



**COMMISSION ON HOLY
SPIRIT EMPOWERMENT IN
THE 21ST CENTURY**

**South/Central America and the
Caribbean Conversation on
Holy Spirit Empowerment in the 21st
Century:
Chile**

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Q1: What are you seeing and hearing that indicates the direction of the Holy Spirit and how He moves today? What is God doing now?

- Pentecostal churches help inspire people of different social levels. Churches are growing in spite of slowdowns.
- Old patriarchal/hierarchical structures are replaced by new leadership.
- The educated is joining the movement; There is better theological and biblical foundation for all class levels faithful to Pentecostal traditions.
- Fresh spiritual manifestations. Pastor are encouraged to be educated and prepared in order to avoid old mistakes.
- Educated people are promoting internal changes in matters of administrative, liturgical, educational and diaconal services.
- As people joining the movement and those inside the movement become more educated; they are able to become influential in their jobs, schools, and daily life, taking the movement outside the church.
- The Spirit continues to lead his people into Holiness, knowledge and mercy.
- A turn to Christ Centered preaching and teaching.
- Attention to public policy, education, culture, indigenous peoples, and active participation in the construction of a better quality of life for all.
- Accent to the need for global networking, cooperation and friendship.

Q2: What is bearing fruit and what has stopped producing fruit? What must stop, start or continue?

a) Bearing fruit:

- Understanding what it means to live in the fullness of the Holy Spirit.
- Fresh practical preaching that helps people deal with daily life.
- Miracles.
- Inspiring respect and trust.
- Promoting women in leadership.
- Raising the youth.

- Promoting the development of ministries and gifts among members.
- Community awareness and joined work.
- Respect for cultures.
- Education and class influence.
- Public Life.

b) Not bearing fruit:

- Ministry spectacles.
- Mega-churches run by one person.
- Economic exploitation.
- Preaching irrelevant to the real needs of people.
- Street preaching.
- Lack of theological education.
- Dictatorship.
- Not allowing new generations to develop.

Q3: What challenges and opportunities are now facing the empowerment of the Spirit in Latin America? What should we expect in the future?

Challenges:

- The next generation departing from the movement.
- The financial crisis.
- Contextualized theology from a Latin America perspective.

Opportunities:

- Social movements inside congregations.
- Women in leadership.
- Reformation of liturgy and church structure.
- Unity and collaboration.

Q4: What trends are now affecting the next generation in regards to being trained by the Holy Spirit?

- There is opening to the Holy Spirit through music and worship. But materialism, consumerism and violence block the work of the Spirit in the youth.
- The internet and new forms of education limit traditional church leadership.
- Inherited leadership limits the rise of new generation leadership. Young people are demanding greater participation and leadership.
- Immigration is a limiting factor.
- Young people are prepared for the Spirit to work with them and through them.

Q5: What do you think is the future of the charismatic movement / Pentecostal in Latin America?

- It will have to raise its prophetic voice in order to effectively speak to social issues, eliminate worldly alliances with money and politics, and maintain its influence as a social movement risen from within.
- The movement has to be able to speak to the new generation, especially the well educated. It has to know how to speak to drugs, violence, brokenness, depression, and other problems affecting the young.
- It also has to know how to address the growing concerns for the environment, human rights, war, economical crisis, immigration, and cultural diversity.

Q6: How can we bring the next generation to live in the power of the Spirit? What vocabulary will help them embrace the Holy Spirit?

Q7: What steps can be taken, measures that new generations will perceive, how to train for better service?

Q8: What can we do to help this new generation experience the fullness of the Spirit? What about speaking in tongues? How can we help them connect with the spiritual power and practical impact in the 21st century?

- The current generation does not understand or likes current religious vocabulary and ecclesiastical disputes.
- We must present the gospel in a more visible and real way that is understood by them.
- It is not cleared, for example that the word "empowerment," used by the feminist liberation movement, could be the best way to describe the power of the Spirit.
- Create Biblical and theological training that is not dogmatic in vocabulary but practical and understandable. We must learn to speak their language.
- Young people need to see examples of the committed Christian life.
- We must not let young people walk through life alone, but rather be with them and accompany them through the issue they deal with on a daily basis.
- Biblical and theological education should be more related to the integral reality of Latin American youth.
- Create a church with ministries that promote fruits and the charismas of all its members.
- This generation has a responsibility to lay the groundwork for future generations, so we must be very careful, responsible and visionary.
- Guide the youth to understand the past, study our roots, traditions and values, to help them better appreciate the movement.
- Empowering young people to discover their talents and thus promote the development of fresh models.

Speaking in tongues should be encouraged among the youth; however it should not be seen as the only manifestation of the Spirit or the most important. The Spirit has many ways to bless and enrich. Similarly, one can live a deep spirituality without having to speak in tongues. The new languages of our next generations will be the language of intercultural relations, the ability to dialogue, and understanding.

- Open spaces for dialogue to give greater prominence to the power of the Holy Spirit.
- Teach the youth about living a life of service in our culture, how to establish a closer relationship with God, and how to bear the fruit of the Spirit.
- We have to worry about listening to young people and identify their needs. Then, through fun and creative experiences we must respond to their specific needs with affection, education, and spiritual guidance for life.
- Helping the new generation to have social commitment.
- Teach them that the founders of the Pentecostal movement were young men and women.

Q9: What are our next steps? What should the Congress on the Holy Spirit do in enabling the 21st century look? How can we better serve the new generation in this process?

- We need a broader ecumenical vision and mature.
- Move to an interfaith dialogue.
- We need to do some historical research to analyze the characteristic of Pentecostalism, and discern what is not proper.
- We must return to our Pentecostal roots and reinterpret them for our time.
- We must return to the Bible as a source of inspiration and ethical model. Often many of the alternatives and contemporary religious practices are anti-biblical.
- Think global Pentecostalism to build a fresh way of being Pentecostal.
- Give appropriate use to technology.
- The Pentecostal movement unselfish leadership.
- We must seek comprehensive mission that includes all peoples, cultures, and future generations.
- We must follow the Holy Spirit.
- Theological education serves the movement in a positive way.
- Pentecostalism grows between the indigenous and the poor, therefore we can not abandon the messianic dimension of "Christ" comes "which is a source of hope and resistance, which generated social mobility in the past. This eschatological dimension is a great value of Pentecostalism.