus advocated the use of violent force to overthrow and destroy unjust social, political and economic structures that oppress the poor.

We are embracing this text in alignment with the interpretation of others who see this as a depiction of the cosmic battle between the kingdom of darkness and the kingdom of light. It is within this context that TCNE has been called as an army to *forcefully advance* the Kingdom of God. This army is being recruited from the thousands of redeemed men and women who have been delivered from the snare of addiction to drugs

²⁷ Albert Barnes, *Notes on the New Testament Explanatory and Practical* (Grand Rapids: Baker Book House, 1949) 118.

²⁸ John F. Walvoord, Roy B. Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty* (United States of America: SP Publications, 1983) 44.

and every other vice known to man. In this scenario, the world's *worst sinners* become some of God's *best soldiers*.

The Apostle Paul elsewhere seems to confirm this understanding of the Kingdom of God forcefully advancing through painful trial. Writing from jail while shackled in chains, Paul writes these words to the Philippian believers:

Now I want you to know, brothers, that what has happened to me has really served to *advance the Gospel*. (Philippians 1:12)

The Greek word used for *advancing* (*Grk: prokope*), as in “advancing the Gospel,” was a term used in antiquity to describe those who would cut a path through an overgrown thicket or the frontline of an advancing army. It is precisely this image that we embrace as our work of forcefully advancing the Kingdom of God in and through the ministry of TCNE.²⁹

Sin has had a systemic effect on all of God's creation. From the Garden of Eden until now we can see the evidence of sin in our world. Nature itself is described as waiting for the full revelation of the Kingdom of God.

The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. (Romans 8:19-22)

In this chapter we will explore the ministry of Teen Challenge in the light of theological reflection. Our aim will be to move toward a systemic theology of Teen Challenge, which will in turn be integrated into our overall analysis of the ministry.

²⁹ Gregg Detwiler comments on this text in a lecture in the course *Perspectives on the World Christian Movement*, 2007.

Borrowing from Gregg Detwiler's doctoral thesis on Diaspora Missions, Teen Challenge to be effective, must emerge from a solid biblical foundation. A deficient theology will produce deficient ministry practice. A sound theology, on the other hand, will serve as a powerful force to inform our ministry practice and to propel us on in effective ministry.³⁰

Detwiler also clarifies the difference between systematic theology and systemic theology very well:

The term "systemic theology" was coined by Douglas Hall of Boston's Emmanuel Gospel Center. Systemic theology should not be confused with "systematic" theology. The emphasis in systematic theology is on selecting a pre-determined topic and attempting to exhaustively define and describe that particular "piece" of theology. The emphasis in systemic theology, on the other hand, is on "how the pieces fit together."³¹

In order to see how a systemic theology of Teen Challenge all fits together, we will use the paradigm taught by Dr. Eldin Villafañe. This paradigm includes a theology of place, a theology of peace, and a theology of prayer. Additionally, we will give special attention to the Pentecostal distinctiveness within the Teen Challenge ministry. A theology of place will define the context in which we are to advance the Kingdom of God in and through the ministry of Teen Challenge. A theology of peace will explore the classic missiological categories of the churches mission (*kerygma*, *koinonia*, *diakonia*, and *leitourgia*) as a means for advancing the Kingdom of God in and through the ministry of Teen Challenge. A theology of prayer spirituality empowers us to forcefully advance the Kingdom of God in and through Teen Challenge. In regards to the

³⁰ Gregg Detwiler, "Nurturing Diaspora Ministry and Mission in and through a Euro-American Majority Congregation" (Doctoral Thesis, Gordon Conwell Theological Seminary, 2001), 48.

³¹ Ibid, 48.

Pentecostal distinctive, we will examine the role that the baptism of the Spirit has to play, as empowerment for the vocational and prophetic anointing to advance the Reign of God.

A Theology of Place

To be able to develop a systemic theology of place, we must see the relationship between the place we perform our ministry and the people we are ministering to. Culture always shapes our worldview. There is a tendency in evangelical Christianity to over-emphasize our vertical relationship with God and neglect the horizontal dimensions to our faith. As a result, in the USA especially, our theology often reflects an individualistic perspective. This influence shapes the way we understand and perform our ministry.

C. René Padilla, in his book *Mission Between the Times: Essays on the Kingdom*, says,

The lack of appreciation of the broader dimensions of the gospel leads inevitably to the misunderstanding of the mission of the church. The result is an evangelism that regards the individual as a self-contained unit – a Robinson Crusoe to whom God’s call is addressed as to one on an island - whose salvation takes place exclusively in terms of a relationship with God. It is not seen that the individual does not exist in isolation, and consequently that it is not possible to speak of salvation with no reference to the world of which he is a part.³²

This has critical relevance as it relates to the ministry of Teen Challenge.

The nature of addiction is systemic and contains many social aspects. The social dimension of an addict’s life (being out on the street) is a major factor that must be considered. A decision for Christ in a street meeting is not enough to enable a gang member or a junkie to break away from their destructive life style. Teen Challenge

³² C. René Padilla, *Mission Between the Times* (Michigan: Wm. B. Eerdmans Publishing Co., 1985), 1.

opened its first residential discipleship ministry in Brooklyn, New York. New converts got off the streets and started their new life in Christ living at Teen Challenge. How the community of faith, the body of Christ, is related to our salvation will be examined later when we look at *Koinonia*.

Scripture instructs us, that the power needed to live an overcoming life comes through the work of the Holy Spirit and faith in the word of God.

His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. (2 Peter 1:3-4)

A systemic theology does not allow us to focus on our individual (vertical) relationship with God alone. It must also include our relationships (horizontal) with others and the world in which we live. Villafañe makes this point clear.

There is a need to extend the evangelicals' classical understanding of spirituality's struggles with the flesh, the world, and the devil with their social correlates, namely, sinful social structures, the "world" (kosmos) and "principalities and powers." The evangelical church is thus challenged to acknowledge that an authentic and relevant spirituality must be holistic, responding to both the vertical and horizontal dimension of life. The inclusion of the social dimension in a redefinition of spirituality is the missing ingredient of contemporary evangelical spirituality.³³

Teen Challenge needs to reflect on this social dimension of spirituality in its own history. As the Teen Challenge model of ministry was developing, a dairy farm was purchased in rural Pennsylvania. The idea was to get the boys out of the city. The city was viewed as a negative factor in the overall discipleship process. In order to be able to

³³ Eldin Villafañe, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 15.

assist in the task of establishing Teen Challenge students in their spiritual development, a more conducive environment was sought in the rural setting of Pennsylvania. The Founding Director of the first TC farm, Rev. Frank Reynolds, writes in his book, *“If we could just get them away from this scene (Brooklyn NY) and teach them how to live the Christian lifestyle, we knew that they, (inner city kids), would be able to make it. As the Board discussed this we decided a farm somewhere would be the ideal place.”*³⁴

Implicitly this reflects a theology that states, *Greater is he that is in the “country” than he that is in the “city”*.

This farm came to be known as God’s Mountain. I had the privilege of going there after completing four months at Boston Teen Challenge. I graduated the program eight months later. I loved being there, but I now question the wisdom of having discipleship training so far removed from the social reality (inner city Boston) where I was to return. I believe the underlying assumption that influenced Teen Challenge to have a rural training center reflects the deficiency Villafañe speaks about in contemporary evangelical spirituality. It assumes that spiritual development is mostly vertical. It reflects the thought of what Padilla stated, Robinson Crusoe on an island, a salvation that is exclusively an individual personal relationship with God. My struggle against the flesh, (my sinful nature) was evident to me on the farm. I had to get up at two-thirty in the morning to milk cows! I was convinced that the cows were all demon possessed! They were Satan’s agents out to get me; I had homicidal thoughts of what I’d like to do to them. Nevertheless, God gave me the victory as I sought him with all my

³⁴ Frank Reynolds with Joan Kruger, *Is There a God?* (Lenexa: 3CrossPublishing, 2006), 64.

heart to overcome my violent sinful nature. I learned there and then that truly, “Greater is He that is in me than he that is in the world.” I felt an increasing confidence and assurance that I could do all things through Christ who strengthens me.

That being said, the army doesn’t prepare and train soldiers to go to war in the desert by sending them to train in the Amazon rain forest. The two environments are distinctly different one from the other. They each require their own unique strategies. Eight months of intensive discipleship on a dairy farm, isolated in a type of Christian utopia, would prove counter productive for my return to the city. I felt so strong in my faith and walk with the Lord, but I was being trained out of my social context. Was living my faith out on a farm, the same as living my faith out in a city? This illustrates Villafañe’s challenge for evangelicals in general and Teen Challenge specifically, to include a social dimension of spirituality to our ministry strategies.

Teen Challenge theology must contextualize our discipleship so that it is relevant to the social correlates of our students. Our strategies must engage our disciples in the real world that they live in. We need to have a clear understanding of how the vertical and horizontal aspects of our salvation work together to bring us to spiritual maturity. Villafañe states it well,

Thus, the double focus and goal of Christian spirituality has: (1) a vertical focus - the continual transformation into the likeness of Jesus the resurrected Lord; and (2) a horizontal focus – The following of Jesus, in a similar obedience of the Father’s missional calling (Luke 4:18-19). Both of these foci and goals can only be carried out in the power of the Spirit, and undergirded by God’s love. Both have a vertical and horizontal dimension that interrelates them and dynamically “nourishes” them. “Transformation” needs “following” and “following” needs

“transformation”. Both have a personal and social dimension that equally interrelates them and dynamically “nourishes” them.³⁵

A theology of place should compel us to examine the way we think about the Teen Challenge ministry. What is the best way to include active engagement in our communities as an essential part of our discipleship training? We must avoid the tendency to isolate the discipleship process to a sterile environment—like a classroom—or believe that spiritual development takes place in a chapel service alone. It is easy to feel spiritual and on fire for God in a Holy Spirit charged Teen Challenge chapel service, but the true test of spiritual development can only be measured by trials and temptations that are overcome outside the classroom and chapel in the real world.

Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. (James 1: 2-3)

In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith of greater worth than gold, which perishes even though refined by fire may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy. (1 Peter 1:6-8)

Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. (Romans 5: 3-5)

Teen Challenge has developed many micro enterprises that put our ministry right

³⁵ Eldin Villafaña, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 168.

into the fabric of our communities. We have two full service car washes and a thrift store in the City of Brockton, Massachusetts. They serve in a very systemic way to accomplish the highest calling that Teen Challenge has, to forcefully advance the Reign of God. These businesses provide Teen Challenge the opportunity to do discipleship in the context of our city.

Our students are working out their salvation in a way that illustrates for all to see the Reign of God. Their faith is strengthened as they face the real world with all its different forms of temptation each day. They are the Church, a city set on a hill for all to see, a powerful testimony of the grace of God. Everyone knows that Teen Challenge is a drug rehabilitation program, but when customers visit our car wash they do not view it as such because of the strong sense of “shalom” that is present.³⁶

I believe this is what Villafañe is referring to when he comments on Paul Lehman’s “parabolic action”.

Christian behavior in the world becomes a fragmentary foretaste and a living parable of the fulfillment which is already on the way..., responsible human action in a Christian context is parabolic behavior...each life mirrors the cosmic contention for the Lordship of the world, hence each life becomes a living parable or image of divine action.³⁷

This “parabolic action” speaks powerfully to all customers who come to have their cars washed. They know that these men were once junkies, thieves, convicts; and now, not only are they hard workers. Our customers often display wonderment in what they witness at the carwash. I’ve been asked, “What do you do to these guys? I love to

³⁶ Eldin Villafañe, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 3. Shalom speaks of wholeness, soundness, completeness, health, harmony, reconciliation, justice, welfare-both personal and social.

³⁷ Eldin Villafañe, *A Prayer for the City* (Washington: Library of Congress, 2001), 27.

come to your carwash because I feel a ‘peace’ here and the guys are so kind and hospitable”. This is the Spirit of God in action on behalf of the Reign of God which is transforming their lives day by day.

Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe.
(Philippians 2: 14-15)

The gospel of Jesus Christ should produce an authentic and relevant spirituality in the world as a prophetic witness of the Kingdom of God. Teen Challenge has implemented the Pauline model of “tent making” to both generate the revenue we need to fund our missionary work and provide a contextualized environment for the spiritual growth of our students. How we behave is the true test of spiritual maturity. This is a faith, tried by fire in our relationships with the world outside the walls of our church (Teen Challenge), and outside of our relationships with our brothers and sisters in Christ. Our vertical relationship with God should manifest in us and through us evidence of the Reign of God.

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. (John 17: 20-21)

The Teen Challenge ministry has become one of the largest faith-based recovery programs in the world. It began in 1958 with the obedience of one man, David Wilkerson, who felt compelled by the Spirit to go to New York City and preach to a gang of thugs on trial for murder. As a result of this Pentecostal preacher’s obedience, the ministry of Teen Challenge was born. Today, Teen Challenge has ministries in seventy countries around the world.

A Theology of Peace, The Mission of the Church

How does the mission of Teen Challenge fit into the framework of God's larger revealed plan? We will use the four classical missiological categories—*kerygma*, *koinonia*, *diakonia*, and *leitourgia*—of the Church's mission as a paradigm to understand the ministry and mission of Teen Challenge from a biblically systemic perspective as revealed in Scripture.

The drug culture in America emerged in the late sixties. Our society and world have never been the same since. The systemic nature of addiction means that everyone everywhere is affected. In the USA, the effect of addiction touches millions of lives and costs us hundreds of millions of dollars.

The government estimates that there are 3.6 million current addicts in the USA. The United States cannot reduce regular or heavy drug use and that we are suffering more and more casualties in the drug war among drug users, no matter how much we increase the drug budget.³⁸

The total economic cost of substance abuse to the U.S. economy each year is staggering, with estimates ranging in excess of \$238 billion. This total includes the direct cost of treatment as well as the opportunity costs or societal costs associated with substance abuse (for example, costs due to lost productivity, illness, and criminal activities).³⁹

The millions of people affected by addiction are the primary people group of the Teen Challenge mission. Teen Challenge, as an agent of transformation, empowered by the gospel mandate, reaches out to the lost masses of people caught in the trap of addiction. Jesus taught and demonstrated that the Reign of God had come in power to

³⁸ Stanton Peele, *The Stanton Peele Addiction Website*, www.peele.net/faq/addicts.html. (accessed December 2006).

³⁹ U.S. Department of Health & Human Services, *Office of Applied Studies Website*, <http://www.oas.SAMHSA.gov>. (accessed December 2006).

break the curse of sin and set the captives free. Jesus was quoting from the Prophet Isaiah,

The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.” Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, “Today the scripture is fulfilled in your hearing.” (Luke 4:17-21)

Eschatology forms the central and essential framework of New Testament theology. The “beginning” of the End, the Reign of God, has broken into our world in the person of Jesus. The “good news” of the Reign meant that beyond God’s governing through creation and providence, his special Reign or rule had broken into history. It is important to note that “the Greek word *basileia*, which is used for Reign or Kingdom, means primarily the act of reigning rather than the place of reigning; thus in most cases it should be translated as reign, rule, kingship or sovereignty, rather than its usual English rendering, Kingdom.”⁴⁰

The power of the Kingdom is at work here and now through the Holy Spirit empowering the church, (the called out ones) to advance the Reign of God! Yet the full and complete revelation of the Kingdom will be consummated when Christ returns again.

For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words. (1Thessalonians 4:16-18)

⁴⁰ Eldin Villafañe, *Seek the Peace of the City* (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 23.

We are living between the times. The war between the forces of hell and the forces of the Reign of God rage on. Teen Challenge is a part of God's army, the Church, to liberate those imprisoned and enslaved by addiction. This is a war that no individual is called to fight for himself. Teen Challenge's role must be understood in the corporate nature of the Reign of God.

Individuals come to us in a state of chaos because of their addiction. More often than not they have nobody left that will have anything to do with them. By the time they get to Teen Challenge, they have tried every other option to get over their addiction. We are the last stop on a road filled with unsuccessful attempts at rehabilitation. The reason we are the last stop is because of the long-term commitment (average 12 months) Teen Challenge has as a requirement to enter the program.

Addicts are hooked to a quick fix. The gospel should never be proclaimed in a way that conforms to our sinful fallen nature. There are too many evangelists preaching a gospel that makes Jesus out to be like a magic pill you swallow and all your pain and problems will disappear. The way to a new life is by choosing to die to self. Teen Challenge proclaims the truth that will set any addict free from his addiction, but that truth has the cross in it.

Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me; and anyone who does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it. (Matthew 10:37-39)

Then he called the crowd to him along with his disciples and said: "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it. (Mark 8:34-35)

Then he said to them all: If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to

save his life will lose it, but whoever loses his life for me will save it.
(Luke 9:23-24)

Many of our students stay only because they have nowhere else to go. But the mere fact that they begin with us, by being required to do what they don't feel like doing, prepares them to embrace the purpose that God brought them to Teen Challenge for. That purpose is not merely to get them clean and sober. That is not "the high calling in Christ;" it is to embrace the call of God on their lives. The Holy Spirit is recruiting them through Teen Challenge, to join the rank and file of God's Army. To join forces with Teen Challenge in forcefully advancing God's Reign in and through their lives.

From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. For all the Prophets and the Law prophesied until John. (Matthew 11:12-13)

The Power of *Kerygma*

The proclamation of the gospel of Jesus Christ in the power of the Spirit (Acts 1:8) means that the Spirit's historical project is the framework of the good news we share by word and deed. We preach Christ and Him crucified. This is a personal message of redemption and of reconciliation with God and neighbor: "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1)

Teen Challenge is proclaiming the gospel and is doing the gospel. We go out to the streets looking for addicts to proclaim the message of good news. Our message is not in words only; we tell the destitute junkie, get in the van and come back to Teen Challenge with us. Don't waste any more of your life; God is calling you; he has a plan

for your life. Thus, the proclamation of the Reign is also demonstrated by the provision of everything needed to get off the streets and come follow Jesus at Teen Challenge.

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

(Acts 1:8)

There is a tendency in evangelical theology, (especially in the USA), to understand the work of evangelism as saving souls. Our culture has such a high value on individualism, we often miss the corporate essence of the Reign of God. The good news is to go beyond the personal to the communal dimension. We are only “individually” participants in the gospel of peace in as much as we participate in the new order of creation. Villafañe says,

We are to proclaim from the housetop that in Christ Jesus a new order of creation has irrupted in our history; “that God through the Spirit is “reconciling” the world to himself” (2 Corinthians 5:19). The “principalities and powers” have been disarmed, and thus by our message and just acts we demonstrate that there is no area of human life - personal or social - where this good news is not the power of God.⁴¹

Each man and woman that arrives at the doors of Teen Challenge has been sent to us by the sovereign Lord of the harvest. As Jesus stated to His disciples, “You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last.

Then the Father will give you whatever you ask in my name.” (John 15:16)

But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are. (1 Corinthians 1:27-28)

⁴¹ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, 1992), 219

Teen Challenge proclaims the message of the Reign of God not only through the written word of God but also through the living epistles of so many that have already been set free from the bondage of addiction. These living epistles are powerful testimonies to those who come through our doors that there is hope for them too. The way out of the old life is to be born again. As the Apostle Paul states, “Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come.” (2 Corinthians 5:17)

God is recruiting an army to advance his Reign. Salvation brings with it all the blessings of shalom to our personal lives but only in the context of loosing our own life (individually) and finding it in Christ (corporately, the church). The gate is narrow and few are on it because it’s not the easy way (Matthew 7:14). I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:20)

A faithful and anointed *kerygma* must be informed by Scripture. The blessings of shalom, the gospel of peace, do not come to us on our own terms. It is often preached that salvation is free. It is not free; it is a life for a life.

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will. (Romans 12:1-2)

We can’t earn it with good works nor can we purchase it with silver or gold but it is not free. We have to die to self in order to experience the power of the Reign of God. There is a gospel being preached by many today that is void of any concept of a cross. I agree with Latin American theologian, C. Rene Padilla when he says,

... the image of a Christian projected by some forms of United States Christianity is that of a successful businessman who has found the formula for happiness, a formula he wants to share with others freely. The Gospel becomes a type of merchandise (for free consumers) the acquisition of

which guarantees to the consumer the highest values – success in life and personal happiness now and forever. The act of “accepting Christ” is the means to reach the ideal of “the good life” at no cost. The cross has lost its offense, since it simply points to the sacrifice of Jesus Christ for us but does not present the call to discipleship. The God of this type of Christianity is the God of “Cheap Grace.” The God who constantly gives but never demands; the God fashioned expressly for mass-man, who is controlled by the law of least possible effort and seeks easy solutions; the God who gives his attention to those who will not reject him because they need him as an analgesic.⁴²

This type of gospel, “cheap grace” will never be able to transform the life of an addict. This type of gospel message reflects an individual focus on what I want God to do for me. The *kerygmatic* task is to proclaim what God is doing in the world through the advancement of his Reign. Villafañe says that we must see a broader view of *kerygma*, to be a faithful witness of the full liberation that salvation brings.

The *Kerygma* has a prophetic cutting edge. This means that the Hispanic Pentecostal Church must not be content to preach and witness just to individual-personal sins, but must see the larger spiritual conflict. It must preach from the whole Bible to the whole person. No area is exempt in personal or social life of the *Kerygmatic* task.⁴³

TCNE is a Pentecostal ministry, hence Villafañe’s challenge to Hispanic Pentecostals applies to the ministry of Teen Challenge as well.

The Power of *Koinonia*

The power of *koinonia* is not understood well in the Church today. The word has often been used in conjunction with having coffee and donuts before a Sunday school class. At best, it is understood to mean fellowship in a social sense that is seen as non-

⁴² C. René Padilla, *Mission Between the Times* (Michigan: Wm. B. Eerdmans Publishing Co., 1985), 1.

⁴³ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 220.

essential in the advancing of God's Kingdom and the mission of church. *Koinonia* speaks of a church that lives in fellowship and is an authentic community, one that has experienced it and models it for society:

The Church is the *Koinonia* of the Spirit. It is the unique locus of the Spirit's activity in the world (Ro. 8:23; 1Co. 6:19; Eph. 2:14-18). It is the community which acknowledges Jesus Christ as Savior and Lord, and through whom the pneumatic (risen) Christ is mediated by the Spirit. As God's colony in a human world, it is both a model and a sign of redeemed and transformed relationships – It is a *Koinonia* of the Spirit and *Koinonia* with fellow Christians. It witnesses to the reign of God's reality, by its very existence a "sacrament in and to the world."⁴⁴

Villafañe also says:

There's an evangelistic cutting edge to the *koinonia*, quoting Orlando Costas; the communion of the Church also has an evangelistic cutting edge. It gives credibility to the message of love that is proclaimed by the community of faith, it offers a model of life that overcomes the barriers that make social peace impossible (selfishness, greed and alienation), and it makes a prophetic denunciation of human society for its classist, racist and sexist divisions. When the church fails to live in communion, it not only destroys its credibility in the proclamation of its message, but also deprives society of a wholesome and constructive vision of a far better future and of an honest and sincere criticism of its fundamental problems – namely social and personal sin.⁴⁵

The *koinonia* is a sign to the world, a true demonstration of the promise and presence of the reign of God.⁴⁶ The Apostle Paul in his letter to the Philippians speaks various dimensions of *koinonia*—Gospel *koinonia* (1:5), grace *koinonia* (1:7), Spirit

⁴⁴ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 216- 217.

⁴⁵ Ibid.

⁴⁶ Eldin Villafañe, UR1035: *The Church in the City: Confronting Issues in Contemporary Society*, Residency 3 Class Lecture notes (Gordon- Conwell Theological Seminary, Massachusetts, June 17-28, 2002).

koinonia (2:1), suffering *koinonia* (3:10), and economic *koinonia* (4:14-15).⁴⁷ This is much deeper and more powerful than coffee and donuts before Sunday school!

My personal reflections on *koinonia* have given me great insight into one of the most powerful life transforming forces in the Teen Challenge Ministry. At Teen Challenge there is a powerful *koinonia*. There is a multi-racial community of men and women united together in authentic community as they struggle together to embrace the gospel and overcome their addictions. The fleshing out of interpersonal relationships is one of the most powerful forces for Spiritual growth. There is the common identity of all, making one body, the church of Teen Challenge.

The fact that we all live together, eat together, work together, pray together and worship together creates a *koinonia* that is hard to replicate in the typical local church. I believe that is why many of our graduates who cross the platform with diplomas in their hands and return home (leaving the *koinonia* of Teen Challenge) have such a huge transition to adjust to. Their faith and spiritual journey wasn't just a product of their vertical (personal) relationship with God; it was as much a product of the *koinonia* of the Teen Challenge community. When you take that away, there is a big gaping hole created.

From a systems thinking viewpoint, this is an unintended consequence of our ministry system. We do *koinonia* so well (and we don't understand the power of it) that we wonder what went wrong with José when he relapses soon after leaving. We judge him for his sudden lack of personal faith, when in reality the *koinonia* of Teen Challenge was a huge part of his faith and it was cut off from him when he left. I believe that is

⁴⁷ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic*, (Lanham: University Press of America, Inc., 1992), 218.

why we need to be developing a Kingdom view of Teen Challenge and reject the “para-church” paradigm that produces a type of spiritual abortion, as in “Okay you have graduated from Teen Challenge now go find another church *koinonia*.” This is generally easier said than done and reflects the result of a theology that is so individualistic it fails to even see the power of the *koinonia* of the Spirit.

The Power of *Diakonia*

Teen Challenge is a powerful model of a missional *diakonia*. Jesus taught that we must be a light set on a hill. Our mission must reflect the values of the Kingdom of God. We must be critically engaged on behalf of the poor and powerless. This is a prophetic witness. Villafañe says, “The diakonal mission of the Church reaches out to all, no human need escapes its concern.”⁴⁸ It is the natural expression of the newness of life found in Christ. It is an expression of our solidarity with those who God loves. It is to the poor that we have been anointed to reach.⁴⁹

Teen Challenge provides faith-based recovery from addiction. This social service is provided to anyone without prejudice. We often advocate for those in the judicial system offering an alternative to incarceration. We are a resource for recovery treatment without any financial requirements. In order to fully comprehend the depth of social *diakonia* we can look and develop the Chinese Proverb: “Give a man a fish and you feed him for a day. Teach a man to fish and you feed him for a lifetime.”

⁴⁸ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 221.

⁴⁹ Ibid.

- To give a fish: this speaks of charity and benevolence. Soup kitchens where churches share their concern for those homeless or street people provide a fish (hot meal).
- Teach how to fish: social education and self help training that empowers individuals to feed themselves and others.
- Help make the fishing rod: social development, community development, economic development, building social capacity.
- Own/ get a piece of the lake: this speaks to the acts of social justice advocacy, community organizing and taking back the land.⁵⁰

Teen Challenge has developed a social *diakonia* that has developed an ever-increasing capacity to expand our services to those caught in addiction. Our business enterprises generate revenue, train and prepare leaders in all the disciplines of business and pastoral ministry all at the same time. Our service centers (our business enterprises) provide a real world context for our men and women to develop their new life in Christ with the support of pastoral leadership. They also serve as a prophetic witness in the communities they serve.

Teen Challenge has been able to grow exponentially in both of the areas that typically cause a ministry to struggle—finances and staff. We have been able to generate the revenue needed to purchase property for expansion and we been able to recruit, train, and develop the leadership needed to respond to all the new ministries we are opening.

⁵⁰ Eldin Villafaña, UR1035: *The Church in the City: Confronting Issues in Contemporary Society*, Residency 3 Class Lecture notes on Social Diakonia (Gordon- Conwell Theological Seminary, Massachusetts, June 17-28, 2002).

The following graphs show the revenue growth of TCNE and the growth and development of leaders from within the TCNE system.

TABLE 1. Revenue Growth

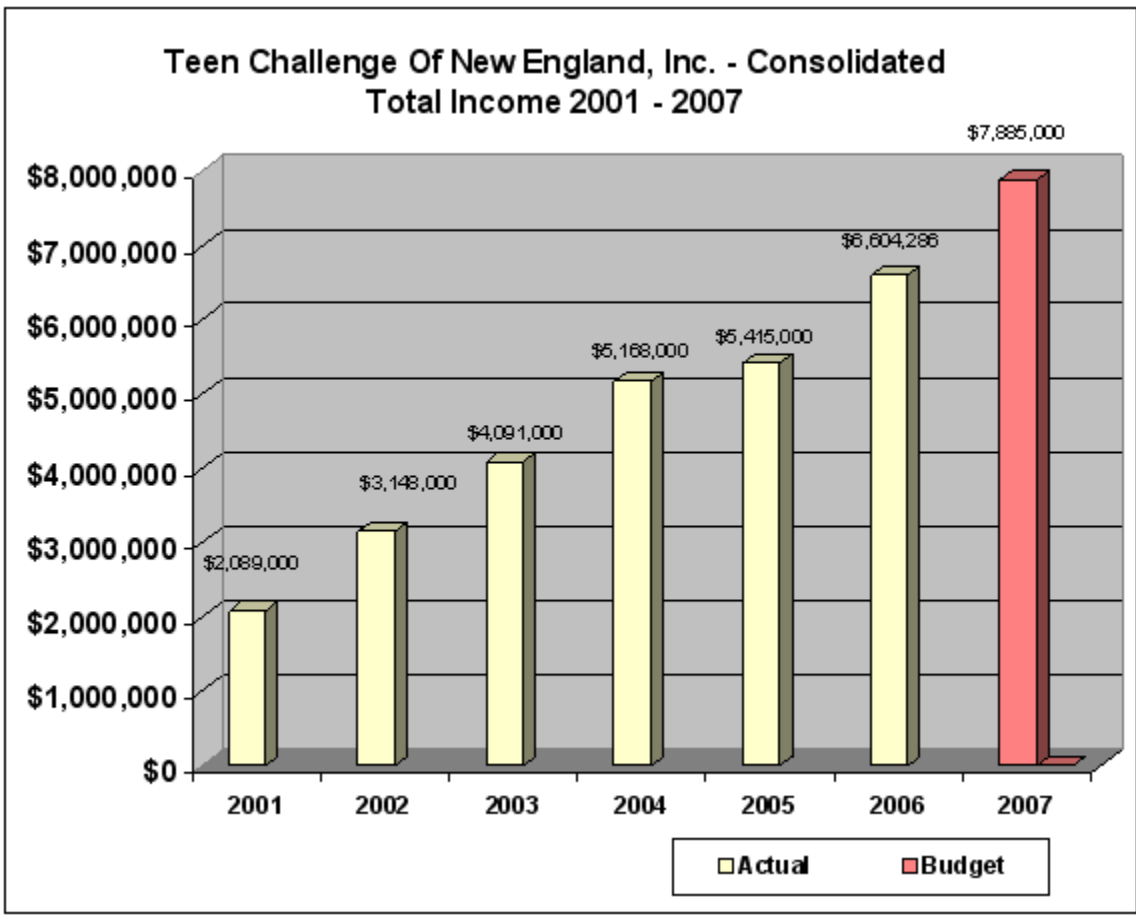
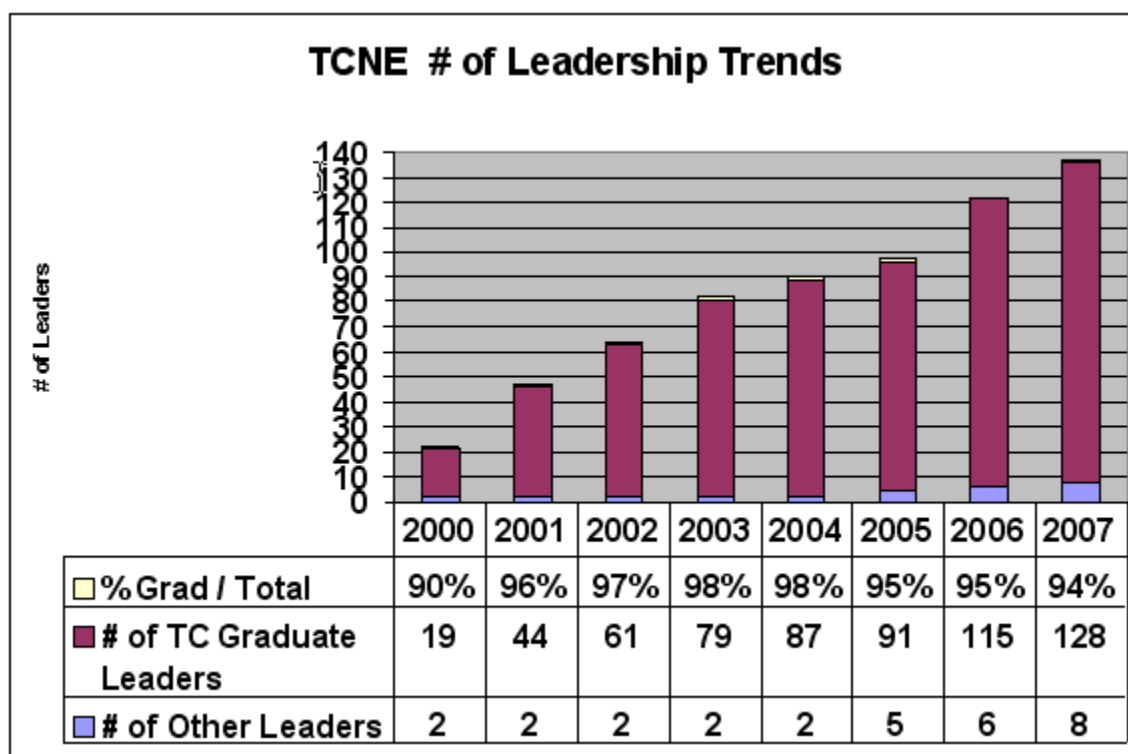


TABLE 2. The Growth & Development of Leaders

(From within the TCNE System)



The Power of *Leitourgia*

Worship is an act of service to God. Paul describes the offering of ourselves as a living sacrifice as our reasonable act of worship (Romans 12:1-2). Jesus set the pattern. He laid down His life for us. It is a required prerequisite of discipleship to lose our life in order to find it. We celebrate and worship God together as his body (Church) when we gather in His name, but true worshippers are not just singers they are those who are serving God in Spirit and in truth.

The whole of Scripture is a commentary on the worshipping life and vocation of God's people. Jesus reminded the Samaritan woman that worship must be in spirit and in truth (John 4:23-24). Worship in the "cultos" must be complemented in the "barrios"

of the world. The way we treat others in the world around us demonstrates our spirituality or lack of it. Mathew 25 is quite clear that in a mysterious (secret) but profound way our service to the needy – feeding the hungry, clothing the naked, taking in strangers, visiting the prisoners – is a ministry to Christ.⁵¹

The ministry of hospitality should be motivated out of our loving worship to God. In the Old Testament, God commanded his covenant people to take care of the stranger, widow and orphans, as expressed in the following passages:

Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt. (Exodus 23:9)

When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the LORD your God. (Leviticus 19:33-34)

When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to the Levite, the alien, the fatherless and the widow, so that they may eat in your towns and be satisfied. Then say to the LORD your God: "I have removed from my house the sacred portion and have given it to the Levite, the alien, the fatherless and the widow, according to all you commanded. I have not turned aside from your commands nor have I forgotten any of them." (Deuteronomy 26:12-13)

Jesus said, the way you treat the least among you, it is as if you are treating me that way. There is a real challenge to restore the spirit of hospitality in our ministries today. Our society has become so cold, callous, and indifferent, that our ministries can also become depersonalized. This is what Doug Hall refers to when he speaks about ministries becoming mechanical like a toaster. Hospitality is a requirement for those who

⁵¹ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 218.

would be considered for leadership in the church. The following scriptures highlight the qualifications for overseers:

Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach. (1 Timothy 3:2)

and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds. (1 Timothy 5:10)

Since an overseer is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. (Titus 1:7)

Teen Challenge has worked intentionally to restore hospitality in every area of our ministry. Every aspect of our ministry is being constantly evaluated through the lens of biblical hospitality. We have developed ministries based on our commitment to serve others with grateful servant attitude. We want everyone to feel the warmth of a ministry that truly cares for one another. We want to be a place that reflects the Reign of God here on earth. It is amazing how such a simple thing like hospitality can have a profound impact on everyone. If you want people to stop and take notice of your ministry, be hospitable, as an act of worship to God.

We read in the Book of Revelation Chapter 5 of the Heavenly Hosts and every creature from every tongue, tribe and nation joining in worshipping God around His Throne. Our work here on earth is to express this heavenly vision by worshipping, praying and participating in advancing the Reign of God.

Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb

be praise and honor and glory and power, for ever and ever!" The four living creatures said, "Amen," and the elders fell down and worshiped. (Revelation 5:11-14)

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb." All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, saying: "Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen." (Revelation 7:9-12)

Jesus said in John 4: 23-24 that God is seeking and desiring for us to worship Him! Our worship finds expression in treating everyone, especially the poor, as a "V.I.P.s." There is a deep spiritual relationship of service (social justice) and solidarity with the oppressed and true worship.⁵² The prophet Amos speaks to the church today in pointing us to express the kind of *leitourgia* that God is looking for.

I hate, I despise your religious feasts; I cannot stand your assemblies. Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring me choice fellowship offerings, I will have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps. But let justice roll on down like a river, righteousness like a never-failing stream. (Amos 5:21-24)

The gospel of peace, shalom, is proclaimed in word and deed, and true worship occurs, when the church is committed to a biblical worldview as Paul declared in the Epistle to the Romans.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. (Romans 12:1-2 KJV)

⁵² Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 219.

The Theology of Prayer

It is through the power of God's Holy Spirit that we are empowered to advance His Kingdom. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

In Ephesians 6 we learn that we must put on the full armor of God if we are to withstand the wiles of Satan. We cannot confront and pull down the strongholds of sin, if we are not walking in step with the Spirit, depending on Him for our strength, authority and anointing. "Since we live by the Spirit, let us keep in step with the Spirit." (Galatians 5:25).

On the importance of prayer, I would like to quote some men of faith.⁵³

- "Every great movement of God can be traced to a kneeling figure." D.L. Moody
- "To clasp the hands in prayer is the beginning of an uprising against the disorder of the world." Karl Barth
- "No man can do a great and enduring work for God who is not a man of prayer, and no man can be a man of prayer who does not give much time to praying."

E.M. Bounds

- "The prime need of the church is not men of money nor men of brains, but men of prayer." E.M. Bounds
- "If we ever forget our basic character – 'My house is a house of prayer' ...we might as well close the church doors." James S. Stewart

⁵³ Eldin Villafaña, UR1035: *The Church in the City: Confronting Issues in Contemporary Society*, Residency 3 Class Lecture notes (Gordon- Conwell Theological Seminary, Massachusetts, June 17-28, 2002).

- “Action really receives its character from prayer.” Jacques Ellul
- “God will do nothing but in answer to prayer...the greatest thing anyone can do for God and man is to pray...you can do more than pray after you have prayed, but you cannot do more than pray until you have prayed.” S.D. Gordon⁵⁴

Our Struggle in a Fallen World

In 1 Timothy 6:12, Paul, exhorting his son in the faith, says, “Fight the good fight of the faith.” We are involved in the struggle of the faith in the context of a fallen world. The Kingdom or Reign of God will not advance if there are not forceful spiritual warriors to advance its cause. “From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it” (Matthew 11:12).

We must be empowered by the Holy Spirit, in order to confront sin both individually and structurally. Villafañe recognizes that the Pentecostal Hispanic Church as a spiritual force is in the “barrios.” Pentecostalism challenges the “silence of the Holy Spirit by western theologies” and reveals the pneumatological bankruptcy of western scholastic theology.⁵⁵ Among the many reasons for the emergence of Pentecostalism as a worldwide renewal movement at the turn of the century was its emphasis on the experiential dimension of the Christian faith, the dynamic experiences of the Spirit. Pentecostalism in the United States and world- wide emerged in the context of the

⁵⁴ Ibid.

⁵⁵ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 164.

“oppressed of spirit,” reflecting the cold and formal state of Christianity; and in the context of the spirit of the oppressed, reflecting the poor and disinherited.

Villafañe also points out that this spirituality, especially in its Hispanic apparel, has tended to be privatistic, ecstatic, mystical and/or confined to the four walls of the “culto.” There is a need to develop a social, civic spirituality that correlates with all of life if it is to be authentic and relevant; for, after all, the Spirit of the Lord, who leads and empowers, must lead and empower all areas of our life.⁵⁶

Villafañe speaks about the challenge to fulfill the prophetic and vocational role of the baptism in the Spirit. Pentecostalism has been recognized as a powerful worldwide force in evangelism, missions, church growth and spirituality. He also points out that Pentecostalism’s prophetic voice against sinful social structures and on behalf of social justice have been missing. He challenges the narrow (individualistic) interpretation of many Pentecostal groups, specifically the Hispanic Pentecostals. I agree with him when he says,

While the universal-egalitarian scope of the baptism of the Spirit is present in the “culto,”⁵⁷ its greater purpose and missional focus in the service of the Spirit’s historical project is not present. The baptism of the Spirit in Hispanic Pentecostalism is rightfully seen as empowerment for service, impacting the believer deeply - giving him/her tremendous boldness, a heightened sense of personal holiness, a new sense of self worth and personal power.⁵⁸

TCNE is a Pentecostal ministry, hence Villafañe’s challenge to Hispanic Pentecostals applies to the ministry of TC as well. TC’s Pentecostal tradition reflects

⁵⁶ Ibid.,164-165.

⁵⁷ “culto” is a Spanish term for church service

⁵⁸ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 204.

what Villafañe states about an individual focus in reference to the baptism of the Spirit. I must confess that it was for personal spiritual power that I tarried at the altar for the baptism of the Spirit. I wasn't concerned about the missional focus of the Spirit's historical project. I was desperate for all that God had for me! I was afraid I was going to slit a cow's throat and get kicked out of TC. Those cows were really getting to me! All I remember hearing the preacher say was..."If you haven't been baptized in the Holy Ghost you can still go to heaven but you need all the power of God available to you if are to live the victorious life here on earth." That was exactly what I needed to hear!

The baptism of the Spirit has been the key to living the overcoming life for many a TC graduate.

Certainly we cannot claim a magical cure for dope addiction. The devil which hides in that needle is so deadly strong that any such claim would be folly. All we can say, perhaps, is that we have found a power which captures a boy more strongly than narcotics. But that power is the Holy Spirit Himself which, unlike narcotics, does a strange thing for our boys: He captures only to liberate.⁵⁹

Though this is undeniably true, the missional prophetic and vocational role of the Spirit baptism has been lacking in TC. TCNE understands this empowerment in its broader sense of what Villafañe is saying, it's power for advancing the Reign of God, the Spirit's historical project. The baptism of the Spirit, in the words of Villafañe is,

spiritual power - that can and should be "tapped" for the broader missional objective of the church. The Hispanic Pentecostal church has the spiritual resources to face the spiritual power encounters of our social struggles. If the "new object", [of the baptism of Spirit], is the ongoing mission of the Messiah", and that cannot be narrowed to Matthew 28:18-21, nor Mark

⁵⁹ David Wilkerson, *The Cross and the Switchblade* (New York: The Berkley Publishing Group, 1962), 165.

16:15-18, nor Acts 1:8, then it must, above all, include the Messiah's own missional self understanding.⁶⁰

This missional understanding was articulated by Jesus in Luke 4:18-19:

The Spirit of the Lord is on me; therefore he has anointed me to preach the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.

A systemic spirituality is concerned with both personal transformation/ piety in our "vertical" relationship with God and social transformation in our horizontal relationships in society. Understanding that this world is the battleground--the mystery of iniquity—is the nature of our struggle. The mystery of iniquity impacts all of life.

The dimensions of evil can be seen in this way:

Personal	Social
"Flesh"	Social sinful structures
"World"	"Kosmos" systems
"Devil"	Institutions, ideologies, "Principality and Powers"

As Eldin Villafañe explains, Social reality is a dialectical phenomenon in that it is a human product, and nothing but a human product, that yet acts back upon its producer. Thus society is the product of the person and the person is the product of society.⁶¹

The institutions that people create take on a form of life of their own. These institutions are affected by the fall and can become oppressive and self-serving. True

⁶⁰ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 204.

⁶¹ Eldin Villafañe, UR1035: *The Church in the City: Confronting Issues in Contemporary Society*, Residency 3 Class Lecture notes (Gordon- Conwell Theological Seminary, Massachusetts, June 17-28, 2002).

spirituality can bring a force to bring down these strongholds. Robert Linthicum in his book, *City of God, City of Satan* says,

That Scripture presents salvation as both individual and corporate. The Biblical writers understood evil this way. Note the broad use of corporate images to describe the saved condition-covenant people, the nation of Israel, the people of God, the remnant, the Kingdom of God, the church, the New Jerusalem.⁶²

God has chosen to advance His Kingdom through people. When the Church has an individualistic approach to society (in spite of Scripture's clear emphasis on systemic corporate and spiritual realities), it is prevented from confronting corporate structural sin. It fails to recognize the evil influence of Satan and his strategy to corrupt institutions. We have been called to be the people of the Kingdom and agents of God's Kingdom in society. Villafañe points us to the Lord's Prayer as informing our social witness: "The Church/ Christian is a true sign/ mark of the Kingdom's presence when it is an agent of shalom."⁶³

1. An agent of forgiveness
2. An agent of substance
3. An agent of liberation

The Lord's Prayer is the cry for the Kingdom or Reign of God to manifest itself in and through the people of God, His called out ones.

In addition to the Lord's Prayer, Psalm 122 serves as a model for urban prayer:

⁶² Robert C. Linthicum, *City of God City of Satan* (Michigan: Zondervan Publishing House, 1991), 45.

⁶³ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Lanham: University Press of America, Inc., 1992), 164.

Pray for the peace of Jerusalem: “May those who love you be secure. May there be peace within your citadels.” For the sake of my brothers and friends, I will say, “Peace be within you.” For the sake of the house of the Lord our God, I will seek your prosperity. (Psalm 122:6-9)

This Psalm outlines a prayer that:

1. Prays for economic health – vs. 6
2. Prays for the safety of the city –vs. 7
3. Prays for political order – vs. 7
4. Prays for the people – vs. 8-9

Social spirituality is expressed by following Jesus in the power of the Holy Spirit in society. As we incarnate the people of God, a community of faith, the Church becomes a model and sign of the Kingdom. Our communication of the Gospel becomes systemic, both an evangelistic and a prophetic message with social implications. There is a great need to plant churches with a systemic theological basis informing who we are and what we are to do. The Church should do works of charity and love and social services filled with the Spirit of God.

In this light, the car wash and thrift store are as much a part of the Church as they are businesses or as mere means of meeting our budget. Consider the components in a typical day: White, Black and Hispanic men and women working together, filled with the Spirit! Each manager a pastor-leader. Chapel in the tunnel of the car wash starts everyday with vibrant worship and the preaching of the Word! Prayer is focused everyday for participants to be a light in the city and to be a blessing to everyone that walks in! These car washes and thrift stores have become an outpost in the city where people have often come not only for the services being provided, but for prayer for their personal needs.

The scene in the car wash and thrift stores flesh out C. Rene Padilla's words, "It is in the light of the visible manifestations of God's Kingdom that Jesus' proclamation of the Kingdom can be best understood."⁶⁴ I believe that as people enter these Spirit-anointed businesses, the Gospel is powerfully proclaimed. Our teams seek the infilling of God each day and, hence, our spirituality and vitality are presented to all who walk in. Testimonials are fully shared with customers and, as a result, people come to the car washes and thrift stores to get help and prayer and referrals for others struggling with addiction. This is a powerful example of social spirituality! People are filled with the Spirit of God and understand that they are united for the high calling of advancing the Kingdom Reign of God in all that they say and do! The racial harmony of our teams reflects the work of the Holy Spirit in a manner seldom seen in society. They also provide a standard of excellence in all the services they provide. We have examined a Theology of Place that informs Teen Challenge (the church) to implement its discipleship strategies within the social context of its students. We have seen that the urban setting is not an enemy to be avoided, but is the place that God wants to manifest His power and grace in and through Teen Challenge to advance His Kingdom. The city is not only a place of brokenness, crime, poverty, racism, but is also a place of promise! Teen Challenge has the opportunity to witness how the Reign of God sets the captives free from addiction and models for all to see in parabolic action the Kingdom of God at work in society.

⁶⁴ C. René Padilla, *Mission Between the Times* (Michigan: Wm. B. Eerdmans Publishing Co., 1985), 189.

We have discussed a Theology of Peace (Shalom) which informs Teen Challenge (the church) of its mission and ministry. It views systemically the role of personal transformation and piety and being engaged in works of social service and justice. The geography of the Gospel must correspond to the geography of sin.

We have also developed a Theology of Prayer. We must keep in step with the Spirit by being in His presence daily. “Since we live by the Spirit, let us keep in step with Spirit,” (Galatians 5:25). So that our spirituality is not only on an individual level, but is also a social spirituality that is bringing the Shalom of God to all in society. TCNE is challenged to develop and cultivate the values of the Kingdom. This will increase our capacity to prophetically model the Reign of God in and through TCNE to the world.