PERCEPTIONS AND PRACTICES ON HOLISTIC MISSION

OF METRO MANILA PENTECOSTAL CHURCHES

BY

SURTALICITO C. DEL ROSARIO

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SIGNATURE PAGE

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY
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WE HEREBY APPROVE THE DISSERTATION SUBMITTED BY

SURTALICITO C. DEL ROSARIO

ENTITLED

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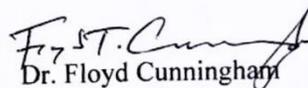
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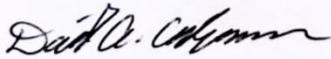
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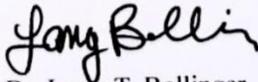
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ABSTRACT

This study explores how local Pentecostal churches in Manila understand and carry out holistic mission, even during a global crisis like the COVID-19 pandemic. Using multimethod qualitative research, particularly multiple case study and the focus group discussions (FGD), it investigates who the Pentecostals identify themselves to be, what concepts influence their understanding of holistic mission, their practices of holistic mission and the outcomes, and how they deal with a global pandemic as they carry out their holistic mission. Each method has three sets of participants from Pentecostal churches that have been ministering for at least ten years. The three groups in the multiple case study are from Manila City, Pasig City, and Muntinlupa City. On the other hand, the three groups of pastors participating in the FGD are Pentecostal pastors from the Assembly of God, the Foursquare Church, and the City of Pasig Ministerial associations. There are forty-two participants in this research.

The research shows that the participants' perception of holistic mission revolves around the idea of the church attending to people's spiritual and physical needs. With the Holy Spirit's empowerment, they respond to the community's immediate needs to demonstrate compassion and create opportunities to share the Gospel in proclamation and presence, bring people to church, and, eventually, plant new churches. Despite limitations in finances, these Pentecostals tend to mobilize resources within their faith communities to make *ambag* or contribution to furthering holistic mission. Yet, because the response to the community's needs is often immediate, spontaneous, and unplanned, Pentecostals tend not to sustain some initiatives for the long term.

These Pentecostals measure the effectiveness of holistic mission in terms of personal and family transformation. Thus, they wish for social transformation to happen but not as a direct outcome of their initiatives. When evaluating the different dimensions of a holistic mission framework, the study reveals that they can further their holistic mission by actualizing the church's identity as an alternative center of power and a subversive and supportive counter-culture community addressing evils in the system and their causes. Also, these Pentecostals' stand on social issues often stems from maintaining positive witness and advocating biblical convictions, yet they are cautious in allowing their members to run for public positions. Furthermore, despite the global pandemic, these Pentecostals seek ways to provide spiritual and physical support to their members and the community, mainly by providing basic needs and transitioning to mostly online ministries.

CERTIFICATION OF PROOFREADING

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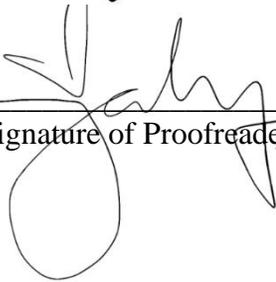
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DECLARATION

No portion of the work referred to in the dissertation has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.
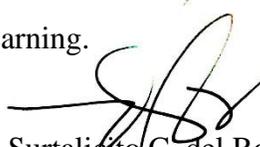
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ACADEMIC INTEGRITY COMMITMENT

As a child of God and a servant of Christ's church, I recognize the importance of academic honesty and integrity in all of the work I undertake as part of my studies. I pledge myself to uphold the highest standards of integrity in my work. As part of this pledge, I will submit only those papers that I myself have written and that give clear and appropriate citations for all the sources I have used in their preparation. I also understand that allowing another student to copy my work constitutes academic dishonesty on my own part as well as that of the other student.

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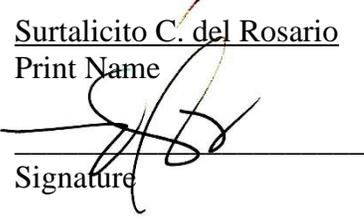
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DEDICATION

This is for the three women whose presence in my life blessed me beyond measure.

One brought me to the world and taught me the value of learning.
Ma'am Estrella to many, *Momcie* to us six siblings,
she has always been the star that guides us, her children, to find our way home.

Another I grew up with.
Whether she's here or overseas, she has consistently supported
our family as our big sister.
Ate shows her love for the family more than she says it.
I cherish not only childhood memories with you. I also cherish you.

And, to my wife, Arlene/Chai, who I fondly call *Labs*,
who stands by me through thick and thin (read: I am thick, and she is thin!).
Her prayers, wisdom, dedication, and unique brand of humor
provide sanity and stability
in my chaotic pastor-teacher-minister-PhD-student world.
I will always love singing with you
Kahit Maputi Na ang Buhok Ko (Even When My Hair Turns Gray)!

And to the faithful pastors, especially in challenging contexts,
for faithfully serving God in leading your churches
to impact the communities you serve,
and for fervently sharing the Gospel
so that more people would experience the transforming power of Jesus.
To you also I dedicate this work.

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ACRONYMS

AG   Assembly of God

BSM   Batang Sidewalk Ministries

COVID-19   Coronavirus Disease 2019

CPMA   City of Pasig Ministerial Association

FBO   Faith-Based Organization

LGU   Local Government Unit

MFAG   Manila Faith Assembly of God

PCEC   Philippine Council of Evangelical Churches

PFAG   Pasig First Assembly of God

PGCAG   Philippines General Council of the Assemblies of God

CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Introduction

In the more than two decades that the researcher has been a pastor in Metro Manila, he has always assumed that he understood correctly what holistic mission is about. Being a Pentecostal pastor, he consciously directed the churches he pastored to integrate into the proclamation of the Gospel the benevolent acts toward those living in poverty. When he was appointed as head of their denomination's social service commission, opportunities expanded to help mobilize churches nationwide towards social action, including giving to the victims of typhoons and volcano eruptions. From these experiences, he felt a certain degree of satisfaction, as he assumed that such initiatives were helping to steer churches towards a more significant and more meaningful holistic mission. However, literature stereotypes that Pentecostals tend to be indifferent to social action (Suico 2003, 1; Sadje 2018, 3; Kärkkäinen 2003, 87; Kärkkäinen 2001, 418) despite claiming to be mission-minded (Ma, Kärkkäinen, and Asamoah-Gyadu 2014, 1; Robeck and Yong 2014, 503; Kärkkäinen 2001, 417; Anderson 2005, 175; Lord 2011, 279). While this dilemma disoriented the researcher, such awareness caused him to investigate how local Pentecostal churches perceive and carry out holistic mission.

Suppose holistic mission is about occasionally giving a few kilos of rice and canned goods to victims of calamities. In that case, he could argue that many churches

within his context could claim to be engaged in doing holistic mission. However, holistic mission goes beyond giving *aguinaldos*, or Christmas presents, as there is much more to it than occasionally "remembering" others once a year or whenever calamities strike.

Perceptions and Practices on Holistic Mission

Holistic mission is one seamless continuum encompassing various activities of the church, but there have been different perceptions and practices about it, particularly how the church integrates social action to its mission. While some treat social engagement as an essential function of the mission of the church, others dismiss social activities as less important than getting people saved into heaven for eternity.

In many ways, local Pentecostal churches appear to lack adequate social responsiveness. While often dealing with economic limitations, the challenges of a global crisis, such as the COVID-19 pandemic, presented even more challenging obstacles to these local churches in trying to carry out their mission and care for their communities (Plüss 2020, 290; van der Merwe 2020, 1; Huth and Huth 2020, 102). With the COVID-19 global pandemic altering how people live and interact, local churches must seek to better understand and carry out their holistic mission by continuing social engagement while faithfully serving their communities amidst a worldwide health crisis.

Social Action and the Church

One of the concepts closely related to holistic mission is *social action*. While different definitions can be used or are associated with the term *social action*–like *social response, social participation, social engagement, social responsiveness, and social movements*–this research posits social action as the interaction of people to exchange resources to support one another and improve their local area (New Economics

Foundation 2017). In relation to the church, social action can be any "theologically

motivated corporate effort to exert social influence in the pursuit of human flourishing"

(Cartledge et al. 2019, 107). Furthermore, human flourishing implies spiritual

development and people/families rising above economic poverty lines (Nass and

O'Donoghue 2008, 297; Beyers 2014, 1; Banda 2017, 77).

      Connecting church with social action is a tall order considering that the motive of

the church for its engagement or disengagement in social concerns stirs debates (Kadt

2009, 781; Marshall 2001, 339; Moxham 2017, 370). The secularists are wary of the

degree of influence the church wields once it has free rein on public engagement.

Another concern is the antagonism some feel over church's involvement in public life,

considering how religion gets entangled in the long history of colonialism, such as how

Catholicism and Protestantism were enmeshed into the European colonialism enterprise

in the mid-twentieth century (Page and Sonnenburg 2003, 496). This haunting image of

religion-as-colonialist elicits fear of religious imposition, like how Islam insists on the

exclusivity of living under the rule of God (Volf 1998, x). On the other end, there are

those who acknowledge that the church should actively demonstrate its social concerns.

In between these two positions are those who think that the church should exert particular

social influence despite the sentiments of others against its involvement (Volf 1998, 12).

Maggay recognizes that social issues are the concern of the church but identifies two

errors that the latter commits when it attempts to relate evangelism to social action: the

tendency to confuse social action for evangelism and vice versa, and the secular-sacred

dichotomy perpetuated in many Christian circles (Maggay 1996, 20-23). Sider, who

believes that the church should be actively engaged in social action, echoes Maggay's

concern and even distinguishes social action from evangelism (Sider 1993, 16, 159-73). Sider, Olson, and Unruh are convinced that evangelism and social ministry are integrated into holistic ministries that should work toward spiritual and social transformation. These holistic ministries address individual and systemic causes of human problems expressed through charity, compassion, community, and pursuing justice (Sider, Olson, and Unruh 2002, 16).

<p style="text-align:center">The Church in Mission: Offering Development or Pursuing Shalom?</p>

The notion that the church should be socially responsive is not just a missiological concern but an ecclesiological one as well. A lack of social action may indicate a faulty understanding of the church's mission and nature (Kärkkäinen 2018, 15). Thus, it is essential to discuss what the church is all about and how such ecclesiology relates to the expectation that the church's fulfillment of its mission and its pursuit of *shalom* should include social action–particularly by dealing with poverty and offering development. *Shalom*, a transliterated Hebrew word commonly translated as *peace*, is a highly nuanced concept. The biblical idea of *shalom* includes a sense of well-being and wholeness that only comes from God (Holman 2011, 479). For this document, *shalom* embodies the vision for humanity characterized by those ruled by God: just, peaceful, and harmonious relationships and abundance in all areas of life (Myers 2011, 175).

Additionally, mission flows from the correct understanding of what the church is all about (DeYoung and Gilbert 2011, 17; MacLaren 2012, 134). Bevans insists that a "missiological ecclesiology" should also be an "ecclesiological missiology" (Bevans 2015, 126), meaning a proper understanding of the church is not divorced from its mission and that whatever the church does proceeds from its nature. However, describing

the church is difficult. In this document alone, there is the deliberate distinguishing of the *church*–which connotes believers' universal or invisible body (Kasper 1993, 239)–from *churches,* or the visible local assemblies (Collins 1986, 292-93). Furthermore, these local churches are different from faith-based organizations (FBOs) (Myers 2000, 64-67); however, both comprise the church or the universal body of believers.

Dealing with Poverty

Local churches from the first century and FBOs–which have their roots in the health and welfare initiatives started in the Middle Ages–are engaged in different social actions among people in poverty. As expressions of the church, local congregations and FBOs are addressing the issues of poverty through Transformational Development (TD) initiatives. While the local community of believers has been actively engaged since the birth of the church in Acts, the help extended through FBOs, a latter development, has become more visible in the last century. But just as there have been discussions on the social engagement of the church, there also has been skepticism if the TD initiatives have really helped people get out of poverty (Tomalin 2018, 1). While the prospects of TD offered by the church are plausible, understanding poverty is complex and presents enormous challenges.

Defining poverty is already arduous (Simpson Reeves, Parsell, and Liu 2020, 2), but misunderstanding this concept can adversely impact the initiatives undertaken to address it (Grigg 1992, 42). Development agencies working to alleviate poverty often engage in tedious research, often global in scale, to further understand poverty. The United Nations (UN) considers poverty "more than the lack of income and productive resources to ensure sustainable livelihoods." Poverty is measured in terms of "hunger and

malnutrition, limited access to education and other basic services, social discrimination and exclusion, and the lack of participation in decision-making" (United Nations n.d.). In 2015, the UN adopted the Sustainable Development Goals, a "universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity by 2030" (UNDP n.d.). The Organisation for Economic Cooperation and Development (OECD) describes poverty as lacking the following capabilities: protective, political, socio-cultural, human, and economic (Ludi 2007, 2).

In his seminal work, *Walking With the Poor: Principles and Practices of Transformational Development*, Bryant Myers cautions about how one's understanding of poor people is often too subjective, conditioned by mere perceptions of people and abstractions from experts doing studies on "the poor" (Myers 2011, 105). Myers reiterates the argument of Robert Chambers, a development practitioner who served in Africa and Asia, that poor people get entangled in an interactive system identified as the "poverty trap" (Myers 2011, 115). After discussing what Chambers points out as "conditioning," Myers goes on to highlight what Chambers identifies as unhealthy biases that development workers have that can hurt poor people, namely, the propensity to highlight power inequalities resulting in dominance, geographical and psychological distance, and denial (Myers 2011, 107). Even the mere labeling of others as "the poor" is an objectification of people who are suffering from poverty. This attitude creates more problems and reveals significant blind spots in a person's understanding of poverty.

Offering Development or Showing Compassion?

How has the church attempted to address poverty? One of the church's responses to show compassion for poor people is providing services similar to what development

agencies give. Early Christianity emphasized demonstrating compassion to everyone as inseparable from true conversion (Ireland 2017, 32). Demonstrating compassion has also been the emphasis of the Christian mission throughout the centuries (Ireland 2017, 36-39). Clearly, compassion, especially for people in the need, has been integral to the church's mission to communities (Ireland 2017, 35-36). In recent decades, the church has been an active agency in development, mainly through FBOs. The role of Christian in development, commonly labeled by Christians as *transformation*, has been recognized by development policymakers and has influenced community-level initiatives (Öhlmann, Gräb, and Frost 2020). During the 1990s, discussions within international settings of development shifted to recognize, appreciate, and increasingly value the contribution of FBOs to development efforts (Hill 2011, 1).

There is, however, still doubts that religious-based ethics significantly contributes to development (Hill 2011, 1). And the inclusion of religious ideas in development is never without opposition (Freeman 2018, 280). While religious experiences are fundamental to human development, secular development theories are unconvinced that religion is essential in development (Deneulin and Rakodi 2011, 3). Secular approaches to community development often focus on "human-centered" development and heavily rely on research data to address human suffering (Mugabi 2003, 134). On the other hand, terms like *holistic ministry, transformational development, integral mission, Diakonia,* and *holistic community-based sustainable development* point to acceptable, Christian, and holistic approaches to meeting needs and supporting community development (Yoms and Toit 2017, 45-46). Unlike "human-centered" development, Christian approaches to poverty alleviation endeavor to provide sustainable development that goes beyond

economic uplift and includes the promotion of human dignity, reconciliation of

relationships, and spiritual development (Yoms and Toit 2017, 52-56).

<p style="text-align:center">Ambiguity on Mission</p>

To consider how social action or TD aligns with the church's pursuit of *shalom*, it

is critical to understand how such social action is related to the mission of the church.

However, without a consensual understanding of church and development concepts,

defining mission is understandably also challenging.

Christian literature attests to the complexity of the discussion on what mission is

all about. Missiologist David Bosch explicitly notes that the concept of mission remains

"indefinable" because the Bible does not clearly define it (Bosch 1991). Because there

can only be an approximation from the Bible of what mission is about, Bosch implies that

approaches to mission can be relative. The implication is that "mission risks becoming

whatever the church in any historical period understood it to be" (Ferdinando 2008, 48).

Summarizing insights from literature, Ferdinando identifies four categories of mission.

First, mission is *Missio Dei,* or the reality that all missions are God's mission (Ferdinando

2008, 49). The second category is the cultural mandate, where mission is God's sending

of people to work and serve Him and rule over creation (Ferdinando 2008, 50). Social

action is the category of mission that addresses the "alleviation of human suffering and

the elimination of injustice, exploitation, and deprivation" (Ferdinando 2008, 52). The

last category is making disciples of all nations (Ferdinando 2008, 54).

While discussions on defining mission are ongoing, the church has become more

aware of the need for holistic mission in recent decades. In *The Congress on the Church's*

Worldwide Mission at Wheaton, IL, USA in 1966, Christian leaders admitted that they

are "guilty of unscriptural isolation from the world that too often keeps [believers] from honestly facing and coping with its concerns" (Padilla 1985, 28). This public admission spurred efforts to find a more explicit articulation of holistic mission. In Lausanne, Switzerland, in 1974, the gathered Christian leaders adopted the idea that the church's mission is holistic and integral. This commitment is articulated in the Christian Social Responsibility section of the Lausanne Covenant (Stott 2009). Similar realizations in subsequent gatherings and conferences helped the church wrestle with developing a comprehensive understanding of mission. Among these important meetings are the Chicago Declaration of Evangelical Social Concern (1973), and the Lausanne Movement gatherings in Manila in 1989 and in Cape Town in 2010 that highlighted the subsequent moves to merge the evangelism and social responsibility divide (Padilla 1985, 28).

Latin American theologian C. René Padilla, who coined the term *integral mission* (Kirkpatrick 2016, 351), sees the whole Lausanne Covenant not only as an awakening from the church's disregard of social obligations but also as a refocusing of mission away from merely expanding the church numerically (Padilla 1985, 29). The covenant is a seminal document in helping clarify the concept of holistic mission as *transformation.* The Lausanne Covenant ties together "the whole Gospel (including Gospel to poor people), the whole church (which included communities of believers), and the kingdom of God (which enabled us to recover the point that it is life, not just a message or beliefs)" (Sugden 2010, 32-33). Soon, the Lausanne Covenant reverberated to different parts of the world, stirring challenges against Evangelical conservatism to broaden evangelism to incorporate *integral mission* (Stanley 2013, 545). Traditional missionary approaches have been challenged to support Christocentric and incarnational practices

that encouraged solidarity with poor people (Padilla 1985, 30). Despite articulating

statements on the importance of integral mission, efforts like the Lausanne Covenant

spawned many other theological discussions, particularly on the extent of evangelism in

holistic mission. To some, the renewed interest in engaging society in helping to improve

life on earth has instigated concerns about how such a priority could shift the church's

focus away from evangelism.

Another term more commonly used to describe holistic mission is *transformation*.

Following its introduction in Lausanne, "mission as *transformation*" presents a paradigm

that has influenced holistic mission over the last few decades. The World Evangelical

Fellowship in 1983 described *transformation* this way:

> Transformation is the change from a condition of human existence contrary to
> God's purpose to one in which people are able to enjoy the fullness of life in
> harmony with God. This transformation can only take place through the
> obedience of individuals and communities to the Gospel of Jesus Christ. His
> power changes the lives of men and women by releasing them from the guilt,
> power, and consequences of sin, enabling them to love God and others….The
> goal of transformation is best described by the Biblical vision of the Kingdom
> of God (Koehrsen and Heuser 2020, 62).

From this definition, Vinay and Sugden identified eight missiological elements: (a) an

integral relationship between evangelism and social change; (b) mission as witness and

journey in the world; (c) mission in context; (d) truth, commitment to change and

imagination; (e) theology, Christian mission, and understanding are always local; (f)

freedom and power for the poor; (g) reconciliation and solidarity; and (h) building

communities of change (Tizon 2008, 5).

The Local Pentecostal Churches and their Perceived
Indifference to Social Action

Where do members of local Pentecostal churches find themselves in this social

action-holistic mission discussion? Although a growing literature points to global

Pentecostalism as a major contributing force to development, particularly in Latin

America and Africa (Miller 2013, 9-10; Anderson 2013, 1-3, 27-30; Hefner 2013, 1-3;

Anderson 2015, 7-11; Wilkinson 2015, 93; Chai 2018, 118; Adeboye 2018, 25; Anderson

2020), the Pentecostals' social involvement (or lack thereof) here in the Philippines,

particularly in Manila, has drawn criticism. Filipino Pentecostals have been stereotyped

as not strongly involved in social engagement (Suico 2003, 1). Suico observes that this

sweeping observation is a general impression about Pentecostals globally, whether in

North America, Latin America, Africa, or Asia (Suico 2003, 9). For instance, Suico cites

the remark of Bergunder, a scholar from Latin America, "Pentecostalism is seductive for

the poorest of the poor, and uninterested in social change or without any theology" (Suico

2003, 9). In his earlier study, Suico claims that Pentecostals are responsive to social

action but have difficulty articulating its connection to their experience (Suico 1993, 16).

A few decades after Suico's observations, Anderson acknowledges that Pentecostals may

still be unfamiliar with involvement in social change due to the priority given to

evangelism but also notes that this attitude is gradually changing (Anderson 2020, 123).

Furthermore, Pentecostal churches are perceived to be preoccupied with "ethnographic

concerns–like personal healing, personal debt, and deliverance from evil spirit, numerical

growth, and church planting in the Philippines" (Sadje 2018, 3). If these perceptions are

true, the indifference may be influenced by their theological peculiarities related to

"eschatology, a dualistic vision of the world, and otherworldliness theology" (Suico 2005, 204).

Pentecostalism has deep roots in the Wesleyan Holiness tradition (Boaheng 2020, 51) and Pietism movements (Onyinah 2013, 274). Although other influences also have shaped Pentecostalism, the Wesleyan Holiness stream of Christianity has greatly shaped the values of Pentecostalism, especially in its incipient stage (Menzies 2011, 199). Early Pentecostals embraced the theme within Wesleyan-Holiness churches of the full Gospel of "justification, sanctification, Spirit-baptism, divine healing, and premillennial return of Jesus" (Land 1993, 47). Pentecostals emphasize the Holy Spirit's role in believers (Walsh 2018, 1) for empowerment and service, a factor why the movement is considered a global phenomenon (Hefner 2013, 1). In Latin America, Pentecostalism was an alternative chosen by Christians who experienced shortcomings in the dominant Catholic tradition (Masci 2014). Many people are drawn to Pentecostalism as it strongly emphasizes to its adherents to embrace hope in the midst of their suffering (Nolivos 2002, 233). Within Asia, Pentecostalism varies in every country, depending on the country's culture and history (Vondey 2001, 22). In Southeast Asia, the growth of Pentecostalism is appealing across economic strata, including among poor people, although the middle-class often comprises the church leadership (Chong 2015, 1). In 2006, Pentecostals in Asia were estimated to be at 3.5% of the Asian population while Christians overall were about 9% of the population in that region (Vu 2007). There is some difficulty establishing a more precise estimate of Pentecostals in the region because often censuses identify Pentecostals with other movements like the Charismatics and Renewalists.

Pentecostals, Charismatics, and Renewalists are common classifications of Christian groups with highly personal faiths and that emphasize the gifts of the Holy Spirit (Pew Research Center 2006). Pentecostals, who can also be classified as Classical Pentecostals or Neo-Pentecostals, believe in the baptism in the Spirit modeled in the Book of Acts (Timenia 2020, 20). Charismatics, who belong to "non-Pentecostal denominations, Roman Catholics, Episcopalian, and other mainline Protestant churches, and even Orthodox churches," adhere to the belief that charismatic gifts are still for today (Timenia 2020, 20). Lastly, Renewalists is the umbrella term for both Pentecostals and Charismatics (Pew Research Center 2006).

In the Philippines, Renewalists, both Pentecostals and Charismatics or Catholic Charismatics, comprised 44% of the population in the early '80s (Soon 2015, 74). Despite this staggering number, it is also difficult to estimate the number/percentage of Pentecostals for several reasons, including how some people view the term Pentecostals as derogatory. Thus, in surveys, some people who attend Pentecostal churches might self-identify as "born-again" or "evangelicals" but not as "Pentecostals" (Maltese and Essel 2015, 256).

Pentecostalism in the Philippines is in the form of populism (Kessler and Rüland 2006, 84) wherein people find religion a relief from their struggles and concerns and a means of personal healing or deliverance from evil spirits (Sadje 2018, 3). The beginning of Pentecostalism in the country is attributed mainly to the Assemblies of God church (Ma 2000, 61; Seleky 2005, 119), but its growth has also come from the efforts of other Pentecostal groups, mostly from mainland US churches extending church planting

activities in the Philippines (Benavidez 2005, 255-69; Pew Research Center 2006; Lumahan 2005, 336-40).

The early works of the Pentecostals show a strong connection between Gospel proclamation and holistic outreach, particularly to families. In Latin America, for example, Pentecostalism is seen as a "religion of the poor," as it attracts families from the poor and marginalized communities and has influenced nations (Ma 2005, 225), primarily through the prosperity or "health and wealth" gospel which gives hope despite difficulties (Masci 2014). Pentecostalism in the Philippines also grows among poor people, but more so because of the emphasis on divine healing and the miraculous (Suico 2005, 196; Sadje 2018, 3). However, this leads to the perception that Pentecostals preoccupy themselves with only saving souls (Benavidez 2016, 171).

Suico explores the dynamics of Pentecostal engagement in the Philippines and concludes that the perceived ambiguity of Pentecostals' social action is not just a result of their lack of participation but also involves other factors like "socio-economic attitudes and behavior" (Suico 2003, 192). He asserts that Pentecostals in the Philippines, though emerging as a "force for transformational development" (Suico 2003, 193), need to address theological issues, clarify their partnerships with [foreign] missionaries, and work on some contextual issues (Suico 2003, 193-200). Pentecostals who emphasize "empowerment of the laity, including women, and sacrificial use of resources towards the work of the [church]" can be great avenues for TD in their respective churches (Suico 2003, 207). A great example of this empowerment of laity and women is Pandita Ramabi whose social activism and Bible teaching became instrumental to the emergence of Pentecostalism that started in the 1905 revival in Mukti, India (Anderson 2006, 37).

COVID-19 and Its Effect on the Church's Holistic Mission

As the church wades through the challenges of responding to the needs of poor people, it also must navigate through the increased ordeals brought about by global crises like the COVID-19 pandemic. Throughout history, the church has attempted to extend compassion to people amid plagues and widespread diseases. Consider the Plague of Cyprian, the Bubonic Plague, the Black Death, the outbreak of smallpox, the Spanish Flu, and other similar pandemics in history. In all of these, Christians have attempted to respond to the suffering around them (Plüss 2020, 288). With the recent COVID-19 pandemic, the world's economies plummeted, worsening the condition of those living in poverty, and practically every nation in the world (Kharas 2020; World Health Organization 2020b; Pinamang 2021; de Vera 2020). churches also have been directly affected by the pandemic while still being challenged to attend to their members and neighbors who are struggling with myriads of problems brought on by the pandemic (Huth and Huth 2020; van der Merwe 2020; Plüss 2020; Aluko 2020; Barna 2020; Bentzen 2020; Deguma and Acebes 2020; del Castillo, Biana, and Joaquin 2020). Churches that have regularly been administering sacraments in worship services and mass find it challenging to facilitate these rituals online for their adherents. Yet other churches recognize how livestreaming their services create a broader opportunity to share the Gospel in Word and deed (Plüss 2020, 289). The initiatives undertaken by churches to minister to people affected by the global pandemic include encouraging solidarity and mutual encouragement mediated digitally (Plüss 2020, 288). Local churches filled the internet with online services, thus reaching many homes (Plüss 2020, 291) and inviting more viewers to participate than what physical worship services would be able to host

(Plüss 2020, 290). Churches have produced print and digital reading materials to help educate and encourage those severely affected by the virus or isolation (Plüss 2020, 289). Some local churches cooperated with aid organizations to help meet the needs of those severely suffering (Plüss 2020, 293). There have been ministries for the elderly and those with disabilities, like providing relief goods (Plüss 2020, 292). Christians also facilitate emotional and psycho-spiritual support for their members and surrounding communities (Plüss 2020, 292). In the Philippines, some big churches opened their facilities to provide temporary shelter to medical and other frontline staff so they didn't have to travel as far home, reducing the risk of bringing the virus to their families (CNN Philippines Staff 2020). The church has learned to extend compassion to suffering people through the seemingly impossible and continuing challenges of COVID-19 in general. Thus, it is important to include how churches have responded to the pandemic as an integral part of exploring how they understand social action and holistic mission, what that means to Christians, and what God calls the churches to do.

Metro Manila as the Research Locale

Metro Manila has a population of 13,484,462, comprising 12.4% of the Philippines population (Philippine Statistics Authority 2021). Also known as the National Capital Region (NCR), Metro Manila is comprised of sixteen cities and one municipality. Metro Manila serves as the capital of the Philippines and, given its importance for national tourism and its significance within the global economy, has become a socio-economic melting pot (Cornelio 2015, 71) and an important urban center for the entire Southeast Asia region. The persistent and widespread presence of communities living in poverty and squalid conditions challenges the efforts to transform Manila into a global

city, where basic infrastructure and government services are woefully inadequate to serve the number of people in these communities. As the fourth most populous metropolitan area in the world (Worldometer n.d.), Metro Manila tucks in its peripheries pockets of slum-like structures and living conditions reflecting severe urban poverty (Garrido 2021, 4).

Even with the nation's economy and with people's welfare improving, as indicated by a drop of Filipinos living below the poverty line from 27.6% of the population in 2015 to 21% in 2018 (Gita-Carlos 2019), the challenges of poverty and lack of investment cannot be concealed across the whole of Metro Manila. Furthermore, as the capital, Metro Manila is the hub of several major religious movements. It is home to the national headquarters of different religious activities, including the highly influential Roman Catholics, the El Shaddai Catholic Charismatic movement, the Iglesia ni Cristo, the Evangelical Christians (including the Pentecostals and Charismatics), the increasing visibility of Muslims, and the establishment of structures of other religions (Cornelio 2015, 72-73). While Filipinos' outlook on religion as being very important dropped from 83% to 73% of the population, as the Social Weather Station reported in November 2020 (Statista 2021a; Lalu 2021), there still is a strong religious influence evident among those living and working in Metro Manila. Lastly, the COVID-19 global pandemic hit Metro Manila the hardest in the country, at least economically, causing even more people to lose jobs and economic viability. The increased rate of COVID-19 cases in Metro Manila mirrors the growth rate of the virus in the whole nation, but the economic challenges were much worse here in the nation's capital than in the rest of the country (Jiang 2022; Agoncillo 2020; Galvez 2020; Al Jazeera, n.d.; Cordero 2020). Considering all the

dynamics that exist because Manila serves as the critical nexus of economic, political, cultural, and religious influences on the entire country; even before COVID-19, it is clear why Manila is the most appropriate locale of this research.

Statement of the Problem

The study addresses the question, "How do local Pentecostal churches in Manila understand and carry out holistic mission, even during a global crisis like the COVID-19 pandemic?"

Statement of Purpose

This study explores how the local Pentecostal churches in Manila understand and carry out holistic mission. Qualitative methods are used to investigate and better understand the following aspects of local Pentecostal churches: (1) who the Pentecostals identify themselves to be; (2) what concepts influence their understanding of holistic mission; (3) what practices do they carry out to help the community; (4) what the outcomes of their holistic mission are; and (5) how they deal with COVID-19 even as they carry out their holistic mission.

Research Questions

The main question that guides this research is, "How do local Pentecostal churches in Manila understand and carry out holistic mission, even during a global crisis like the COVID-19 pandemic?" Below are the sub-questions that clarify further issues involving the local Pentecostal churches and their approaches to holistic mission:

1. Who do Pentecostals identify themselves to be?

2. What are the perceptions of holistic mission among local Pentecostal churches in Manila, including the socio-economic and theological concepts that influence their understanding of their churches' holistic mission?

3. How is holistic mission operationalized and measured?

4. How do the Pentecostals deal with a global crisis like the COVID-19 even as they carry out their holistic mission?

Theoretical Framework

Given the ambiguities in defining critical terms discussed earlier, it is understandable that no standard theoretical framework explains how churches are to enact their holistic mission in alignment with the Great Commission. On the one hand, it is arduous to determine a holistic mission model that will most likely help local churches impact transformation. On the other hand, without a theoretical framework, the research will not have a scholarly foundation and a clear structure for collecting and analyzing data (Kivunja 2018, 47). For these reasons, the research synthesized four explanations of holistic mission to serve as the theoretical framework for this research: Maggay, Mye, the Micah Challenge, and the recent addition to the purpose-for-being of the US Pentecostal denomination, the Assemblies of God.

First, Melba Maggay's views and perspective are vital because Maggay is not only an anthropologist and a social activist but also because she is a Filipino and a woman. Maggay represents a conscientizing voice from the Global South–particularly in Asia and the Philippines–where much development work happens. As a woman, Maggay brings a critical voice from a segment often marginalized in most societies. Maggay asserts that the church is to preach the Gospel in *proclamation*, or evangelism, and

presence, or social action (Maggay 2004, 29). As the church draws power from God the King, it also serves as a "genuine, alternative center of power" to be a subversive and supportive counterculture community (Maggay 2004, 45, 49, 65), bringing society back to God's purpose. Living out their identity as people under the rule of God–or Kingdom people functioning as prophets, priests, and kings–believers are to preach a Gospel of liberation and compassion that uplifts the condition of people away from poverty (Maggay 2004, 78-81, 86-92, 93-105).

Another significant component of understanding this theoretical framework is the transformation among poor people, as Myers asserts (Myers 2011, 151). Poor people who experience the true Gospel–in presence and proclamation–will experience redemption from sin and liberation from the clutches of poverty or oppressive political powers. Myers describes this as the restoration of human's "original identity, as children reflecting God's image, and to our original vocation as productive stewards, living together in just and peaceful relationships…restored in all dimensions distorted by sin" (Myers 2011, 82). He proposes that the twin goals of Transformational Development– which he interchanges with holistic mission–are people changed by recovering their true identity and vocation, and people experiencing just and peaceful relationships (Myers 2011, 17). To accomplish this, Myers enumerates the following elements of transformation: recognizing God's power; affirming the dignity of human beings; restoring broken relationships; focusing on the biblical purpose of human transformation; identifying pervasive evil; seeking truth, justice, and righteousness; seeking beauty, art, and celebration; and addressing causes of injustice, and pursuing God's peace (Myers 2011, 183-91).

The third component of the theoretical framework is Micah Challenge's definition of holistic mission. The Micah Challenge articulates holistic mission this way:

> Holistic mission or integral mission is the proclamation and demonstration of the Gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ (Micah Network 2001, 1).

The Micah Challenge is a global Christian network committed to helping poor people and promoting justice (Micah Network n.d.).

Lastly, the added statement of the Assemblies of God (AG)–the largest Pentecostal denomination worldwide (Crosswalk.com Editorial Staff 2018)–to their reason-for-being indicates a significant shift in how Pentecostals view holistic mission. Initially, the AG described its three-fold purpose as follows:

a) To be an agency of God for evangelizing the world (Acts 1:8; Matt. 28:19,20; Mark 16:15,16).

b) To be a corporate body in which human may worship God (1 Cor. 12:13).

c) To be a channel of God's purpose to build a body of saints being perfected in the image of His Son (Eph. 4:11-16; 1 Cor. 12:28; 14:12) (van der Laan 2011, 42).

However, in a much-debated resolution presented in their convention on August 7, 2009, the Assemblies of God integrated the fourth dimension to their purpose: To be a people who demonstrate God's love and compassion for the entire world (van der Laan 2011, 42). This addition expanded on the first dimension of evangelizing the world, including purposefully showing God's love and compassion. Along with this dimension

is the assumed yet indispensable work of the Holy Spirit in mission, as affirmed by the

Pentecostals and the broader body of Christians (Niemandt 2012, 2-3).

While the four ideas just described form the core thought of this synthesis, a fifth

element is helpful. A line from the song *The Mission* serves as a significant vignette that

crystallizes the brief but gripping message of holistic mission, "Across the street or

around the world, The mission's still the same, Proclaim and live the Truth in Jesus'

name" (Green 1989). It is appropriate to include it here as it succinctly describes the

inclusiveness of the scope of mission as being "here" and "there," and the irreducible

minimum that mission is about proclaiming and living the truth in Jesus' name. Adding it

to the synthesis outrightly teaches that mission can be across the street within the

community as much as it is going overseas.

Considering the preceding discussions, the researcher synthesizes these critical

components to serve as the framework of holistic mission guiding this study. The

researcher's integration is as follows:

> The church carries out its holistic mission by being a genuine alternative center of
> power, functioning as a subversive and supportive counterculture community,
> thus fulfilling its prophetic, priestly, and kingly roles in any given setting. With
> the fervor from the Holy Spirit, the church demonstrates God's love and
> compassion– "across the street and around the world"–when it faithfully preaches
> the Gospel in proclamation and presence. Furthermore, this holistic mission is
> accomplished when the church commits to be an agent of change, transforming
> society to experience God's *shalom*. It also seeks to disciple people away from all
> forms of poverty, particularly by affirming the dignity of human beings;
> recognizing pervasive evil and its causes; seeking truth, justice, beauty, and
> righteousness; restoring broken relationships; and establishing just and peaceful
> relationships.

Brief Description of the Research Design

The study utilizes multiple qualitative methods to examine local Pentecostal

churches' perceptions and practices of holistic mission. The multimethod differs from

mixed-methods research that combines quantitative and qualitative methods. The

multimethod includes the collection of multiple forms of qualitative data, particularly the

multiple case study and the focus group discussions (FGD). Figure 1 shows the

Conceptual Framework that provides an overview of the research design, including the

evaluation and presentation of data at the end.
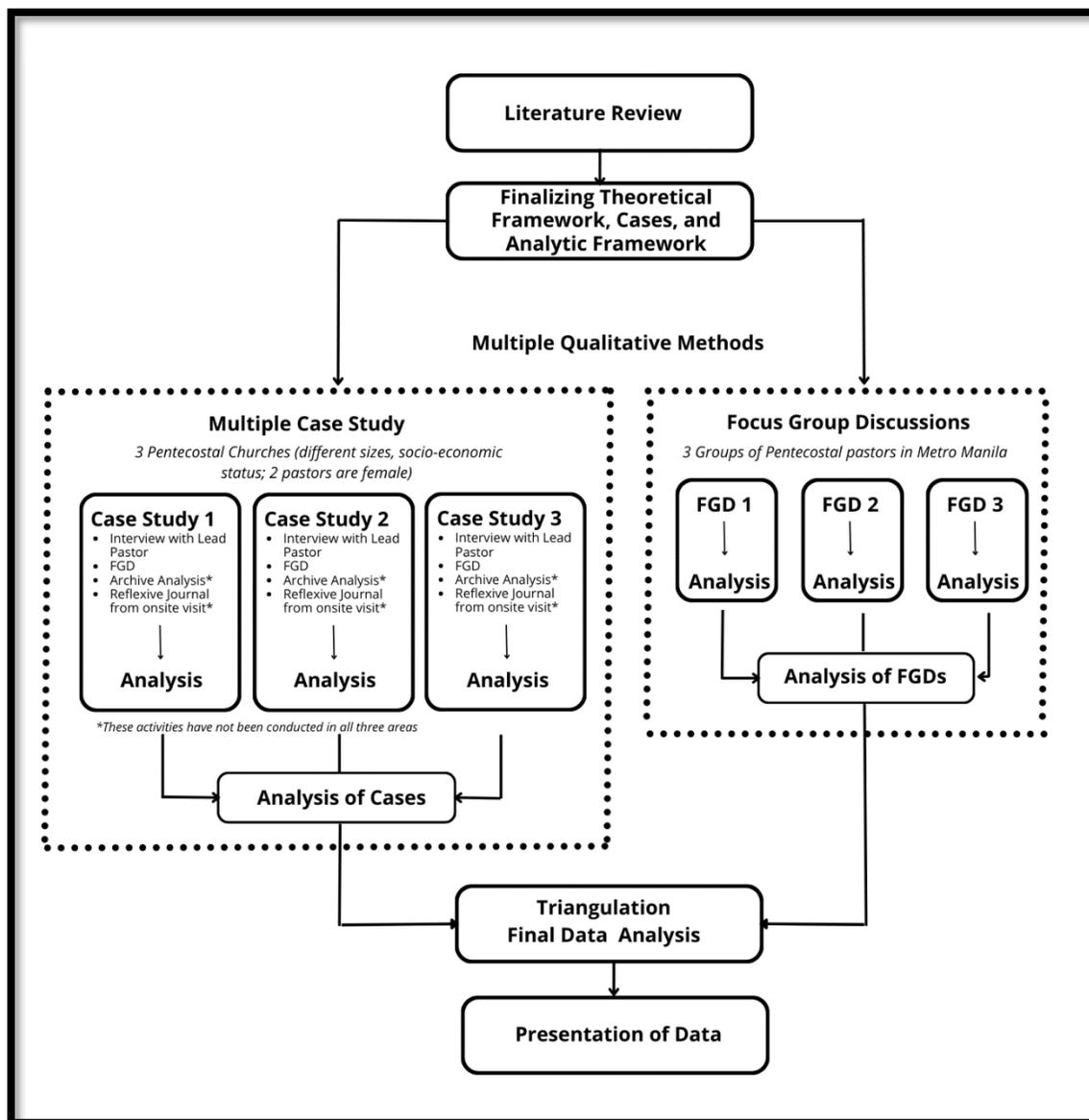
Figure 1: Research Design or Conceptual Framework

This multimethod research includes multiple case studies and three separate FGDs. Each of the identified cases reveals "real-world situations" (Yin 2018, 302) in their context (Wieviorka 1992, 160) that may be common (Yin 2018, 84) to other Pentecostal churches carrying out holistic mission. The study seeks confirmatory evidence (Yin 2018, 154) from personal interviews with the cases' senior leaders, FGD among key leaders of each case, and a study of available archives. As much as the researcher wanted to do all four means of data collection for all three cases, he could only do all four in one case as the two other cases had not yet resumed community outreaches at the time of the study. From the patterns that emerge from the single cases, the study proceeds to cross-case analysis of all three cases to identify similarities and differences (Vaughan 1992, 178), the result of which was juxtaposed with the synthesized definition of holistic mission as earlier described on the last paragraph of the Theoretical Framework in this chapter. Comparing the cross-case analysis to the synthesized definition provides a basis to affirm and extend the theoretical framework to guide churches in refining their perception and practice of holistic mission.

As earlier noted, FGD is technically not a qualitative method like a case study but a method of data collection that allows for a deep exploration of how groups understand the issue (Nyumba et al. 2018, 20). However, FGD can be a standalone method that explores meanings (Mishra 2016, 2) within the case, like how Pentecostals make sense of holistic mission. FGDs provide the environment for the participants to corporately make sense or "lessen the ambiguity" (Brown, Colville, and Pye 2015, 266) of a seemingly nebulous concept like holistic mission. For all the FGDs conducted, the study focuses on the transcribed manuscripts from the group interviews. In both the case study and the

FGDs, this research utilizes both the inductive and deductive approaches. On the assumption that no actual theory has been published that serves as a framework to how churches should conduct holistic mission, the study employs elements of grounded theory method (GTM) to discover codes and themes on perceptions and practices of holistic mission. For the deductive part, participants evaluate dimensions of the synthesized definition of holistic mission and order these dimensions according to their perceived priority.

The multiple case study method addressed this research's descriptive and explanatory nature, allowing for more detailed data (Johnson and Christensen 2014, 55) on how Pentecostal pastors of local churches understand and carry out holistic mission. Vital descriptors bound the cases for this research.

The local Pentecostal churches are from Metro Manila and have been in existence for over ten years. In the last ten years, these churches have engaged their community with various forms of social action, whether directly operating a program or actively partnering with FBOs. The local churches participating in the case study also vary in size and resources. These churches are different from the churches involved in the FGD. No local church participating in the FGDs is part of the case study. Also, the churches that participate in the case study and the churches that participate in the FGDs all openly identified as Pentecostals and/or are affiliated--directly or through their denomination--to the Philippine Council of Evangelical Churches (PCEC), the umbrella organization of evangelicals duly recognized by the government. It is crucial that at least one of the pastors for the identified cases is a woman to ensure diverse gender representation. Two cases belong to the Assemblies of God, while the third is the Batang Sidewalk Ministries

(BSM) of the Lighthouse Christian Church, a Pentecostal church affiliated with PCEC. The three cases in the research are as follows: (1) the Manila Faith Assembly of God, which has been working among the families of Tondo–a district in Manila covering poor communities that was the location of a massive garbage dumpsite known as Smokey Mountain; (2) the Pasig First Assembly, which has been existing for about 56 years and is led by a female pastor since 2011; and (3) the Batang Sidewalk Ministry of Lighthouse Christian Community in Muntinlupa, which facilitates a ministry called *Batang Sidewalk* among street children and has sent young people through college.

For the separate FGDs, the study facilitates discussions among three groups of Pentecostal pastors from different churches or denominations in Metro Manila. The groups of pastors are from identified Pentecostal groups or denominations with local churches in Metro Manila: Philippines General Council of the Assemblies of God (PGCAG), Foursquare Church, and a mixed group of pastors from Pasig City who have identified themselves as Pentecostals. The PGCAG, or the Assemblies of God, is a Pentecostal denomination registered in the Philippines in 1940 (Seleky 2005, 273). PGCAG belongs to a worldwide body of Pentecostal believers working with the Assemblies of God World Missions that has 69 million adherents worldwide (AG n.d.). The church of the Foursquare Gospel, or Foursquare, is a ministry that started in the USA, which officially dates the start of its work in the Philippines to 1949. However, several congregations connected to Foursquare in the USA have already been existing before this date (Foursquare n.d.). The Pentecostal pastors from Pasig have identified themselves as part of the Philippine Council of Evangelical Churches (PCEC), the "largest network of denominations, churches, mission groups, and para-church

organizations" in the Philippines. PCEC serves as the umbrella organization that represents the Evangelicals to the government. Among its thrusts is to be the main catalyst in discipling the nation by fostering unity and cooperation and being a "distinctly evangelical" witness for Jesus (PCEC n.d.).

FGD is often used to gain deep insights into social issues (Nyumba et al. 2018, 20). For this method, each identified FGD group has about six to eight pastors. The FGD groups reflected on their respective church's ministries that they believed to be expressions of holistic mission and evaluated the motivations and impact of these ministries. Assemblies of God pastors who joined the FGD were from the list of names recommended by the sectional presbyter providing oversight to the churches in upper Manila. The Foursquare secretariat provided the name of a contact person who invited other Foursquare pastors to be part of the second FGD. For the third FGD, the coordinator of the City of Pasig Ministerial Association (CPMA), a pastoral movement in Pasig, invited several Pentecostal pastors to be part of the discussion. Two FGDs wre conducted onsite, while one was done online.

Significance of the Study

With most literature on holistic mission coming from the West and the mainstream evangelicals, a study on holistic mission in the Philippines and among the Pentecostals can contribute to an emerging body of contextual literature. This study will help describe the unique dynamics of holistic mission from a country where poverty is still glaring and among a Christian group stereotyped as lacking in social action. The study will provide additional perspectives on how local churches influence transformation in communities within the locus Metro Manila.

The participants in this study also form a microcosm not just of the Pentecostals but of the wider Christian community and how they view and implement holistic mission. Albeit representing an unknown segment of believers, their perceptions and practices may well reflect the attitude of many others in the Body of Christ who need to evaluate how effectively they preach the Gospel in proclamation and presence. The study presents to the Christian community not just the strengths and shortcomings of a few groups of Pentecostals about community transformation but also captures the lived realities of a segment of the whole Body of Christ as they embrace holistic mission or otherwise. Thus, the results of this study will contribute to helping develop a fully-orbed understanding of social action and holistic mission even to non-Pentecostals so that, as one Body of Christ, the church can actualize its call to transform communities for Jesus.

Because the researcher is also an ordained minister within a Pentecostal denomination in the Philippines, and a Filipino living in Manila, the study will spark dialogues and provide teaching inputs in the institutions and affiliate organizations, particularly within the researcher's denomination. These dialogues can educate and challenge the assumptions of leaders in the denomination and within local churches on the importance of integrating social action in fulfilling Christ's holistic mission. Also, this study can help theological institutions and church discipleship programs incorporate holistic mission in their formational curricula.

Assumptions

There are several key assumptions included in this study:

1. Perception shapes practice. Just as perception influences one's attitude (Aiken 2002, 19), the church's perception on holistic mission dictates its preaching of the

Gospel in the communities. Thus, the degree of involvement in and the forms of expression of holistic mission is contingent on how the church understands holistic mission.

2. The leadership of the churches influences the shape of holistic mission in any given setting. Participants in the study are all leaders of the churches, endorsed by their pastors or recommended by other leaders to participate. The leadership has an indispensable role in understanding, implementing, and shaping holistic mission in the local churches.

Definition of Terms

COVID-19, or Corona Virus Disease 2019, is an acute respiratory disease believed to have originated in Wuhan, Hubei Province in China, and resulted in a worldwide pandemic that brought many deaths and forced different governments to impose lockdowns. Given the magnitude of the impact of the virus, economies plummeted, and even churches had to close down (Malolos et al. 2021, 54; Adegboyega et al. 2020, 223).

Faith-Based Organizations (FBOs) are formal, non-state organizations whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions. These operate on a non-profit, independent, voluntary basis to promote and realize collectively articulated ideas about the public good at the national or international level (Berger 2003, 1). The FBOs referred to in this document are limited to Christian or Evangelical FBOs, as other FBOs are connected to other faith traditions. Although different in structure and function compared to the local churches, FBOs form a critical component of the church that complements the local churches'

holistic mission. Lynn, Gailey, and Reese propose that Transformational Development results from the complementarity of the two domains, the holistic mission and global development, wherein the former focuses on discipling the whole person, and the latter, the FBOs, work toward eliminating poverty (Lynn, Gailey, and Reese 2021, 29).

Holistic or Integral Mission. This study uses the terms holistic or integral mission interchangeably and adopts the definition of holistic mission synthesized by the researcher described on the last paragraph of the Theoretical Framework in Chapter 1.

Manila Pentecostal Churches. Refer to the Pentecostals within Metro Manila. Pentecostals are often identified with "spiritually renewing gifts of the Holy Spirit as speaking in tongues, divine healing, and prophesying" (Pew Research Center 2006). With its perceived "chaotic" beginning, this movement spread with missionary fervor (Anderson 2013a; Pousson 1994; Klaus 1994) to many countries all over the world, primarily in what is now considered the Global South (Thelen 2017). While it is commonplace to attribute the beginning of Pentecostalism to the revival in Azusa Street Mission in Los Angeles in 1906, Pentecostalism is a "polynucleated" movement emerging from different epicenters of revivals in the 20th Century which includes the Mukti revival in India (Miller, Sargeant, and Flory 2013). There are different Pentecostal denominations in the Philippines, including the Assemblies of God and Foursquare churches.

Perceptions. This word refers to the concepts embedded in people's consciousness that direct their practices. In this study, the understanding is that the perceptions of local Pentecostal churches about holistic mission influence their practice.

Practices. In this study, these are expressions of the local churches'

understanding of how to undertake holistic mission, including the actual ministries and

programs the churches facilitate. These encompass various activities, including social

action or compassionate ministries often deeply connected to the motive of preaching the

Gospel of Christ. Other terms used in this study include social action, social response,

participation, engagement, responsiveness, and social movements.

Shalom. This concept, which is commonly translated as *peace*, is highly nuanced.

For this document, *shalom* is presented here as the embodiment of the vision for

humanity characterized by those ruled by God: just, peaceful, and harmonious

relationships and abundance in all areas of life (Myers 2011, 175).

Social Action. For this research, the assumption is that it is the interaction of

people to exchange resources to support one another and improve their local area (New

Economics Foundation 2017). Concerning the church, social action can be any

"theologically motivated corporate effort to exert social influence in the pursuit of human

flourishing" (Cartledge et al. 2019, 107). Furthermore, human flourishing implies

spiritual development and people/families rising above economic poverty lines (Nass and

O'Donoghue 2008, 297; Beyers 2014, 1; Banda 2017, 77).

Transformational Development (TD). The active participation of the church in

development work in pursuit of *shalom*, or the wholeness of life. TD assumes that

development work, secular or otherwise, shares with the church's holistic mission's

thrust of demonstrating compassion and uplifting people away from poverty.

Limitations and Delimitations

The researcher has identified several delimitations. First, the prospective cases are limited only to those identified as Pentecostals and do not include Charismatics, a generic term ascribed to those who have stressed all the gifts and not just tongues (Synan 2011, 21). Because some interchangeably use the term Charismatic with Pentecostals, literature often clusters these two to describe the whole movement as "Pentecostal/Charismatic" (Synan 2011, 26). The cases are limited to churches that self-identify as Pentecostals, indicated in public documents or online sources. Another delimitation is that the cases are all located in Metro Manila, the National Capital Region. While this implies that the findings may not be generalized to include those in the provinces or rural areas, it is expected that it will still yield information that can be helpful in carrying out holistic mission even outside the National Capital Region. Lastly, the churches must have been established for at least ten years and have been undertaking holistic mission activities. The pastors' experience will provide more in-depth insights into how these cases perceive and carry out holistic mission.

The researcher recognizes that certain limitations influence the generalization of the study. First, although all cases are in Metro Manila, the researcher acknowledges the differences in the contexts of all cases. These differences, therefore, imply that the study cannot be generalizable to different contexts. Also, the generalizability of this qualitative research can be challenging, considering that the insights shared by the participants are from their personal experiences and can be subjective (Creswell 2014, 253; Tracy 2013, 40; Yin 2011, 10; Taylor, Bogdan, and De Vault 2016, 167; Leavy 2014, 38). Despite the

biases of the participants, the cross-analysis in this multimethod allows for the checking of findings across the cases and the FGD groups.

Lastly, another limitation is the access to physical or digital documents of the cases. However, analysis of online materials including Facebook posts or pictures is possible as all three cases have social media accounts. The limitation is the availability of related materials in the churches' files. The researcher is limited to whatever documents the churches will share with him.

Outline of the Dissertation

As this chapter explores the background of the problem, a review and analysis of literature concerning the problem will be discussed in Chapter 2. Chapter 3 discusses the methodologies used in this research; Chapter 4 presents the analysis and interpretation of data; and Chapter 5 shows the summary of findings, conclusions, and recommendations.

CHAPTER II

Review of Related Literature and Studies

This chapter reviews the literature about the church and holistic mission as guided by several objectives. The first objective is to identify inputs from available literature on definitions of mission, particularly holistic mission and other correlated terms that may have influenced perception and practices on holistic mission. The second objective is to evaluate the literature on the components of the synthesized theoretical framework utilized in this study. These components include how the church can serve as an alternative center of power, affecting transformation. The third section studies how such change is consistent with the *shalom* of God and how such pursuit guides any expression of holistic mission initiated by the church. This section also deals with how God's *shalom* embodies the aspiration of a life away from poverty, a concept essential to holistic mission. In the fourth section, inputs on different expressions of the church–primarily the local churches and the faith-based organizations (FBOs) – will be evaluated, including how holistic mission is carried out through these expressions. A discussion on Transformational Development (TD) is also part of this section. Another objective is to highlight inputs from the literature on Pentecostals and their holistic action. Lastly, the review highlights insights from the literature on the COVID-19 pandemic and how the church's holistic mission is affected by this worldwide pandemic, particularly in Metro Manila, the locale of this research.

Clarifying Perceptions on the Mission of the Church

Mission: Indefinable

Old Testament Scholar Christopher Wright's mission definition focused on the "participation of God's people, at God's invitation and command, in God's mission within the history of God's world for the redemption of God's creation" (Wright 2006, 25). Since *mission* is not a Biblical word, caution is necessary to avoid misconceptions (DeYoung and Gilbert 2011, 17). Missiologist David Bosch echoes this concern by explicitly noting that mission remains "indefinable" because the Bible does not define it clearly. There can only be an approximation from the Bible of what mission is about (Bosch 1991, 9). Bosch also notes that the concept of mission has changed according to what he identified as different epochs in history (Bosch 1991, 181). This understanding that mission is indeterminate inclines Bosch towards a "relativist and subjectivist approach to mission" (Ferdinando 2008, 48). Ferdinando reflected on different inputs on mission and identified four categories of mission. First, mission is *missio Dei* or the reality that all missions are God's mission (Ferdinando 2008, 49). The second category is the "cultural mandate," where mission is understood as everything that Jesus sends his disciples to do (Ferdinando 2008, 50). Social action is the category of mission that addresses the "alleviation of human suffering and the elimination of injustice, exploitation, and deprivation" (Ferdinando 2008, 52). The last category is the making of disciples of all nations (Ferdinando 2008, 54).

Consciousness Towards Holistic Mission

Despite the need to clarify its perception on mission, the church has grown consciousness towards holistic mission. The admission of the church, at least by those

who gathered in The Congress on the Church's Worldwide Mission at Wheaton, Illinois, USA in 1966, that the church is "guilty of unscriptural isolation from the world that too often keeps us from honestly facing and coping with its concerns" (Padilla 2003), was an initial but necessary step by the church in recent years to regain consciousness towards a holistic mission. In a conference at Lausanne, Switzerland 1974, Christians developed the idea that the church's mission is holistic and integral. This commitment is articulated in the Christian Social Responsibility section of the Lausanne Covenant (Stott 2009). Similar realizations in later gatherings and conferences helped the church wrestle with developing a comprehensive understanding of its mission. Among these are the 1973 Chicago Declaration of Evangelical Social Concern, the Lausanne Movement gatherings in Manila in 1989 and in Cape Town in 2010 that highlighted the subsequent moves to blend evangelism and social responsibility (Padilla 1985, 28).

The Lausanne Covenant distinguishes evangelism from Christian social responsibility. On the one hand, to carry out evangelism, Christians' presence in the world is as indispensable as the need to proclaim the historical and biblical Christ. On the other hand, Christian Social Responsibility encompasses various aspects, including (a) concern for justice and reconciliation throughout human society; (b) liberation of men and women from every kind of oppression; (c) respect for the intrinsic dignity of humanity regardless of race, religion, etc.; (d) repenting from neglect of social concern and for treating it as separate from evangelism; (e) evangelism and socio-political involvement as part of the Christian duty since both are expressions of faith, love for neighbor, and obedience to Christ; (f) understanding that reconciliation with people is not reconciliation with God, not social action, not political liberation salvation; (g) how the

Gospel is also a message of judgment upon every oppression; (h) how Christians are to denounce evil and injustice where they exist; and (i) that salvation received should transform believers personally and towards fulfilling social responsibilities (Stott 2009, 45-46). Latin American theologian C. René Padilla, who coined the term *integral mission*, sees the whole Lausanne Covenant not only as an awakening from the church's disregard of social obligations but also as a sharpening of mission focus away from merely expanding the church numerically (Kirkpatrick 2016; Padilla 1985, 27). The covenant is a seminal document in helping clarify the concept of holistic mission as "transformation" that ties together "the whole Gospel (including Gospel to poor people), the whole church (which included communities of believers), and the kingdom of God (which enabled us to recover the point that it is life, not just a message or beliefs)" (Sugden 2010, 33). The Lausanne Covenant reverberated to different parts of the world, stirring challenges against Evangelical conservatism to broaden evangelism to envelop an *integral mission* (Stanley 2013, 551). Because of the Lausanne Covenant, traditional missionary approaches have been challenged to support more Christocentric and incarnational approaches encouraging solidarity with poor people (Padilla 1985, 30). Despite articulating statements on integral mission, efforts like the Lausanne Covenant also spawned many other theological discussions. For instance, they sparked further debates on the extent of evangelism in holistic mission. And their renewed focus on engaging society has instigated concerns about how priority has shifted away from evangelism.

In Search of Better Terminology for Mission

Despite the development surrounding the term *holistic mission*, articulating God's work as such appears to be daunting since the term *mission* has negative connotations and has been haunted somewhat by its attachment to colonialism and the resulting injustices precipitated by the West (Mombo 2010, 40). The term *holistic* or *integral mission* and spin-off labels like *missional,* which the Micah Challenge has identified, are not entirely new theological concepts. *Mission* as a generic concept is essentially embedded in the salvation history but understood differently at different times (Sonea 2017, 70-91).

Missio Dei

For Lesslie Newbigin, a missionary to India, mission is "everything that the church is sent to do: preaching the Gospel, healing the sick, caring for poor people, teaching the children, improving international and interracial relations, attacking injustice" (Newbigin1960, 23). Newbigin asserts that the "mission of the church is the concern that it places where there are no Christians there should be Christians. In other words, mission means to plant churches through evangelism" (Newbigin 1960, 23). Meanwhile, Bosch connects mission with the *missio Dei* to which the church is called to participate. Bosch, based on the works of other missiologists, insists that *missions*, other than being the plural form of *mission*, means more in that it refers to "specific times, places, or needs of participation in the *missio Dei"* (Bosch 1991, 10). Furthermore, Lynn, Gailey, and Reese carefully distinguish *mission* from *missions*, further emphasizing that "everything is not mission." The implication is that the church must carefully assess its participation in *missio Dei* and check if its mission initiatives cohere with God's mission (Lynn, Gailey, and Reese 2021, 56).

Missional

In the last three decades, the term *missional*, first used by Francis DuBose, often refers to a theological "reorientation" spin-off that expands *missio Dei* to now include the sending of the church into the world (Dubose 1983; Bosch 1991). DuBose stresses that "the church does not create mission; mission creates the church. In mission, the church has its identity and purpose" (Dubose 1983, 27). The term is not an "evangelical fad" but is theologically foundational, which is necessary to awaken Christianity, particularly in the West, to its missionary call (Hastings 2012, 35). It is also used to classify as missionaries those who stay at home to share the Gospel, like those who have gone overseas to minister, but who cross cultural boundaries to do so (Hale 1995, 6). *Missional* also means adopting the posture of a missionary--learning and adapting to the culture around you while remaining biblically sound (Stetzer and Im 2016, 19).

Holistic or Integral Mission

Integrating mission into a single pursuit is also an admission of the movement away from the West's penchant to dichotomize the spiritual and social aspects of the Gospel (Woolnough and Ma 2010, 5). There is, however, apprehension about using the term holistic as the word is closely associated with "holistic medicine" frequently used by the New Age movement (Woolnough and Ma 2010, 6). In recent decades, the challenge to pursue holistic mission has challenged denominations and mission organizations to rethink their understanding of mission. For example, the Assemblies of God, the largest Pentecostal denomination in the world (Crosswalk.com Editorial Staff 2018), revised their reason-for-being to emphasize social concern (van der Laan 2011, 42). The denomination has incorporated the statement, "To be a people who demonstrate God's

love and compassion for the entire world," in addition to the original purpose of

evangelizing the world, the worship of God, and building a body of saints (van der Laan

2011, 42). This revision/addition indicates a more intentional focus on churches

demonstrating compassion to people and not just focusing on evangelizing the world.

The Micah Network, a coalition of evangelical churches and agencies, also has

sought to articulate a definition of holistic mission. Its members met in the aftermath of

the terrorist attack on the World Trade Centre in New York City and the U.S.A. Pentagon

in September 2001. Members felt compelled to address injustices against humanity and

the exploitation of poor people by economic markets subservient to globalization (Micah

Network 2001, 1). In their desire to build "global twin towers of justice and peace" and

"create a coalition of compassion," the Micah Network identified four relationships

crucial for understanding and expanding the concept of integral mission: (a) integral

mission with poor and marginalized people; (b) integral mission and the church; (c)

integral mission and advocacy, and (d) integral mission and lifestyle (Micah Network

2001, 2-4). Simply put, integral mission is a "theology of Christian engagement with the

world" that advocates that one's faith should not be compartmentalized and should

permeate the public life as it does the private life. The ushering in of the Kingdom of

God will bring harmony, peace, and justice as the evil intertwined in economic, social,

political, and cultural systems is addressed (Freeman 2018, 284). These definitions and

relationships advocated by the Micah Network synthesize well with Maggay's

description of holistic mission (Maggay 2004). Maggay explains how holistic mission is

carried out when the church, an alternative center of power, preaches the Gospel in

proclamation and presence by becoming a subversive and supportive counterculture

community to bring people back to God's purpose (Maggay 2004).

<div align="center">Mission as Transformation</div>

Another term more commonly used to describe holistic mission is *transformation*,

also introduced in Lausanne. The phrase "mission as transformation" is a unique

paradigm with essential implications (Bosch 1991, 407). First, the term is related to the

change by those in God's kingdom. Those ruled by God sees transformation as a

commitment toward poor people, journeying and learning together until change happens

to all involved (Tizon 2008, 144).

Second, as described by some authors, transformation captures not only the

reliance on God's power to bring about change but also the actions needed to be

undertaken by the church (Hesselgrave and Stetzer 2010, 193-95). The concept embodies

"God's vision of society to be actualized in all relationships, social, economic and

spiritual, so that God's will may be reflected in human society and his love be

experienced by all communities, especially the poor" (Sugden 2003, 71). Transformation

as mission means the church is working against destructive and sinful systems and

leading individuals and communities to come to Christ and experience God's

transforming powers (Sugden 2003, 71).

<div align="center">**Theoretical Framework on Holistic Mission**</div>

Given the complex task of defining mission as described in the previous section, a

working definition is essential for this research. As discussed in Chapter I, a synthesized

definition was crafted from the inputs of Maggay, Myers, the Micah Challenge, and the

recent addition to the purpose-for-being of the US Pentecostal denomination Assemblies

of God. These sources were used to provide a comprehensive understanding of holistic mission.

The definition of holistic mission, as synthesized by the researcher, will serve as the theoretical framework of this research and is reiterated here:

> The church carries out its holistic mission by being a genuine alternative center of power, functioning as a subversive and supportive counterculture community, thus fulfilling its prophetic, priestly, and kingly roles in any given setting. With the fervor from the Holy Spirit, the church demonstrates God's love and compassion– "across the street and around the world"–when it faithfully preaches the Gospel in proclamation and presence. Furthermore, this holistic mission is accomplished when the church commits to be an agent of change, transforming society to experience God's *shalom*. It also seeks to disciple people away from all forms of poverty, particularly by affirming the dignity of human beings; recognizing pervasive evil and its causes; seeking truth, justice, beauty, and righteousness; restoring broken relationships; and establishing just and peaceful relationships.

Concepts from the literature about the dimensions of this theoretical framework will be explored in this section. The researcher assumes these concepts are essential in forming perceptions or understanding on holistic mission.

The Church as the Genuine Alternative Center of Power

Fulfilling the church's holistic mission mainly depends on its perception of its identity as an agent of God in transforming society. In a Christian society, for example, "a church represents authority just as much as the city hall; in a post-Christendom society, the church is just another institution, which may or may not have authority depending on what people give it" (Tizon 2018, 29). However, generally throughout history, the church serves as an "alternative center of power" which brings about transformation in its setting (Maggay 2004, 42). While serving as a "constant sign" pointing to the kingdom of God, the church can be a "threat" to social arrangements like state governments (Maggay 2004, 30). Maggay asserts that although those that comprise

the church are known to be peacemakers, the people of God's kingdom stand on their

convictions whenever challenged. "It is this quiet, valiant, unaccountably strong and

unflinching loyalty to what it believes which has made the church ultimately subversive

of all fallen power" (Maggay 2004, 30). Also, the church is a missional people who

"embody the life of Jesus for the sake of the world" (Goheen 2011, 173).

The Church as Agent of Transformation

From its inception, the church already understands its role in bringing about

transformation, especially among those living in poverty (Pillay 2017, 1). Jesus'

preaching about the Kingdom of God being at hand was both an invitation to poor people

and sinners and a challenge against the abuses of the religious leaders of His days. The

message of Jesus already assumed the transformation that the rule of God brings (Pillay

2017, 2). The early believers in Greco-Roman communities expressed transformation by

fulfilling their public obligation out of their Christian convictions (Pillay 2017, 2). They

were preaching a Gospel of charity and compassion not just individually but out of the

collective consciousness of the early church. While caring for poor people, the believers

attended to the needs of others, whether they were Christians or not. Despite being in the

political minority in the first two centuries of Christianity, Christian believers embodied

transformation by showing love to others as taught in the Bible (Pillay 2017, 3). The

Roman Empire expanded and embraced Christianity during Constantine's reign. Soon,

Constantine enacted reforms to institutionalize Christianity as the state religion

(Matthews and Nicol n.d.) and willed that the church's demonstration of compassion to

poor people represents the help extended by the State (Pillay 2017, 3). Later, during the

Middle Ages, the Catholic church's immense influence made religion interspersed with

state and economic affairs. Monasteries served as hospices and carried out philanthropic

works (Pillay 2017, 5), thus implying that the church had assumed the obligation to care

for those suffering within their communities (Pohl 1999, 44; Fralick, Piercey, and

Scarborough n.d.).

Even with the attention given to poor people, the medieval church did not lead

people away from poverty. Being poor was understood then as a Biblical reality

consistent with Jesus' words in Mark 14:7, "The poor you will always have with you."

While the rich were obligated to be compassionate to poor people, those living in poverty

were convinced to accept their condition, labor hard, and be grateful for any charity

received (Pillay 2017, 5). The decline of feudalism and the rise of capitalism in the 1500s

led to the secularization of the church. Noteworthy here is that the expansion of

Christianity in around 1200s was also characterized by the entanglement of the church in

military conquests like the Crusades–a series of religious wars instigated by the church to

free Jerusalem from the clutches of Islam (Escobar 2003, 45-46). Such conditions became

the seedbed on which the Reformation sprouted. Despite reforms, the church's concern

for poor people continued. However, such concern started to diminish, especially with the

proliferation of teachings supporting the rich and the need for economic advancement

(Pillay 2017, 6).

The Protestants' emphasis on hard work appealed to the middle class. It led to

affirming economic activities as instituted by God, at the expense of subscribing to the

"liberal paradigm" that poverty is an "incomplete development" (Pillay 2017, 6). Such

thinking, however, inclined Reformers, particularly Luther, to believe in the two

kingdoms of spiritual and civil justice. On one hand, Luther's idea strengthened the

separation of state and church, similar to Augustine's "separation of the city of God from the world" (Pillay 2017, 7). On the other hand, other Reformers resolved that addressing poverty was consistent with "extending the reign of Christ" and transforming society. During the Reformation period, many Protestants emphasized caring for the sick (Benz and Lindberg 2020). As the Reformation fanned out from Europe, the Protestants' focus on churches showing compassion to those in need also migrated to different places. The hospitality of the church, particularly throughout the first seventeen centuries, attracted people to the Gospel and resulted in the multiplication of believers (Pohl 1999, 6-7).

Later on, churches created autonomous and geographical mission societies to support "missionaries" as they catechized–derived from the Catholics' catechism–and baptized people worldwide. As the separation between the church and the state became more pronounced towards the 1800s, missionary societies multiplied, and missionaries were sent all over the world to propagate the Gospel. In the 19th Century, North American missionaries like William Carey went to nations such as India to translate the Scriptures and establish training institutions. Towards the 20th Century, Christian missionaries began acknowledging the need for cooperation among denominations and organizations to advance the church's mission. The World Missionary Conference (WMC) in Scotland in 1910 reflected this commitment. Christians agreed that to further their work, they had to cooperate in initiatives like Bible translation efforts and major undertakings such as establishing hospitals and colleges (Hogg 2020). These developments indicate the church's involvement in more organized efforts to help transform societies through the Gospel and the church.

Compassion as Power

The church demonstrates its power to the world by showing compassion. Compassion means "to suffer with" or to "internalize the suffering of others" (Stone 1996, xii). Stone, reflecting on the compassionate Jesus who identified with the suffering of humanity and reconciled people back to God, derives a theology of compassion within the two-fold framework of *liberation* and *community* (Stone 1996, xii). To describe how the ministry of the church can reflect such compassion, Stone challenges Christians to critically evaluate if their beliefs are coherent with God's intention to free people and build community with them, as exemplified in the New Testament church. Christians also need to understand human suffering in its proper context as they seek to respond in relevant and appropriate ways (Stone 1996, xiii). To accomplish these, the church must reflect its theology and praxis of compassionate ministry by carefully following Jesus' example of setting people free and bringing them to be in community with Him. The church must also uphold a "humanizing" ministry that affirms people as beings made in the image of God (Stone 1996, xiv-xv). By proposing the liberation-community framework, Stone challenges the church to carry out a compassionate ministry that goes beyond feeling pity over people but advocates for people's freedom while joining them in their suffering.

Affirming the image of God in poor people is a good starting point to frame a theology of compassion. Theologians acknowledge the depth of this idea, its importance in understanding God and life, and compassion have influenced different traditions within the broader Christian church (Kilner 2015, 5-7). Invoking the principle of *imago Dei* enriched the appeal to help people in poverty because "from the earliest centuries of the

church, Christians cared for those who were sick because every stranger in need was a neighbor who bore the image of God" (Kilner 2015, 7-8).

Church as Subversive and Supportive Counterculture Community

Drawing power from God, the church, as Maggay argues, becomes an alternative center of power (Maggay 2004). However, Maggay insists that the role of the church in transforming society is both subversive and supportive (Maggay 2004, 31-41), meaning the church should not suppress any dissent against societal injustices. The church confuses social action and evangelism when it dichotomizes the sacred and the secular (Maggay 2004, 21-23). Such dichotomy has also silenced too many believers from speaking out against oppression or abuses (Maggay 2004, 34-35). In cases where a government fails in its obligation to uphold the welfare of people, Maggay asserts that the church must "resist with the full force of her authority to speak a prophetic word" (Maggay 2004, 41). While the idea of being a supportive church is more palatable than embracing the riskier calling to be subversive, Maggay roots much of the reluctance by Christians to speak against injustices to an improper understanding of Romans 13 and Paul's admonition to Christians to submit to governing authorities (Maggay 2004, 37). Maggay considers it a mistake to understand submission as "uncritical obedience." She also admits there is no Scriptural basis for overthrowing duly constituted authority. Rather, she argues that Christians should be vigilant about any authority's conduct and commands, ensuring that their behavior and demands align with Biblical principles (Maggay 2004, 39). When the church becomes subversive, it means functioning as a conscience for society, especially against the pre-existing and ongoing evils within its systems. A subversive church exists as a "constant sign" of God's rule, bringing things

back into order (Maggay 2004, 50), while also still committed to giving unto Caesar what belongs to Caesar (Maggay 2004, 42-51).

As a counterculture community, the church is a "living proof of the Gospel's reconciling power" (Lausanne Movement 2010). Thus, the church cannot be silent about the evils of injustice and oppression. However, it cannot presuppose revolution as the only way to aid the vulnerable and the oppressed. Instead, reiterating Maggay's argument, the church serves as a conscience, or a "constant sign," to help societies get back to order as God intended. Maggay also reiterates that Christians can be a moral force for change even without wielding coercive power, just like Mahatma Gandhi was able to influence his people in their struggle for independence without having any political position. The moral ascendancy of Christians empowers them to be able to, when necessary, submit to authorities while their conscience remains committed to a Biblical moral ethic. The church, therefore, can affirm some political structures while still critiquing them by "bearing witness to the reality of another world, a larger story whose transcendent laws take priority and demand our constant allegiance" (Maggay 2016, 226).

<div align="center">

Transforming Society Back to God's Purpose,
the *Shalom* of God

</div>

The church's holistic mission coheres with the endeavor to transform society back to God's purpose, the *shalom* of God. Still, it cannot do so without addressing dysfunctions within societal systems. One such disorder is poverty. If the church were to pursue the task of reconciling people to God faithfully, it could not just address sin as a personal transgression. The church must also consider dealing with sin expressed in structural or systemic poverty.

This section attempts to understand the concept of poverty and identify how holistic mission can address poverty to transform society.

Lifting People Away from Poverty

The challenging task of understanding poverty

As described in Chapter 1, it is challenging to identify a common understanding of poverty, especially one beyond just lacking material wealth. Despite various attempts to articulate and understand its dimensions, there are many layers to the problem of poverty. The typology used by Richard Mouw is that poor people, although created in the image of God, are in rebellion or are "lost souls" (Myers 2011, 107-09). The implication is that there are several intricacies to addressing the problems of poverty. Stereotypes about poor people further complicate matters (Myers 2011, 105), as do several initiatives directed at helping poor people that too often have counterintuitive effects.

Poverty is multidimensional

Given the conundrum from attempts to define poverty, describing possible poverty indicators is essential. If poverty cannot be clearly defined, then perhaps a set of quantifiable criteria can help provide a fuller picture of the extent of poverty. Literature indicates that poverty is multidimensional, although simpler categorizations are also available. Poverty is either a personal trait, fault, or structural failure (Salazar 2020, 1002). It can be absolute when people are below the survival level. Poverty can also be relative, meaning people see themselves as poor after comparing themselves to most people around them (Ludi 2007, 3). To view poverty as multi-dimensional hints that poverty results from systemic and structural dysfunctions. Weber, Roth, and Wittich describe one dimension of poverty as coming from the inequality of powers in social

arrangement, while the other dimension is inherent in positions of power (Weber, Roth, and Wittich 1978, 53).

Poverty as an entanglement

Robert Chambers' reference to poverty as an entanglement implies that the factors related to poverty are interrelated and complex, if not chaotic. Poor people's perspectives about themselves may not fit the categories imposed on them by development workers (Chambers 1995, 186). Despite being objectified as "the poor" because of material lack, there are no absolute criteria by which people can be classified as poor. Participatory Poverty Assessments are being undertaken in many parts of the world to inquire about paramount concerns like, "Who says other people are poor? What makes them poor?" (Chambers 1995, 187).

Chambers has identified three primary dimensions of poverty, *material lack, deprivation,* and *isolation* (Chambers 1995, 188-91). *Material* lack is the dimension often used to describe poverty. Poverty is often associated with the inability to respond to needs, acquire assets, and make income (Chambers 1995, 188). Usually, poor people are classified as lacking food, a decent place to live in, or having no capacity to make business transactions (Myers 2011, 113). *Deprivation* can arise from social inferiority like that which comes with age or disability. Some social norms often relegate certain types, such as by gender or ethnicity, as "disadvantaged," and these people are often deprived of rights available to the "privileged" in a society (Myers 2011, 190). Furthermore, *isolation* describes those without access to education, information, services, or support (Myers 2011, 191).

Chambers added several dimensions to poverty, such as physical weakness, vulnerability, seasonality, powerlessness, and humiliation. Others are considered poor because of disability or infirmities, and the vulnerable are those exposed to risks or dangers and have difficulty coping with external pressures (Chambers 1995, 189). Two other dimensions of poverty are powerlessness and humiliation. Often, those with access to resources or those powerful think the poor are at their mercy and exploit them. Those in control usually do not see the need to address the powerlessness of poor people or might fear losing their power. Another dimension of poverty is humiliation, often done via insults or abuses because one is unable to pay debts or otherwise afford to provide for themselves (Chambers 1995, 190).

Lack of access to power

Urban planner John Friedman also looks at the household as the beginning of his poverty framework (Myers 2011). He describes four overlapping domains: state, political community, civil society, and corporate economy. Each domain has its power and institution, while organizations are in every overlap. The poor household is struggling in these overlapping spaces with the interplaying powers and institutions. When these power dimensions get so low, resulting from the lack of "social organization and access to the political processes," the household will be stuck in poverty (Myers 2011, 118). When these dimensions of social power are too low, the family cannot escape poverty on their own. Friedmann describes this as *absolute poverty* (Myers 2011, 120). The bottom line for Friedmann is that poverty results from the lack of social organization and access to political processes (Myers 2011, 120).

Inclusion of psychological and spiritual dimensions

Isaac Prilleltensky's concept of poverty includes the significant dimension of psychology (Myers 2011). This "internalization" of poverty, considered by Jayakumar Christian as poor people believing a "web of lies," highlights the "unfreedom" of people living in poverty as they get stuck into marred human interactions (Myers 2011). Poor people get trapped inside these disempowering systems. Also, these disempowering systems are reinforced by the "god complexes" asserted by those who are non-poor. Myers notes that poverty is completed when poor people believe the web of lies as solid facts (Myers 2011, 121). On the observation that Chambers, Friedman, and Prilleltensky all ignored the spiritual dimension of poverty, Myers purposefully included the psychological dimension as a precursor to introducing the spiritual dimension of poverty (Myers 2011, 122).

A Christian theology of poverty

Despite often being ignored or minimized in the secular literature focused on global poverty and poverty alleviation, the spiritual dimension of poverty is fundamental to Christian theology of poverty (Myers 2011, 144). Christians look to the Biblical account of sin to consider the primary cause of distortions in relationships and why poor people are disempowered (Myers 2011, 144). Myers pinpoints sin as the reason behind "deceptive and dominating relationships" and that, without the theological concept of sin being the foundational cause for broken relationships, a "comprehensive explanation for poverty would be complicated" (Myers 2011, 145). However, if sin is the ultimate root of poverty, then proclaiming the Gospel through preaching and presence (Maggay 1996, 29) is the Christian's response to help heal such brokenness. Moreover, in recognizing sin as

the base for all relationship entanglements, Christians expand the notion of poverty to include those who may be materially well-off but who are impoverished in the sight of God. Because of sin and broken relationships, everyone then is spiritually poor (c.f. Rom. 3:23). These non-materially poor people may be guilty of "idolatry, injustice, oppression," and oppressing others with and through their god-complexes. In essence, despite not being materially poor, wealthy people can also still be clearly and very deeply impoverished and entangled in their own web of lies (Myers 2011, 147).

Poverty Alleviation in Holistic Mission in the Light of *Shalom*

Seeking the transformation of people away from poverty is consistent with the church's holistic mission and aligns with God's *shalom* or peace. This word aptly embodies the vision for humanity characterized by those ruled by God: just, peaceful, and harmonious relationships and abundance in all areas of life (Myers 2011, 175). However, a concept as nebulous as *shalom* seems too grand and lofty to be useful in ascertaining if the church effectively alleviates the plight of poor people. If *shalom* is that picture of a harmonious and abundant life that holistic mission pursues, how can the church know it is leading people to experience God's *shalom*?

Shalom, this "dynamic and static" quality of life (Schaefer 1996), is generally what Jesus promised in Jn. 10:10– the enduring abundant life for those who are in Christ. As a distinguishing mark of God's favor on people (Precept Austin n.d.), it is also the experience of God's protection against powerful empires (Wansborough 1982, 10), and the absence of war (Schaefer 1996). Peace goes beyond ending violence and hostility and includes experiencing the full blessings of being in harmony with God (Precept Austin n.d.). But as much as God, Yahweh *Shalom* (c.f. Judg. 6:24), is the source of peace

(Schaefer 1996), God also can take such peace away. In the Old Testament (OT), this is seen through the invasion of Israel by foreign powers, leading to the exile of the Israelites, just as the prophets foretold (Isa. 48:18; Jer. 14:13–16; Mic. 3:4-5, 9–12). Peace is depicted in a variety of ways (Precept Austin n.d.): prosperity (c.f. Psa. 73:3; Isa 54:3); a gift of God (Isa. 66:12, Jer. 33:6); the fruit of righteousness (Isa. 32:17; Ps. 85:10); and as a specific blessing from God (c.f. 1 Kgs. 2:33; Ps. 29:11; Ps. 85:8; Pr. 3:17: Isa. 52:7; 53:7; Jer. 28:9; Nah. 1:5; Hag. 2:9). When used as a greeting, it is often associated with the word *sabbath* implying its aspiration for the day of rest that enables one to be whole or complete (Benner n.d.).

Shalom is intrinsically connected to the coming of the Messiah. Being the Prince of Peace (Isa. 9:6), the Savior ushers in uninterrupted joy after God delivered the people from any form of oppression (c.f. Isa. 51:11). Jesus' brand of peace is distinct from what the world gives (John 14:27). His gift of peace is reminiscent of the OT prophets' contrasting God's true and lasting peace (Jer. 14:13; Isa. 54:10) from the unreal peace (Isa. 48:18) that God's people ran after. Jesus brings in the Messianic peace (Isa. 9:6) by ushering in God's kingdom. The angels who announced Jesus' coming declared that He would bring peace on earth (Luke 2:14). His peace brings healing to the sick (Mark 5:34), quiets the storm (Mark 4:39), forgives the repentant (Luke 7:50), and performs many other miracles (John 20:30). God's peace is essential to the year of the Lord's favor about which Jesus proclaimed (Luke 4:18-19).

On the Cross, Jesus Himself became the sacrificial lamb that God (John 1:29) offered to reconcile humanity towards Him (2 Cor. 5:18-21). With the idea of restitution provided through the peace offering prescribed in the OT (cf. Num. 6:14; Lev. 3; Lev.

7:11-21), Paul underscores that God reconciled all things to Himself by making peace

through Christ (Col. 1:19–20). In this ultimate sacrifice, people have been redeemed and

forgiven of sins (Col. 1:13-14). Thus, Christ perfectly embodies the essence of peace,

wholeness, or completion (Rom. 5:1; Eph. 2:14-17; Col. 1:19-20; Heb. 13:20).

While the word itself can mean something different when used in other contexts, s*halom*

generally indicates a state of being "whole, complete, or full" (Benner n.d.). This form of

shalom flows out of the restored right relationship with God (c.f. Num. 25:12), with

others (c.f. Deut. 20:12; Judg. 21:13), and with the self (c.f. Isa. 26:3).

<center>Understanding the Different Expressions of the Church and
Transformational Development</center>

At least two institutions serve as the visible expressions of the church to the

communities it serves. These are local churches and faith-based organizations (FBOs).

However, to someone outside the Christian faith, the local churches, congregations, and

FBOs, can easily be thought of as merely faith-based organizations or, simply put,

religious. However, within Christianity, the concept of FBOs is often classified into three

types: (1) congregations or local churches; (2) the denominational or national network

these congregations belong to, which includes their social service arms; and (3) the

independent organizations motivated by their faith to perform services, often in

partnership with–but distinct from–local churches or denominational networks (Vidal

2001, 1).

This research distinguishes between local churches and FBOs. And while these

entities are separate categories, it is critical to describe the relationship between the two

(James and CABUNGO Staff 2009, 3). There are at least three common models of the

relationships between local churches and FBOs. The first model describes FBO as a

component of the religious institution, where the FBO serves as a department of the local church. Another model is when the FBO works partially within religious institutions and has autonomy. The third model is when the FBO is a different organization registered autonomously from religious institutions but still founded on Christian ideals (James and CABUNGO Staff 2009, 3). Given the categories outlined above, it is important to understand the distinctions between the two categories used in this research.

The Local Churches or Congregations

The local church is at the heart of holistic mission, especially considering how restoring broken relationships is a crucial component of holistic mission, and local churches are regularly involved in positively impacting relationships (Raistrick 2010, 137). As caring and counterculture communities under the power of the Holy Spirit, local churches minister to broken people and disciple them towards wholeness (Raistrick 2010, 138). Grounded in the love of God, committed to demonstrating compassion, and assembled by their faith in God (Raistrick 2010, 138-39), local churches–like the church itself–are signs or witnesses to the kingdom of God "breaking into the world" (Myers 2011, 37). Among the engagements identified by various local churches to serve their communities include feeding programs, providing shelter, clothing distribution, health services, education, assisting people from injustice, offering recovery programs for drug dependents, and facilitating employment (Vidal 2001, 7).

Local churches–known as *congregations*–are different in size, structure, and faith tradition. Yet, different congregations also share some commonalities, particularly in demonstrating human compassion, promoting the welfare of people, and volunteering (Cnaan et al. 2016, 472). Sizes of local churches vary from small community-based

churches to megachurches. Megachurches often distinguish themselves by providing worship services in various locations, have minimal political involvement (Thumma and Bird 2008), have complex organizational structures, and can include commercial strategies in their ministry operations (Hunt 2019, 2). Local churches also vary in "socio-economic status, political orientation, governance, faith tradition, theology, doctrines, worship, or other spiritual practices" (Cnaan and Curtis, 16). Congregations also differ in their stated geographical focus for their community care and outreach, depending on the emphasis of their faith traditions. Despite the differences, local churches are similar in many ways (Cnaan and Curtis, 18).

The involvement of local churches in meeting social needs goes beyond offering worship services within a community. A local church is "an important incubator for civic skills, norms, community interests, and recruitment" (Putnam 2001, 35). Important research suggests that many religious people volunteer in civic works and help needy people more regularly than those involved in secular organizations (Cnaan and Curtis 2013, 20). Furthermore, local churches are engaged in social services other than evangelizing their communities, meaning many congregations commit their resources to compassionate ministries or global missions (Cnaan and Curtis 2013, 24).

In many places, local churches, recognizing the immensity of the needs in their communities, forge partnerships with different FBOs, although the latter may have difficulties working with the former (Woolnough 2011, 202). Some FBOs believe that the local churches do not have the vision to serve poor people well, or the focus of their efforts is just on their members. Yet, research indicates that FBOs can more effectively fulfill their holistic mission when working with local churches (Woolnough 2011, 195).

Faith-Based Organizations

Another expression of the church is the faith-based organizations (FBOs). While the involvement of the church in the public sphere already stirs controversy and debate, the FBO's role in development understandably precipitates further discussions. However, the creation of FBOs is a later development in the church and is not limited to Christianity as other religions also have their own FBOs. Before the 20th Century, and even into the early 20th Century, congregations were the subject of most of the literature on religious-based social action (Bielefeld and Cleveland 2013, 443). Later in the 20th Century, as society began to accept the modernization framework, some churches began to pull back from social action activities. At the same time, secular organizations emerged to address social ills, thus leading to the neglect of religion and religious-based services (Wuthnow 1994, 206). The Modernization Framework rests on the belief that development, characterized by urbanization and industrialization, sets a trajectory toward an ideal future. Despite secularizing societies, modern development signaled a "positive and evangelical spirit" that would relieve poor people and vulnerable sectors (Tomalin 2018, 4).

Community services, like social welfare, increasingly shifted from being exclusively the purview of religious institutions to the engagement by private and government institutions. As secular organizations and, in particular, governments began managing social services like healthcare and education, churches shifted their concentration towards attending to primarily the spiritual needs of their congregants (Bielefeld and Cleveland 2013, 443). Here, Berger's definition of FBOs, or religious non-government organizations (RGNOs), can be helpful:

Formal, non-state organizations whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions and which operate on a non-profit, independent, voluntary basis to promote and realize collectively articulated ideas about the public good at the national or international level (Berger 2003, 1).

Understanding Transformational Development

The Church Engaging in Transformational Development

Part of the evolving understanding of holistic mission and pursuing the *shalom* of God for people and communities is the active participation of the church in development work given that development work, secular or otherwise, shares with the church's holistic mission's thrust of demonstrating compassion and uplifting people away from poverty. This approach is commonly known as Transformation Development (TD), a Christian version of community development (CD).

There are common practices between TD and CD agencies (Myers 2011, 181) like how TD and CD emerge when all parties cooperate to meet felt needs, promote self-help, and optimize participation (Bhattacharyya 2004, 21). However, "Christian involvement in socio-economic development plays a dual role. In the process of improving the material condition of the people, Christians introduce their beliefs to the beneficiary" (Yoms and Toit 2017, 49). This approach starkly contrasts secular approaches that heavily rely on research data to address "human-centered" development (Mugabi 2003) without reference to any religious beliefs. More so, *holistic ministry, transformational development, integral mission, diaconia,* and *holistic community-based sustainable development* are emergent terms that signify the search for an acceptable, Christian, and holistic approach to meeting needs and community development (Yoms and Toit 2017, 45). TD endeavors for sustainable development to go beyond economic

uplift and must include human dignity, reconciliation of relationships, and spiritual

development (Yoms and Toit 2017, 46).

Motivation, Goal, and Process

The Christian view of transformation differs from the secular view of

development in motivation, goal, and process. For example, secular development

organizations are often driven by outcomes relevant to their donors. Conversely,

Christian development efforts remain mindful of donor intent and interest. Still, often

they forthrightly pronounce that their cause aligns with Christians' obedience to Christ in

keeping with their submission to the Kingdom of God, the redemption of people, and the

reconciliation of relationships. And while Christian development agencies share many

standard management practices with their secular development counterparts, they usually

work to incorporate Christian beliefs in their various approaches, particularly in their

interactions with beneficiaries (Yoms and Toit 2017, 58). Also, TD seeks to affirm the

unique context of the people, pursuing just and peaceful relationships, promoting self-

dignity and self-worth, advancing people empowerment and self-reliance while also

advocating for spiritual growth

TD Distinctive

Transformation becomes the response to Christians' tension in prioritizing

evangelism or social action. This term assumes the change at personal and community

levels as people respond to the Gospel and submit to the lordship of Christ (Sugden 2003,

73). Sugden insists that the loose use of the term *transformation*, characterized by

focusing only on the material aspects of poverty with little to no preaching of the Gospel

and without real heart change, will not bring about real transformation. Sugden uses

mission and *transformation* interchangeably, affirming, "Mission is individuals coming to Christ, challenging corrupt and sinful systems, structures and cultures, and enabling individuals and communities to experience God's transforming power" (Sugden 2003, 71). As the church continues ministering to poor people, it can integrate transformation into its discipleship and mission (Sugden 2003, 71). Sugden quotes Vinay Samuel when describing the transformation process as a focus on persons, prioritizing the development of communities by leading people and social interactions to be changed and mobilizing the community to counter evil systems (Sugden 2003, 72).

Lynn, Gailey, and Reese argue that TD results from combining holistic mission–which "includes disciple-making and church planting as well as poverty alleviation, creation care, peacemaking, and justice"–with global development referring to "faith-based or secular efforts that engage the vulnerable, and particularly the economically vulnerable, populations to help alleviate or eliminate poverty" (Lynn, Gailey, and Reese 2021, 29). They describe TD this way:

> Transformational development is the intersection of God's mission to renew all things and our efforts to compassionately engage suffering in the world. Transformational development is a redemptive process focused on persons, communities, societies, and the connections among them. Instead of something done to someone else, transformational development is done with others. It invites participants who cross borders–cultural, social, economic, and geographic–to advocate for just laws and policies, utilize resources toward well-being for vulnerable communities, and live in ways that reflect an awareness of God's love and God's purposes for all creation. The intended effect is for all to participate in God's compassion and justice, which moves the world toward flourishing, or *shalom* (Lynn, Gailey, and Reese 2021, 29-30).

Samuel Voorhies proposes an approach to TD following this framework: (a) valuing people in their context; (b) respecting local culture with Biblical discerning; (c) valuing every person's dignity and belief in their capacity to contribute; (d) focusing on

people, not program or technology; (e) approaching poverty as multidimensional; (f)

communicating Christ through word and deed; (g) ensuring that all interventions are

considerate of the recipients' perspectives; (h) supporting what God is already doing in

the community; (i) advocating transformation only through Christ; and (j) recognizing

that churches are "foundational" to bring about transformation (Voorhies 1999, 346).

Skepticism about TD

Despite the ideal pursuits of TD, there is skepticism over Christians reaching out

to poor people. The desire to make Christ known often leads to *proselytizing* or

converting people from previous belief systems to the Christian faith. This concern is

coupled with a firm assertion of religious beliefs (Hill 2011). Another challenge to TD is

how participation can be misapplied at the grassroots level. Some churches are not

trained to handle community development work. The political structure of some pastor-

driven churches also becomes a concern. Highly structured churches can develop a

paternalistic attitude toward their members (Wallace 2002, 135). Also, the church's

ability to handle finances, the often-secularized way of managing resources, and the

watering down of Kingdom values even among church leadership (Wallace 2002, 135)

are current and significant obstacles. Many donors and FBOs find the management styles

of churches and their pastors to be lacking and ineffective. Similarly, unclear leadership

and accountability roles between the church and the development ministry, especially

when external funds are involved, often aggravate management problems (Wallace 2002,

135).

Development actors often marginalize churches' contribution to addressing social

concerns (Selinger 2004, 523) for the following reasons: the church has no clear

definition of poor people; effective accountability indicators are not in place between

churches and development agencies; churches need to widen their involvement to engage

in other development concerns (e.g., justice, stewardship, and accountability); churches

need to be prepared for the backlash when they embrace a sacrificial and prophetic voice

as they address the evils of society; and a precise evaluation is often lacking as to whether

or not such efforts advance the Kingdom of God (Wallace 2002, 136). Finally, TD's

pursuit of *shalom* is often critiqued as too lofty since TD cannot identify a community

that has already attained *shalom*. While the idea of *shalom* is promoted and embraced, its

practicality in the world is challenged. Additionally, some say that TD, despite wanting to

pursue *shalom*, especially in social relationships, inadvertently subscribes to

globalization's inclination to break down relationships by promoting individualization

(Offutt 2012, 37).

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Concepts that Influence Local Pentecostal Churches'
Understanding of Holistic Mission

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Pentecostalism and Mission

In different parts of the world, like in the Global South, Pentecostalism has been

recognized in recent years as a significant force in modern-day missions, although it has

been treated with contempt in the past by many Christians for its theology and emphasis

on ecstatic experience (Ma, Karkkainen, and Asamoah-Gyadu 2014, 1). Ma, Karkkainen,

and Asamoah-Gyadu observe that "the single most important contribution that

Pentecostalism has made to world mission since Edinburgh [in] 1910 is to draw attention

to the role of the Holy Spirit in the whole enterprise" (Ma, Karkkainen, and Asamoah-

Gyadu 2014, 1).

Such emphasis on mission becomes evident despite the diversity of the

Pentecostal movement. Among the reasons identified for Pentecostalism's global

assortment is its being a relatively new movement, considering that it has been around for

only a century. Its theology is also viewed as "oral rather than discursive." It only gained

wider acceptance in academic settings in the last few decades. Another reason is, arising

from "dynamic experience rather than a theological discovery," it has freely syncretized

different theological influences. Also, there is this "cultural and theological-ecumenical"

diversity within the Pentecostal movement. Lastly, Pentecostals' close association with

the Charismatics also diversifies it (Ma, Karkkainen, and Asamoah-Gyadu 2014, 2-3).

The spread of Pentecostalism is traced back to at least three historical antecedents: The

Welsh Revival (1904-1905), the India revivals (1905-1907), and the Azusa Street revival

(1906-1909). Such revivals spilled over to the missionary networks in that period and

contributed to the spread of Pentecostalism (Anderson 2014, 14). This non-monolithic

movement's stress on Holy Spirit baptism and speaking in tongues, and the gifts of

healing and prophecy, has grown rapidly in the 1960s as colonialism waned and

accelerated in the 1980s, alongside the booming growth in the Global South (Anderson

2014, 23). The strong connection between Pentecostal theology and mission becomes

evident as the movement grows. Being a missionary movement "in foundation and

essence" (Anderson 2014, 23), Pentecostals firmly believe that they have been filled with

the Holy Spirit to "spread their message to the furthest corners of the earth….with the

same conviction that the whole world must hear the Gospel before Jesus comes back

soon" (Karkkainen 2014, 26). This overwhelming conviction that the Holy Spirit

empowers them for mission led early inexperienced Pentecostals to serve as missionaries

to the utmost parts of the world (Karkkainen 2014, 26). Denominations like the Assemblies of God expressed this same missionary zeal in their mission statement, while the Church of God (Cleveland, Tennessee) affirmed a similar missional stance (Karkkainen 2014, 27).

Who Are the Pentecostals?

Pentecostalism sprang from different influences, primarily the Wesleyan Holiness tradition (Wariboko and Yong 2015, 1) and the Pietism movements (Onyinah 2013, 274, 85), including core elements of fundamentalism (Menzies 2007, 83) and some dynamics of the Reformed movement (Menzies 2007, 89-94). Pentecostals are often identified with "spiritually renewing gifts of the Holy Spirit as speaking in tongues, divine healing, and prophesying" (Pew Research Center 2006). With its perceived "chaotic" beginning, this "polynucleated" movement emerged from different epicenters of revivals at the onset of the 20th Century which includes the Welsh Revival, the India revivals, and the Azusa Street revival (D. E. Miller, Sargeant, and Flory 2013, Anderson 2014, 14). Pentecostals' emphasis on the role of the Holy Spirit upon believers (Walsh 2018) for empowerment and service has contributed to the tremendous growth of Pentecostalism toward the 21st century, primarily in what is now considered as the Global South (Thelen 2017).

Despite its tremendous growth, Pentecostalism has also been haunted by controversies from its inception until recently. A number of these are on theological issues, mainly that Pentecostalism relies heavily on ecstatic religious experiences, a reason why at the beginning of the movement it was called "Holy Roller religion" (Robeck 2013). There are several theological concerns resulting from different emphases among Pentecostal streams, like those who are considered (1) legalistic and otherworldly;

(2) focused on the prosperity gospel; (3) routinized or more contemporary, culture-embracing Pentecostals; and (4) progressive Pentecostals (Miller and Yamamori 2007, 25-31). Besides overemphasizing wealth in its message, Catholics criticize Pentecostals for their emotionalism and entertainment-driven worship (Vu 2007). A more recent concern is on "global Pentecostal self-consciousness" along with difficulty in articulating Pentecostals' distinct identity, especially that the "religious world of Pentecostals [have been divided into] North American Pentecostalism, European Pentecostalism, and Asian Pentecostalism" (Vondey 2011).

The Pentecostals in the Philippines

In the Philippines, the beginning of Pentecostalism is often attributed to the Assemblies of God (Ma 2000, 61; Seleky 2005, 119), although several other Pentecostal denominations from the US contributed to its growth in the country (Benavidez 2005, 255-69; Pew Research Center 2006; Lumahan 2005, 336-40). Different estimates on the number of Pentecostal adherents in the Philippines have been done at different times. One of the reasons for the difficulty in establishing a more realistic estimate is that Pentecostals are often identified in censuses with other movements like *Charismatics* and *Renewalists*, estimated to be about 44% of the entire population in the early '80s (Soon 2015,74). In 2005, Pentecostals were estimated to be about 15 million, or about 18% of the population (Ma 2005, 217). Pentecostals, at one point, were growing at a rate that alarmed the Roman Catholic church for losing their adherents over to the Pentecostals (Vu 2007). Pentecostalism in the Philippines is in the form of populism (Kessler and Rüland 2006, 84), and it attracts vulnerable people because of its emphasis on healing and deliverance from the evil spirits (Sadje 2018, 3).

Pentecostalism and Social Action

Pentecostals attribute the growth of Pentecostalism to its social responsiveness, which they believe to be inherent from its beginnings yet often questioned by those outside of it. For example, in the Philippines, Pentecostals provided opportunities for poor people to receive the Gospel message, which allowed for Pentecostalism to grow among people who are poor and who are suffering (Suico 2003, 190). On the other hand, Pentecostals' emphasis on divine healing and the miraculous appeals to poor people who have difficulty accessing health services (Suico 2003, 67). As Pentecostalism grows, so do opportunities for public engagements. However, such dynamics give the impression that Filipino Pentecostals seem to be preoccupied with "ethnographic concerns like personal healing, personal debt, and deliverance from evil spirits; numerical growth, and church planting in the Philippines" (Sadje 2018, 1). This tendency to be "only concerned with saving souls" (Benavidez 2016, 171) somewhat leads to the apparent neglect of other social responsibilities. The perceived "indifference toward social, economic, and political issues" is attributed to issues about "eschatology, a dualistic vision of the world, and other-worldliness theology" (Suico 2005, 198). One such eschatological concern that limits social responsiveness arises from the belief that Christ may return anytime soon. Thus, there is no more need for long-lasting development work (Miller and Yamamori 2007, 21). Wilkinson and Studebaker explicitly state that Pentecostalism has not had a strong propensity toward social engagement. Indeed, some scholars have even suggested that Pentecostal experience fosters "social detachment and passivity rather than a proactive effort to engage and transcend social marginalization" (Wilkinson and Studebaker 2010, 6).

Despite critiques that they are indifferent toward social engagements, the Pentecostals claim that the Spirit empowers them to reach those in the "periphery of society" (Satyavrata 2017, 45). Pentecostals profess that they are empowered by the Holy Spirit for service to impact society and are involved in social services, with efforts to "remove the cause of human need and to transform the structures of society" (Benavidez 2016, 254). Generally, social reforms proceed their outreaches, although often with a stress on Jesus' imminent return. Wherever Pentecostals lead people to have faith and hope, they would most likely facilitate social initiatives (Ormerod and Clifton 2011, 195). Such involvement among Pentecostals also affirms the link between religion and development. Studies show that religion fills the gap in secular development (Deneulin and Bano 2009, 1). At least in Africa, the massive "Pentecostal explosion" attracted millions of people to Pentecostal churches in the last 30 years, and one of the reasons identified is because these Pentecostal churches do not separate religion from development (Freeman 2012, 2).

Pentecostalism in the Philippines is a microcosm of the global movement. Besides attracting poor people and the marginalized, other Christian circles critique their lack in the theology of transformation to drive its holistic outreach. Suico clarifies that Pentecostalism is not a "uniform" or "monolithic movement" and argues that Pentecostalism in the Philippines is a significant force despite its need to articulate its theology of social responsibility (Suico 2003, 1). Furthermore, Suico underscores that although Pentecostalism is perceived to be lacking in involvement in socio-economic and political activities, primarily because of the socio-economic conditions of its members, the changed lives of its adherents have fairly contributed to the upliftment of society

(Suico 2003, 193). The implication is that despite lacking in the formal articulation of its theology of social involvement, Pentecostalism is seen as a cure for social ills as its members become involved in a "participatory, non-elitist, and non-hierarchical" movement that addresses their daily needs (Soon 2015, 73).

Theological Concepts Influencing Pentecostal Holistic Mission

Other theological concepts that influence Pentecostal holistic mission need to be explored. This is because Pentecostals' theological persuasions either spur or limit social action. Robeck reasons that the indifference towards social action springs from Pentecostals' heavy emphasis on millennial eschatology, particularly Christ's return, at the expense of not paying much attention to social engagement (Robeck 1987, 104). Also, Pentecostals avoid emphasizing social gospel as a result of theological caution to be identified with liberals. Third, there is also the dualistic inclination to prioritize the salvation of the soul over physical or material needs. Lastly, there is the reluctance to adopt a strong political position (Satyavrata 2016, 46). Other key theological concepts are described below.

Jesus the Savior, Sanctifier, Spirit-baptizer, Healer, and Coming King

The Gospel message for Pentecostals highlights Jesus as Savior, Sanctifier, Spirit Baptizer, Healer, and Coming King. This description of Jesus is more known as the five-fold Gospel, the key message of Pentecostal preaching (Archer 2011, 35). Proclaiming this "full Gospel," the Pentecostals focused on evangelizing people to turn their faith to Jesus and emphasized personal moral change. The emphasis on the five-fold Gospel, plus the highlighting of the need for the Holy Spirit baptism, transformed people from being evangelized to being empowered for mission (Dempster 1991, 62-63).

Conversion and transformation

To validate their belief, Pentecostals emphasize how to live out their faith rather than describe it. They are inclined to focus on experiencing the transforming power of God away from sinful living (Petersen 1998, 18). Sepulveda reflects, "Pentecostal evangelization is the personalized proclamation of the testimony of a change of life" (Sepúlveda 1992, 108).

Intuitive reading of the Bible

Emphasizing spiritual experience inclined early Pentecostals to think that critical reflection is unnecessary in articulating Pentecostal theology, further believing that Bible Study and Gospel proclamation are already sufficient (Macchia 2011, 8). Driven by strong expectations for God's coming kingdom, Pentecostals strive to preach the Bible to evangelize people so that they can be saved from judgment (Macchia 2011, 9). Even the establishment of Bible institutes in the early days of Pentecostalism highlighted Scripture memorization and familiarity with doctrinal positions more than encouraging scholarship or critical thinking (Macchia 2011, 9). In contrast to the fundamentalist approach, this intuitive reading of the Bible draws Pentecostals to passages on the supernatural, particularly spiritual warfare and eschatological realities. The Bible is also appreciated as a "fresh, authoritative source and guide for daily living" (Prior 2007, 12-13).

The baptism of the Holy Spirit, speaking in tongues, and divine healing

A basic tenet universally shared by Pentecostals is the necessity of baptism in the Holy Spirit as a requisite for being empowered for holy living and mission. Pentecostals seek Jesus as Savior and Baptizer in the Holy Spirit (McClung 1994, 11). Compared to the notion held by many Christians that the Holy Spirit is an abiding presence,

Pentecostals look at the Holy Spirit for empowerment and the endowment of supernatural gifts (Karkkainen 2014, 36).

Speaking in tongues and divine healing are common experiences among the Pentecostals and are perceived as affirmations of their encounter with God. These experiences of "transcendency" help Pentecostals relate their ecstatic connection with God to their healing toward wholeness (Petersen 1998, 21). More importantly, such experiences are perceived as essential for edification and evangelization (Synan 2000, 189). Furthermore, Pentecostals throughout history have believed in divine healing longer than in tongues, and these two have sparked controversies among churches (Synan 2000, 190).

Through speaking in tongues, Pentecostals experience "the feelings of power, praise, and wholeness [and these] are interpreted theologically into the concrete realities of spiritual and social liberation, dignity and equality, and a sense of divine empowerment" (Petersen 1998, 20). With the perceived importance of the tongues, members seek the Holy Spirit's baptism–the "first step" into the spiritual blessing–by "tarrying" in personal prayer and corporate worship. Furthermore, Pentecostals believe that the Holy Spirit's empowerment is for them to live a holy life and boldly witness for Jesus (Petersen 1998, 21).

Similarly, the belief in divine healing stirs Pentecostals to believe in God's supernatural work in every area of life (Petersen 1998, 22). Pentecostals often use the experience of divine healing to deepen their faith and share the Gospel to others (Cox 2011, xviii; Suico 2005, 106). With the zealous desire to experience divine healing, Pentecostals uphold the belief that divine healing can be imparted through laying on of

hands, praying over some objects, and even via modern media technology (Brown 2015, 8-9). However, despite not receiving healing in some cases, Pentecostals still see God's "non-intervention" as an opportunity to declare God's sovereignty and faithfulness (Brown 2015, 23). Furthermore, Pentecostals have always had a praxis of prayer for the sick—their books and periodicals are full of testimonies of healing (Anderson and Hollenweger 1999, 179). Although the belief in divine healing opened some controversies, it still is a significant factor as to why people are drawn to Pentecostalism. In most Asian contexts, where sickness is an expression of broken relationships in oneself, others, or nature (Anderson and Hollenweger 1999, 182), people are inclined to seek divine healing. People who had difficulty accessing medical services or those who did not find relief from medical interventions, turned to God for miraculous healing from any sickness (Ma 2019, 287-88).

Millennial eschatology and Pentecostal mission ethos

Pentecostals' zeal for mission is shaped by their eager expectation of the Lord's return and their reliance on the empowerment of the Holy Spirit (Karkkainen 2014, 27). As Pentecostals await this glorious return, they cultivate a vigorous faith emphasizing victory for those who can endure great suffering. This triumphalist attitude has motivated Pentecostals to seek empowerment to be faithful witnesses for Christ while awaiting His return (Karkkainen 2014, 41).

McClung enumerates seven perspectives that best represent Pentecostal missiology: First, the Pentecostal mission is experiential and relational as it is associated with their experiencing the power of God in their lives. Mission is also expressly Biblical and theological. Third, Pentecostals are also driven by the extreme urgency of mission.

Next, mission is focused on evangelism but not limited to it. Fifth, mission is aggressively opposed from within and outside the Christian community, given the diverse priorities of the local churches. Sixth, mission is interdependent and requires the cooperation of everyone in the Christian community, particularly the local congregations and mission agencies. Lastly, mission is unpredictable as the supernatural work of the same Spirit working throughout history is always unprecedented (McClung 1994, 13-19).

**Social, Economic, and Political Concepts Influencing Pentecostals
and Their Response to Social Action**

Pentecostals, in time, break another stereotype that they come from "lower-class, marginalized people." Miller and Yamamori note that, although Pentecostalism rose from within those living in poverty, it has gained adherents among the wealthy and the educated (Miller and Yamamori 2007). Those who have embraced "Pentecostal ethic and lifestyle have resulted in upward social mobility" (Miller and Yamamori 2007, 21). Suico affirms this development, noting that Pentecostalism "has now become socially multifarious" (Suico 2005, 198). Petersen insists that Pentecostalism is not "the product of exogenous influences nor the result of anomic forces, but as an autochthonous, largely spontaneous religious and social movement" (Petersen 1998, 17).

Local Pentecostal churches tend to attract people from an "anomie" or any form of precariousness as these churches act as "surrogate families," helping them find "order, stability, and hope" in life. Usually, the mothers are the first in the family to get converted. Their influence in the family often results in changes in the fathers–the heads of the households–who will help the family discover its purpose, improve the functioning among its members, and, in some cases, result in upward social mobility. Those still poor are observed to have improved by adopting a new sense of order (Petersen 1998, 23).

Miller and Yamamori report that the neighborly love of Pentecostals modeled after Christ's unconditional love, whether demonstrated formally or informally, also attracts people to Pentecostalism. Such altruism, coupled with an expressive and often cathartic style of worship, encouraged people to get convinced that "Christianity is true and that this is the place where they should anchor their spiritual commitment" (Miller and Yamamori 2007, 24).

Pentecostals have also been contributing to changes in religion and society. Suico affirms this by comparing the life experiences of the Pentecostals with the Catholics, given that the Roman Catholic church is the dominant religion in the country (Suico 2005, 199). Suico's study shows no significant difference in the socio-economic activities of both groups. However, he notes that Roman Catholics are more inclined than Pentecostals to assist poor parishioners in meeting their material needs (Suico 2005, 189). However, Pentecostals' focus on personal faith and empowerment–which, according to their perception, guarantees personal access to God's power–enables them to be "missionaries" who can positively impact others and affect development in their context (Suico 2005, 200).

Progressive Pentecostals

Miller and Yamamori categorically distinguish Progressive Pentecostalism from any political or theological movement, like Liberation Theology, that seeks to reform social structure at the expense of inciting revolution (Miller and Yamamori 2007, 3). Also, they assert that using the word "progressive" describes a unique strand of Pentecostalism that is socially engaged while still affirming the eschatological return of Christ. Pentecostals in Africa, for example, who have been involved in addressing the

problem of AIDS are considered Progressive Pentecostals. "Stated somewhat abstractly, [they] define Progressive Pentecostals as Christians who, inspired by the Holy Spirit and the life of Jesus, seek to address the spiritual, physical, and social needs of people in their community" (Miller 2007, 439) holistically. Their work has excluded Pentecostals belonging to the right wing, the prosperity gospel movement, and those considering conversion as their only mission (Miller and Yamamori 2007, 2). Miller and Yamamori infer that the rise of Progressive Pentecostalism results from the upward mobility among the Pentecostals, which implies increased resources mobilized for social action. They also connect this phenomenon to the increasing number of Pentecostals who partner with organizations doing social work and the influence of Evangelicals or mainline denominations into compassionate ministries or social gospel (Miller and Yamamori 2007, 3).

Some of the works identified by Miller and Yamamori as ministries of the Progressive Pentecostals are as follows (Miller 2009, 338-39):

> In the course of our research, we encountered numerous ministries. A partial listing includes the following: efforts in rehabilitation programs; HIV/AIDS interventions; assisting them in starting their businesses; visitation systems for their families; attempts at family reunification, bridging programs between teenagers and their parents; prostitutes and sex workers; medical and dental services; schools and educational assistance programs for children; and orphans; efforts to counteract racial prejudice and other forms of discrimination.
>
> This rather dizzying array of ministries can be ordered under the following eight types of services, programs, or ministries:
> 1. Mercy ministries (e.g., food, clothing, shelter);
> 2. Emergency services (e.g., floods, famine, earthquakes);
> 3. Education (e.g., daycare, schools, tuition assistance);
> 4. Counseling services (e.g., addiction, divorce, depression);
> 5. Medical assistance (e.g., health clinics, dental clinics, psychological services);
> 6. Economic development (e.g., micro-enterprise, job training, affordable housing);

7. Appreciation of the arts (e.g., music, dance, drama);
8. Policy change (e.g., government corruption, community organizing, etc.).

Such activities are further classified as humanitarian activities, which help in personal crises and community development. However, the author emphasizes how Pentecostals facilitate such activities for their adherents and the wider community (Miller 2009, 339).

COVID-19 and Its Impact on Holistic Mission

The church's holistic mission challenges were exacerbated when COVID-19 hit the globe. The World Health Organization (WHO) reported on December 31, 2019 that a zoonotic virus first found in China rapidly spread worldwide. WHO declared on March 11, 2020 that COVID-19 had become a global pandemic (Imbong 2020, 49). The first nationwide lockdown was implemented in the Philippines on March 17, 2020. From that day until September 11, 2021, there have been more than two million cases of people contracting the virus, and 34,899 people in the Philippines have died from the virus (Worldometer 2021b). These numbers from the Philippines contribute to the worldwide figures of 224,668,798 cases, with 4,631,141 recorded deaths as of the end of 2021 (Worldometer 2021a).

Practically, the COVID-19 impact is widespread and far-reaching (Kharas 2020; World Health Organization 2020b; Pinamang 2021; de Vera 2020). Besides the associated health risks, sickness, and deaths, economies have shrunk as industries closed down due to government-mandated quarantine protocols. As COVID-19 continues to ravage the world with new variants possibly affecting the efficacy of vaccines already developed (World Health Organization 2021), many businesses have remained closed or shrunk significantly, and millions of people have lost their livelihoods (Chriscaden 2020).

Locally, the number of Filipinos unemployed rose to 4.5 million in 2020 (Rivas 2021),

which was 45.5% of the adult population, but since June 2021, that number has gone

down to 27.6% of the population (Ramos 2021). The pandemic also has affected family

income, with 64% of households in the Philippines signifying that a family member

lost a job due to community quarantines (Statista 2021b). With vulnerable families

being more at-risk, World Vision Philippines fears that the COVID-19 pandemic

could reverse the effects of their 20 years of efforts at curbing poverty in the country

(World Vision 2021).

The global impact of the COVID-19 pandemic amplifies "what is already

happening rather than introducing something fundamentally new," which, under the Holy

Spirit's power, can bring about change and transformation (Bendor-Samuel 2020, 255).

Local churches weather the challenges to help people during the pandemic, especially

those in vulnerable sectors (World Health Organization 2020, 1). Moreover, the

pandemic brought denominations and church networks together to pray and even

collaborate to help people (Plüss 2020, 288). Furthermore, a recent study showed that

people have turned to religious faith to cope with the pandemic (Pew Research Center

2021; del Castillo, del Castillo, and Corpuz 2021, 4). As the coronavirus pandemic

continues to cause deaths and disrupt billions of lives globally, people may turn to

religious groups, family, friends, co-workers, or other social networks for support. A Pew

Research Center survey revealed how people in economically developed countries claim

the outbreak has bolstered their religious faith (Pew Research Center 2021). Furthermore,

local churches have faced difficulties not just in attending to their congregants and their

families (Huth and Huth 2020; van der Merwe 2020; Plüss 2020; Aluko 2020; Barna

2020; Bentzen 2020; Deguma and Acebes 2020; del Castillo, Biana, and Joaquin 2020; van der Merwe 2020) but as they have had to sustain the impact of suspending physical gatherings. Mitigating the effects of the pandemic also posed crises for local churches (Austin Iwuoha 2020). In Metro Manila and in most urban centers throughout the country, local churches resorted to conducting worship services virtually online. Some churches saw an opportunity, albeit online, to proclaim the Gospel to wider audiences (Porter et al. 2021, 22; Amaro da Silva 2020, 10) and to penetrate into homes never before reached (Plüss 2020, 291), as well as be able to reach families with their children (Holmes 2021, 1). Online ministries, however, are never without apprehensions (Jun 2020, 4-7). There have been significant difficulties with streaming services online and other "digital ministries" (Plüss 2020, 291). Yet, counseling ministries have flourished as more people have needed emotional and psycho-spiritual services (Plüss 2020, 292).

<center>Other Challenges to the Church Brought by COVID-19</center>

Pillay contends that the COVID-19 pandemic has challenged the church to evaluate its approaches to mission and think of "revolutionary" ways to minister to people (Pillay 2020). He proposes that the church should consider several "shifts" it needs to "creatively" continue its mission (Pillay 2020, 267). First, he suggests a "worship shift," where local churches must consider closing their facilities to lead every home to be a place of worship (Pillay 2020, 268). There is also a call to make a theological shift, whereby churches challenge their traditional understanding of the church away from the "institutional dimensions and idolized church buildings" to focus on becoming missional (Pillay 2020, 271). This shift also calls for the church to revisit its theology of community, given that physical gatherings are not allowed (Plüss 2020, 271;

Porter et al. 2021, 17). The need for more flexible leadership structures also surfaced

(Plüss 2020, 272-73) alongside the call for every believer to have the consciousness to be

a "Christ-presence" to the world, especially their local neighbors (Plüss 2020, 273).

Another critical shift that Pillay discussed is the "missional shift." Pillay believes that the

mission of the church should not be centered on being the church but rather on embracing

the reign of God. He asks: "How do we see and understand God's presence in the midst

of a pandemic in which millions of people are infected, hundreds of thousands are dying,

and human lives and communities are disrupted and devastated?" Pillay suggests that

COVID-19 has allowed local churches to reach out to their faithful adherents and other

people who may not have ever visited a church building. Pillay acknowledges some

obvious limitations to outreach, as several people may not be able to access digital

services to virtually attend a service or an online community gathering. Pillay asserts that

during COVID-19, "churches should become centers for solidarity, networks of

compassion, empathy, healing and emotional support in the face of sickness, fear, pain

and hunger" (Pillay 2020, 270).

Additionally, Plüss identifies how COVID-19 has challenged the church to let go

of its structure-centeredness and be the "church outside the walls" (Plüss 2020). The

church has a vast opportunity to help families cope with the pandemic and help

strengthen the support systems in the homes (Plüss 2020, 291). Lastly, Plüss explains

that the church has to attend to those in need and emphasizes that the church should

extend support to the most vulnerable, especially those economically challenged. Plüss

also thinks that the church must become more attentive to those with disabilities,

children, and the elderly, who all are marginalized in society even before COVID-19 and are now even more vulnerable and too frequently forgotten (Plüss 2020, 292).

Summary

This chapter reports and evaluates inputs from the literature that establish a comprehensive understanding of holistic mission. Clearly, despite the differences in understanding holistic mission, the literature highlights how the church has sought to be responsive to the needs of people as a way of proclaiming the Gospel of God's love and compassion. The literature review also supports the synthesized theoretical framework that guides this study. Literature validates that the church is an authentic alternative source of power called to be God's agent of transformation. Its holistic mission, expressed primarily through TD, seeks to lead society back to the *shalom* of God. A significant component of holistic mission is dealing with all forms of poverty. Another discussion this chapter outlines is the framing of the Pentecostal churches and their adherents, especially in the Philippines, and the concepts that shape a Pentecostal understanding of holistic mission. There is also an exploration of the Pentecostal theological concepts and social, economic, and political ideologies within Pentecostalism. Lastly, the literature review grappled with how the disruptions brought by the pandemic have and will impact churches to understand better how churches are coping with the challenges and opportunities it has brought.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

Introduction

This chapter elaborates on the research methodology defined in Chapter 1 and provides the necessary justification for using the multimethod design in this research. The first section looks into the use of multimethod in this research. Also in this section is the discussion of the overall research design, the research preparation procedure, and the ethical considerations that guide this research. This section is followed by the multiple qualitative methods used, the case study and the focus group discussions (FGDs), and the specific steps for each of the methods with discussions on data collection and analysis. The last section discusses the cross-analysis for the cases and the FGDs, and the triangulation of the results of both methods.

Research Methodology

Multiple Qualitative Methods

Guided by the research question and the sub-questions, the research utilizes multiple qualitative methods, or multimethod. The research problem, "How do local Pentecostal churches in Manila understand and carry out holistic mission even during the COVID-19 pandemic", provides the rationale for using multimethod as it allows the generation of multiple perspectives to understand better the problem (Halcomb and Hickman 2015, 10). The multimethod research design uses more than a single qualitative

or quantitative method (Roller 2021; Tashakkori and Teddlie 2003, 11; Yin 2018, 294; Leavy 2014, 164; Seawright 2016, 2). Addressing the confusion between multimethod and mixed methods (Anguera et al. 2018, 2758), Creswell clarifies that multimethod research involves the collection of multiple forms of qualitative (or quantitative) data. On the other hand, mixed methods design concurrently uses both qualitative and quantitative methods (Creswell 2014, 21).

Using the multimethod design in this research allows the researcher to immerse more fully into the subject matter (Roller 2013) as such a method is a more comprehensive approach than a single qualitative method (Gil-Garcia and Pardo 2006, 5). Despite the large amount of time and resources in analyzing data from the multimethod (Gil-Garcia and Pardo 2006, 6; Vivek and Nanthagopan 2021, 206), the data collected provide rich insights valuable for better triangulation of results. Such data help the researcher better understand perceptions and practices of local Pentecostals on holistic mission. Combining the two methods into an "integrative design" (Seawright 2016, 8) provides breadth to the study as findings in one method support and extend the findings in the other method (Vivek and Nanthagopan 2021, 206). The qualitative nature of both the multiple case study and the FGDs flows from the interpretative and constructivist approaches (Collier and Elman 2009, 780) that help generate explanation to the lived experiences of local Pentecostals. This study assumes that understanding the social construction of holistic mission among Pentecostals requires interpretive tools among the actual actors in social action in their community. An interpretative, or emic viewpoint, explores holistic mission from the unique context of the local Pentecostals. Rather than imposing a "universal" behavior, or using an etic perspective, the constructivist approach,

on the other hand, considers how holistic mission is socially constructed (Collier and Elman 2009, 782) by the local Pentecostals.

Overall Research Design

The research design is the logic linking the research question to how the data should be collected and analyzed (Yin 2003, 19). A naturalistic inquiry is utilized for this study, studying "real-world situations as they unfold naturally." The investigation includes qualitative data collection and fieldwork strategies that require the researcher to engage personally with identified respondents (Best and Kahn 2006, 250).

The two qualitative methods used (Vivek and Nanthagopan 2021, 204) for this research are the multiple case study and the FGDs. The case study provides information right in the case's context. Figure 1 (see Brief Description of the Research Design in Chapter1) describes the design of this multimethod research. From the information gained from the literature review, the study finalized a theoretical framework by synthesizing four definitions of holistic mission. The researcher proceeds to design the analytic framework that guides this multimethod study and the identification of participants to the multiple case study and the FGDs. Data collection and analysis from both qualitative methods help answer all research sub-questions. After the qualitative data collection for the multiple cases and FGDs is the analysis for each unit. Chapter 4 presents and analyzes the data, and Chapter 5 provides the summary of findings, conclusion, and recommendation.

Research Preparation Procedure

To prepare for the study, the researcher observed institutional standards when conducting research. Also, ethical standards have been strictly followed. The preparation

included how the researcher secured approval from the Asia Pacific Nazarene

Theological Seminary (APNTS) Institutional Review Board (IRB) approval. With the

approval of the IRB, the researcher prepared the necessary documents about the

prospective respondents for the FGD and case study participants. Such documents

included the letter of intent to the senior pastors of the churches and leaders of

Pentecostal denominations (See Appendices A and B). Also, corresponding emails were

drafted and sent to prospective respondents nominated by these leaders. Once all the FGD

and the Case Studies participants had confirmed and agreed to participate, preparations

were undertaken to conduct the FGD and the Case Studies.

The researcher emailed a letter of intent to the prospective denominational leaders

as an introductory correspondence. A subsequent document was the informed consent to

prospective participants nominated by these leaders (see Appendix C). The information in

the introductory letter and the informed consent included vital details about the

researcher, the title and purpose of the research, and the academic institution approving

the study. Also indicated were the study's purpose, the prospective respondents'

qualifications, the study's duration, participation risks, confidentiality and proper data

handling, and the prerogative for respondents to withdraw at any time. Furthermore,

documents corresponding to training for the research assistants were also drafted with the

guidelines for transcribing and coding data.

<div align="center">Ethical Consideration</div>

The researcher is aware that ethical considerations must be made in every step of

the research process. One of the issues that may arise in focus group methodology is that

some participants may not feel comfortable discussing their concerns when other people

are present, especially people in positions of authority. Maintaining confidentiality is also

a concern within any group process (Smithson 2008, 359). To prepare for this, the

moderators planned to proceed with caution when sensing that some participants may not

be comfortable answering specific questions and tactfully re-directed the conversation.

Approval from APNTS' Institutional Review Board (IRB) was secured before proceeding

with the research, carefully outlining the phases of the study (See Appendix E).

Using Multiple Case Studies

One of the two qualitative methods used in this research is the case study method.

Although considered one of the most challenging qualitative research methods (Yin 2003,

1), the case study method deals with understanding appropriate behaviors that cannot be

manipulated by the researcher (Yin 2003, 7). Investigating the social reality (Best and

Kahn 2006, 259) among local Pentecostal churches can help in generalizing (Yin 2009,

15) how Pentecostals perceive and carry out holistic mission. Paving the way towards

holistic and in-depth investigation within the natural context of the respondents (Yin

2009, 18; Jonker and Pennink 2010, 83; Creswell 2012, 97), a case study answers the

"how and why" of the research question (Yin 2009, 5), particularly how the local

Pentecostal churches in Metro Manila perceive and carry out holistic mission. A case

study is an "empirical inquiry that investigates a contemporary phenomenon within the

real-life context, especially when the boundaries between phenomenon and context are

not evident" (Yin 2009, 13). Several defining characteristics of case studies have been

identified in the literature, including identifying a specific case, like a small group or an

organization, that can illustrate the unique case (Creswell 2012, 98).

Multiple case studies are preferred for this research to get different perspectives on the issue (Creswell 2012, 99). Choosing between single or multiple case studies can be the most significant decision that guides this research, affecting the research design and the data analysis (Yin 2003, 40-41). The case study uses the "logic of replication," in which the researcher replicates the same procedure in studying each case (Creswell 2012, 99). Multiple case study methodology involves the investigation of a phenomenon explored through more than one case "within a bounded system…over time, through detailed, in-depth data collection involving multiple sources of information…and reports a case description and case-based themes [italics and bolding removed]" (Creswell and Plano Clark 2007, 73). Compared to limiting the study to just one case, multiple case studies can provide a robust way of collecting and analyzing data (Yin 2003, 43).

<center>Samples or Cases</center>

The researcher exercises discretion to identify the prospective cases based on the homogeneity of samples and the research questions (Best and Kahn 2006, 259), with particular awareness that there is no standardized size for multiple case studies. However, the literature indicates that three to five cases are allowable (Creswell and Clark 2011; Creswell 2012, 157). The purposive sampling procedure is used to identify cases that can provide richly-textured qualitative data (Vasileiou et al. 2018, 2; Creswell and Clark 2011, 173) relevant to how Pentecostals perceive and carry out holistic mission. The three churches form a "specialized population" whose insights can contribute significantly to in-depth data collection (Ishak and Bakar 2014, 32). Predetermined criteria have been identified that are relevant to the research (Guest, Bunce, and Johnson 2006, 61). Cases must have self-identified as Pentecostals in their documents or any web-

based platforms. These churches should have existed for more than ten years and must have continuously facilitated some form of holistic outreach for at least ten years. Adding this criterion means the cases must have developed their understanding of holistic mission and how the church should carry this out. All the churches should be in Metro Manila, within the National Capital Region's sixteen cities and one municipality. The local churches that have been considered represent different Pentecostal churches from different denominations but all under the Philippine Council of Evangelical churches (PCEC), the coalition of evangelical churches recognized by the Philippine government. The churches are from different economic strata to get different views from the churches' economic standpoint. Also, two of the cases are from the Philippines General Council of the Assemblies of God, the denomination with whom the researcher has been ordained since 2006. One case selected has been serving people in what was formerly known as Smokey Mountain–a massive dump site that was home to many vulnerable people in the past. The second one is being led by a female pastor–which diversifies the voices of mostly male respondents. The third case is a congregation born out of a community-based children's ministry and student scholarship program.

Case 1: Manila Faith Assembly of God

At the heart of Tondo, Manila City–a geographical district stereotyped for criminality and known for its Smokey Mountain, or garbage landfill for the Metro–is Manila Faith Assembly of God (MFAG). For 69 years, MFAG has ministered to several poor urban communities and has also been church planting (Manila Faith Assembly of God n.d.). The strategic placement of MFAG in Tondo has allowed for the spawning of

social action ministries primarily directed at the poverty-stricken families of Tondo. Given this distinction, MFAG is included as one of the cases.

Case 2: Pasig First Assembly of God

Pasig First Assembly of God (PFAG) celebrated its 57th Anniversary last October 2022 (Pasig First AG n.d.). Following the Assemblies of God (AG) tradition of adding the adjective "first" to the first-ever church planted in a city, Pasig First AG is the very first AG church established in the city of Pasig. For a long time, PFAG has been under the leadership of the Southern Tagalog District Council Superintendent until the oversight was transitioned to the female pastor, Rev. Mayumi J. Gesilva. PFAG is ministering to the communities of Pasig City and planting churches in various places.

Case 3: Batang Sidewalk Ministries

In the celebration of its 20th founding anniversary in 2018, Batang Sidewalk Ministries (BSM) announced that it had helped more than 20,000 financially challenged children in the south of Metro Manila (Batang Sidewalk n.d.). On Sundays, BSM ushers the families of these children to the 2:00 PM congregation of Lighthouse Christian Community (LCC), a Pentecostal church registered with PCEC. BSM is registered with the government separately from LCC as an FBO. This unique dynamics of BSM adds an interesting layer to the study.

BSM has reached 20,000 children in 92 sites for the last 24 years. It currently supports 96 high school and college scholars and has helped get through college 40 graduates in 19 years. BSM is a positive deviant to this study for its impressive record and unique set-up. Emerging from a study on malnourished children in 1976, the term

positive deviants refer to a uniquely different segment showing a different behavior than most of the population under investigation (Wishik and Vynckt 1976, 38).

<div align="center">Data Collection</div>

Observations

With the national quarantine protocols getting more relaxed during the data gathering in May to August 2022, the researcher aimed to gather field notes by becoming an observer (Creswell 2012, 160) of how holistic mission is carried out in the cases. However, during the same period, programs of the two cases, MFAG and PFAG, have yet to resume. Thus, field observation was limited to BSM programs. Observations included visiting sites where holistic mission activities, projects, or programs are facilitated. The researcher was a participant-observer, allowing him to gain insider views and subjective data (Creswell 2012, 167).

The observation focused more on the people–the program implementors and recipients–rather than the site. Observational protocols included reflexive notetaking of experiences, hunches, and learnings with corresponding times and dates. The notes have been prepared immediately after the observation (Creswell 2012, 167). Furthermore, notes that will be taken will either be descriptive, based on the sensory experiences of the researcher, or reflective notes, which could detail intuitional observations made.

Interviews

Each of the three cases includes an interview with the senior leader. Semi-structured interviews allow for exploring how holistic mission is perceived and carried out from the respondents' perspectives. Also, key leaders nominated by the senior leaders participate in the group interviews. These group interviews followed the structure of

FGDs and are, actually, FGDs. There have been four, seven, and eight participants in the

respective group interviews, bringing to a total of nineteen participants in all the group

interviews. The number is already beyond the proposed number of interviews needed to

show data saturation. Literature shows that the saturation point is when no new or

additional data are surfacing, which has been proposed after analyzing the data by the

twelfth interview (Guest, Bunce, and Johnson 2006, 74). These interviews from the cases

provided opportunities to explore the experiences of the pastors and their respective local

churches on how holistic mission is perceived and carried out. To ensure candor, the

researcher sought to establish rapport with each interviewee. The researcher is aware of

the need to actively listen and use the necessary interview skills to encourage the

respondents to freely express their thoughts (Curry, Nembhard, and Bradley 2009, 1445).

An assistant in charge of the technical aspect of the gatherings helped during the group

interviews.

Because quarantine protocols have eased up during the data collection, all

interviews are face-to-face. Questions for the group interview are the same questions

used in the Focus Group Discussions with some modifications to allow the respondents to

freely express their thoughts on the research topic—a research assistant assisted in

recording interviews. Following an interview guide (Creswell 2012, 165), the researcher

and an assistant facilitated the discussion (for the interview questions, see Appendix D).

To increase the validity of the questions, a pilot test was conducted among a

group of six pastors who also fit the similar profile of the prospective FGD participants.

Although the pilot testing was conducted online, it provided significant insights into how

to conduct the physical group interviews.

Evaluation of the Dimensions of the Theoretical Framework

Using the synthesized theoretical framework on holistic mission, the researcher identified twelve key expressions or dimensions of holistic mission to give participants the opportunity to evaluate and rank these according to their importance. Table 1 shows these dimensions with the assigned dimension number. These dimensions were printed separately. Participants rank these dimensions of holistic mission with Rank 1 as the most important, followed by Rank 2 and so on.

Table 1. Dimensions of the Synthesized Holistic Mission Definition

Dimension Number	Components of the Synthesized Holistic Mission Definition
D1	*a genuine alternative center of power*
D2	*functioning as a subversive and supportive counter-culture community*
D3	*fulfilling its prophetic, priestly, and kingly roles in any given setting*
D4	*with the fervor from the Holy Spirit, the church demonstrates God's love and compassion across the street and around the world*
D5	*faithfully preaching the gospel in proclamation in presence*
D6	*church commits to be an agent of change transforming society to experience God's shalom*
D7	*seeking to disciple people away from all forms of poverty*
D8	*affirming the dignity of human beings*
D9	*recognizing pervasive evil and its causes*
D10	*seeking truth, justice, beauty, and righteousness*
D11	*restoring broken relationships*
D12	*establishing just and peaceful relationship*

Public and Private Documents Review

Access to public and private documents related to the conduct of holistic mission have been requested from the participating cases. Public documents include official names, minutes, records, and archival materials (Creswell 2012, 160). Some individuals may have other personal documents (i.e., photos, journals, etc.) that they are willing to share. The researcher considered these, including pictures available online via social media platforms. However, reviews of these documents have only been limited to what the cases provide and the materials available online.

Data Management

The data collected for this study include digital copies of interview recordings, the transcriptions of all recordings, and the materials gathered from the cases, like pictures of programs, etc. Managing such data is important to maintaining the integrity of the research and making these available for counter-checking or future studies. To ensure the quality of data, several things must be established: credibility, dependability, confirmability, and transferability. Data credibility pertains to the plausibility and trustworthiness of data, attained when the researcher ensures that all components of the research design are aligned and appropriate within the theoretical framework. The second standard is dependability, or the extent the data could be replicated in similar situations. To achieve this, sufficient information is provided in this research to guide similar studies in the future. When considering the confirmability of data, the third standard, the researcher will carefully explain how the analysis is done and discuss how the findings are derived in detail. For the fourth factor, the transferability of findings to another

setting, the researcher is endeavoring to provide in this study a detailed description of the context of each case (Stenfors, Kajamaa, and Bennett 2020, 598)**.**

Storing Data

The researcher developed a filing system for all the data collected physically, and Digital data went into cloud storage. Storing data in the cloud, or internet-based facility, or an application, also serves as the default data backup. The researcher will archive these data for at least five years after the completion of the study.

Data Analysis

The data analysis stage in this study is patterned after Creswell's Data Analysis Spiral (Creswell 2012, 183). The researcher has already set up a system to organize extensive data physically and electronically (Creswell 2012, 182). This organizing or managing data includes transcribing interview notes into transcripts for data analysis, reading, and writing memos. These steps help the researcher grasp the transcripts as a whole before breaking them into segments (Creswell 2012, 183). Describing, classifying, and interpreting data into codes and themes follow. At this stage, the research generates categories or codes for emerging ideas that support the inputs that have already surfaced in the literature review (Creswell 2012, 184). To code is to look for "evidence" in the data and group them into small clusters of information. These clusters are given labels. To help in data coding, the researcher uses the Max Qualitative Data Analysis (MAXQDA) computer program, a computer software ideal for analyzing qualitative data. The greater units of codes bound by common ideas are called *themes* (Creswell 2012, 186). To interpret qualitative data means the researcher is intuitively making sense of codes and themes (Creswell 2012, 187) or commonly known as thematic analysis–"a

method for identifying, analyzing, and reporting patterns, or themes, within data" (Braun and Clarke 2006, 79).

Once the report for each of the three cases is complete, the researcher proceeds to cross-case analysis to look for patterns, similarities, and dissimilarities among the three cases. The researcher triangulates this cross-case analysis with FGD analysis and presented the final multimethod analysis.

Using FGD in Qualitative Research

The second method used in this research is the focus group discussions (FGD). The study facilitates these among three groups of pastors from different Pentecostal denominations with local churches all over Metro Manila, namely the Philippines General Council of the Assemblies of God, Foursquare church, and Pentecostal churches in Pasig City affiliated with PCEC. FGD is often used to gain deep insights into social issues (Nyumba et al. 2018, 20). Each of the groups have six to eight pastors participating in the FGD.

From the name itself, a focus group discussion engages a group of people in an interactive discussion on a specific issue or focus (Hennink 2014, 1); in this case, the issue is exploring the perceptions of Pentecostal pastors about holistic mission. Reaching a consensus on the issue is not the aim of the FGD. Instead, FGD serves as a safe environment where participants are stimulated to express their views on the topic freely (Hennink 2014, 2), creating a "collaborative narrative" about the research topic (Hennink 2014, 3). These "stories" serve as the data for the analysis stage. Using FGD in data collection can produce "speedy results" and be time and cost-efficient (Pearson and Vossler 2016, 2). Since the 1920s (Smithson 2008, 356), FGD has been used to collect

in-depth qualitative data from a group perspective rather than just individual interviews or a statistical sample representing a broader population (Nyumba et al. 2018, 20; Nagle and Williams n.d. 2). The moderated group discussion allows the participants to share their complex personal experiences and perceptions (Nyumba et al. 2018, 21). Technically, FGD is not a qualitative method like the case study, although it is a way of collecting qualitative data. However, facilitating the FGD allows groups of pastors from the same denomination or network to collectively elaborate their stories and describe their understanding of the issue from their "social world" (Smithson 2008, 358). While the case study is ideal for assessing issues in the respective contexts of the cases, the FGD in this study gathers insights from the collective voices of pastors across several churches but within one denomination or network.

<div style="text-align:center">Designing the FGD</div>

Following the recommendation of Hennink, this FGD begins by identifying the purpose: to engage different groups of Pentecostal pastors to discuss how Pentecostal pastors perceive and carry out holistic mission. The FGD in this research provided a unique forum (Hennink 2014, 20) for the different groups of Pentecostal pastors to discuss how Pentecostal pastors perceive and carry out holistic mission. FGD participants also evaluate (Hennink 2014, 16) the synthesized theoretical framework, elaborate on the hindrances to carrying out holistic mission, and comment on their church's holistic mission.

In order not to sway the participants with the researchers' bias, the researcher frontloaded the FGDs by way of photo elicitation or using pictures to evoke feelings and memories that can lead to meaningful discussion of the symbols photos represent (Glaw

et al. 2017, 2). (See Appendix F for the pictures shown in FGDs). Frontloading in education is structuring anticipatory sets to activate prior knowledge and facilitate a more active engagement among participants (West and Deutsch 2017, 4). The researcher showed pictures of different expressions of ministries and asked the participants to do the following: (1) describe each of the pictures, and (2) share which among these ministries have been facilitated by their churches in the past. Then, participants expressed their beliefs and opinions on the following questions:

1. What for you is holistic mission?

2. What theological, socio-economic, and political concepts may have influenced Pentecostals' perception of holistic mission?

3. How do local Pentecostal churches perceive and carry out holistic mission among the poor people in Metro Manila?

4. What factors hinder or challenge local Pentecostal churches' holistic mission?

5. How does sharing the Gospel "across the street and around the world" relate to holistic mission?

6. What impact do local Pentecostal churches have on poor people as they carry out holistic mission?

7. How do local Pentecostal churches measure the impact of their holistic mission?

8. How has COVID-19 affected local churches' understanding of holistic mission among poor people?

9. Do you think a partnership between local churches and faith-based organizations helps fulfil the holistic mission of the church? Why or why not?

10. How does the theoretical framework help you better understand the idea of holistic mission?

11. How would you revise or improve the theoretical framework?

12. How would you arrange the components of the theoretical framework according to their importance?

FGD's exploratory nature helps replicate the social interaction of the pastors where they can freely identify issues surrounding churches and holistic mission. But literature has also identified some weaknesses of conducting FGD, including the demand for the researcher to skillfully moderate discussion. Some participants tend to dominate conversations, thus influencing others to filter their ideas to conform to the views of the dominant participant (Hennink 2014, 30). The researcher's training can help address this particular concern and encourage others to engage in the discussion.

Sampling and Sizes of FGDs

Ideally, the size of an FGD is about 6 to 12 participants, although sizes vary in literature (Nagle and Williams n.d. 3). Having more than this number might create an environment where participants no longer feel comfortable sharing or opening up (Onwuegbuzie et al. 2009, 3). The FGD has seven persons for each of the Pentecostal denominations identified. To invite these pastors, the researcher sent a letter of intent to the denominational leaders of the identified Pentecostal groups. Leaders of these pastoral networks have been gracious to discuss over cell phone what the research is all about and nominated names of pastors who can join the FGD. These pastors are known to have been serving for the last ten years in their local churches.

For the FGD, purposive sampling was used (Lavrakas 2008). Seven pastors have agreed to participate in a face-to-face meeting from each group. The fact that they are all pastors and are from the same denomination establishes the homogeneity of the group (Smithson 2008, 357), allowing the participants to co-construct knowledge (Smithson 2008, 361). In addition, the pastors have been in the pastoral ministry for at least ten years, which signifies that they have extensive ministry experiences to reflect on. For the FGD, the pastor's age is not a primary consideration on the assumption that they have already been pastoring for at least ten years and their denominational or network leaders have already endorsed them. Because all pastors are from the same social network, each group is considered homogenous (Hennink 2014, 40). Once the prospective pastors had been identified, letters of informed consent were sent to them, followed by telephone or online conversations to discuss the FGD further. The researcher provided snacks, lunch, and free discipleship materials to show gratitude to FGD participants. An amount was also given to cover the transportation expense of those who participated in the in-person FGDs.

Conducting FGDs

The researcher facilitated two FGDs in person, the FGD with AG Pastors on June 23, 2022, and the FGD with Foursquare on July 14, 2022. Given the Pasig Pastors' hectic schedule and the availability of technology that allows for online meetings, the FGD with them was conducted online on July 6, 2022. All participants of the FGD with Pasig Pastors participated remotely through Zoom, a video-based platform, instead of traveling to a pre-determined location (Dos Santos Marques et al. 2021, 918). An online-mediated FGD affords several advantages. Conducting the FGD online provided flexibility to

participants who could be relaxed while joining the discussion from their homes. They also saved on transportation costs and the time it takes to travel to and from a specific location (Dos Santos Marques et al. 2021, 920). Online FGD also allows for easy recording, with all participants' permission, and reviewing in-depth answers for the analysis. However, there are also some disadvantages to doing FGD online. Technological limitations can be a factor, like a slow internet connection, or the participants may not be technologically adept at participating in the Zoom meeting (Dos Santos Marques et al. 2021, 920). But given the fact that pastors are used to Zoom meetings after almost two years of the COVID-19 pandemic, it is assumed that the prospective participants had successfully mitigated their concerns. Just like the face-to-face FGDs, the FGD via Zoom went smoothly. Video recording is much easier in Zoom than in the face-to-face FGDs. A research assistant facilitated the video recordings in both the Zoom and the in-person sessions.

Like the group interviews in the case study, the participants were asked at the end of the interview to evaluate and rank the dimensions of the theoretical framework according to their importance. They also ranked the most important dimension as Rank 1, followed by Rank 2, and so on.

The Research Team

The researcher functioned as the main moderator, assisted by a technical assistant. Moderator referred consistently to the Discussion Guide, ensuring the questions were answered. The technical assistant took charge of setting up Zoom, admitting participants, assisting with their technical difficulties, recording the session, and regulating Zoom

etiquette for the Zoom-based meeting. The same technical assistant prepared for cellphones and gadgets needed for recording the face-to-face sessions.

Transcribing Audio-Visual Recording

The researcher outsourced the transcription of the video recording of all sessions. After giving an orientation on how to transcribe audio/video recordings correctly, the transcribers worked on the files and produced the transcriptions. Once transcription notes are available, the researcher proceeds to the qualitative data analysis. Literature supports the idea that the actual text is the primary data produced in the FGD (Onwuegbuzie et al. 2009, 4).

Analyzing FGD Data

There are three main approaches to analyzing the data in FGD (Hennink 2014, 87-90; Duggleby 2005, 832). First is qualitative content analysis, which includes identifying the frequency of repeated words, phrases, or ideas. This is followed by creating codes for repeated words or phrases and organizing them into a table showing the codes and the respective frequencies. Last is writing the analysis on a matrix (Hennink 2014, 89). This method of analysis was used to note the frequencies of the oft-repeated words and phrases related to the conversation on the Pentecostal churches and holistic mission.

Another technique that Hennink proposed is using thematic analysis, an inductive approach that identifies emerging themes from the data (Hennink 2014, 90). Thematic analysis was also used to analyze data, recognizing that such themes or "big ideas" (Nagle and Williams n.d. 8) affirm the theoretical framework as a valid construct in understanding holistic mission. Themes that have not been identified in the framework are added as necessary (Nagle and Williams n.d. 8).

Smithson notes that it is possible that instead of emerging unified themes, a divergence of views may surface (Smithson 2008). Such variation must be duly noted and analyzed. However, as Smithson asserts, when there is no divergence of ideas, it cannot be automatically assumed that the group has reached a consensus (Smithson 2008, 363). The final analysis of the FGD data is to ascertain if the theoretical framework is a valid construct. FGD Data should affirm the theoretical framework.

Just like in analyzing the case study data, the researcher analyzed the data using MAXQDA software program, aided by MS Excel. All files–including video and audio files, transcriptions, pictures, and other documents for review–are uploaded to MAXQDA. Outputs from MAXQDA are exported to MS Excel for further analysis before they are embedded into this document.

Summary

The research methodology and procedures discussed in the chapter are part of the multimethod design involving case study and FGD qualitative methods. Multimethod allows the generation of rich data on how local Pentecostal churches perceive and carry out holistic mission. This chapter also discussed how such data are collected from the cases and the FGD participants. Furthermore, the chapter described the analysis of the cases and FGDs, the cross-analysis for each of the cases and FGD methods, and the triangulation of findings from the two qualitative methods.

CHAPTER IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter is on the presentation, analysis, and interpretation of data gathered in this study. As presented in Figure 1 (see Brief Description of the Research Design in Chapter I) and discussed in Chapter III, this study uses two qualitative methods, the multiple case study, and the FGD. Data presentation follows the analytic framework, which includes the presentation and analysis of each case followed by a cross-analysis of the findings from all three cases. Next is the presentation of each FGD result, including the corresponding analysis, followed by a cross-analysis of the findings from the FGDs. The last part of the analysis shows analysis from triangulating the findings of both the multiple case study and the FGDs.

Data presentation in both methods addresses the main question that guides this research: "How do local Pentecostal churches in Manila understand and carry out holistic mission, even during a global crisis like the COVID-19 pandemic?" Furthermore, the presentation for each of the cases and the FGDs follow the logical sequence arising from the sub-questions:

1. Who do Pentecostals identify themselves to be?

2. What are the perceptions of holistic mission among local Pentecostal churches in Manila, including the socioeconomic and theological concepts that influence their understanding of their churches' holistic mission?

3. How is holistic mission operationalized and measured?

4. How do the Pentecostals deal with a global crisis like COVID-19 even as they
    carry out their holistic mission?

The discussion for each case begins with presenting the participants' demographic information to initiate answering the first sub-question. A section follows, describing the context of each of the cases. The next part reports significant findings on how participants self-identified as Pentecostals; their perceptions of holistic mission, including the socioeconomic and theological concepts that influence their understanding of holistic mission; and the discussion on how the cases operationalize and measure holistic mission. The single-case report ends with how a specific case deals with the COVID-19 pandemic as they carry out its holistic mission. After the analysis of each of the cases, the cross-case analysis follows. The discussion for each of the FGDs follows the same format. This chapter ends with the analysis from triangulating the cross-case analysis of the cases and the FGDs.

Presentation, Analysis, and Interpretation of Data for the Multiple Case Study

Case Study 1: Manila Faith Assembly of God (MFAG)

This section describes Case Study 1, the Manila Faith Assembly of God (MFAG), beginning with participants' demographic information and presentation of research outputs pertinent to answering the research questions.

MFAG Participants' Demographic Characteristics

Four key MFAG leaders participated in the group interview, including the lead pastor, the head of pastoral care, his wife, who assists him, and the office administrator. Two participants who initially confirmed attendance could not join for personal reasons.

Table 2 provides the basic demographic information of the participants, including their age, ministry involvement, and years of involvement in the ministry of MFAG. The research assigns a number to each participant. Besides participating in the group interview, the lead pastor granted the researcher a personal interview. Three participants are female; two are male. The lead pastor is homegrown to MFAG and has been ministering with MFAG for 23 years, 12 years as the church's lead pastor. Two participants are a couple in charge of extending pastoral care to members, including facilitating activities related to benevolence, funeral, and visitation. The last participant is the office administrator, who has only served for two years in her position but has been a long-time member of MFAG. Given her knowledge of church operations inherent to her role, the lead pastor asked her to join the group interview.

Table 2. MFAG Participants' Demographic Information

Participant Number	Name	Age	Ministry Involvement	Years Involved	Participation
P1	Jess Tomagan	48	Lead Pastor	23 years	Group interview Personal Interview
P2	Eugene Navarse	60	Pastoral Care: Benevolence, Funeral, and Visitation	15 years	Group interview
P3	Esther Navarse	61	Wife of Pastor Eugene; assists him in his ministry	15 years	Group interview
P4	Imelda del Rosario	56	Office Administrator	2 years	Group interview

Beginnings of Manila Faith AG

In 1952, a group of believers in Tondo formed the Tondo Bethel Temple in Hermosa, Tondo, Manila City, under the auspices of the then Philippine District Council of the Assemblies of God. Pastor Maximo Galvez was its first pastor, followed by Pastor

Lorenzo Lazaro. When Pastor Lazaro became more involved in the denomination, Pastora Eulogia Guevarra Tud replaced him. Pastora Tud's involvement in simultaneous revival and evangelistic crusades conducted by the American missionary Rev. Paul Pipkin contributed to the church's growth at this time. In 1969, Pastora Tud led initiatives to raise funds for acquiring property and building a church structure. Rev Pipkin helped build a new facility in 1970 at Juan Luna, Tondo, Manila. At this time, the church carried the name Manila Faith Assembly of God (MFAG n.d.).

Despite transitions in pastoral leadership in the 1970s, the church revitalized its outreaches and reached out to many young people in the community. Around this time, free medical consultations led by Dr. Andrea Reyes contributed to the church's growth, increasing Sunday School attendance to about 400. Similar growth became evident among outreaches to children in different outstations. Several other pastors served MFAG until the 1980s. church leadership facilitated Bible School extension classes and vibrantly trained more workers. Youth and children outreaches continued. church administration significantly improved in the 1990s under the supervision of Rev. Ernesto Molina. The decade of the 2000s was a season of multiple pastoral transitions until the current pastor, Rev. Jess Tomagan, took the helm in 2010 (MFAG n.d.).

MFAG has two Sunday worship services with a combined average attendance of about 200. Under the leadership of Rev. Tomagan, MFAG reaches the community through its ministries, including Worship, Pastoral Care, Spiritual Formation, Prayer, Missions Department, and Family Ministry. Working with the lead pastor are leaders of the departments for women, men, children, youth, young adults, the deaf, and couples. In the last twenty years, MFAG has facilitated planting four churches (Tomagan 2022).

Challenges of Ministering in Tondo

MFAG is situated at Juan Luna St., Gagalangin, Tondo in Manila City. As the

nation's capital, Manila is one of the sixteen cities and one municipality integrating into

the Metropolitan Manila administrative region, also known as the National Capital

Region of the Philippines (Salita 2023). In 2020, the City of Manila comprised 14% of

the total population for the National Capital region, with 1,846,513 on record. Of this

figure, 654,220 are in Tondo, making it the most populous among fourteen administrative

areas in Manila City (Philippine Statistics Authority 2021).

Although located in Tondo, MFAG is not adjacent to a slum community of the

then-infamous mountain of garbage known as Smokey Mountain. From its unplanned

beginning as a dump site in the 1950s to when the government closed it in the 1990s, the

20-hectare mountain of garbage became a notorious emblem of poverty for Manila and

the poor in the Philippines (ADB 2016). Despite the government's attempt to transform

Smokey Mountain into a residential community of mid-rise buildings for the masses,

changing Tondo away from the negative stereotypes is daunting. Ministering in a

community associated with the haunting image of Smokey Mountain and depicted in old

local movies as a haven for criminals and gang wars (Dolalas 2016), MFAG's ministry at

Tondo can be very challenging. MFAG has continued to serve the community from 1952

to the present.

MFAG's motto, "Manila Faith, the church that Cares," encapsulates the church's

commitment to compassionately reaching the community. A post on Rev. Tomagan's

Facebook account reiterates, "Manila Faith, the church that cares, welcomes everybody to

come and share salvation, healing, miracle, and fellowship, but most of all to grow in

faith" (Tomagan 2021). This motto stems from MFAG's vision, "A God-honoring and

People-caring church living out and proclaiming the message of Jesus Christ that leads to holistic growth of individuals, families, communities, and nation from one generation to another" (Tomagan 2022).

Themes on MFAG's Self-Description of Being Pentecostals

The first sub-question of this research is, "Who do Pentecostals identify themselves to be?" Although literature abounds with references to Pentecostalism, allowing the respondents to identify as Pentecostals and describe what it means to be Pentecostals enables them to articulate key descriptors. Table 3 shows the resulting themes and associated codes on what it means for MFAG to be Pentecostal.

Under the first theme identified, the Pentecostals and the Holy Spirit is the code Prayer and the leading of the Holy Spirit. The code implies that Pentecostals are Spirit-led, meaning there is a manifestation of the move of the Holy Spirit. When asked to identify the distinguishing mark of the Pentecostals, the moving Holy Spirit is P1's top-of-the-mind response. This statement corroborates the assumption that Pentecostals emphasize experiencing God, which can be " anything from an emotionally charged state, to the baptism in the Spirit, to physical healing" (Ma and Ma 2010, 153). Pentecostal worship allows for "God's moving," where people wait to manifest various spiritual gifts as a strong indication of God's presence in the assembly (Ma and Ma 2010, 157).

With another theme, the Distinguishing Practice of Pentecostals, MFAG respondents expressed their belief in divine healing. This belief in divine healing is closely associated with prayer, as exemplified in P2's response. Pentecostals worldwide have greatly emphasized divine healing, which has become a distinguishing marker of Pentecostals (Brown 2011, 3).

Table 3. Themes and Associated Codes from MFAG'S Self-Description of Being
Pentecostals

Themes	Associated Codes
Pentecostals and the Holy Spirit *Descriptions about the Holy Spirit's actions upon the Pentecostals.*	• Leading and manifestations of the Holy Spirit
Distinguishing Practice *Practices that respondents think as unique to Pentecostals.*	• Belief in divine healing

Theme: Pentecostals and the Holy Spirit		
Code	Code Description	Examples from Participants
Leading and manifestations of the Holy Spirit	The consciousness of the Holy Spirit's guidance in the affairs of the believers, often attested by perceived manifestations of the move of the Holy Spirit.	*P1: Para sa akim, a Pentecostal church is a Spirit led church…'Yong nagma-manifest pastor ang pagkilos nang Banal na Espirito.* (For me, a Pentecostal church is a Spirit-led church…This is when Holy Spirit manifests His move).

Theme: Distinguishing Practice		
Code	Code Description	Example from Participants
Belief in divine healing	The belief in the miraculous healing by the Holy Spirit.	*P2: Kasi meron akong pinagpipray, ano na, kumbaga ay agaw-buhay na. Tapos noong umuwi ako, kinagabihan tinawagan ako. Nagulat ako kasi nandoon sila sa church at gumaling yung may sakit.* (I had an experience… I prayed for someone who was dying. When I came home, somebody called me. I was surprised because they were at church and they told me that the sick recovered).

Themes on MFAG Perceptions on Holistic Mission Including
Socioeconomic and Theological Influences

Socioeconomic inputs

Inquiring about how Pentecostals perceive holistic mission includes discussing

socioeconomic and theological influences. This idea is the essence of sub-question

number 2. Tables 4, 5, and 6 show summaries and groupings of MFAG's responses to

this query (see Appendix F for fuller summary of outputs in Table 4). Responses to the

socioeconomic inputs influencing MFAG form two themes, Response to Poverty and

Response to Social Concern. Responding to Poverty has these associated codes: prayer as the initial response due to the church's financial challenge, ministering to poor people is embedded into the thinking of pastors, finding ways to meet neighbors' needs, and having churches to be involved in the poverty in their community. The second theme, Response to Social Concerns, has only one code and is worded in the negative, the lack of social action.

First, under the theme of Response to Poverty, is the code of prayer as the initial response due to the church's financial challenge. P1 observes that Pentecostals often respond to poverty in the community through prayer. He explains that most Pentecostal churches are limited in their response to the poverty in their community because they are also financially struggling and reach out mainly to poor people. Next in the same theme is the code describing that ministering to needy people is embedded into the thinking of pastors, as P1 attests. The two other codes amplify this idea, as observed by P1, with one code on the church's "involvement in the poverty" in the community and the other code labeled as finding ways to meet neighbors' needs. Thus, despite the financial struggles of the local Pentecostal churches, themselves immersed in the reality of poverty in their community, they still find ways to help meet their neighbors' needs. Regarding the Response to Social Concerns theme, the generated code is lack of social action. P1 opined that Pentecostals lack in advocating social justice because they believe God allows things to happen for a reason.

Table 4. Socioeconomic Inputs Influencing MFAG

Themes	Associated Codes
Response to Poverty *Churches' attitude when confronted with the poverty in the community.*	• Prayer as a response • Ministering to poor people is embedded into the thinking of pastors

	• Churches are involved in the poverty in the community
	• Finding ways to meet neighbors' needs
Response to Social Concerns *Perceptions on churches' attitude toward social issues.*	• Lack of social action

Theological inputs

The theological inputs influencing MFAG, as shown in Table 5, has five themes: Theology of Poverty, Eschatology, Role of the Holy Spirit, Pointing People to Christ, and Prayer and Divine Healing. Each theme has one associated code. For the theme of Theology of Poverty, MFAG believes that the Lord allows poverty for a purpose. Prominent in MFAG's eschatology is the idea of the Lord's second coming. P1 reiterates that this is what he observes as the primary motivation for doing mission in his context.

Under the theme, the Role of the Holy Spirit, is P1's remark on the role of the Holy Spirit in empowering believers as described in Acts 1:8. The theme of Pointing People to Christ has the code, "Christ is the Answer." MFAG adopts this famous phrase as their current theme to point people to the reality that Jesus is the ultimate answer to all of humanity's needs. The last theme under this section, Prayer and Divine Healing, is also connected to the theme Pentecostals and the Holy Spirit under the self-description of MFAG as Pentecostals. However, the perception that people can go to MFAG for prayer and healing, as P2 and P3 described, is classified here under theological inputs. See Appendix G for a fuller summary of outputs in Table 5.

Table 5. Theological Inputs Influencing MFAG

Themes	Associated Codes
Theology of Poverty *Theological concepts about the nature and dynamics of poverty.*	• The Lord allows poverty for a purpose

Eschatology *Beliefs about future things.*	• Second coming of the Lord
The Holy Spirit's Role in Mission *Inputs related to the Holy Spirit's* *work in mission.*	• Holy Spirit empowers believers to be witnesses
Pointing People to Christ *Perceived responsibility to direct* *people to experiencing the saving* *power of Christ.*	• "Christ is the Answer"
Prayer and Divine Healing *Beliefs about the role of prayer and* *divine healing in mission.*	• Praying for the sick

Perceptions on holistic mission

After considering the socioeconomic and theological inputs influencing MFAG, this part features the themes and associated codes about MFAG's perception of Holistic Mission. Table 6 showcases these outputs. These perceptions revolve around three themes: Community's Perception of the Church, Demonstrating Compassion, and Attending to Physical and Spiritual Needs. Four codes from the interviews imply that MFAG values the community's perception of the church highly.

In this theme are four associated codes. The first code is to be known to the community. MFAG strives to build a good reputation in the community, and one way to express this is by responding to people's needs (P1). Also, in this theme are associated codes describing how MFAG gives help to bring people to church (P2), how the partner entities endorse the church (P1), and how MFAG earns a good reputation in the community as positive testimonies spread from people (P3). The codes grouped under the theme Demonstrating Compassion indicate that MFAG takes pity on people's condition (P2), it wants to be "the church that cares" (P1), and it makes efforts to make people feel special (P1). Another theme in MFAG's perception is Attending to Physical Needs,

which includes a code describing that MFAG responds to the needs of the members and those outside (P3).

MFAG's efforts to establish its reputation in the community by demonstrating compassion and attending to the needs of people engender MFAG toward civic engagement. Although MFAG's responses may be localized to their immediate community, these responses resonate with bridging the gap between religion and government, with the former trying to demonstrate to the community the love of God channeled through the believers. See Appendix H for a fuller summary of outputs in Table 6.

Table 6. MFAG's Perceptions on Holistic Mission

Themes	Associated Codes
Community's Perceptions Of the Church *Ideas that the community has about the church, its roles, and its intentions.*	• To be known to the community • Giving help to bring people to church • Church is endorsed • Church earns a good reputation in the community
Demonstrating Compassion *The understanding that holistic mission is closely associated with showing compassion to others.*	• Took pity on people • church that cares • Make people feel special
Attending to Physical and Spiritual Needs *Particular concern given to meeting holistic needs, including those within and outside the faith community.*	• Responding to the needs of the members and of those outside

Perceived order of priority of the different expressions of holistic mission

In a separate interview with the lead pastor, the researcher briefly explains these expressions and asks him to rank these dimensions according to their importance. Table 7 shows how Rev. Tomagan's perceived order of priority, wherein the first in rank is what he perceives as the most important. He considers the statement on how the church

demonstrates God's love and compassion with fervor from the Holy Spirit as the top

priority. Next is the statement, "the church seeks to disciple people away from all forms

of poverty," followed by "faithfully preaches the gospel in proclamation in presence."

The last consideration is "functioning as subversive and supportive counter-culture

community."

Table 7. MFAG'S Ranking of Expressions of Holistic Mission

Dimension Number	Components of the Synthesized Holistic Mission Definition	MFAG Ranking
D4	*with the fervor from the Holy Spirit, the church demonstrates God's love and compassion across the street and around the world*	1
D7	*seeking to disciple people away from all forms of poverty*	2
D5	*faithfully preaching the gospel in proclamation in presence*	3
D11	*restoring broken relationships*	4
D6	*church commits to be an agent of change transforming society to experience God's shalom*	5
D8	*affirming the dignity of human beings*	6
D10	*seeking truth, justice, beauty, and righteousness*	7
D12	*establishing just and peaceful relationship*	8
D3	*fulfilling its prophetic, priestly, and kingly roles in any given setting*	9
D9	*recognizing pervasive evil and its causes*	10
D1	*a genuine alternative center of power*	11
D2	*functioning as subversive and supportive counter-culture community*	12

**MFAG Practices: How Holistic Mission is Operationalized
and Measured**

Discussion in this section includes responses to the second research sub-question,

"How is holistic mission operationalized and measured?" To understand how MFAG

operationalizes holistic mission, Appendix I shows the programs mentioned. Also, Figure

2 provides an overview of the initiatives mentioned throughout the interviews.

Identified holistic ministry initiatives

When asked what holistic mission initiatives MFAG is undertaking, Rev. Jess Tomagan shares several ministries. Appendix I summarizes the ministries Rev. Tomagan identified as part of their holistic mission, with corresponding descriptions of the program and the identified beneficiaries. On the impression that some programs are no longer continuing, the table shows how they are funded and their current status. MFAG, through its Mission Department, funds almost all the initiatives through its Mission Offering, a freewill offering members give any time, and the Faith Promise, an amount given monthly according to what members pledged in faith. Facilitating the community pantry is in partnership with an entity. MFAG occasionally conducts the medical mission when funds become available.

In some cases, MFAG Departments that spearhead specific programs are responsible for sourcing out the funds they need for the programs. Those activities the leaders classified as part of Pastoral Care (e.g., visitations, etc.), receive funding from the general fund. To support victims of calamities and disasters, the lead pastor can rally people to make an *ambag* or voluntary contribution toward the Malasakitan Project (*malasakit*, literally means to suffer with). Pastor Jess emphasized that their members voluntarily and sacrificially give their *ambag* to help those in need. This form of giving is not from any structured funding. This interesting practice provides a glimpse of how everyone in the community can participate in helping meet the need. However, the pandemic has suspended outreaches like the Alternative Learning System (ALS), the Values Education with the 4P beneficiaries, the mass wedding, and the Student Outreach.

Despite the crisis, MFAG continues its support to members, church planting efforts, and the cross-cultural missionaries.

Throughout the group interview, participants shared some of the initiatives undertaken by MFAG that they consider part of fulfilling their holistic mission. Figure 2 enumerates these holistic mission initiatives. One insight that piques the interest of the researcher while the group reflects on holistic mission is the idea of *ambagan*, or contribution sacrificially given by members to help meet a pressing need. The lead pastor specifically distinguishes this from Faith Promise, an amount members commit by faith to give regularly for missions. *Ambagan* depends on members' goodwill to give, and it connotes that the whole community offers support by giving, often sacrificially. The lead pastor rallies people to make an *ambag*, or contribution, as part of the *Malasakitan* Project, a project established by the senior pastor so that people can give toward a need and show that they have *malasakit*, or deep compassion, for others.

Instead of using tables to present data, like in the previous section, the researcher groups the initiatives, as shown in Figure 2. The initiatives include those related to the Word of God, improving family relations, and partnerships with LGUs and other agencies. Other clusters of initiatives include instilling hopes, those with socioeconomic components, those directed to children and youth, those related to church planting, and other activities the FGD participants recalled MFAG conducted.
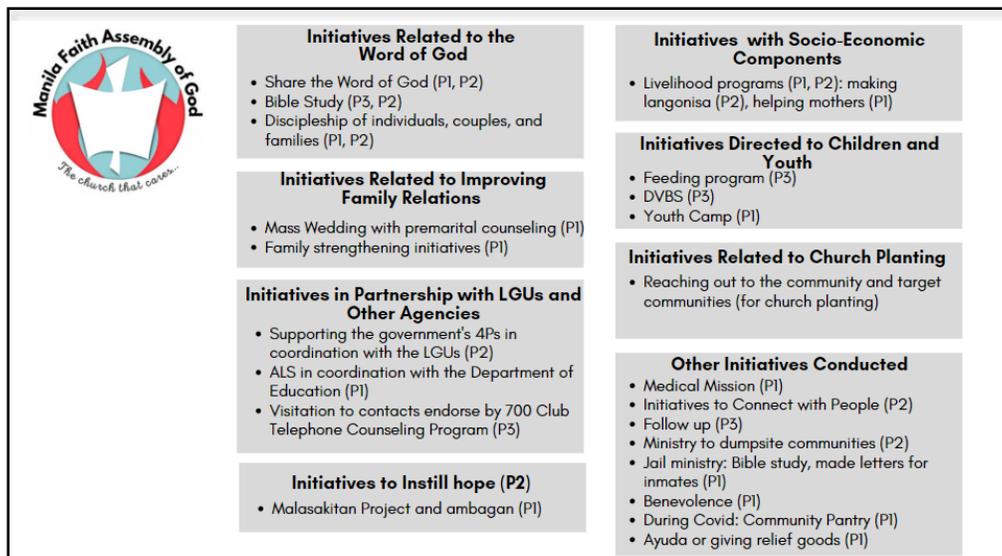
Figure 2. Holistic Mission Initiatives Identified in the FGD

As expected, there are initiatives related to the Word of God, like conducting Bible Study and discipleship. Two initiatives, the mass wedding, and the family strengthening activities, revolve around improving family interactions. MFAG also has initiatives in partnership with LGUs and other agencies, like supporting 4Ps beneficiaries, facilitating ALS sessions, and visitations to contacts endorsed by a telephone counseling ministry. There is also the *Malasakitan Project*, intended to help meet members' needs through *ambagan*. Also mentioned are undertakings with socio-economic components like the livelihood program, those concerning children and adults, and initiatives toward church planting. Other ministries MFAG facilitated have already stopped during the pandemic, like the jail ministry, and other ministries continue occasionally.

Figure 3. Key Words Related to MFAG's Practice of Holistic Mission

In analyzing the interview transcripts, several key words or codes surfaced related to MFAG's practice of holistic mission (see Figure 3). The words are stated here according to how they were mentioned in the interview, whether the participants speak Tagalog, vernacular, or English. The code *abot* or reach, and its derivatives, has been mentioned the most. This action is directed toward the *kabataan* (youth), *pamilya* (family), community, *lahat ng uri ng tao* (all kinds of people), *nangangailangan* (those in need), and *upang makilala ang church* (to make the church known). Next is the code *tulong* or help and its derivatives. Related to *tulong* are objects or recipients of help, including the *kapos-palad* (the impoverished people) and mga *nangagailangan* (needy). There is also the concept *at magawan ng paraan* (and to find ways), implying that part of helping is to find ways to meet the needs; *tumatanggap* (those receiving); and the derivtative *itulong,* which means the object with which to help. The implication is that MFAG helps the needy even if the church has to find ways to meet their need.

Interestingly, two codes revolve around the church, *ipakilala* (introduce) or *makilala* (to know), and the derivaties of *dala* or to bring. A phrase under *dala* is "*ng lingkod ng Lord"* (by the servant of the Lord). The resulting idea implies that the servants of the Lord bring something so that they can introduce the church to the community and, consequently, bring people to church. In the interview with Rev. Tomagan, this idea of the believers bringing help to bring people to church surfaced.

MFAG starts holistic ministries following the lead pastor's outlined process (see Figure 4). It is essential to note the two loci where these initiatives take place. Figure 4 shows arrows to denote each action's particular locus and direction. Naturally, as the church assesses the needs of the community, the action is from the church to the community. Preparation takes place in the church. Program implementation and sustaining have arrows signifying the movement from the church to the community. The continuing arrow shows that ministry continues in the community–although some initiatives no longer continue. However, in the program implementation, the arrow moves from the church to the community and back to the church. The implication is that the church conducts initiatives to bring people to church, now serving as the locus for evangelism, discipleship, and training.
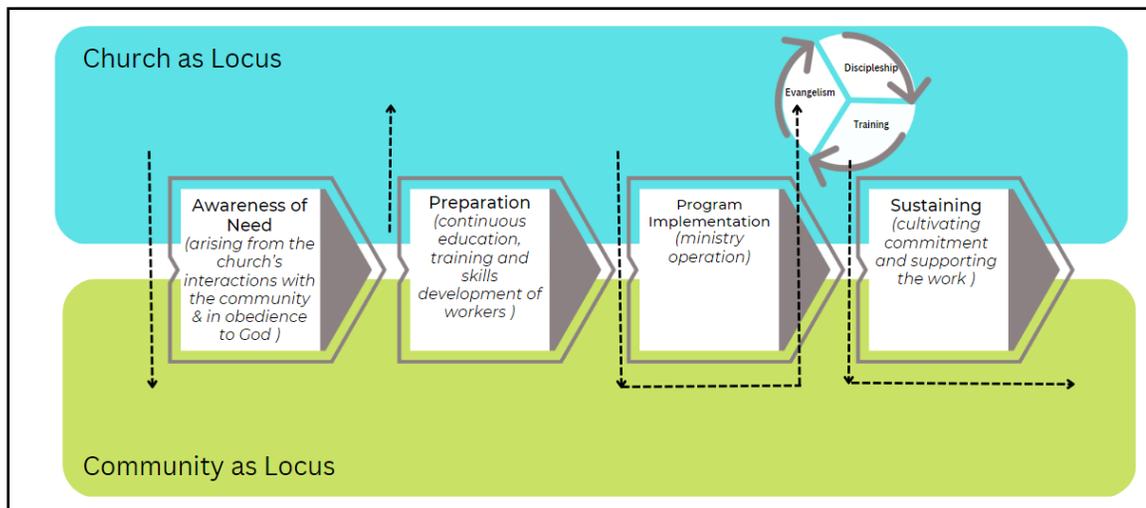
Figure 4: Identified Process of Starting Holistic Ministries (Tomagan 2022)

Identified holistic ministry initiatives from the archives

The different photos sent to the researcher by the lead pastor reflect the inputs from the interview. These pictures corroborate the idea that MFAG has facilitated medical missions, youth camps, ALS, outreaches to community children, sharing the Word of God, and opearating the student center.

Figure 5-12: Different MFAG Ministries.
The medical mission facilitated by MFAG in 2011; volunteers facilitating Youth Camp in Sagad in 2009; graduates of MFAG ALS program participating in ALS Graduation; ALS students participating in a retreat; Children's community outreach; Pastor Jess participating in Medical Mission in Sulu in 2019; and students in the Jam Students Center.

Outcomes of MFAG's Holistic Mission

Assessing the degree of impact of MFAG's holistic mission is beyond the undertaking of this study. However, it is essential to understand how MFAG measures its holistic mission by allowing the participants to describe the outcomes of their holistic mission initiatives. Table 8 features the themes and codes associated to their response. For MFAG, holistic mission results in Transformed Lives as people come to know the Lord and as changes ripple to others. Changes in people's lives affirm that MFAG is fulfilling its purpose. Testimonies of transformation also contribute to the community's respect for MFAG. See Appendix J for a fuller summary of the outputs in Table 8.

Table 8. Outcomes of MFAG's Holistic Mission

Themes	Associated Codes
Transformed Lives *Indications of transformed lives including changes in life dynamics or people's interactions with others.*	• People come to know the Lord • Changes rippling to others
Blessings to the Church *Evident results that are favorable to the church.*	• Church fulfills its purpose • Church earns the respect of the community

How MFAG Deals with COVID-19, Even as it Carried Out Its Holistic Mission

Table 9 shows data on the fourth subquestion, "How do the Pentecostals deal with a global crisis like COVID-19 even as they carry out their holistic mission?" MFAG mitigates the effects of COVID-19 by, first, maintaining communication despite the distances among members who are in lockdown or have gone to the provinces. MFAG also extends help to members and those who lost their jobs, like the tricycle drivers they know. Even as some works persisted in ministering to the community despite quarantine protocols, MFAG collectively contributed through *ambagan* to the *Malasakitan* Project to show deep concern for those affected. See Appendix K for a fuller summary of inputs in Table 9.

Table 9. How MFAG Deals with the Effects of COVID-19

Themes	Associated Codes
Mitigating the Effects of the Pandemic *Steps undertaken to deal with the effects of the pandemic.*	• Maintained communication though apart • Extending help • Everybody contributing to show deep concern • Persisted in ministering physically despite protocols

Case Study 2: Pasig First Assembly of God (PFAG)

The discussion of Case Study 2, the Pasig First Assembly of God (PFAG), follows. Just like the report in the previous case, this section begins with participants' demographic information and the presentation and analysis of data with reference to the research questions.

PFAG Participants' Demographic Characteristics

The workers who participated in the focus group discussion (FGD) represent the top leadership of PFAG, including no less than the lead pastor, Rev. Mayumi Gesilva. Rev. Gesilva also granted the researcher the opportunity for a personal interview. All participants are major decision-makers of PFAG and have been heavily involved in the outreaches and church planting initiatives of PFAG. Five participants are females, and two are males. The youngest age of the participants is 37, and the oldest is 76. Table 10 presents the summary of information for all PFAG participants. The FGD took place at PFAG facilities in Pasig City on May 22, 2022. The researcher assigns a number for each participant.

Table 10. PFAG Participants' Demographic Information

Participant Number	Name	Age	Ministry Involvement	Years Involved	Participation
P5	Rita Cruz	71	Outreach pastor	Involved since 1978	Group interview
P6	Roosevelt Fontanilla	48	Deacon, Pastor, President of Men's Ministry	Since 2008	Group interview
P7	Mayumi Gesilva	67	Senior Pastor	Pastor since 2011, involved since 1975	Group interview Personal Interview
P8	Minerva Solis	56	Church Secretary	Since 2008	Group interview
P9	Emma Visca Martin	76	Church Treasurer	Since 2015	Group interview
P10	Annaliza Sumala	52	Vice President of Women's Ministry	Involved since 1991	Group interview
P11	Reil Padero	37	Head of the Men's Department and member of the Board of Deacons	Since 2013	Group interview

Beginnings of Pasig First AG

The ministry of the Pasig First Assembly of God (PFAG) started through the ministries of Balbino Francisco and Severino Lopez in Barangay Bagong Katipunan in 1964. Francisco and Lopez encouraged families to participate in the ministry through their house-to-house visitations. The miraculous healing of the Geronimo family's child led the workers to open a work in the Geronimo's home. From then on, different ministers from Manila Bethel Temple came to help in the work in Pasig. As the ministry grew, the leaders started conducting outstations or outreaches in other parts of Pasig, such as Kalawaan and Napindan.

As ministries expanded, workers had a vision of having their own place for worship. But for a time, they kept meeting in a house opened by Estelita Subala. On September 26, 1965, the Southern Luzon District Council's leadership named the assembly the Pasig First Assembly of God. Throughout several pastoral leadership transitions in the 1960s, PFAG transferred to several rented houses. After the appointment of Ptr. Anacleto Lobarbio in June 1966, PFAG registered on January 19, 1968, under the covering of the Philippines General Council of the Assemblies of God. PFAG's relationship with the American missionary Rev. Robert Malone opened opportunities to raise the initial fund for the church to buy their own property. With an owner selling to PFAG a house at a very low rate with favorable payment terms, PFAG was able to secure its property for worship service.

Ministries expanded in the late 1960s toward the early 1970s, an era complicated by the government's declaration of Martial Law in 1972. In September of 1972, the ministry transferred to its permanent facility in Dakila Street. Outreach ministers flourished and became new church plants. Partnerships with American missionaries continued as well in the 1970s. Such vibrance resulted in several young people entering Bible Schools for pastoral training. church planting initiatives continued to the 1980s, establishing two daughter churches, Christ Cares Assembly of God in Marikina City and Harvest for Christ Assembly of God in Mandaluyong. The vision for church planting continued in 2002, leading to the planting of the Binangonan First Assembly of God. PFAG's leadership also facilitated in this decade the planting of a church in Alfonso, Cavite (PFAG 2015, 12-13).

In 2011, PFAG elected Rev. Mayumi J. Gesilva as senior pastor, replacing Rev. Lobarbio, who serves as Pastor-Emeritus. Under Rev. Gesilva, PFAG commits to reaching the next generation through cell groups and church planting, especially because she believes the church is called a church-planting church. Coming from the pandemic, PFAG continues to reach the community, mainly through children, reaching vulnerable sectors like senior citizens, and partnerships with different agencies (Gesilva 2022).

Pasig as ministry locale

PFAG sits in Barangay Sumilang in a residential area of Pasig City, a robust city with a population of 803,159 in May 2020 and home to industrial and commercial centers in Metro Manila (Philippine Statistics Authority n.d.). The 2015 Census shows that this residential community has 1,194 households, with an average of 4.49 members per household. The median age is 30, indicating that half the population in the barangay are those aged 30 and below. The same 2020 government census shows that of the 4,334 people of Barangay Sumilang, 68% are aged 15 to 64, categorizing them under the barangay's working segment (PhilAtlas n.d.). Some PFAG members come from other barangays and neighboring cities.

Pasig City can be considered a religious hub in the National Capital Region, even in the country. With 15 church structures in the city alone, Catholicism's deep and widespread influence in the city is evident. The Pasig Cathedral stands 750 meters away from PFAG. Also known as the Immaculate Conception Cathedral, the church structure roots back to the city's founding on July 2, 1573, although the building was built later on and was renovated several times (The Urban Roamer 2016). Within 600 meters from the cathedral is the Pasig City Hall, implying how the influences of the Catholic church and

the Local government intersperse (Miller n.d.) for a long time as two loci of the town's

life. PFAG attests to this solid Catholic influence, even posing challenges to their Gospel

engagements, leading them to focus on the more "open" sectors inclusive of children and

senior citizens (Gesilva 2022).

Pasig has also become a center for growing religious diversity in Metro Manila,

like how several shopping malls house Catholic chapels and non-Catholic worship

services (Gomez and Gilles 2014, 85). Pasig is also home to several Christian

megachurches that conduct production-type worship services that appeal to the

preference of many urban dwellers (Chong and Goh 2022, 5), even drawing crowds from

the majority religion (Cruz 2010).

Themes on PFAG's Self-Description of Being Pentecostals

The study identifies different themes and associated codes relevant to the research

questions from the interview with the lead pastor and the group interview. This section

presents the related themes and codes on PFAG's self-description of being Pentecostal.

Table 10 shows two themes on how PFAG described itself as Pentecostal: the

Distinguishing Practice and Pentecostals and the Holy Spirit. Speaking in tongues and

seeing visions are two distinguishing practices identified in the interview. PFAG

participants highlight the ecstatic practice of speaking in an unknown language during

personal and corporate worship as a distinguishing practice of Pentecostals. Seeing

visions is when Pentecostals seek the Lord's guidance and receive mental images of what

they perceive as God's direction. As to the relationship between the Pentecostals and the

Holy Spirit, the second theme, participants mention that Pentecostals emphasize the need

to rely on the Holy Spirit for empowerment to carry out the ministry. They also describe

the practice of connecting to God in prayer to discern the leading or direction of the Holy

Spirit. The last code under this theme is Deliverance and Spiritual Warfare, which are

practices or rituals concerning confronting evil spirits, including intercession, rebuking

demons, and cleansing from evil spirits. It is important to note here that this sense of

deliverance and spiritual warfare is only on personal deliverance and not societal

deliverance. For a fuller summary of inputs in Table 11, see Appendix L.

Table 11. Themes and Associated Codes from PFAG'S Self-Description of Being Pentecostals

Themes	Associated Codes
Distinguishing Practice *Practices that respondents think as unique to Pentecostals.*	• *Speaking in tongues* • *Seeing visions*
Pentecostals and the Holy Spirit *Descriptions about the Holy Spirit's actions upon the Pentecostals.*	• *Reliance on the Holy Spirit for empowerment* • *Prayer and leading of the Holy Spirit* • *Deliverance and Spiritual Warfare*

Themes on PFAG Perceptions on Holistic Mission Including Socio-Economic and Theological Influences

Socio-economic inputs

A single theme revolves around the socio-economic inputs influencing PFAG,

Reaching to Vulnerable Sectors, which include perceptions related to vulnerable

segments in poor communities (see Table 12 for an overview and Appendix M for a

fuller summary of inputs). PFAG recognizes that people in poor communities are more

open to accommodating Christian ministries. PFAG participants also tend to give money

to meet critical needs, such as giving to a sick person in the community who could not

buy essential medicine.

Table 12. Socio-Economic Inputs Influencing PFAG

Themes	Associated Codes
Reaching to Vulnerable Sectors *Perceptions related to vulnerable segments in poor communities.*	• *Receptivity of poor communities* • *Giving money to meet critical needs*

Theological inputs

Table 13 features the three themes related to the theological inputs that have influenced PFAG's understanding of holistic mission. The first of three themes is The Holy Spirit's Role in Mission. This has the code Leading of the Holy Spirit, which is also part of PFAG'S description of the distinguishing practice of Pentecostals. The second theme, Obedience to Christ, features the code Fulfilling the Great Commission or the response to the command of Jesus for the believers to go and make disciples of all nations. P7 notes that Christians have the guarantee that God will provide for their needs as they fulfill the Great Commission. In Understanding the Ministry, which is the third theme, P10 testifies to the faithfulness of God in meeting physical and spiritual needs. P9 sees that the ministry is not about what one gets but what one can give. For a fuller summary, see Appendix N.

Table 13. Theological Inputs Influencing PFAG

Themes	Associated Codes
The Holy Spirit's Role in Mission *Inputs related to the Holy Spirit's work in mission.*	• *Leading of the Holy Spirit*
Obedience to Christ *Recognition and submission to the authority of Christ.*	• *Fulfilling the Great Commission*
Understanding the Ministry *Beliefs related to the practice ministry.*	• *Faithfulness of God* • *Giving not receiving*

Perceptions on holistic mission

Several themes contribute to PFAG's perception on holistic mission, as highlighted in Table 13. First on the list is Attending to Physical and Spiritual Needs. The theme highlights the importance of becoming aware of the people's and their community's needs, which results in catering to people's holistic needs like what P7 testifies. Participants also describe how the community appreciates the church's ability to help them in emergencies. P10 recalls when someone came to ask the church to help her child.

Several codes describe PFAG's understanding of their participation in mission. Their church's commitment to mission inspires P8, and she believes that this devotion is in obedience to a vision or a divinely inspired foresight that MFAG received from God. P5 considers mission a responsibility and a privilege to introduce the Lord to those who do not know Him yet. P6 recognizes having the impetus to reach people from far and difficult places, while P8 understands that everyone has a part in doing mission and should be faithful to their task, even if it is menial. P8 stresses the importance of spiritual preparation in anticipation that mission includes encounters with evil spirits.

Two themes are related to the importance of reaching families in mission and the understanding that mission has different expressions. P5 believes in the Importance of Reaching the Family or prioritizing the family as the primary mission field. She cautions, "Sometimes when we set our eyes on those who are far, we forget [those who are near]." P3 values his work as a teacher as a viable expression of doing mission.

The last theme revolves around the goal of mission, which is sharing the Gospel and salvation. A code associated with this theme is sharing salvation as the end goal of

mission. P5 shares this sentiment and reiterates the need to seize opportunities to share

the Gospel to people who are open to receiving it. P8 believes that giving and

participating in mission is an opportunity to testify that God is alive. P10 thinks believers

should share the Gospel even if people do not believe in Jesus. For a fuller summary of

the inputs in Table 14, see Appendix O.

Table 14. PFAG's Perception on Holistic Mission

Themes	Associated Codes
Attending to Physical and Spiritual Needs *Perceptions related to the church's awareness of the needs of the people and their community,*	• *Cater to people's needs*
Community's Perception Of the Church *Ideas that the community has about the church, its roles, and its intentions.*	• *People seeking help from the church*
Participating in Mission *The awareness of the need to participate in mission.*	• *Vision for Mission* • *Responsibility and privilege* • *Reach those from afar* • *Involve everyone* • *Prepared for spiritual warfare*
The Importance of Reaching Families *Recognition of the importance of reaching families*	• *Family as the first mission field*
Expressions of Holistic Mission *Various ways holistic mission can be expressed.*	• *Work as a mission*
Goal of Mission is Sharing the Gospel and Salvation *The conviction that mission is all about sharing the Gospel.*	• *Sharing Salvation* • *Opportunity to share to those who listen* • *Testifying that God is alive* • *Sharing the gospel even if they do not accept Jesus*

Perceived order of priority of the different expressions of holistic mission. When

asked to rank the dimensions of holistic mission according to priority, PFAG's number 1

dimension is D5, followed by D4 and D3. PFAG puts the most significant weight on

faithfully preaching the Gospel in proclamation and presence, followed closely by

demonstrating God's love and compassion with the fervor from the Holy Spirit. D11 and

D12 are both on relationships, implying the priority PFAG values to interactional

dynamics among people. As shown in Table 15, D1 and D2 ranked as the two lowest.

Table 15. PFAG'S Ranking of Expressions of Holistic Mission

Dimension Number	Components of the Synthesized Holistic Mission Definition	PFAG Ranking
D5	faithfully preaching the Gospel in proclamation and presence	1
D4	with the fervor from the Holy Spirit, the church demonstrates God's love and compassion across the street and around the world	2
D11	restoring broken relationships	3
D12	establishing just and peaceful relationship	4
D6	church commits to be an agent of change transforming society to experience God's shalom	5
D9	recognizing pervasive evil and its causes	6
D7	seeking to disciple people away from all forms of poverty	7
D3	fulfilling its prophetic, priestly, and kingly roles in any given setting	8
D10	seeking truth, justice, beauty, and righteousness	9
D8	affirming the dignity of human beings	10
D1	a genuine alternative center of power	11
D2	functioning as subversive and supportive counter-culture community	12

The themes related to PFAG's perceived challenges to mission (see Table 15)

include Ministry Operations and Sustainability, Unclear Indication of Change, and some

Risks. Concerns about the first theme include PFAG's observation that planting churches

are never without challenges to ministry operations and sustainability. There is a need to

raise workers for new ministries and the newly planted church, strengthen workers'

commitment, and the effects on PFAG as it plants new congregations. Another challenge

is Unclear Indication of Change which denotes that participants are unaware of the

transformation they need. P8 notes that some beneficiaries have not included change in

values as one of the benefits of their ministry. There are also risks to the safety of

workers going to the field such as what P8 recalls the workers had to pass through an area

notorious for stray bullets due to local conflicts. For a fuller summary of the inputs in

Table 16, see Appendix P.

Table 16. Perceived Challenges to PFAG's Holistic Mission

Themes	Associated Codes
Ministry Operations and Sustainability *Challenges related to operating, managing, and sustaining the ministry.*	• *Not enough workers to assign to new churches* • *Workers' Commitment* • *Effects of church planting to the mother church.*
Unclear Indication of Change *Participants are unaware of the kind of transformation they need.*	• *Participants unclear of what changed*
Risks *Any condition that may bring harm to workers or the people in the community.*	• *Safety of workers going to the field.*

PFAG Practices: How Holistic Mission is Operationalized and Measured

Throughout the interviews, participants identified several engagements that PFAG

undertakes as part of its holistic mission (see Figure 13). There are initiatives related to

the teaching or sharing of the Word of God, including bible studies, discipleship

mentoring, Sunday school, and even Gospel tracts distribution. PFAG also mobilizes

Christians to reach their families and conducts ministries to unwed mothers in partnership with another Christian group. Some initiatives are in partnership with local government units and other agencies like the ministries to persons deprived of liberty. PFAG also has initiatives with socio-economic components, including the distribution of basic goods. Other activities include children and youth outreach, medical mission with psychospiritual components, supporting missionaries, and film showing. Among the initiatives mentioned, PFAG emphasizes the initiatives related to church planting. PFAG strongly connects its holistic mission to church planting efforts, including planting daughter churches, training and releasing workers to new church plants, and community mapping.
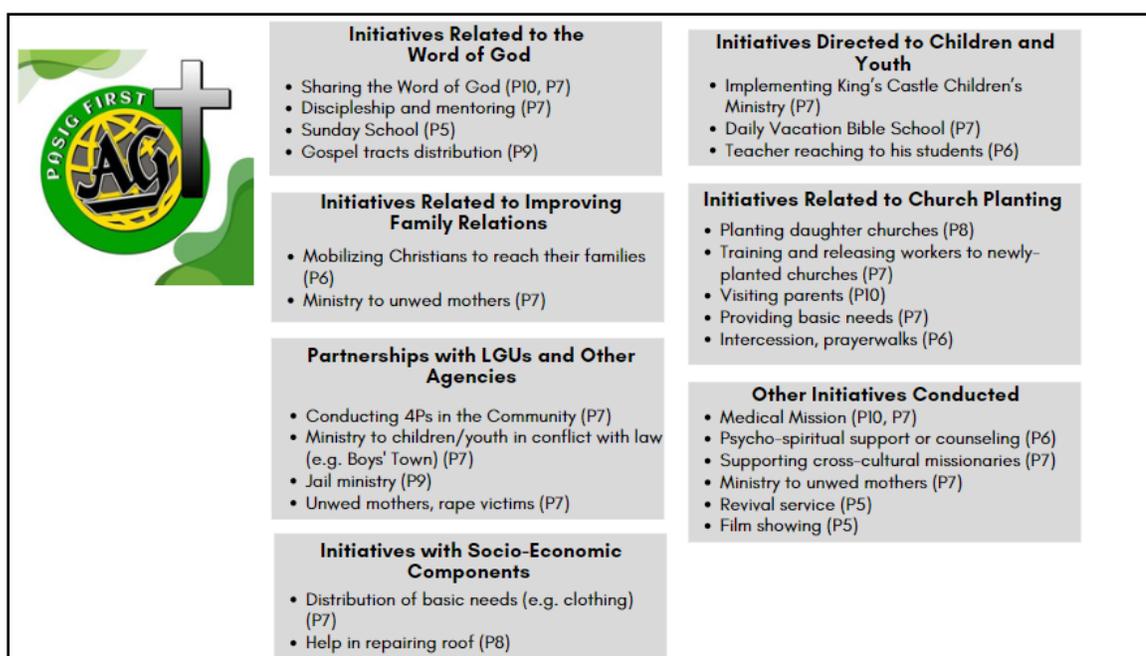
Figure 13. Holistic Mission Initiatives Identified by PFAG Participants.

The researcher extracts inputs from the discussion with participants to capture how PFAG facilitates its church planting program. Figure 14 shows that PFAG begins by community mapping or identifying the community's needs. A critical component of this

process is the workers' discernment of the leading of the Holy Spirit, usually by

prayerwalking or praying around the community. Concurrent to community mapping is

the training and releasing of workers for this purpose, usually deployed as outreach

teams. The teams would then conduct outreach activities responding to the community's

needs that the workers have identified in the community mapping. Among these activities

include medical mission, giving basic needs, conducting Daily Vacation Bible School,

house visitations, and prayer for people in the community. All these activities are ways of

inviting people to Bible studies for evangelism and discipleship. From those attending the

Bible studies, the workers gather a new group of believers as the core of the new

congregations and launch the new church. Assigned church workers would start training

new leaders who will help establish the church and reach out to the community.

Community Mapping: Identifying the needs of the community

Key activities:
- Discern from the Holy Spirit if the community is "open"
- Prayerwalking

Training and releasing of workers for the newly church plant

Outreach Activities: Directed to the needs of the community (e.g. medical mission, giving basic needs, Daily Vacation Bible School, house visitation and prayer for the etc.)

Bible Studies for evangelism and discipleship

Congregate and inaugurate the new church plant.

Key activities:
- Releasing of leaders for the new church plant
- Training of new leaders

Figure 14. PFAG's Process of church Planting

Keywords related to PFAG's practice of holistic mission emerged in the interview

(see Figure 15). The most significant is the word *abot* and its derivatives, including its

English equivalent, *reach out*. PFAG's *pag-abot* (reaching out) is to make known

(*ipaabot*) the Lord and to reach (*maabot*) people. PFAG reaches out primarily to children, youth, and parents to win whole families. Among the age segments, PFAG is inclined to reach children more than adults. An action commonly associated with *pag-abot* is preaching (*pangangaral*) the truth in the Word of God. Related to *pangangaral* is *pagbabahagi* (sharing) or *pagse-share* not only of the Word of God but also of the necessities of people. The word *share* is mainly connected to the Word of God but also includes sharing Christ, salvation, or whatever PFAG has with people around, especially with poor people. PFAG participants also prominently mention *tulong* (help), *dala* (bring), *bigay* (give), and *turo* (teach). These actions affirm what PFAG participants often mention in their interview, that they bring or give help to people to introduce (*ipakilala*) the Word and the people to the Lord. PFAG brings things, money, food, and tracts. They also give help, medicine (*gamot*), clothes (*damit*), services, time (*oras*), things (*gamit*), and *ayuda* (relief goods).

Figure 15. Relevant Key Words Related to PFAG Practices of Holistic Mission

Table 17 features the themes related to PFAG's practice of holistic mission and elaborates the insights in Figures 13, 14, and 15. As described earlier, PFAG heavily engages in planting churches, including establishing and releasing new churches. P7 reiterates the need to focus PFAG activities on church planting because they believe this is the mission of PFAG. As expected, there are activities related to nurturing people to grow in the Word and in obedience to Christ. These are under the theme Practices Related to the Word of God, which is the Bible study and discipleship category. Holistic mission practices also include Engaging in Spiritual Warfare, the practice of confronting demonic influences that are perceived to cause spiritual harm or oppression to people. PFAG believes in the importance of binding evil spirits or asserting Christ's authority to restrain evil spirits from inflicting harm or evil.

Another theme is Bringing Gifts to People or giving material things or necessities to people in the community. Such a theme has practices like giving to those with limited access to resources and sacrificial giving. The last theme is Program Management and Support, which includes various activities related to facilitating, funding, and supporting programs or initiatives. PFAG raises mission offering from members to support mission and missionaries. In the spirit of *bayanihan*, an indigenous concept which literally means "become a bayan or community," PFAG enjoins believers to advance mission endeavors collectively. For a fuller summary, see Appendix Q.

Table 17. PFAG's Practices Related to Holistic Mission

Themes	Associated Codes
Planting Churches *The practice of establishing new congregations in identified communities.*	• *Community mapping* • *Establishing daughter churches* • *Focus of the church's mission* • *Releasing new churches*
Practices Related to the Word of God *Initiatives toward the sharing, teaching, or preaching of the Bible.*	• *Discipleship, Bible study*
Equipping believers *Training opportunities to prepare or equip believers for ministry tasks.*	• *Mentoring*
Engaging in Spiritual Warfare *The practice of confronting demonic influences that are perceived to cause spiritual harm or oppression to people.*	• *Binding the Evil Spirits*
Bringing Gifts to People *The practice of giving material things or basic necessities to people in the community.*	• *Giving to those with limited access to resources* • *Sacrificial giving*
Program Management and Support *Practices related to running, funding, and supporting programs or initiatives*	• *Mission offering* • *Bayanihan* • *Supporting Missions*

Identified programs from photos given by PFAG

A review of the relevant pictures received from PFAG (see Fig. 16-17) shows how PFAG has facilitated church planting in the past. The photos corroborate what emerged from the interviews, i.e., PFAG emphasizes church planting as a priority expression of the church's holistic mission.

Figure 16-17. Churches planted by PFAG include Harvest Christian AG, Christ Cares AG, Binangonan AG

Outcomes of Holistic Mission

For PFAG, doing holistic mission results in church mobilization, people coming to church, the blessings workers receive for serving God, and transformed lives (see Table 18 for the overview and Appendix R for a fuller summary). P8 rejoices at how doing the mission unites and provides opportunities for different church segments to serve the Lord together. PFAG anticipates that the people they serve will start attending church. Lastly, as an outcome of holistic mission, PFAG looks forward to seeing transformation like people being saved, coming to know the Lord, developing, and even turning away from cultic practices.

Table 18. Outcomes of PFAG's Holistic Mission

Themes	Associated Codes
Church Mobilization *Actions the church undertakes to rally people towards mission.*	• *Mission unites different types of people*
People Come to Church *The observation that people start coming to church.*	• *People attend church*
Blessings to People and Workers *Perceptions of workers as benefits of doing holistic mission.*	• *People experience blessings* • *Workers continuing their service and experiencing God's blessings* • *Material blessings*
Transformed Lives *Indications of transformed lives, including changes in life dynamics or interactions of beneficiaries.*	• *People are saved* • *Come to know the Lord* • *Self-Development* • *turning away from cultic practices*

**How PFAG Deals with COVID-19, Even as it Carried Out
Its Holistic Mission**

Regarding mitigating the effects of COVID-19, PFAG participants find ways to
deal with it, especially since they perceive the pandemic as a test of faith. They extend
help and send basic needs to people in quarantine facilities. To stay connected to key
leaders, P10 testified that they give cellphones so people can participate in online
ministries. P10 recognized the need to trust the Lord even as they deal with the fears
caused by the pandemic. Table 19 provides the overview of themes, while Appendix S
gives a fuller summary.

Table 19. PFAG's Mitigation of the Effects of COVID-19

Themes	Associated Codes
Mitigating the Effects of the Pandemic *Steps undertaken to deal with the effects of the pandemic.*	• *Finding ways as Covid 19 is a test of faith* • *Extending help and sending basic needs to people in quarantine facilities* • *Gave cellphones for people to participate in online ministries* • *Confronting fears*

Case Study 3: Batang Sidewalk Ministries (BSM)

BSM Participants' Demographic Characteristics

This section discusses the insights from the personal and group interviews of the third case study, the Batang Sidewalk Ministries (BSM). Table 20 shows the key descriptors of BSM participants. Five participants are males, and four are females, including the Founder and Pastor-in-Charge. The researcher interviewed on July 9, 2022 at LCC facilities in Alabang, Muntinlupa City. When considering cases for the study, the researcher recognizes the unique nature of BSM compared to the two other cases. Unlike the two cases that facilitate many programs to cater to specific communities they serve, BSM's primary ministry revolves around children. Any other program BSM later accommodates spins off from the children ministries in the communities. However, given that BSM checks all the descriptors that bind the cases, the research included this as the third case.

Table 20. BSM Participants' Demographic Information

Participant Number	Name	Age	Ministry Involvement	Years Involved	Participation
P12	Joan Luciano	48	Founder of Batang Sidewalk	24 years	Personal Interview
P13	Marl dela Cruz	47	BSMI Finance Manager	15 years	Personal Interview
P14	Jemuel Diego	27	Logistic Staff	Exposed to BSM since 2010	Group interview
P15	Bernardino David Rupa	27	Discipleship Ministry	6 years Exposed to BSM since 2005	Group interview
P16	Catherin Lagang	23	Site Coordinator	5 years Exposed to BSM since 2007	Group interview
P17	Victor Luciano IV	26	Media and Marketing		Group interview
P18	Edmon Teraytay	24	Teacher	12 years, Exposed to BSM since 2007	Group interview
P19	Rex Ortega	30	Teacher and Other Roles	18 years, Exposed to BSM since 2001	Group interview
P20	Darylene Cantospo	24	Worship Ministry	6 years Exposed to BSM since 2003	Group interview

Beginnings of Batang Sidewalk Ministries

Batang Sidewalk Ministries (BSM) started in October 1998 when Pastor Joan Luciano, then Joan Lovino, gathered 3 street children around Alabang Town Center and taught them Bible lessons. This outreach was initially part of her requirements at Bethel Bible College, where she graduated in 2001. Ptr. Luciano's ministry model was going to the community to teach street children values. Sensing that the work was growing, she thought of training children ages 11 to 12 to assist her in the ministry and later released them as teachers. Because Ptr. Joan was part of the Lighthouse Christian Community (LCC), the church adopted BSM as one of its ministries.

Upon seeing the need to support her volunteer teachers, who were also the product of the communities they served, Ptr. Joan established a youth sponsorship program where BSM started supporting qualified volunteer teachers through high school and college. Volunteers qualified to receive scholarships have now been called Batang Sidewalk. This scholarship is open to teachers already volunteering as BSM teachers. Ptr. Joan screens and approves teachers qualified for the scholarship. Some who, for some reason have been placed under probationary status, receive at least half of the weekly allocations until they get full scholarship status. A critical component of the program is the agreement with parents. BSM requires parents to attend Bible Study in church and the worship service. If the parent fails to attend the service without valid reasons, the covenant states that BSM would deduct a corresponding amount from the volunteers' weekly allowance. From the parents who have been attending, BSM establishes the 2:00 PM congregation of LCC. with about 200 attendees (Luciano 2022).

LCC houses BSM as one of its ministries, although BSM is registered with the government and has a separate board of trustees. People in the BSM sites, particularly the families of Batang Sidewalk, attend the worship services housed in LCC's worship center. The facility is located in Alabang, Muntinlupa City, a 244-hectare premiere central business district (Salazar 2012), which the Philippine Senate assigned as a special economic zone for being an information technology center (Senate of the Philippines n.d.).

To widen its partnership base, increase capacity, and develop accountability, especially as it expanded its sponsorship program, BSM registered to the government's Security and Exchange Commission as a juridical entity in September 2016. Despite being under the oversight of LCC, BSM has its own governing board. When BSM celebrated its 24th year celebration, it testified to have ministered to 20,000 children in 92 community sites. BSM also supported 96 high school and college scholars, with 40 graduates in 19 years. Figure 18 shows BSM Milestones (BSM 2019).
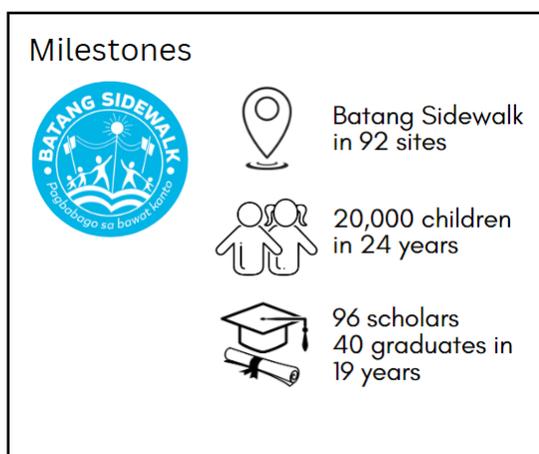
Figure 18. BSM's Milestones in 24 Years Since Its Founding

In contrast to the posh community where LCC is at, BSM's sites are in impoverished communities. I visited one of the sites shown in Figures 20-21. Unlike in

other cases where field visits were not possible as their field operations have yet to

resume, BSM had already resumed ministries to the sites at the time of data gathering. To

reach one of the sites, I joined the volunteers in riding a trolley, an improvised cart on the

railroad track powered by foot that provides a cheap alternative to public transportation.

We had to get off the rails whenever trains arrived and let them pass through. A teenage

boy pushed our trolley, and each paid 10 pesos. The community we went to was a slum

area beside the railroad track, starkly contrasting the highly urbanized area of Barangay

Alabang in Muntinlupa. People in BSM sites are mostly informal settlers who seem to

have been used to the dangers of living in the slums and by the railroad (Baccay and

Moro 2018). Families in this community are among the 6200 informal settler families

that the government will be relocating to improve the 127-kilometer North-South

commuter railway (Mendoza 2022).

Figures 19-20. Riding a Trolley to get to the Site; BSM in Action

Themes on BSM's Self-Description of Being Pentecostals

Three themes from the interviews describe BSM's understanding of being

Pentecostal. Under the first theme, the importance of the Word, P12 describes

Pentecostals as passionately preaching the Word. She also describes some Pentecostal

pastors' inclination to hesitate to reach out to poor communities because the expenses

seem to outweigh the benefits. This focus on church development forms the second

theme under this segment. The third theme concerns Pentecostals and the Holy Spirit, or

the reliance on the Holy Spirit as Pentecostals usually express. For a fuller summary of

inputs in Table 21, see Appendix T.

Table 21. Themes and Associated Codes from BSM'S Self-Description of Being Pentecostals

Themes	Associated Codes
Importance of the Word *The ministry of the Word is essential to Pentecostals.*	• Sharing the Word of God is essential
Focus on Church Development *Attitude among Pentecostals to focus on church growth.*	• Tendency to focus on church growth
Pentecostals and the Holy Spirit *Pentecostals' beliefs regarding the Holy Spirit.*	• Reliance on the Holy Spirit for empowerment

Themes on BSM Perceptions on Holistic Mission Including Socio-Economic and Theological Influences

Socio-economic inputs

When describing BSM's understanding of holistic mission, P12 discusses the

realities of reaching out to poor communities. She has seen the extent of poverty of

families in the communities and the pitiful condition of children, which she claims to be

causing her "heart to bleed." P14 and P15 recall when BSM brought community children

to LCC, and there were complaints about how the children smelled, and they even caused

damage to some church facilities. Despite this, P15 thinks that the children's condition

does not matter to him. Also, P17 shares his perception that they reach out to community

children implying that people in vulnerable sectors are more open to accommodating

Christian ministries like BSM.

Table 22. Socio-Economic Inputs Influencing BSM

Theme	Associated Codes
Realities of Reaching Out to Poor Communities *Existing conditions of people in poor communities*	• *Families in poverty* • *Physical condition of children* • *Receptivity of poor communities*

Theological inputs

Several themes on the theological inputs influencing holistic mission surfaced during the interviews (see Table 23). Under the theme Nature and Role of the Church, P12 asserts that church is people, which she relates to how they can facilitate their ministries even on streets without facilities. She also recognizes the Holy Spirit's role in mission, that the works need to rely on the Holy Spirit to work out changes in the children even if they cannot attend church. On the Importance of the Word, P20 believes that the Bible speaks powerfully to people, and they will apply it to their lives. P12 expressed her dependence on God for ministry provision and sustainability by praying to God to provide for the ministry's needs.

Table 23 shows that most ideas are under the theme Understanding the Ministry, about BSM participants' beliefs related to the ministry. P12 argues that there should be aggressive efforts to win children because Satan is after them. Thus, Christians must consistently demonstrate compassion to people, particularly children. P16 appreciates that the Lord calls people to ministry, even raising people from different generations to serve Him. P14, P15, P16, P17, P18, P20 all emphasize that their motivations flow from God's call in their lives and their passion to serve Him. Other ideas realed to BSM's understanding of ministry includes persistence in reaching people and serving God,

authenticity in extending help, the metaphor that ministry is like sowing seeds, and the

unity of workers. For a fuller summary of inputs in Table 22, see Appendix V.

Table 23. Theological Inputs Influencing BSM

Themes	Associated Codes
Nature and Role of the Church *Characteristics and responsibilities of the church.*	• *Church is people*
The Holy Spirit's Role in Mission *Inputs related to the Holy Spirit's work in mission.*	• *The Holy Spirit works in the life of people*
Importance of the Word *The highlight Pentecostals give to the Word of God in mission.*	• *Applying the Word to life*
Dependence on God for sustenance *Faith for provision and sustenance for mission.*	• *Praying to God to provide the needs of the ministry*
Understanding the Ministry *Beliefs related to the practice ministry.*	• *Let the children come to Jesus* • *Children as Satan's target* • *Consistent in compassion* • *The Lord calls people to ministry* • *Calling and passion in serving the Lord* • *Persistence* • *Authentic in extending help* • *Like sowing seeds* • *Unity of workers*

Perceptions on holistic mission

As to BSM's perceptions on holistic mission, the first theme is Attending to

Physical and Spiritual Needs. Participants see the need to demonstrate God's love by

meeting physical and spiritual needs, implying that workers have to show in tangible

ways the love of God to people. However, P12 believes that, when bringing gifts to

people in the community, workers should not withhold anything intended for the people,

like the corrupt practices of some politicians who do not give all to the people. The

second theme is Perceptions on Ministering to Children. P15, P16, and P20 all affirm that

their ministry allows them to shape minds, develop trust, and instill hope in children. For

them, ministering to children has a long-term impact, particularly in shaping their

worldview and faith in God. For a fuller summary of inputs in Table 24, see Appendix

W.

Table 24. BSM's Perception on Holistic Mission

Themes	Associated Codes
Attending to Physical and Spiritual Needs *Perceptions related to Church's awareness of the needs of the people and their community.*	• Demonstrate God's love by meeting physical and spiritual needs • Bring gifts to people in the community
Perceptions on Ministering to Children *Outlook on the importance of reaching to children.*	• Opportunity to shape minds, develop trust, and instill hope in children

Perceived order of priority of the different expressions of holistic mission.

BSM's ranking of expressions of holistic mission (see Table 25) shows that the

top priority is D4, demonstrating God's love and compassion. D8, affirming the dignity of

human beings, comes next. The researcher observes that the workers demonstrate these

qualities during the group interview and the site visit. The warm welcome of the

community to the workers, evidenced by community people going house to house to

gather children to the site, points not only to the positive reception of people to BSM but

also to the quality of care the volunteers demonstrate to children. D3 and D2 are the two

lowest in rank.

Table 25. BSM'S Ranking of Expressions of Holistic Mission

Dimension Number	Components of the Synthesized Holistic Mission Definition	BSM Ranking
D4	with the fervor from the Holy Spirit, the church demonstrates God's love and compassion across the street and around the world	1
D8	affirming the dignity of human beings	2
D11	restoring broken relationships	3
D12	establishing just and peaceful relationship	4
D7	seeking to disciple people away from all forms of poverty	5
D6	church commits to be an agent of change transforming society to experience God's shalom	6
D5	faithfully preaching the gospel in proclamation and presence	7
D9	recognizing pervasive evil and its causes	8
D10	seeking truth, justice, beauty, and righteousness	9
D1	a genuine alternative center of power	10
D3	fulfilling its prophetic, priestly, and kingly roles in any given setting	11
D2	functioning as subversive and supportive counter-culture community	12

BSM participants face challenges related to people, ministry operations, and sustainability (see Table 26). P14 shares how he gets affected when people question their motives and why they are ministering to them. One of the challenges related to ministry operations and sustainability includes the lack of support and encouragement from leaders. There are also struggles concerning ministry funding, although there is the perceived reality that God is faithful. Ministering to people in the open air, without facilities to house activities, is also a challenge BSM constantly hurdles. See Appendix X for a fuller summary of inputs in Table 26.

Table 26. Perceived Challenges to BSM's Holistic Mission

Themes	Associated Codes
Challenges from People *Identified hurdles coming from people.*	• *Questioning workers' motives*
Ministry Operations and Sustainability *Challenges related to operating, managing, and sustaining the ministry.*	• *Lack of support from leaders* • *Funding* • *No physical facilities to house ministries*

BSM Practices: How Holistic Mission is Operationalized and Measured

To understand how BSM operationalizes holistic mission, Figure 22 provides an overview of the initiatives mentioned throughout the interviews. Although the ministry to children is the main focus, it has spun off to other key ministries like the teachers' training and the Batang Sidewalk Scholarship program. BSM expands to reaching out to parents of BSM participants, which leads to establishing a separate worship service at LCC. The BSM management facilitates all these ministries, which also undertakes partners or support raising.
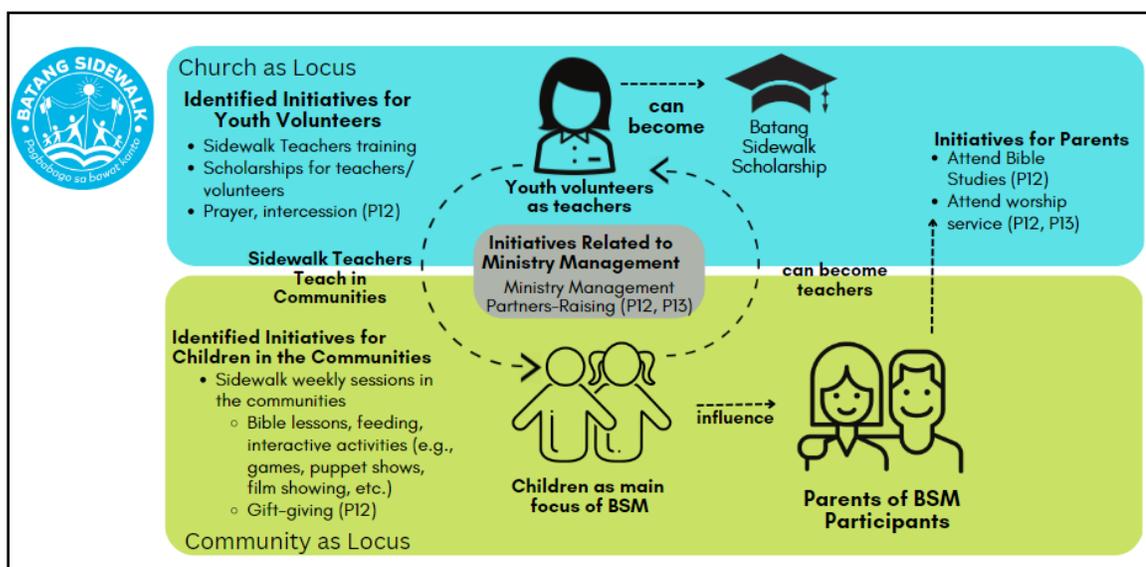
Figure 22. Key operations scheme of BSM

Table 27 features the themes and associated codes related to BSM's practice of holistic mission (for a fuller summary of inputs in Table 27, see Appendix Y). BSM exerts efforts to make people feel loved to demonstrate compassion. P12 believes in embracing children even if they look dirty so they can feel God's love. On the theme, Practices Related to the Word of God, is the code sharing the Word of God. BSM highlights this with the understanding that the Word does not leave out anyone; therefore, the Bible has to touch everyone. BSM emphasizes values in its teaching ministries as they inspire people to hope. BSM believes that ministering to children allows the workers to help children have hope and instill biblical values in them. Bringing people to church is one of the practices of BSM, where they exert deliberate efforts to bring people to church. Lastly, BSM endeavors to help people put their faith in Christ, which is why it intentionally introduces Christ to people. P18 considers this positive response to knowing Christ as BSM's most significant win.

Table 27. BSM's Practices Related to Holistic Mission

Themes	Associated Codes
Demonstrating Compassion *The understanding that holistic mission is closely associated with showing compassion to others.*	• *Making love felt*
Practices Related to the Word of God *Various initiatives related to teaching or sharing the Word of God.*	• *Sharing the Word*
Ministry Emphases *Ideals that workers stress or emphasize as they conduct the ministry.*	• *Inspiring hope* • *Emphasizing values*
Bringing People to Church *Deliberate efforts to bring people to church.*	• *Bringing people to church*
Leading People to Christ *Intentional moves to help people express their faith in Jesus.*	• *Introducing Jesus to People*

Identified programs from photos given by BSM

The researcher acquired links to documents and photos of BSM, primarily from the online social media app, Facebook. These photos all revolve around the activities described in Figure 22, corroborating interview insights. Figures 23 to 34 showcase various activities of BSM related to engaging children in different sites, giving basic needs to the community, providing scholarships through the Batang Sidewalk program, and facilitating the BSM online channels.

BSM teachers engaging students onsite

BSM Staff giving basic needs to the community

Batang Sidewalk scholars receiving educational gadgets, and BS graduates
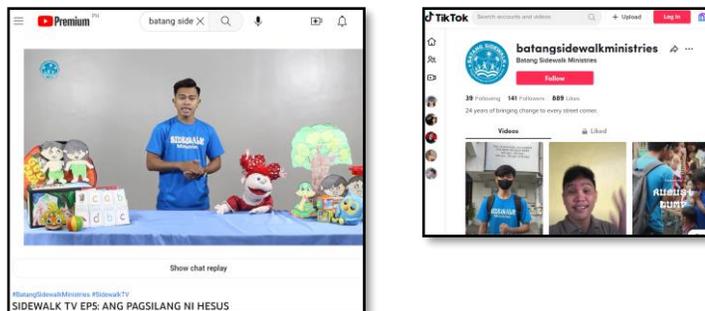
BSM online channels

Figures 23-34. Various activities conducted by BSM, including engaging children in different sites, giving basic needs to the community, providing scholarships through the Batang Sidewalk program, and facilitating the BSM online channels

Outcomes of Holistic Mission

In the interviews with BSM, participants identify several outcomes of their ministry to children and their families. An indicator of BSM's impact on people is the transformation of people's lives. Participants testified to seeing children growing to be teachers like them, parents testifying of the changes in their children, people coming to know the Lord, improved family relationships, changes in children, and their self-development, even actualizing their potential. P14, P16, P 19, and P20 identify the children's development as most notable.

Another theme under outcomes is Aspirations for a Better Future, where participants share how children started dreaming of a promising future and having hope. BP13 shares how BSM also aspires to expand the ministry throughout the Philippines. Under the theme, Blessings to the Workers, participants share how their ministry affirms God's call in their lives and how BSM opens opportunities for them to lead children to experience love. BSM also sees it as an outcome that they can bring families to church and, eventually, influence communities. P16 testifies how she came to know the Lord and brought her family to church. Eventually, community people give positive feedback

about the changes in the children and their families. Table 28 provides an overview of the

themes and associated codes; for a fuller summary of the inputs in Table 28, see

Appendix Z).

Table 28. Outcomes of BSM's Holistic Mission

Themes	Associated Codes
Transformed Lives *Indications of transformed lives, including changes in life dynamics or interactions of beneficiaries.*	• *Children growing to be teachers* • *Parents testifying of changes in their children* • *People come to know the Lord* • *Improved family relationships* • *Changes in children* • *Self Development* • *Actualizing Potentials*
Aspirations for Better Future *Indicators in children showing they have ideals of a better future.*	• *Dreaming of a good future* • *Children are having hope* • *Ministry expanding throughout the Philippines*
Blessings to the Workers *Testimonies from workers describing how the Lord blesses them as they serve Him.*	• *Affirmations to the call of the Lord* • *Opportunity to lead children to experience love*
Bring to Church *The observed phenomenon that workers are bringing people to church.*	• *Families go to church*
Influence on the Community *Testimonies from people in the community on how the ministry brings about changes.*	• *Community people are inspired by changes they see in children*

**How BSM Deals with COVID-19, Even as it Carried Out
Its Holistic Mission**

To mitigate the effects of the pandemic, BSM reported that they prayed for

people, extended help, and established online ministries. P17 shares how the pandemic

opened an opportunity for them to pray for the people. Table 29 shows the theme and the

associated codes on how BSM deals with the effects of the pandemic; Appendix AA

gives a fuller summary.

Table 29. BSM's Mitigation of the Effects of COVID-19

Themes	Associated Codes
Mitigating the Effects of the Pandemic *Steps that are undertaken to deal with the effects of the pandemic.*	• *Praying for people* • *Extending help* • *Established Online Ministries*

The Focus Group Discussions

This part presents and analyzes the data collected from the FGDs the researcher

conducted with three groups or networks of Pentecostal pastors. The first FGD comprises

Assemblies of God (AG) Pastors in the North of Manila. Forming the second FGD are

pastors from the Foursquare Church, while the last FGD is with Pentecostal pastors in

Pasig who are part of the City of Pasig Ministers Alliance (CPMA).

FGD 1: Assemblies of God (AG) Pastors

AG Pastors' Demographic Characteristics

The first group of pastors is from the Assemblies of God, the largest Pentecostal

denomination in the Philippines. Two of the participants are female pastors; five are

males. All but one pastor met the requirements regarding the number of years involved as

a church pastor. Also, the same pastor, P26, handles a church in Bulacan, the province

north of Metro Manila, although the mother church is in Metro Manila. Both the mother

church and the daughter church are part of the Section 1 of the Southern Tagalog District

Council (STDC) of the Philippines General Council of the Assemblies of God (PGCAG).

This group is named Assembly of God (AG) pastors in this document. The interview was

on June 23, 2022. Table 30 provides the demographic information of AG Pastors.

Table 30. AG Pastors' Demographic Information

Participant Number	Name	Age	Name of Church	Years Involved in the church
P21	Alvin Quinton	56	Pastor, Good News AG, Proj 8 QC	25 years
P22	Maria Christina Adriano	53	Head Pastor, Christ Fellowship Assembly of God Tanza, Navotas	32 years
P23	Danilo Adriano	73	Christ Cares Family Assembly of God in Malabon	30 years
P24	Angelita Rafer	58	God's Sanctuary AG	35 years
P25	Ricardo Rafer	64	God's Sanctuary AG	22 years
P26	Michael Acar	43	Assistant Pastor, Christ is the Answer, Bustos, Bulacan.	7 years
P27	Arnold Magramo	57	Palmera AG Good News Family Worship Center	35 years

Themes on AG PASTORS's Self-Description of Being Pentecostals

Table 31 enumerates the themes under AG's self-description of being

Pentecostals (for a fuller summary, see Appendix AB). The first theme, Pentecostals and

the Holy Spirit, includes reliance on the Holy Spirit for empowerment, and prayer and

leading of the Holy Spirit. P25 shares that the Pentecostals emphasize the dependence on

the Holy Spirit for power to carry out the works of the ministry. Prayer and the leading of

the Holy Spirit is also in this category, which refers to the practice of connecting to God

to discern His leading or direction. P22 gives this input as her answer.

Four codes are in the theme, Distinguishing Practice. P27 says that Pentecostals pray for divine healing, rivaling the community's faith healers. He also reiterates the assertive faith among Pentecostals that led them to believe in miracles and the supernatural, even in deliverance and spiritual warfare. P23 observes that some Pentecostals tend to emphasize prosperity in their message.

Table 31. Themes and Associated Codes from AG Pastors' Self-Description of Being Pentecostals

Themes	Associated Codes
Pentecostals and the Holy Spirit *Descriptions about the Holy Spirit's actions upon the Pentecostals.*	• *Reliance on the Holy Spirit for empowerment* • *Prayer and leading of the Holy Spirit*
Distinguishing Practice *Practices that respondents think as unique to Pentecostals.*	• *Belief in divine healing* • *Assertive faith in miracles and the supernatural* • *Deliverance and Spiritual Warfare* • *Tendency to emphasize prosperity*

Themes on AG Pastors' Perceptions of Holistic Mission Including Socio-Economic and Theological Influences

Socio-economic inputs

Three socio-economic inputs from the interview classify under the theme of Realities of Reaching Out to Poor Communities (see Table 32). P24 shares that the commitment to reach people at their poverty level necessitates setting aside personal comfort. Participants have also seen the extent of poverty in the families in the communities they serve. P24 and P25, who are husband and wife, talk about their engagement with very poor families. P22 observes that people from different economic classes avail of church-facilitated services like a medical mission. The second theme, Stand on Social Issues, has the input on standing on the truth but not criticizing people

Theological inputs

Table 32 also shows the theological theme that emerged in the interview with AG pastors (for a fuller summary of inputs, see Appendix AC). Under the Nature of the church is P25's description that the church's power is to do good, and P21 believes that the church has the power to change lives and lead people to experience God's salvation.

Table 32. Socio-Economic and Theological Inputs Influencing AG Pastors

Socio-Economic Themes	Associated Codes
Realities of Reaching Out to Poor Communities *Existing conditions of people in poor communities.*	• *Reaching people at their level* • *Families in poverty* • *People of different social statuses avail of ministry service*
Stand on Social Issues *Persuasions that churches have on social issues.*	• *Standing on the truth but not criticizing people*
Theological Theme	**Associated Codes**
Nature and Role of the Church *Characteristics and responsibilities of the church.*	• Church's power is to do good • Changing lives and leading people to experience salvation

Perceptions on holistic mission

On the perceptions on holistic mission, the theme Attending to Physical and Spiritual Needs has the most associated codes (see Table 33; for a fuller summary, see Appendix AD). AG asserts the need to prepare to meet physical and not just spiritual needs. For P22, bringing gifts is important because it creates opportunities to bless the community and let them feel that the church is there for them. The receptivity of people to the gifts often leads to evangelism and discipleship. On meeting the needs, P24 thinks that the priority should be on attending to spiritual needs over physical needs, although both are perceived as important. P21 calls for the integration of faith and action to reach the community effectively. P25 emphasizes understanding people's needs and catering to these after leading people to faith. Reaching all aspects of life is crucial to P24 because it

increases the opportunities to engage the community with the Gospel. Also, P24

perceives that physical needs are means to leading people to salvation, implying that

attending to physical needs creates an opening for Christians to share salvation, lead

people to experience change, and nurture them in faith. P21 and P23 understand that

sharing the full Gospel means leading people to Christ and nurturing them. Commitment

to the full Gospel involves preaching the well-rounded Gospel that ministers to the whole

aspect of a person. P25 points out that the church can provide holistic ministries if it

starts assessing its role in the community.

AG underscores the importance of reaching families. P23 advocates for the

fortifying of families by helping to improve interactions among family members. Other

themes include meeting social needs like the need of old pastors for a retirement home,

preaching the Word in every opportunity, and Inspiring people towards self-improvement

and growing away from poverty. The theme Community's Perception About the Church

highlights the need for the church to be a good example to the community. One way of

doing this, as emphasized by P22, is to encourage members to be involved in the

community and build connections, although P24 is cautioning members to involve in

politics. On the theme Expressions of Holistic Mission, P21 sees work as mission. The

last theme, Perception of the Church About Itself, describes how important it is for the

church to break its poverty mentality. P27 thinks that the church must also break free

from its poverty mindset, similar to the outlook common to the poor people they serve.

Table 33. AG Pastors' Perception on Holistic Mission

Themes	Associated Codes
Attending to Physical and Spiritual Needs *Particular concern given to meeting holistic needs, including those within and outside the faith community.*	• *Church prepared to meet physical needs, not just spiritual needs* • *Bring gifts to people in the community* • *Meeting first the spiritual then the physical* • *Integrating faith and works* • *Understand people's need to lead people to faith and to meet their needs* • *Reaching all aspects of life* • *Physical as means of leading people to salvation* • *Full gospel is leading people to Christ and nurturing them* • *Assessing the role of the church in the community*
Importance of Reaching Families *Beliefs about why the church should reach families.*	• *Strengthening relationships at home*
Meeting Social Needs of Members *The church's responsibility to reach the social needs of its members.*	• *Retirement home even for old pastors*
On Preaching the Word *Perceptions about the Word and its connection to holistic mission.*	• *Share the Word in every opportunity*
Inspiring People Towards Self-Improvement *Understanding that people need the motivation to work towards self-improvement.*	• *Encourage people to grow away from poverty*
Community's Perception of the Church *Ideas that the community has about the church, its roles, and its intentions.*	• *Church is a good example to the community* • *Church members involved in the community* • *Members should build connections but should not involve in politics*
Expressions of Holistic Mission *Various ways holistic mission can be expressed.*	• *Work as a mission*
Perception of the Church about itself *Ideas the church has about itself in relation to its role and relationship in the community.*	• Poverty mentality

Perceived order of priority of the different expressions of holistic mission. The seven

participants formed two groups, each group evaluating their perceived order of priority of

the different expressions of holistic mission. Table 34 shows the output from the first

group, and D5 is the top priority. After faithfully preaching the Gospel in proclamation

and presence, AG ranks D12 and D11 as second and third, respectively. Thus, this group

also prioritizes establishing just and peaceful relationships followed closely by restoring

broken relationships. D9, which is recognizing pervasive evil and its causes, and D2, on

the church being a subversive and supportive counter-culture community, rank the two

lowest dimensions.

Table 34. AG_Group 1's Ranking of Expressions of Holistic Mission

Dimension Number	Dimension of the Synthesized Holistic Mission Definition	AG Ranking
D5	faithfully preaching the Gospel in proclamation and presence	1
D12	establishing just and peaceful relationships	2
D11	restoring broken relationships	3
D7	seeking to disciple people away from all forms of poverty	4
D6	church commits to be an agent of change transforming society to experience God's shalom	5
D8	affirming the dignity of human beings	6
D4	with the fervor from the Holy Spirit, the church demonstrates God's love and compassion across the street and around the world	7
D1	a genuine alternative center of power	8
D10	seeking truth, justice, beauty, and righteousness	9
D3	fulfilling its prophetic, priestly, and kingly roles in any given setting	10
D9	recognizing pervasive evil and its causes	11
D2	functioning as subversive and supportive counter-culture community	12

Like the first group, the second group of AG pastors prioritizes D5. They put D7

and D3 in the second and third ranks, and D2 and D9 are the lowest in ranks. The ranking

of these two dimensions is almost similar to what the first group assigns to them, except

that the first group interchanged the ranks compared to the first group's lowest ranking.

Table 35. AG_Group 2's Ranking of Expressions of Holistic Mission

Dimension Number	Dimension of the Synthesized Holistic Mission Definition	AG Ranking
D5	faithfully preaching the Gospel in proclamation and presence	1
D7	seeking to disciple people away from all forms of poverty	2
D3	fulfilling its prophetic, priestly, and kingly roles in any given setting	3
D10	seeking truth, justice, beauty, and righteousness	4
D6	church commits to be an agent of change transforming society to experience God's shalom	5
D11	restoring broken relationships	6
D12	establishing just and peaceful relationships	7
D8	affirming the dignity of human beings	8
D1	a genuine alternative center of power	9
D4	with the fervor from the Holy Spirit, the church demonstrates God's love and compassion across the street and around the world	10
D2	functioning as subversive and supportive counter-culture community	11
D9	recognizing pervasive evil and its causes	12

AG's perceived challenges to holistic mission include ministry operations,

sustainability, and meeting social needs. Under the first theme, Ministry Operations and

Sustainability, several codes have been classified. P22 opines that the church's outreach

is mainly dependent on its capacity. To do more, the church has to increase its capacity.

P24 sees the need for strategic planning and comprehensive initiatives. P23 recognizes

the challenge stemming from the lack of awareness of the church that part of its role is to

respond to the physical needs of others. Other challenges under this theme are the lack of

support from leaders, the lack of follow-up programs, difficulty sustaining initiatives and

funding.

The last theme is meeting the social needs of members (see Table 36; for a fuller summary, see Appendix AE). This group of AG pastors observes that the church has no clear support for those who want to change. For people who may be deriving their income from questionable means, the church has no response to help them find an alternative source of living. P27 sees the need for churches to link to available resources to help people access jobs or means of supporting their families. P21 recognizes the related need for churches to consider even the welfare of ministers, particularly setting up programs to help them when they get older. P27 adds that the church needs to address the problematic mindsets of both the poor people and the non-poor.

Table 36. AG's Perceived Challenges to Holistic Mission

Themes	Associated Codes
Ministry Operations and Sustainability *Challenges related to operating, managing, and sustaining the ministry.*	• *Building the church's capacity* • *Need for strategic planning and comprehensive initiatives* • *Lack of churches' awareness of their role in meeting physical needs* • *Lack of support from leaders* • *Follow-up programs for people reached* • *Easy to start initiatives, but it is difficult to sustain them.* • *Funding*
Meeting Social Needs of Members *The church's responsibility to reach the social needs of its members.*	• *Support should not stop at conversion* • *Access to jobs* • *Retirement home, even for old pastors* • *Problematic thinking of those who have and those who have not*

Practices: How AG Pastors Operationalize and Measure Holistic Mission

Figure 35 provides the summary of initiatives AG pastors identified in the FGD. Initiatives related to the Word of God include discipleship, Bible study, and sharing the Word of God. There are also activities toward improving family relations, partnerships

with other entities, and church planting activities. Concerning the AG pastors' attitude toward participation in social issues, P22 advocates for the welfare of others but feels indifferent to using the pulpit for it. P21 thinks that Christian participation is by prayer, not by street protests. P21, P23, and P27 think it is the church's obligation to inform members of the church's stand on certain issues. P21, P24, and P25 are all convinced that Christians must be involved in confronting issues that oppose the Bible.
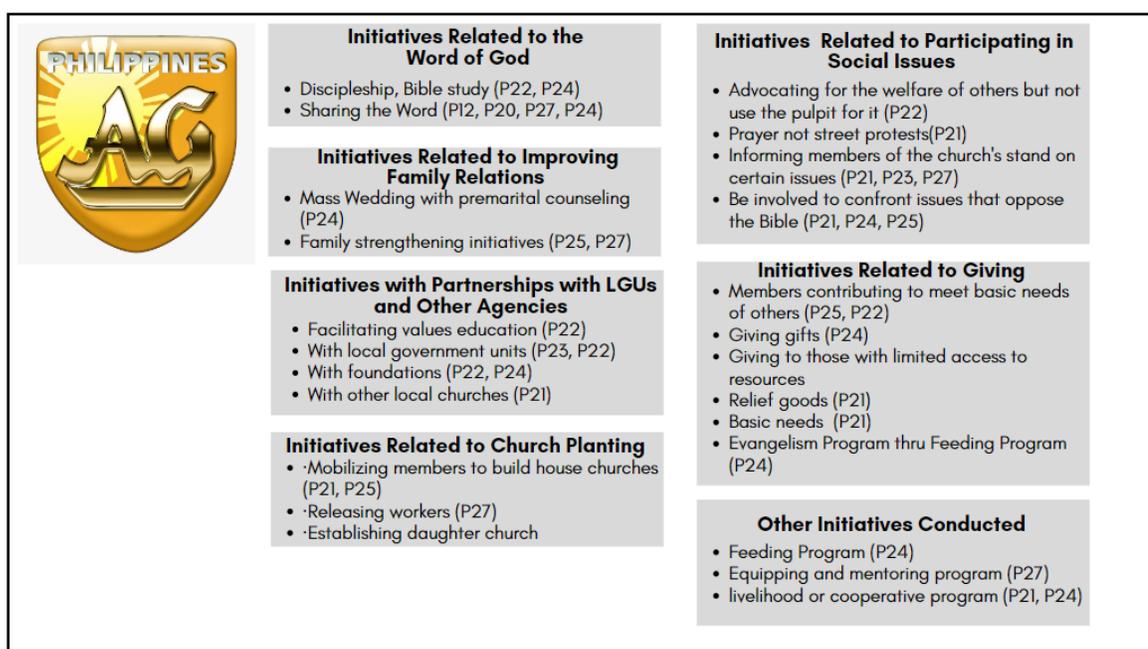
Figure 35. Summary of Initiatives Identified by AG Pastors

Outcomes of Holistic Mission

AG Pastors consider the transformation of lives as the outcome of undertaking holistic mission. P24 testifies to how people are getting saved and experiencing economic uplift, usually described in terms of their children finishing college, finding work, and becoming professionals. P27 testified about the changes in children's behavior and life outlook. He also shares that the changes that become evident in people's lives also affect

others. Another outcome is seeing that those who have been discipled become new

generations of disciplers. Table 37 shows the overview of themes and associated codes

(Appendix AF shows a fuller summary).

Table 37. AG's Perceived Outcomes of Holistic Mission

Themes	Associated Codes
Transformed Lives *Indications of transformed lives, including changes in life dynamics or interactions of beneficiaries.*	• *People are born again, and their lives improved* • *Changes in children* • *Changes rippling to others* • *Discipling others to be disciplers*

How AG Pastors Deal with COVID-19 as They Carry Out
Their Holistic Mission.

To deal with the pandemic, AG pastors supported members in strengthening their

families. P25 shares how they encouraged the fathers to take on their role as spiritual

leaders of the home. P27 admits that he persisted in ministering to people physically

despite the protocols. Their churches also extended help to members and established

online ministries. From what their church experienced during the pandemic, P24

recognizes the need to develop the church's benevolence program to prepare for future

needs. Table 38 features the pastors' responses to the question of how they continued

their holistic ministry during the pandemic (for fuller summary of inputs, see Appendix

AG).

Table 38. How AG Pastors Mitigate the Effects of COVID-19

Themes	Associated Codes
Mitigating the Effects of COVID-19 *Steps undertaken to deal with the effects of the pandemic.*	• *Supported members in strengthening their families* • *Persisted in ministering physically despite protocols* • *Extending help* • *Established Online Ministries*

	• *Strengthened the church's benevolence program*

FGD 2: Foursquare Pastors

Foursquare Participants' Demographic Characteristics

Among the eight participants in the Foursquare FGD, only their leader is a female. All the pastors have been involved in the ministry for 18 to 31 years, and the age range is between 46 to 63 years old. Table 39 provides an overview of the demographic profile of the participants. Participants in the FGD are all district superintendents in charge of various networks of Foursquare churches and are themselves pastors of different Foursquare churches around Metro Manila. The FGD happened on July 24, 2022, at Marikina Gospel Church, a Foursquare church, under the leadership of one of the participants, Pastor Kay Carolino.

Table 39. Foursquare Participants' Demographic Information

Participant Number	Name	Age	Ministry Involvement	Years Involved in the Ministry	Participant to
P28	Elmer Dacayanan	46	Pastor in Foursquare Metro Manila North District	25 years in the ministry	FGD
P29	Edmond Falcunit	51	Foursquare in Quezon City	29 years	FGD
P30	Fernando Sison	50	Foursquare in Bagong Silang	22	FGD
P31	Zaldy Fallasgon	63	Foursquare in Fairview	20	FGD
P32	Jerry Lonzagay		Foursquare in Camanava	26 years	FGD
P33	Joselito Arsenue	59	Foursquare	26 years	FGD
P34	Elvis Hamor	59	Foursquare in Manila	18 years	FGD
P35	Kay Carolino	58	Marikina Gospel Church	31 years	FGD

Participants in this FGD are pastors under the church of the Foursquare Gospel in the Philippines, or Foursquare, a network of churches "committed to the task of national and global transformation through evangelism, discipleship, church planting, leadership development, and social engagement in all levels of society for God's glory" (Foursquare n.d.). The name Foursquare came from the four descriptions or symbols of Jesus Christ, Savior, Baptizer with the Holy Spirit, the Healer, and the Soon-Coming King. The founder, Aimee Semple McPherson, received this name as an inspiration during an evangelistic service in California in 1922. The Foursquare symbols represent the full Gospel about the Lord Jesus Christ.

This Pentecostal denomination expanded its reach to the Philippines primarily through the efforts of Filipino ministers who returned from the United States in the 1930s (Cunningham 2003, 65). Adding to Foursquare's initial efforts to establish the work in

the Philippines are the contributions of the first American missionary couple, Rev. and

Mrs. Everette Denison, in the 1940s to 1950s. Their ministry set the stage for

Foursquare's work for the decades to come (Montgomery 1975, 25).

> Foursquare's website describes itself as meeting in "church buildings, sanctuaries, living rooms, garage, and everywhere in between. We spread God's love from Appari to Sulu, introducing the world to Jesus Christ: the Savior, Baptizer, Healer and Soon Coming King" (Foursquare n.d.).

As of December 31, 2021, Foursquare records 2,314 Foursquare churches and

128,071 members in the entire islands of the Philippines. (Foursquare n.d.). Among its

programs, Foursquare sets up a ministry on social engagement that is "committed to

community development through different activities and programs that would bring not

only spiritual upliftment but also people empowerment for social and economic progress

for the glory of God" (Foursquare n.d.).

Themes on Foursquare's Self-Description of Being Pentecostals

Foursquare identifies some distinguishing practices of Pentecostals, like the

leading and manifestation of the Holy Spirit, reliance on the Holy Spirit for

Empowerment, deliverance and spiritual warfare, and belief in divine healing. Because of

Pentecostals' practices or rituals, like confronting evil spirits or deliverance, P30

observes that Pentecostals tend to adopt extreme practices. Some Pentecostals are

inclined to incorporate questionable practices in their ministry. P30 is also aware that

there are different types of Pentecostalisms, including those begging on the streets while

preaching. Also, part of the Pentecostals' distinguishing practice is the emphasis on

divine healing, which the participants see as one of the reasons behind the growth of the

Foursquare movement in the Philippines. Table 40 provides an overview of themes;

Appendix AH shows a fuller summary.

Table 40. Themes and Associated Codes from Foursquare' Self-Description of Being Pentecostals

Themes	Associated Codes
Distinguishing Practice *Practices that respondents think as unique to Pentecostals.*	• *Leading and manifestations of the Holy Spirit* • *Reliance on the Holy Spirit for empowerment* • *Deliverance and Spiritual Warfare* • *Tendency to have extreme practices* • *Stereotypes on different Pentecostalisms* • *Belief in divine healing*
Pentecostals and Church Growth *Connection between Pentecostals and church growth.*	• *Healing, miracles, and church growth*

Themes on Perceptions of Holistic Mission Including Socio-Economic and Theological Influences

Socio-economic inputs

Seeing families experiencing poverty influences Foursquare participants to minister to poor people. P30 witnessed the existing conditions of poor people in the communities. After engaging a family strongly connected with drug dealing in the community, he saw the reality of families in poverty. He recognizes the extensive challenge to reach the whole family until they gradually transform. Table 41 shows the socio-economic themes. For a fuller summary, see Appendix AI.

Table 41. Socio-Economic Inputs Influencing Foursquare Participants

Themes	Associated Codes
Realities of Reaching Out to Poor Communities *Existing conditions of people in poor communities*	• *Families in poverty*

Theological inputs

Table 42 shows six themes on the theological inputs influencing the Foursquare participants: Healing and the Word, Nature and Role of the Church, Obedience to Christ, the Holy Spirit's Role in Mission, the importance of reaching families and blessings to workers (see Appendix AJ for a fuller summary). P31 notes that experiencing healing has affirmed the ministry of the Word and contributed to multiplication. Regarding the Nature and Role of the Church, P30 understands that the church should be a light to the community. As such, its influence in the community should expand and must remain even if it has already flourished. P32 asserts the biblical reality that people who express their belief in Christ become part of the church.

For the theme Obedience to Christ, P31 sees that mission is responding to Jesus' command to care for people. P28 acknowledges the need for the power of the Holy Spirit to have a powerful impact on the ministry. However, Pentecostals need to avoid any extreme teaching. P30 sees the opportunity to reach the whole family through the children. Lastly, P31 sees the need to impart the Word to help build others in faith passionately.

Table 42. Theological Inputs Influencing Foursquare Participants

Themes	Associated Codes
Healing and the Word *The belief that healing has a strong connection to the preaching of the Word.*	• *Healing amplifies the Ministry of the Word*
Nature and Role of the Church *Characteristics and responsibilities of the church.*	• *church sees itself as a light that should expand to the community* • *Long-term commitment to the community* • *Those saved are added to the church*
Obedience to Christ *Recognition and submission to the authority of Christ.*	• *Fulfilling the Great Commission*

The Holy Spirit's Role in Mission *Inputs related to the Holy Spirit's work in mission.*	• Discerning the Spirit's leading even to avoid extreme.
The Importance of Reaching Families *Beliefs about why the church should reach families.*	• *Reaching the whole family through the children*
Blessings to People and Workers *Perceptions of workers as benefits of doing holistic mission.*	• *Continuing the purpose to reach out to others*

Perceptions on holistic mission

Foursquare's perceptions on holistic mission include the following themes: Attending to Physical and Spiritual Needs, Ministering Through Presence, Perceptions of the church About Itself, Aim of Social Engagement, Balanced Outreach, Motivation for Mission, and Teach People to Lift Themselves Up (Table 43 gives an overview of the themes; Appendix AK shows a fuller summary). For the first theme, P31 talks about following God's example of loving everyone. He asserts that churches should prioritize attending to spiritual needs over physical needs, although both are important for transformation. In Ministering Through Presence, P29 thinks that the church's visibility is a powerful witness to the community, while P32 believes that bringing gifts reinforces the church's presence. Under the theme Perceptions of the church About Itself are the church's ideas about its role and relationship in the community. P30 perceives that the church is an agent of transformation, and once it appreciates itself as a light, its influence in the community should expand.

P32 sees that the aim of social engagement is the evangelism of families. For the theme Balanced Outreach, P29 insists on the awareness that reaching to the wealthy is as equally important as reaching poor people. P33's motivation for mission is the

transformation of people in the community. For the last theme, Teach People to Lift

Themselves Up, P30 recognizes the importance of training people to reach their potential

as contrary to developing dependence.

Table 43. Foursquare's Perception on Holistic Mission

Themes	Associated Codes
Attending to Physical and Spiritual needs *Perceptions related to church's awareness of the needs of the people and their community.*	• *Show love to all people* • *Meeting first the spiritual then the physical*
Ministering Through Presence *Understanding the importance of manifesting ministry expressions to the community.*	• *Church's visibility in the community is a powerful witness* • *Bringing gifts reinforces the church's presence*
Perceptions of the Church About Itself *Ideas the church has about itself in relation to its role and relationship in the community.*	• *Cchurch as an agent of transformation* • *Church sees itself as light and should expand*
Aim of Social Engagement *The perceived goal of social initiatives.*	• *Evangelize the family*
Balanced Outreach *The church taking into consideration the reaching out of both poor and rich people.*	• *Reach to the rich as well, not just to the poor*
Motivation for Mission *Ideas that provide the impetus to doing holistic mission.*	• *See the transformation of people in the community*
Teach People to Lift Themselves Up *The perception that nurturing people results in helping themselves.*	• *Train people to reach their potentials until they can reach others.*

Perceived order of priority of the different expressions of holistic mission. The dimension

that is first on the list of Foursquare pastors is D5, which is faithfully preaching the

Gospel in proclamation and presence. D1 ranks number two; D6 is in the third spot. D9

and D2 are the two lowest in ranking for the Foursquare pastors.

Table 44. Foursquare Pastors' Ranking of Expressions of Holistic Mission

Dimension Number	Components of the Synthesized Holistic Mission Definition	Foursquare Ranking
D5	faithfully preaching the Gospel in proclamation and presence	1
D1	a genuine alternative center of power	2
D6	church commits to be an agent of change transforming society to experience God's shalom	3
D11	restoring broken relationships	4
D12	establishing just and peaceful relationships	5
D7	seeking to disciple people away from all forms of poverty	6
D3	fulfilling its prophetic, priestly, and kingly roles in any given setting	7
D10	seeking truth, justice, beauty, and righteousness	8
D4	with the fervor from the Holy Spirit, the church demonstrates God's love and compassion across the street and around the world	9
D8	affirming the dignity of human beings	10
D9	recognizing pervasive evil and its causes	11
D2	functioning as subversive and supportive counter-culture community	12

Ministry Operations and Sustainability is the lone theme in Foursquare's perceived challenges to holistic mission. Participants share about challenges like the need for strategic planning and comprehensive initiatives. P35 recognizes the need for a clear organizational development plan to help sustain ministry operations. P30 observes that churches are not prepared for the long-term impact of ministries on their resources. The same participant sees the problems arising from program management, while P31 believes having knowledge related to program management is important.

P30 makes an interesting remark on how churches tend to lose the vision for poor communities and leave the community when it flourished. He recommends that the church should never lose its vision for the community and must have a long-term

commitment to the community. He adds that one of the reasons why the church cannot

sustain its program is because of the lopsided attention of the church in reaching poor

people and ignoring the rich. P29 sees that the lack of workers poses another challenge to

holistic ministries. Table 45 shows the overview of the themes and associated codes,

Appendix AL provides a fuller summary.

Table 45. Foursquare's Perceived Challenges to Holistic Mission

Themes	Associated Codes
Ministry Operations and Sustainability *Challenges related to operating,* *managing, and sustaining the ministry.*	• Need for strategic planning and comprehensive initiatives • Prepare for implications of ministry • Program Implementation and management • Long-term commitment of church in the community • Funding • Manpower

Foursquare Practices: How Holistic Mission is
Operationalized and Measured

Relevant words emerge from the discussion that hint at how Foursquare pastors

carry out its holistic mission. The word *ipakilala* (to introduce) or *makilala* (to know) is

one of these key words, the object of which is usually *ang Panginoon* (the Lord).

Inaabot (reaching out to) and its derivatives like *ipaabot* (to make known), *maabot* (to

reach), *nakaabot* (reached) is also frequent. The antecedent of this word is *ang mga tao*

(the people), implying that Foursquare intentionally reaches out to people. *Dala* (bring),

magpadala (to send), *dalhin* (to bring) is used to denote people are being brought to

church or workers bringing *pera* (money) and *pagkain* (food) to people. With regards to

the Gospel, key actions are sharing and proclamation. *Help* is also a prominent idea

among Foursquare participants like how the *simbahan* (church) and *mga lider* (the

leaders) extend *tulong* (help) or *pantulong* (something to help with) to people. The Holy

Spirit's *tulong* (help) is also expected. Under the code *share*, participants mention sharing

the Gospel or sharing of the congregation to the community.

Figure 36. Relevant Words Related to FOURSQUARE Practices of Holistic Mission

Among the initiatives shown in Figure 37 are those related to the Word of God,

including discipleship, Bible Study, and the Word. There are also initiatives involving the

rescue and rehabilitation of children and youth in conflict with the law. Some

undertakings are in partnership with LGUs and other foundations. Regarding initiatives

related to social issues, Foursquare pastors think that involvement does not necessarily

mean protesting on the streets. They believe in advocating for the welfare of others but

must refrain from using the pulpit for it. However, Christians should be vocal about their

convictions based on the Word of God and educate people on the church's stand on social

issues and poverty. Lastly, the pastors have been encouraging other Christians to be in

leadership to use their influence toward transformation.
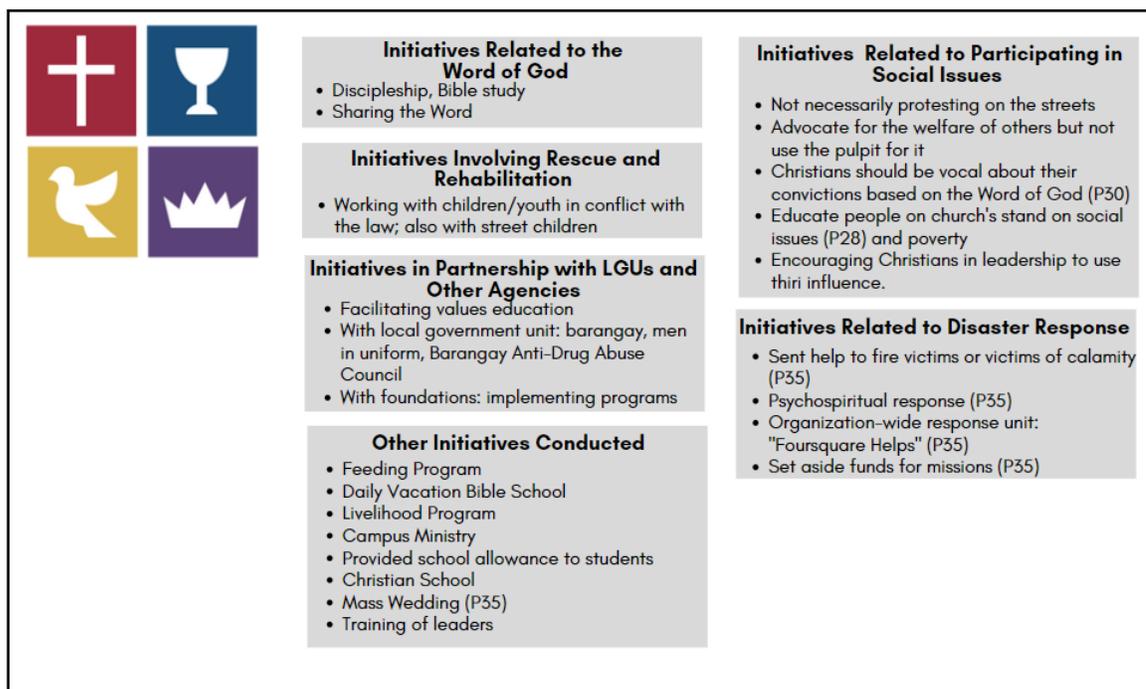
**Figure 37. Various Initiatives Related to Holistic Mission Identified by Foursquare
        Pastors**

How Foursquare Operationalize and Measure Holistic Mission

Outcomes of holistic mission

In the discussion, Foursquare participants identify Transformed Lives as the main

outcome of holistic mission (see Table 46; for a fuller summary, see Appendix AM).

These transformations in people include changes in attitude resulting in a change in

behaviors, especially as the church disciples people. P34 stresses that their church sticks

to discipleship because they see how people change from the inside out. Another

dimension of transformation is seeing holistic growth in all the stakeholders, not just of

people but also of the church and other actors. P30 *is hopeful that when the community*

develops, the church develops as well. P32 believes that such transformation influences

the direct beneficiaries of ministries and their families. P35 sees the improvement in

family relationships as an outcome, implying that holistic ministries strengthen family interactions.

Table 46. Outcomes of Foursquare's Holistic Mission

Themes	Associated Codes
Transformed lives *Indications of transformed lives, including changes in life dynamics or interactions of beneficiaries.*	• *Changes from inside out as they are discipled* • *Growth of stakeholders in all areas* • *Changes rippling to others* • *Improved family relationships*

How Foursquare Pastors Deal with COVID-19, Even as it Carried Out Its Holistic Mission

Foursquare pastors deal with the impact of COVID-19 by establishing online ministries. P34 shares how they created web-based platforms to engage people during the pandemic. On the other hand, mindful of the struggles of those without online access, P33 testifies how one of the pastors in their network had to write down his message and sent this to grandparents who cannot join online ministries. Table 47 shows the theme, and Appendix AN provides a fuller summary).

Table 47. Foursquare Pastors' Mitigation of the Effects of COVID-19

Themes	Associated Codes
Mitigating the Effects of the Pandemic *Steps undertaken to deal with the effects of the pandemic.*	• *Established online ministries* • *Writing script for those without online access*

FGD 3: Pentecostal Pastors of CPMA

This section describes Case Study 3, the City of Pasig Ministerial Alliance (CPMA), beginning with participants' demographic information and presentation of research outputs pertinent to answering the research questions.

CPMA Participants' Demographic Characteristics

All CPMA participants are pastors, and they have identified themselves as Pentecostals. Table 48 shows that all participants have been a pastor for no less than ten years. Two of the participants are females, and five are males. The youngest age in the group is 47, and the oldest is 74. Other than pastoring their churches or serving as part of the pastoral staff, the participants have involvements in their own denomination or other Christian organizations. With the help of a CPMA pastor, Pastor Jaime Encienzo–also one of the participants, the research assistant contacted other pastors recommended by Pastor Jaime. Given the difficulty in gathering the pastors, the researcher opted to conduct the FGD via Zoom, following the protocols described in Chapter 3. The researcher conducted the FGD with CPMA on July 6, 2022.

Table 48. CPMA Participants' Demographic Information

Participant Number	Name	Age	Ministry Involvement	Years Involved in the Ministry	Participation
P36	Jaime Encienzo	60	Pastor of Emmanuel Covenant's Ministry Director of Kairos Asia Mission	32 years	FGD 3
P37	Arman Mercado	55	Pastor of God's Mighty Harvest Missionary and church Planter Staff at Philippine Challenge	20 years	FGD 3

P38	Greg Bulayan	65	Pastor of Christ our Life Giver District Mission Coordinator of Foursquare Church Member of Kairos Asia Mission	22 years	FGD 3
P39	Rene Insiong	58	Pastor of Christ Community Church Fellowship International Help in church-planting efforts	19 years as pastor	FGD 3
P40	Ronel Reyes	63	Pastor of C3 Good Shepherd Pasig Central Former Chairman of Pasig Minsters Alliance	30 years	FGD 3
P41	Jeejean Lopez	47	Pastoral Staff, Pasig Bethel Temple	30 years	FGD 3
P42	Fe Soriano	74	Pastor of Jesus Christ the Rock of Salvation International Ministries	27 years	FGD 3

CPMA is an association of around 300 Pentecostal and non-Pentecostal pastors in the City of Pasig, which is in good standing with the city government (Pasig Ministers Alliance 2022). Its current president is Pastor Rene Inciong, one of the FGD participants. Descriptions about Pasig City are in the discussion of one of the cases, the Pasig First Assembly of God (PFAG). To the researcher's knowledge, PFAG's previous senior

pastor, Rev. Anacleto Lobarbio, is one of the founding members of CPMA, then named Pasig Ministerial Association (PMA).

Themes on CPMA's Self-Description of Being Pentecostals

The FGD interview with CPMA reveals at least seven ideas related to their self-description of Pentecostals. These ideas include reliance on the Holy Spirit for empowerment, being filled with the Holy Spirit, imitating Jesus' compassion, having assertive faith in miracles and the supernatural, belief in divine healing, and speaking in tongues (see Table 49; Appendix AO for a fuller summary). When asked if she is a Pentecostal, P42 says upfront, "I consider our church as a Pentecostal church which is full of power, empowerment of the Holy Spirit. And our doctrine is that we speak in other tongues and believe in the Holy Spirit." P42 reiterates that Pentecostals believe in divine healing and practice speaking in tongues. For P40, being Pentecostal means being filled with the Holy Spirit. Part of being Pentecostal, according to P40, is having an increased appetite for daily meditation of Scriptures and worship songs. However, for P38, being Pentecostal means imitating Jesus' compassion or modeling after Jesus' pattern of ministering to people. P39 describes the Pentecostals as having a strong faith and the belief in miracles and the supernatural. The claim to have bold faith is typical of most Pentecostals.

Table 49. Themes and Associated Codes from CPMA's Self-Description of Being Pentecostals

Themes	Associated Codes
Distinguishing Practice *Practices that respondents think as unique to Pentecostals.*	• Reliance on the Holy Spirit for empowerment • Being filled with the Holy Spirit • Hunger for the Word and daily meditation • Imitating Jesus' compassion • Assertive faith in miracles and the supernatural • Belief in divine healing • Speaking in tongues

Themes on CPMA' Perceptions of Holistic Mission Including Socio-Economic and Theological Influences

Socio-economic inputs

Table 50 shows that the theme Realities of Reaching Out to Poor Communities influences CPMA's response to holistic mission (see Appendix AP for a fuller summary of themes, codes, and examples). This socio-economic input has two associated codes. For the first, P41 recalls her exposure to traumatic experiences in her own community as a child and relates such experiences to how people in poor communities are also vulnerable to traumatic experiences. P36 sees the dire condition of people in impoverished communities, like how some feel compelled to borrow from informal loans with exorbitant rates.

Table 50: Socio-Economic Inputs Influencing CPMA

Themes	Associated Codes
Realities of Reaching Out to Poor Communities *Existing conditions of people in poor communities*	• Exposure to traumatic experiences • Vulnerabilities of poor people in the community

Theological inputs

  The theological themes that CPMA pastors associate with holistic mission are the Importance of Prayer, the Nature and Role of the church, Human Nature, Obedience to Christ, Motivation for Preaching the Gospel, and Understanding of the Ministry (see Table 51; Appendix AQ for a fuller summary). P36 and P38 expressed their belief in seeking God's guidance through prayer and practicing discernment. On the Nature and Role of the church, P42 shares that Christians need to voice their stand on social issues out of clear biblical convictions, especially that the church's power is doing what is right in the eyes of God. Believing that the church is a salt and light responsive to people's needs, P36 asserts that the church influences the community by first being mindful of the plight of the needy. P36 also believes that in meeting human needs, believers must consider all dimensions of the human person. P38 thinks reaching out to people is imitating the ministry of Jesus. Christians have to imitate Christ and demonstrate love and compassion like Him. P36 understands holistic mission as obedience to Christ's mandate to preach the Gospel to the poor. As to the motivation for doing holistic mission, P39 shares the need to have a passion for the lost. Christians must have that intense emotion toward people who do not yet know the Lord Jesus. P40's motivation comes from her perception that God has called her to demonstrate love to other people. For the last theme, P37 highlights the importance of unity among workers, specifically maintaining good communication to show solidarity in their advocacies.

Table 51. Theological Inputs Influencing CPMA

Themes	Associated Codes
Importance of Prayer *Assertions on how essential prayer is in mission.*	• *Seeking clarity of direction in prayer*
Nature and Role of the Church *Characteristics and responsibilities of the church.*	• *church's power is doing what is right in the eyes of God* • *church as salt and light responsive to the needs of people*
Human Nature *Realities about persons and their needs.*	• *Integrated heart, hands, and head response to meet human needs*
Obedience to Christ *Recognition of and submission to the authority of Christ.*	• *Imitating Christ's ministry* • *Obeying Christ's mandate to preach the Gospel to the poor*
Motivation for Preaching the Gospel *Workers' inspiration as they preach the Gospel.*	• *Passion for the lost* • *Called by God to love others*
Understanding the Ministry *Beliefs related to the practice ministry.*	• *Unity of Workers*

Perceptions on holistic mission

The first theme under CPMA's perceptions on holistic mission is Attending to

Physical and Spiritual Needs. P36 sees the importance of journeying with people to show

love and lead them to transformation. Catering to the holistic needs of people is

necessary, according to P41 and P38. This implies that Christians should respond to

physical and spiritual needs, although the perception is that meeting spiritual needs is

most important. P36, P37, and P41 share the importance of integrating approaches to

meet the needs. These approaches include assessing needs and contextualizing the

responses. P36 and P39 highlight the importance of the Word of God in the ministry,

even recommending that workers learn to integrate the Word in every opportunity open

to them. In providing values education, workers must practically teach people the Word.

P42 resolves that Christians must show love to people, especially to those who others

have ignored. When the community feels the love of Christians, it is easier to reach out to them. Table 52 features the themes and associated codes (for a fuller summary, see Appendix AR).

Table 52. CPMA's Perceptions on Holistic Mission

Themes	Associated Codes
Attending to Physical and Spiritual Needs *Particular concern given to meeting holistic needs including those within and outside the faith community.*	• Journey with people to show love and lead to transformation • Cater to holistic needs
Integrate Approaches *The perception that the church's approach to responding the needs of people should be holistic.*	• Assessing needs and contextualizing response • Educate people and not just help them
Importance of the Word *The highlight Pentecostals give to the importance of the Word of God in mission.*	• Integrating the Word in Values Education
Community's Perception About the Church *Ideas that the community has about the church, its roles, and its intentions.*	• Community feels the love of the church

Perceived order of priority of the different expressions of holistic mission.

D11, D1, and D6 are the top three dimensions of CPMA (see Table 53). They prioritize the restoration of broken relationships, the church is a genuine alternative center of power, and the church is committed to being an agent of change, transforming society to experience God's *shalom*. CPMA assigns Rank 10 to D3, the church fulfilling its prophetic, priestly, and kingly roles in any given setting. Rank 11 to D9, recognizing pervasive evil and its causes. The lowest rank is D2, which is the church functioning as a subversive and supportive counter-culture community.

Table 53. CPMA'S Ranking of Dimensions of Holistic Mission

Dimension Number	Dimensions of the Synthesized Holistic Mission Definition	CPMA Ranking
D11	restoring broken relationships	1
D1	a genuine alternative center of power	2
D6	church commits to be an agent of change transforming society to experience God's shalom	3
D4	with the fervor from the Holy Spirit, the church demonstrates God's love and compassion across the street and around the world	4
D8	affirming the dignity of human beings	5
D12	establishing just and peaceful relationships	6
D7	seeking to disciple people away from all forms of poverty	7
D5	faithfully preaching the Gospel in proclamation and presence	8
D10	seeking truth, justice, beauty, and righteousness	9
D3	fulfilling its prophetic, priestly, and kingly roles in any given setting	10
D9	recognizing pervasive evil and its causes	11
D2	functioning as subversive and supportive counter-culture community	12

The theme Ministry Operations and Sustainability poses a challenge to CPMA's holistic mission. P36 thinks that the churches must identify programs relevant to the community they serve. He also observes that starting initiatives can be easy but sustaining them is difficult. P41 adds her realization that churches can be program-oriented; therefore, the programs are periodic and hardly sustained. P39 feels affected whenever he senses the poverty mindset, even in churches. He feels the need to address the wrong attitude of Christians toward the lack of resources. Table 54 shows the overview of themes related to the perceived challenges of CPMA (see Appendix AS for a fuller summary).

Table 54. Perceived Challenges to CPMA's Holistic Mission

Themes	Associated Codes
Ministry Operations and Sustainability	• *Identifying programs that will be relevant to the people.* • *Easy to start initiatives but it is difficult to sustain them.* • *Breaking through poverty mentality*

CPMA Practices: How Holistic Mission is Operationalized and Measured

The summary of the keywords that surfaced during the FGD with CPMA is in

Figure 38. Of the three words, *inaabot* (reaching out to), and its spin-off words, is the

most prominent. Other derivatives of *inaabot* used by the participants are *ipaabot* (to

make known), *maabot* (to reach), *nakaabot* (reached). CPMA reaches out to *mga tao*

(people), the community, the poorest of the poor. They reach the community because

ipinaabot ni Hesus ang mga tao (Jesus wants us to reach out to people). The objects of

pag-abot (outreach) are out-of-school youth and depressed communities. CPMA

anticipates that reaching out to touch people requires bringing gifts or the Good News

and addressing felt needs.

Tulong (help), *pantulong* (something to help with), and *makatulong* (be of help)

form one cluster of keywords showing that CPMA pastors usually extend help that are

sari-sari (of different kinds). The help comes from the church, directed to people or

others and, at times, in response to people who ask from them. The last keyword is *dala*

(bring), and the related words like *magpadala* (to send), *dalhin* (to bring). Objects of *dala*

are services, *ang Salita ng Diyos* (the Word of God), food, *pera*, and even, medical

mission.

Figure 38. Relevant Keywords Related to CPMA Practices of Holistic Mission

Identified CPMA Initiatives

CPMA pastors identified holistic mission initiatives as those related to the Word of God, like discipleship, Bible study, sharing the Word, and integrating the sharing of the Word in all ministries. There are also initiatives in partnership with LGUs and other agencies like facilitating values education, campus ministry, teaching street children, and with participants of government projects. CPMA pastors have initiatives for children and youth, including feeding programs and campus ministry. Initiatives with socio-economic components include livelihood, savings programs, microfinancing, and cooperatives. One pastor even facilitates small-scale initiatives to provide church-based work opportunities to very poor families. Other initiatives CPMA participants conduct are church planting and the provision of school allowance for young people.
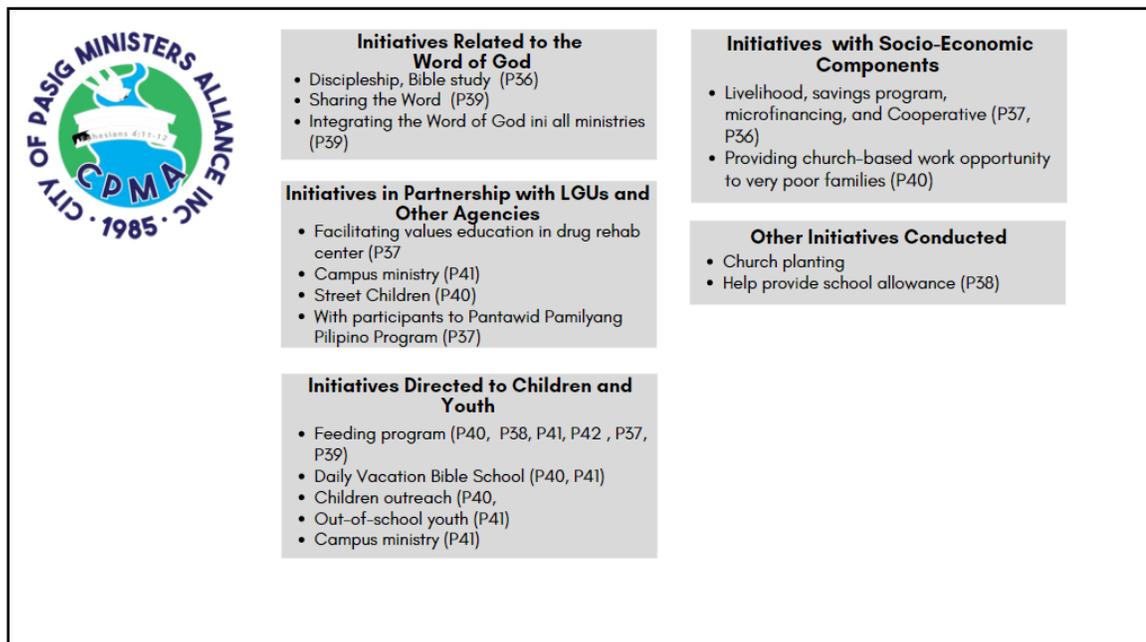
Figure 39. Initiatives on Holistic Mission Identified by CPMA Participants

How CPMA Operationalize and Measure it

Outcomes of Holistic Mission

      CPMA pastors look for Transformed Lives as the foremost outcome as they carry out holistic mission (see Table 55; for a fuller summary, see Appendix AT). CPMA anticipates that people should be saved to see the transformation of lives. P36 sees people's salvation as the natural outflow of living right principles. Another aspect of life transformation is self-development or growth which usually happens when people learn essential life skills helpful for their personal growth.

Table 55. Outcomes of CPMA's Holistic Mission

Themes	Associated Codes
Transformed lives *Indications of transformed lives including changes in life dynamics or interactions of beneficiaries.*	• *People are saved* • *Self-development*

How CPMA Deals with COVID-19, Even as it Carried Out
Its Holistic Mission

CPMA pastors mitigate the effects of COVID-19 mainly by extending help or

responding to those affected by giving food and basic necessities. P39 testifies how they

raised funds to provide throughout the first two years of the pandemic. Their efforts have

also blessed others, like the barangay officials. See Table 56 for the overview of the

theme and Appendix AU for a fuller summary.

Table 56. CPMA's Mitigation of the Effects of COVID-19

Themes	Associated Codes
Mitigating the Effects of the Pandemic *Steps that are undertaken to deal with the effects of the pandemic.*	• *Extending help*

Analysis of the Cases and the FGDs

Analysis of the Case

The previous section features the pertinent data from the three cases. This section

provides a summary and analysis of the three cases in relation to the research questions.

Who Do Pentecostals Identify Themselves to Be?

All three cases describe the emphasis Pentecostals give to the work of the Holy

Spirit, in that they rely on the Holy Spirit for empowerment in mission. Figure 40 shows

the summary of themes and codes from all cases. Data from the case participants show

that Pentecostals express their dependence on the Holy Spirit through prayer. The

believers open themselves to receiving guidance, seeing visions from God, and

experiencing manifestations of His power. This sense of empowerment flows from an

"intense transcendent presence of the divine" (Petersen 1998). Relying on God for

empowerment has both internal and external dimensions. The internal and personal

dynamics is when Pentecostals pray to ask God for empowerment. Through speaking in

tongues, divine healing, and deliverance, the outward manifestations affirm that the

Pentecostal believers have received guidance from God. Such regard for transcendent

experiences resonates with what Petersen remarked about Pentecostals' experience of

divine healing as "an indication of divine presence, an indication of inner grace"

(Petersen 1998). For Pentecostals, power demonstration is a validation of the Holy

Spirit's presence, guidance, and empowerment.

The belief in divine healing is one of the distinguishing marks of Pentecostalism.

In a 10-country survey on Pentecostals, most respondents in all ten countries testify to

having experienced or witnessed divine healing (Pew Research Center 2006). For

Filipino Pentecostals, believing in divine healing opens opportunities to engage people

with the Gospel. First, the indigenous consciousness of the people inclines most Filipinos

to believe in the supernatural (Maggay 1998, 364), where miracles like divine healing

attest to God's demonstration of His power (Johnson 2014, 183). Also, Filipinos

generally regard divine healing as an encounter with God. This experience led many to

shift from their old religion to Christianity (Kim 2005, 237), mainly because they needed

healing more than they needed God (Johnson 2014, 173). With the charismatic

movement flourishing in the Philippines, the Filipino Pentecostals' emphasis on the

"immediate emotional experience of God through the exercise of supernatural gifts like

healing" (Maggay 2016, 67), naturally attracts many to Pentecostalism (Suico 2005, 196).

Although only BSM affirms the importance of the Word when asked to describe what it

means to be Pentecostal, MFAG and PFAG reiterate in the discussion about the centrality

of the Word, as attested in the identified programs. Literature attests that Pentecostals'

constant reading of the Bible stirs their faith, although Pentecostals tend to interpret the

Scriptures based on their experience (Petersen 1998). Lastly, among the descriptions,

there is one negative comment. BSM observes that some Pentecostals tend to focus only

on church growth. The context is that the respondent describes how some Pentecostals

tend to ignore ministering to poor people for not contributing much to church

multiplication.

Figure 40. Cases' Summary of Themes and Codes on "Who Do Pentecostals Identify Themselves to Be?"

Perception: Socio-economic Concepts

BSM's immersion into poverty-stricken sites opens their eyes to the realities of

poverty in poor communities. Several conditions exacerbate the children's and their

families' living conditions in poor communities. Among these conditions include

malnutrition, diseases, material lack, housing, lack of access to education, and lack of

access to proper sanitation and a clean environment (Tan 2015). Children and their

families living in the slum settlements in Manila are vulnerable to natural disasters. Online sexual exploitation is also more prevalent in the slums (Philipp 2019). Through the appalling physical conditions of children and the poor, especially in the slums BSM volunteers minister in, they recognize the receptivity of poor people toward their ministries. As for PFAG, participants affirm this receptivity from poor people has influenced them to focus more their outreaches on people in vulnerable communities rather than to those in gated communities. PFAG also extends its generosity by giving money to meet critical needs.

MFAG observes that most Pentecostal churches respond to their community's poverty by praying for them (see Figure 41). This is on the assumption that many Pentecostals are, as the lead pastor notes, "involved in the poverty" of the community. Because many Pentecostal churches are situated in poor communities, they no longer distinguish themselves from the people they serve. This observation that many Pentecostal churches are "poor" is consistent with the observation that many Pentecostals came from the lower socioeconomic rung of society. From one of the epicenters of Pentecostalism, the Azusa Street revival, most participants were from the marginalized sector (Ma 2007, 28). Over time, Pentecostals became the religion of the poor. However, such dynamics contributed to Pentecostals' strong emphasis on preaching about hope as "they forged a social and spiritual culture where the hopeless found a space to experience God's grace and power" (Ma 2007, 29).

While MFAG recognizes the lack of social action from Pentecostals, it also highlights that Pentecostals will share whatever little they have to respond to the immediate needs of their neighbor. As Pastor Jess puts it, *"Tayong mga Pentecostals,*

wala tayong gaanong social action. Pero pag nalaman nating walang masaing ang

kapitbahay natin, magbibigay tayo kahit kaunti lang ang meron tayo." ("We

Pentecostals, we don't have much social action. But when we learn that our neighbor has

no rice to cook, we will give even the little that we have").

Concern for others despite poverty, as Pastor Jess believes to have exemplified by

Filipino Pentecostals, deeply roots in the Filipino concept of *kapwa*, more appropriately

translated as "fellow-being" and not simply "others" (Enriquez 1986, 11). *Kapwa* denotes

the unity of self and others and starts "not so much because of a recognition of status

given him by others but more so because of his awareness of shared identity" (Enriquez

1986, 12). By meeting the needs of their neighbors, financially struggling Pentecostals

tend to identify themselves with the suffering of their neighbors rather than be self-

absorbed in their own insufficiencies.

**Figure 41. Cases' Summary of Themes and Codes on Socio-economic Inputs
         Influencing Holistic Mission**

Perception: Theological Concepts

Case respondents gave different theological inputs that may have influenced their holistic mission. One of the inputs of MFAG is the eschatological belief in the second coming of Christ. P1 remembers hearing discussions on Christ's imminent return in the many pastors' gatherings he attended since he was young. Such remark implies that the Filipino Pentecostals have the eschatological fervor early Pentecostals had for mission to the uttermost, stirred by anticipation for the imminent return of the Lord (Ma 2009, 98). Their "strong inclination toward the pre-millennial dispensationalist eschatology" (Ma and Ma 2010, 279) influence their involvement/non-involvement in social issues, although socioeconomic attitudes and behaviors contribute to their lack of action (Suico 2005, 199).

MFAG also highlights the need to point people to Christ by taking on "Christ is the Answer" as the church's theme for 2022-2023. The reality of Christ's soon return does not overshadow the reality that He still is the answer to people's present woes. MFAG's pointing to Christ finds affirmation from the contention that Pentecostal theology is a "unique Christocentric Spirit movement" where preaching the "Full Gospel" points to Jesus as "Savior, Sanctifier, Healer, Baptizer with the Spirit, and the Soon-coming-King" (Kärkkäinen 2007). MFAG believes in prayer for the sick, although it recognizes that the Lord allows poverty for a purpose. Lastly, MFAG again emphasizes the belief that the Holy Spirit empowers people for mission as an essential theological input.

PFAG also highlights the importance of the leading of the Holy Spirit in mission. It also stresses that doing mission obeys Christ's Great Commission. Regarding the Holy

Spirit's role in mission, BSM defers to the Holy Spirit's work in people's lives. BSM

upholds the belief that the church grows without physical structure because church is

people. Also, BSM highlights the importance of the Word, as changes will happen when

people apply the Word in their life. Like PFAG, who believes in the faithfulness of God,

BSM also has the assurance that they can pray to God to provide for the ministry's needs.

Regarding the ministry, PFAG upholds that believers can carry out God's mission when

they are more concerned with giving and not just receiving. Meanwhile, BSM's

understanding of ministry inclines toward promoting the welfare of children, and the

quality of commitment believers must have so they can accomplish the mission. BSM

endeavors to lead children to come to Jesus, especially since they are Satan's target.

Regarding the believers' commitment, BSM recognizes that workers need to have

calling, commitment, passion, persistence, consistency in showing compassion,

authenticity, and unity.

     Considering the given data, it is difficult to establish the degree of influence each

of the themes has on Pentecostals' holistic mission. Several other studies can shed light to

how much these ideas influence the cases' holistic mission. However, Figures 42-43

show that there is a common theme that emerged from all the cases' responses. The data

from all three cases converge on the theme about the Holy Spirit's role in mission. All

three cases point out to the indispensable work of the Holy Spirit from His empowerment

and leading of the workers to His changing of the lives of people. This finding attest that

the belief in the role of the Holy Spirit is the Pentecostals' primary theological persuasion

in holistic mission.

Figures 42-43. Cases' Summary of Themes and Codes on Theological Inputs Influencing Holistic Mission

Pentecostals' Perception of Holistic Mission

All cases recognize that holistic mission includes attending to physical and spiritual needs, of church members and non-members alike (see Figures 44-45).

However, the motivations differ in all three cases. MFAG's motive is to demonstrate compassion as it takes pity on people, testifies to the community that it is a church that cares, and exerts efforts to make people feel special. Demonstrating compassion, or hospitality, is a critical starting point when ministering to those suffering. Hospitality was a highly valued virtue in the ancient Near East society, where Biblical stories happened. The hospitality shown to strangers is not just a small gesture of kindness but is often a powerful reminder to both the host and sojourner that everyone else is a stranger on earth, relying on the benevolence of God (Pohl 1999, 5). Jesus emphasized that such gestures extended to others are also acts of kindness unto Him. Paul values hospitality in Christians so much that he includes it as an important characteristic of those selected for church leadership (c.f. 1 Tim. 5:10; Titus 1:8). Biblical examples recording the sharing of meals and homes imply that hospitality goes beyond offering food and also transcends personal biases against others for ethnic or cultural differences (Pohl 1999, 5).

Furthermore, MFAG intentionally carries out its mission to testify to the community that it cares for the people. Earning a good reputation in the community will, eventually, bring people to church. MFAG's efforts to establish its reputation in the community by way of demonstrating compassion and attending to the needs of people has engendered MFAG toward civic engagement, a wide array of initiatives private individuals or groups undertake, like what many religious groups are doing. The Roman Catholics' socio-civic engagement has deep roots in Catholic Social Teaching, a robust framework around seven themes that advocate the building of a humane and just society: Life and dignity of the human person; Call to family, community, and participation; Rights and responsibilities; Option for the poor and vulnerable; Dignity of work and the

rights of workers; and Solidarity Care for creation (USCCB n.d.). This emphasis,

primarily on human dignity (USCCB n.d.), has spawned numerous responses by the

Catholics to address a plethora of needs of people. Another religious group known for its

social engagement is the Iglesia ni Cristo (INC), a relatively new religious movement in

the Philippines (Harper 2017, 5). Throughout the years, INC has expanded its

humanitarian efforts and has transcended its reputation of being a religious body to

become a major civic organization with massive resources to help people, particularly

those affected by disasters (Cornelio 2017, 32). However, these undertakings by both the

Catholics and the INC are mostly institutionalized, backed up by a clear support

structure. Although MFAG's responses may be localized to their immediate community,

these responses resonate with bridging the gap between religion and government, with

the former trying to demonstrate to the community the love of God channeled through the

believers.

PFAG considers mission as participation in God's work, particularly when

respondents claim that God has given them the vision to be a church-planting church.

Doing mission is both a responsibility and a privilege to reach those from afar. But while

it creates an opportunity to involve everyone, those doing mission must be prepared to

engage in spiritual warfare. PFAG considers sharing the Gospel and salvation as the

mission's goal. They recognize it as an opportunity to share the Gospel to those who

listen and to testify that God is alive even if people do not immediately put their faith in

Jesus. PFAG participants appreciate that people in the community has high regard for the

church because they come to church to ask for prayers. PFAG respondents are open to

consider different expressions of mission, like those working can be missionaries in the

workplace and the importance of reaching the family as the foremost mission field.
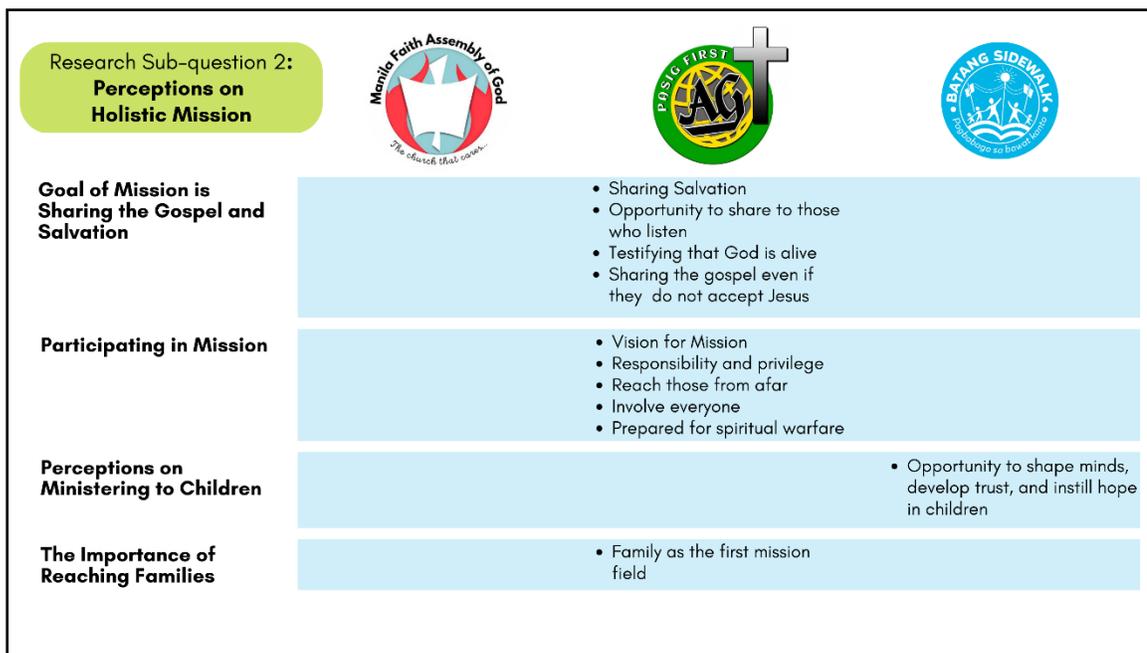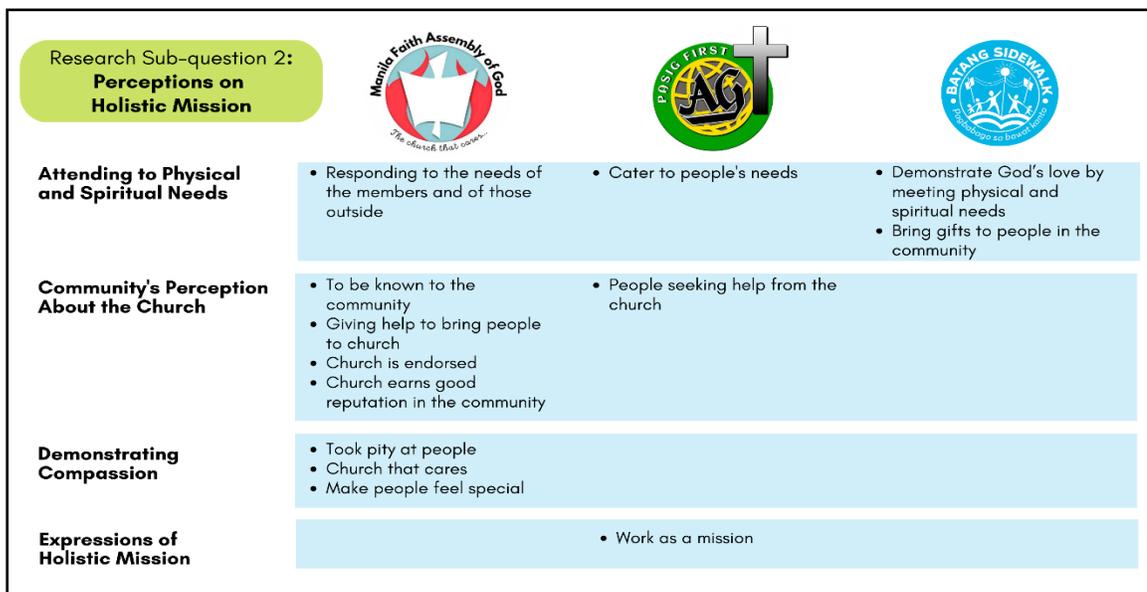
Figure 44-45. Cases' Summary of Themes and Codes on Perceptions on Holistic Mission

When all the responses from the cases are considered, Figure 46 shows that D1 is

the number one rank among all holistic mission dimensions. (Items in green and light

green denote that the dimensions are highly ranked; orange to red are in lowest ranks). This means the cases generally prioritize demonstrating love and compassion with the Holy Spirit's fervor. In equal ranks are D5, faithfully preaching the Gospel in proclamation and presence, and D11, restoring broken relationships. Lowest in rank is D2, functioning as a subversive and supportive counter-culture community, followed by D1, a genuine alternative center of power. Note that for the cases, only the lead pastors have individually ranked the dimensions.

Cases	D1	D2	D3	D4	D5	D6	D7	D8	D9	D10	D11	D12
MFAG	11	12	9	1	3	5	2	6	10	7	4	8
PFAG	11	12	8	2	1	5	7	10	6	9	3	4
BSM	10	12	11	1	7	6	5	2	8	9	3	4
Mean Rank	10.7	12.0	9.3	1.3	3.7	5.3	4.7	6.0	8.0	8.3	3.3	5.3
Median Rank	11	12	9	1	3	5	5	6	8	9	3	4
Rank Sum	32	36	28	4	11	16	14	18	24	25	10	16

D1	a genuine alternative center of power	D5	faithfully preaching the Gospel in proclamation and presence	D9	recognizing pervasive evil and is causes
D2	functioning as a subversive and supportive counter-culture community	D6	church commits to be an agent of change transforming society to	D10	seeking truth, justice, beauty, and righteousness
D3	fulfilling its prophetic, priestly, and kingly roles in any given setting	D7	seeking to disciple people away from all forms of poverty	D11	restoring broken relationships
D4	with the fervor from the Holy Spirit, the church demonstrates God's love and compassion	D8	affirming the dignity of human beings	D12	establishing just and peaceful relationship

Figure 46. Cases' Summary Ranking of Dimensions of Holistic Mission

Perception: Challenges to Holistic Mission

The challenges confronting the cases in their undertaking of holistic mission include people questioning their motives (see Figure 47). BSM and PFAG mention about challenges to ministry operation and sustainability. BSM identifies as challenges the lack of support from leaders, of funding their operation, and of having no facilities in the sites to stage their weekly ministries. During the rainy season, BSM had difficulty continuing

their work on the sites. PFAG's challenges regarding ministry operation and

sustainability are mainly because there are not enough workers to deploy to new church

plants. There are also consequences in manpower whenever PFAG releases workers to

new church plans. The already engaged workers also struggle with keeping their

commitment to doing the ministry. PFAG considers it a challenge as well that some of

the people in the community have not been aware of the spiritual change that happens to

them. PFAG also encountered a life-threatening situation when getting to the field as they

once risked being hit by stray bullets because they had to travel across an area notorious

for shoot-outs from gang wars.

Figure 47. Cases' Summary of Themes and Codes on Challenges to Holistic Mission

Practices: Operationalizing Holistic Mission

Figures 48-49 provide a snapshot of the combined initiatives of the cases

identified throughout the interviews. Some initiatives are common to all cases,

particularly those related to the Word and Prayer. All cases have children's outreach and

provided *ayuda* or relief goods to the community.

Initiatives	MFAG	PFAG	BSM
Initiatives Related to the Word of God and Prayer			
Share the Word of God	☑	☑	☑
Bible Study	☑	☑	☑
Discipleship of individuals, couples, and families	☑	☑	☑
Gospel tracts distribution		☑	
Prayer and intercession	☑	☑	☑
Initiatives Related to Improving Family Relations			
Mass Wedding with premarital counseling	☑		
Family strengthening initiatives	☑		
Mobilizing Christians to reach their families		☑	
Ministry to Unwed Mothers, rape victims		☑	
Initiatives in Partnership with LGUs and Other Agencies			
Supporting the government's 4Ps in coordination with the LGUs	☑	☑	
ALS in coordination with the Department of Education	☑		
Visitation to contacts endorse by 700 Club Telephone Counseling	☑		
Ministry to children and youth in conflict with the law		☑	
Jail ministy		☑	
With foundations			
With other local churches	☑		
With Barangay Anti-Drug Abuse Council			
With drug rehab		☑	
Initiatives to Instill hope			
Malasakitan Project and ambagan	☑		
Initiatives with Socio-Economic Components			
Livelihood programs making langonisa, helping mothers, savings program, microfinancing, and Cooperative	☑		
Distribution of basic Needs (e.g.clothing, etc)		☑	
Help in repairing roofs		☑	
Providing church-based work opportunity to very poor families			
Initiatives Directed to Children and Youth			
Teaching children in the community	☑	☑	☑
Feeding program	☑		☑
DVBS	☑	☑	
Youth Camp	☑		☑
implementing King's Castle Kids Ministry		☑	
Teacher reaching out to his students		☑	☑
Campus Ministry			
Teaching street children			☑
Out-of-school Youth			

Initiative			
Initiatives Related to Church Planting			
Reaching out to the community and target communities (for	☑		
Planting daughter churches		☑	
Training and releasing workers to newly-planted churche		☑	
Visiting parents		☑	
Providing basic needs		☑	
Intercession, prayerwalks		☑	
Mobilizing members to establish house churches			
Releasing workers			
Initiatives Related to Participating in Social Issues			
Advocating for the welfare of others but not use the pulpit for it			
Prayer not street protests			
Informing members of the church's stand on certain issues			
Be involved to confront issues that oppose the Bible			
Encouraging Christians in leadership to use their influence.			
Operated Christian school to reach students and parents			
Identified initiatives for youth volunteers			
Teachers training			☑
Scholarships for teachers/volunteers (tuition and allowances)			☑
Allowances for students	☑		
Initiaives Related to Giving			
Members contributing to meet basic needs of others			
Giving gifts			☑
Giving to those with limited access to resources			☑
Relief goods	☑		☑
Basic needs			☑
Evangelism Program thru Feeding Program	☑		☑
Benevolence	☑		
Ayuda or giving relief goods	☑	☑	☑
Ambagan	☑		
Mission Fund	☑	☑	
Structured Partners Raising or Fundraising			☑
Initiatives Related to Disaster Response			
Sent help to fire victims or victims of calamity			
Psychospiritual response		☑	
Organization-wide response unit: "Foursquare Helps"			
Set aside funds for missions			
Other Initiatives Conducted			
Medical Mission	☑	☑	
Initiatives to Connect with People	☑		
Follow up	☑		
Ministry to dumpsite communities	☑		
Jail ministry: Bible study, made letters for inmates	☑		
During Covid: Community Pantry	☑		
Supporting cross-cultural missionaries	☑	☑	
Revival service		☑	
Film showing		☑	
Equipping and mentoring program			

Figures 48-49. Summary of Initiatives of all the Cases

A key finding in the practice of the cases is church planting. MFAG and PFAG have church-planting initiatives, although PFAG claims that God calls the church to plant new churches. Figure 50 shows the integration of the church planting processes of MFAG and PFAG. Since BSM's key initiative is in children's outreach and sponsorship, its ministry process is not part of this integration. Each step in PFAG's church planting process coincides with the steps in MFAG's process. Similar to MFAG's step to be aware of the community's needs is PFAG's identification of needs. Both prepare their workers before mobilizing them and both have outreach initiatives in the community. Figure 50 also includes the summary of themes on the practices of holistic mission of the cases, which are placed in the appropriate loci. The figure shows that other than leading people to God, one of the goals of both PFAG and MFAG is to bring people to church. Eventually, as people come to church, multiplication and church planting happen.
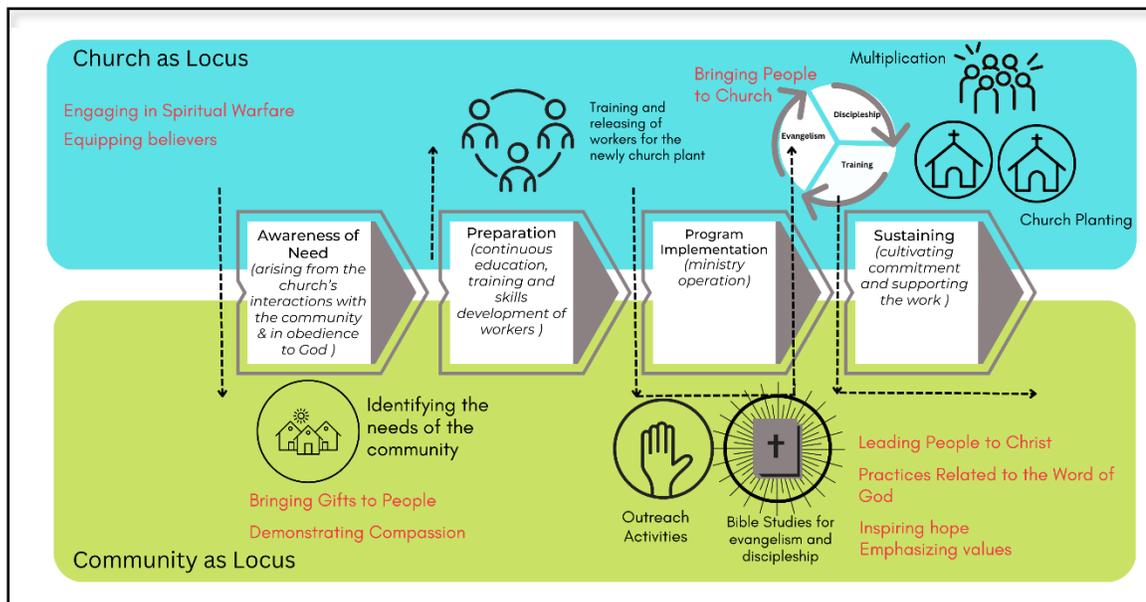
Figure 50. Integration of the Church Planting Processes of MFAG and PFAG

Outcomes Holistic Mission

BSM participants enthusiastically shared that one of the results of their ministry is that the children in poor communities start aspiring for a better future (see Figures 51-52). Seeing children expressing their hope for change motivates BSM to expand their ministry and share their experiences with other churches. Another outcome BSM participants see is that, through their ministry, they feel God is affirming them of His call in their lives. They also allow children to experience feeling loved and thus, leading their families to church. Their consistency in their service has also influenced the community, as people testify that the changes in children inspire them.

For PFAG, the reality that people receive blessings is already a positive result of the ministry. These blessings are not limited to the people they serve but are also available to the workers. PFAG sees that God rewards them with material blessings for their faithfulness in serving Him. Also, they consider it an outcome to see the unity among their members, as PFAG mobilizes them for mission. Another outcome is that people start attending church. MFAG's outcomes include the church fulfilling its purpose and gaining the community's respect.

All three cases report that their holistic mission leads to the transformation of lives, although indicators of change vary throughout the three cases. All three cases agree that people knowing the Lord indicates change. Personal changes in people lead to self-development, like when children become teachers and causes an economic uplift. Some changes are evident when people turn from cultic practices. These changes ripple into the families, improving the interactions and relationship dynamics at home.

Figures 51-52. Cases' Summary of Outcomes of Holistic Mission

Dealing with COVID-19

Given the immense challenge COVID-19 brings, all three cases must mitigate the pandemic's effects (see Figure 53). Cases extend whatever help they can give to members and their community. Establishing online ministries is inevitable to maintain communication while people are apart, isolated, in quarantine facilities, or back in their provinces. Despite technology-aided ministries, there have been attempts to minister physically despite protocols. While not meeting in face-to-face gatherings, the churches seek to be communities that show deep concern for people. They pray for people and provide psychospiritual support as people confront their fears.
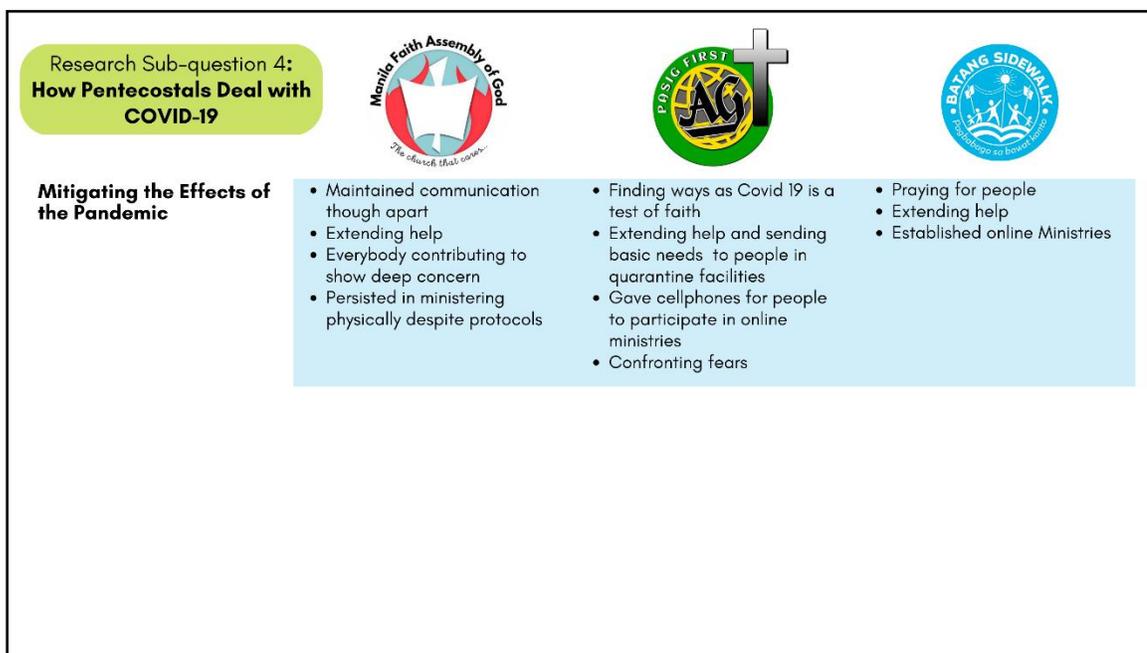
Figure 53. Cases' Summary of How They Deal with COVID-19

Analysis of the FGD

Who Do Pentecostals Identify Themselves to Be?

FGD participants' descriptions of being Pentecostal are very similar, with all three describing that Pentecostals rely on the Holy Spirit for empowerment (see Figure 54). AG pastors relate prayer to the leading of the Holy Spirit. Foursquare mentions the leading and manifestations of the Holy Spirit, and CPMA highlights being filled with the Holy Spirit. These concepts of empowerment and being filled with the Holy Spirit rest heavily on the passages in Acts 1:8 and 2:17–18. The Spirit's empowerment and His leadings coincide with the two dimensions of the Spirit's work in shaping our spiritual life: empowerment as the Spirit's prophetic or missiological work and His leading as His ethical work (Menzies and Menzies 2011).

As to the Pentecostals' distinguishing practice, all three cases identify belief in divine healing. AG pastors describe the Pentecostals as practicing deliverance and spiritual warfare. This practice is strongly connected to Pentecostals' assertive faith in miracles and the supernatural, although AG cautions on the Pentecostals' tendency to emphasize prosperity. Literature affirms that the growth of Pentecostalism in other parts of the world in the 1980s has also contributed to the spread of the prosperity movement, a teaching that promotes the right to obtain blessings through faithful giving and positive faith declarations (Lausanne Movement 2010; Cornelio and Medina 2021). The problem with this teaching is that it implies that poverty and sickness result from wrong mindsets, or even personal sin (Tizon 2018). Foursquare also identifies belief in deliverance and spiritual warfare as a description of Pentecostals. According to them, Pentecostals have the tendency to have extreme practices. The group also points out that there are different

kinds of Pentecostals, and one group that always comes to the mind of people when they hear "Pentecostals" is the one that collects money on the street while preaching.

Foursquare slants healing and miracles toward church growth, and they attribute to the experience of the supernatural the growth and multiplication of their churches. CPMA pastors include a description of Pentecostals as imitating Jesus' compassion, having an assertive faith in miracles, and the practice of speaking in tongues.

Figure 54. FGD's Summary of Themes and Codes on Self-descriptions of Pentecostals

Perception: Socio-economic Concepts

Certain socio-economic conditions influence the FGDs' understanding of holistic mission. All three FGD groups know the realities of reaching out to poor communities (see Figure 55). Seeing the intense poverty affecting families, AG pastors know that they have to reach out to people at their level and seek to provide the services that they need. However, one AG participant observes that it is not only poor people who avail of church services like the medical mission. Among several possible reasons, this observation

reveals the extensive need in the community for meeting basic needs like health services. The Foursquare participants also see poverty affecting families. CPMA pastors, however, share about witnessing traumatic experiences, which all the more exacerbates the vulnerabilities of the poor in the community.

Two cases are explicit about Christians maintaining positive witness while advocating Biblical convictions on social issues. AG participants make it clear that pastors should not use the pulpit for politics, must encourage people to pray instead of protesting, inform members of the church's stand on issues, and confront issues that oppose the Bible. When dealing with people's different orientations, the AG group opines that they stand on the truth but do not criticize people for their orientation. As for Foursquare participants, they also generally hesitate to protest on the streets and use the pulpit for advocating social issues. While educating people on the church's stand on social issues, pastors must encourage Christians to engage in the leadership of society and influence change.

Figure 55. FGDs' Summary of Themes on Socio-economic Inputs Influencing Holistic Mission

Perception: Theological Concepts

The Nature and Role of the Church is one significant theological theme influencing the FGD groups' understanding of holistic mission (see Figure 56). AG sees that the church has the power to do good, which is critical to leading people to experience change and salvation. CPMA thinks the church must walk in righteousness before God, especially since it is a salt and light, responsive to the community's needs.

Another theological input influencing CPMA is that their motivation for preaching the Gospel lies in their calling from God to love others and be passionate for the lost. The CPMA participants also highlight the importance of prayer for clarity of direction in their mission. In carrying out holistic mission, Christians should also consider human nature and integrate approaches to meet all the head, heart, and hands aspects of people. Foursquare participants see that they are continuing their purpose of reaching out

to others when they carry out holistic mission. They again emphasize on the importance

of healing in mission, this time to amplify the ministry of the Word

Figure 56. FGDs' Summary of Themes on Theological Inputs Influencing Holistic Mission

Pentecostals' Perception of Holistic Mission

The three cases agree that holistic mission concerns attending to people's physical

and spiritual needs (see Figures 57-60). CPMA pastors see that this happens when

Christians show their love by catering to holistic needs as they journey with people and

leading them to transformation. Foursquare considers the need to show love to all people

but highlights the importance of first meeting the spiritual aspect over the physical. The

AG pastors have more items under the theme of attending to physical and spiritual needs.

churches must prepare to meet physical and not just spiritual needs, although it echoes

CPMA's belief in first meeting the spiritual before the physical need. Although AG

pastors endeavor to reach all aspects of life, it sees physical needs as means to leading

salvation. They assert that the essence of the full Gospel is leading people to Christ and nurturing them. Once the churches assess and identify the needs, they can bring relevant gifts to the community and lead people to faith.

Included in AG pastors' perception and also the belief of CPMA participants, is the importance of the community's perception of the church by being a good example to the community. Thus, they encourage their members to be involved in community affairs but caution them against involving in politics. AG participants also recognize that work is an expression of holistic mission. Believing that holistic mission encourages people to grow away from poverty, they emphasize the ministry of the Word and the importance of strengthening relationships at home.

Meanwhile, Foursquare participants emphasize reaching the family as one pastor shares that the aim of social engagement is to evangelize the family. Another participant also shares that churches should balance reaching out to poor people with outreach to the rich. However, some refute the idea of winning the rich first before reaching out to poor people (Montgomery 1975). Participants in the two cases see the importance of the church's perception of itself in its holistic mission. An AG respondent reiterates the need for churches to break away from a poverty mindset that stifles their outreach to the community. Along this theme, Foursquare participants believe that the church must see itself as an agent of transformation in the community. As salt and light to the community, the church must expand its influence to bring about transformation.

Research Sub-question 2: **Perceptions on Holistic Mission**	PHILIPPINES AG	(Foursquare logo)	CITY OF PASIG MINISTERS ALLIANCE INC. CPMA 1985
Aim of Social Engagement	• Evangelize the family		
Attending to Physical and Spiritual Needs	• Church prepared to meet physical needs not just spiritual needs • Bring gifts to people in the community • Meeting first the spiritual then the physical • Integrating faith and works • Understand people's need to lead people to faith and to meet their needs • Reaching to all aspects of life • Physical as means to leading people to salvation • Full gospel is leading people to Christ and nurturing them • Assessing the role of the church in the community	• Show love to all people • Meeting first the spiritual then the physical	• Journey with people to show love and lead to transformation • Cater to holistic needs

Research Sub-question 2: **Perceptions on Holistic Mission**	PHILIPPINES AG	(Foursquare logo)	CITY OF PASIG MINISTERS ALLIANCE INC. CPMA 1985
Balanced Outreach	• Reach to the rich as well, not just to the poor		
Community's Perception About the Church	• Church is a good example to the community • Church members involved in the community • Members should build connections but should not involve in politics		• Community feels the love of the church
Expressions of Holistic Mission	• Work as a mission		
Importance of Reaching Families	• Strengthening relationships at home		
Importance of the Word	• Integrating the Word in Values Education		
Inspiring people toward self-improvement	• Encourage people to grow away from poverty		
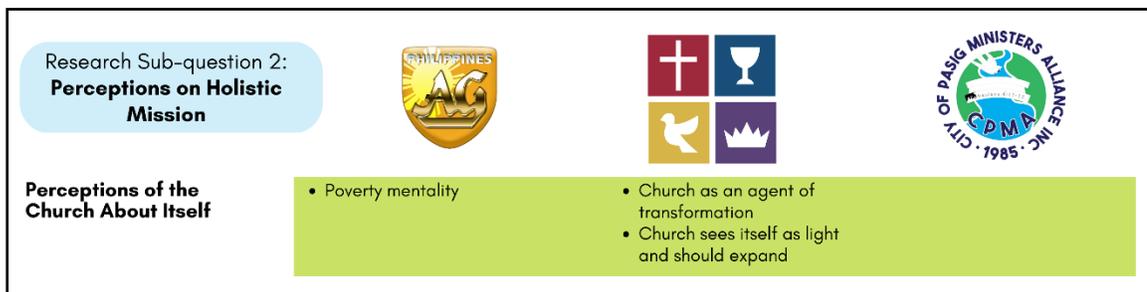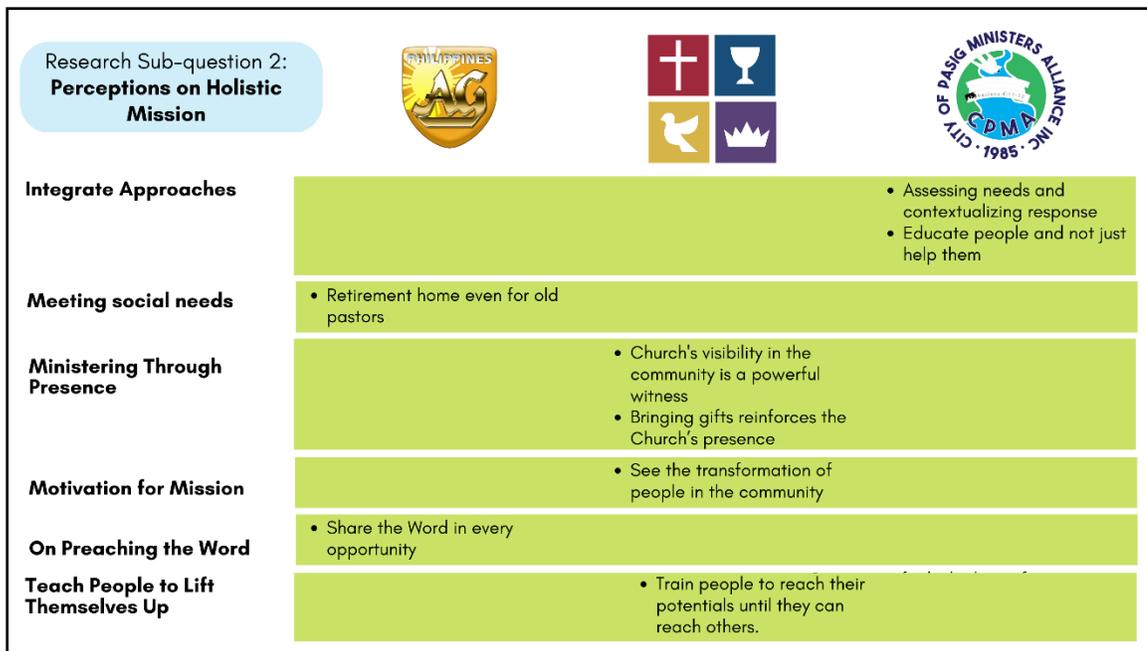
Figure 57-60. FGDs' Summary of Themes on Perceptions Influencing Holistic Mission

The ranking the FGD groups make on the dimensions of holistic mission shows that the participants generally prioritize D5, faithfully preaching the Gospel in proclamation and presence (see Figure 61). Next to it is D11, restoring broken relationships, and D6, the church committing to be an agent of change, transforming society. Lowest in rank is D2, on the church functioning as a subversive and supportive counter-culture community, and D9, on the church recognizing pervasive evil and its causes.

FGD	D1	D2	D3	D4	D5	D6	D7	D8	D9	D10	D11	D12
AG 1	8	12	10	7	1	5	4	6	11	9	3	2
AG 2	9	11	3	10	1	5	2	8	12	4	6	7
Foursuqare	2	12	7	9	1	3	6	10	11	8	4	5
CPMA	2	12	10	4	8	3	7	5	11	9	1	6
Mean Rank	5.3	11.8	7.5	7.5	2.8	4.0	4.8	7.3	11.3	7.5	3.5	5.0
Median Rank	5	12	8.5	8	1	4	5	7	11	8.5	3.5	5.5
Rank Sum	21	47	30	30	11	16	19	29	45	30	14	20

D1	a genuine alternative center of power	D5	faithfully preaching the Gospel in proclamation and presence	D9	recognizing pervasive evil and is causes
D2	functioning as a subversive and supportive counter-culture community	D6	church commits to be an agent of change transforming society to	D10	seeking truth, justice, beauty, and righteousness
D3	fulfilling its prophetic, priestly, and kingly roles in any given setting	D7	seeking to disciple people away from all forms of poverty	D11	restoring broken relationships
D4	with the fervor from the Holy Spirit, the church demonstrates God's love and compassion	D8	affirming the dignity of human beings	D12	establishing just and peaceful relationship

Figure 61. FGDs' Summary of Ranking of Dimensions of Holistic Mission

Perception: Challenges to Holistic Mission

AG pastors recognize the challenges arising from the churches' desire to meet the social needs of members and people (see Figure 62). Respondents observe that churches don't have support after a person becomes a Christian. For example, a person with questionable means of living doesn't have access to a decent job, and the churches have no means to connect them to one. Leaving behind his old means of living also has grave consequences for his family. Another challenge is the lack of services addressing the welfare of members, particularly the pastors, like retirement homes for aging pastors. All three cases identify challenges that fall under the theme ministry operations and sustainability. Concepts on organizational development surface in the discussions, like the churches' capacity building, strategic planning, funding, manpower, program implementation, monitoring, and sustaining. churches also need to be more aware of their

role in meeting the needs of the community and have to break through their own poverty

mentality.
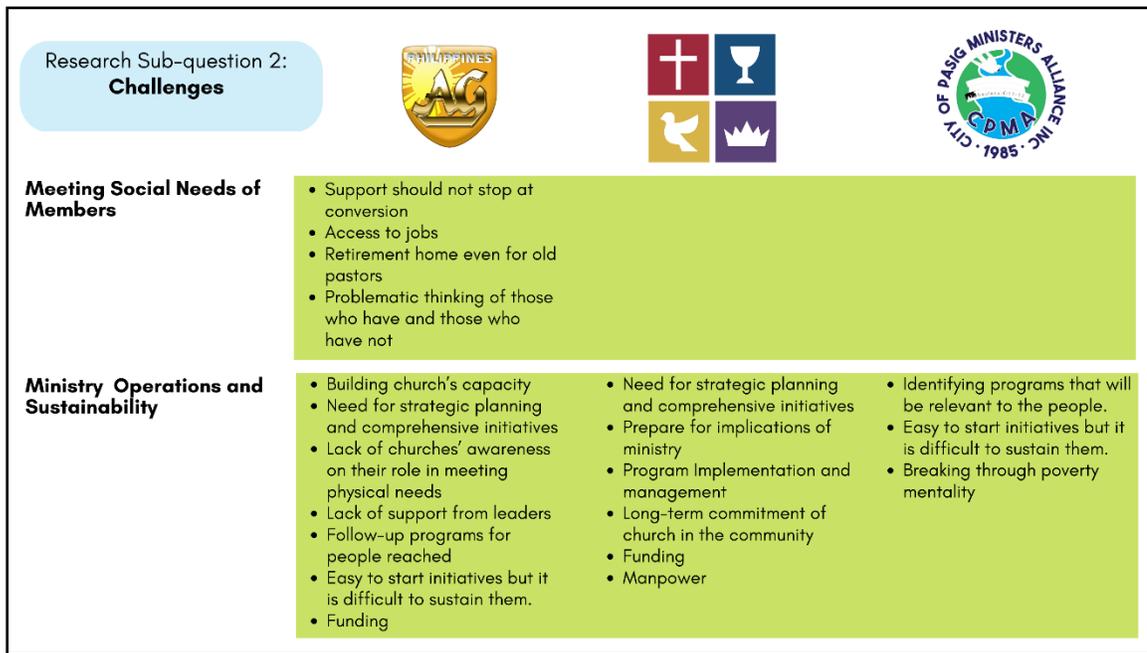
Figure 62. FGDs' Summary of Themes on Challenges in Doing Holistic Mission

Practices: Operationalizing Holistic Mission

The summary of all initiatives of all three FGDs are presented in Figure 63-64.

Initiatives	AG	Foursquare	CPMA
Initiatives Related to the Word of God and Prayer			
Share the Word of God	☑	☑	☑
Bible Study	☑	☑	☑
Discipleship of individuals, couples, and families	☑	☑	☑
Gospel tracts distribution			
Prayer and intercession	☑	☑	☑
Initiatives Related to Improving Family Relations			
Mass Wedding with premarital counseling	☑	☑	
Family strengthening initiatives	☑		
Mobilizing Christians to reach their families			
Ministry to Unwed Mothers, rape victims			
Initiatives in Partnership with LGUs and Other Agencies			
Supporting the government's 4Ps in coordination with the LGUs	☑	☑	☑
ALS in coordination with the Department of Education			
Visitation to contacts endorse by 700 Club Telephone Counseling			
Ministry to children and youth in conflict with the law		☑	
Jail ministy			
With foundations	☑	☑	
With other local churches	☑		
With Barangay Anti-Drug Abuse Council		☑	
With drug rehab			☑
Initiatives to Instill hope			
Malasakitan Project and ambagan			
Initiatives with Socio-Economic Components			
Livelihood programs making langonisa, helping mothers, savings program, microfinancing, and Cooperative	☑	☑	☑
Distribution of basic Needs (e.g.clothing, etc)			
Help in repairing roofs			
Providing church-based work opportunity to very poor families			☑
Initiatives Directed to Children and Youth			
Teaching children in the community			☑
Feeding program	☑		☑
DVBS		☑	☑
Youth Camp			
implementing King's Castle Kids Ministry			
Teacher reaching out to his students		☑	
Campus Ministry			☑
Teaching street children			☑
Out-of-school Youth			☑

Initiatives Related to Church Planting
    Reaching out to the community and target communities (for
    Planting daughter churches ☑
    Training and releasing workers to newly-planted churche
    Visiting parents
    Providing basic needs
    Intercession, prayerwalks
    Mobilizing members to establish house churches ☑
    Releasing workers ☑

Initiatives Related to Participating in Social Issues
    Advocating for the welfare of others but not use the pulpit for it ☑ ☑
    Prayer not street protests ☑ ☑
    Informing members of the church's stand on certain issues ☑ ☑
    Be involved to confront issues that oppose the Bible ☑ ☑
    Encouraging Christians in leadership to use their influence. ☑

Operated Christian school to reach students and parents ☑

Identified initiatives for youth volunteers
    Teachers training
    Scholarships for teachers/volunteers (tuition and allowances)
    Allowances for students ☑

Initiaives Related to Giving
    Members contributing to meet basic needs of others ☑ ☑
    Giving gifts ☑ ☑
    Giving to those with limited access to resources ☑
    Relief goods ☑
    Basic needs ☑
    Evangelism Program thru Feeding Program ☑
    Benevolence ☑
    Ayuda or giving relief goods ☑ ☑
    Ambagan
    Mission Fund ☑
    Structured Partners Raising or Fundraising

Initiatives Related to Disaster Response
    Sent help to fire victims or victims of calamity ☑
    Psychospiritual response ☑
    Organization-wide response unit: "Foursquare Helps" ☑
    Set aside funds for missions

Other Initiatives Conducted
    Medical Mission
    Initiatives to Connect with People
    Follow up
    Ministry to dumpsite communities
    Jail ministry: Bible study, made letters for inmates
    During Covid: Community Pantry
    Supporting cross-cultural missionaries
    Revival service
    Film showing
    Equipping and mentoring program ☑ ☑

Figure 63-64. Initiatives and Programs on Holistic Mission Identified by the FGD Groups

Practices: Outcomes of Holistic Mission

AG, Foursquare, and CPMA participants agree that life transformation is the outcome of holistic mission (see Figure 65). For AG, this transformation happens when people are born again and their lives have improved. The changes evident in people, particularly in children, ripple into others. In all these, churches must commit to discipling people until they can also disciple others. Changes for Foursquare participants begin from the inside out as churches continue in discipling people. Growth affects all actors to holistic mission, both the people and the ministers alike, and these changes ripple towards others, further improving family interactions. CPMA sees transformation in terms of people being saved and developing.
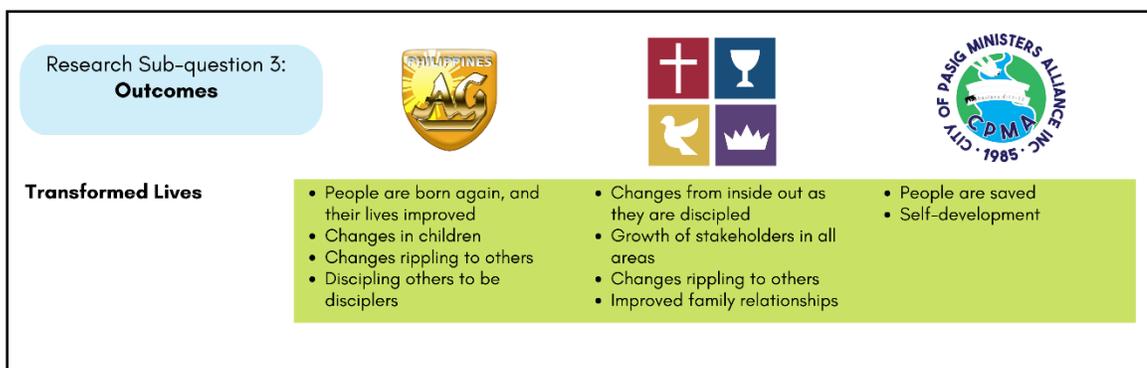
Figure 65. FGDs' Summary of Themes on Outcomes of Holistic Mission

Dealing with COVID-19

While extending help and establishing online ministries are the common response to the pandemic by the three cases, it is interesting that a Foursquare participant shares how he writes the script of his message and find ways to get them to old members who are unable to access online ministries (see Figure 66). AG pastors add that learning from the pandemic, they are now strengthening their churches' benevolence program.

Figure 66. FGDs' Summary of Themes on How Churches Deal with COVID-19

Triangulating the Analyses of Case Studies and FGDs

This final analysis synthesizes the analyses from both the case studies and FGDs. Using the research questions, the following section highlights the findings in this study.

Who Do Pentecostals Identify Themselves to Be?

Pentecostals emphasize their relationship with the Holy Spirit and its importance in holistic mission. They rely on the Holy Spirit by prayer as they seek to receive His leading. The Holy Spirit, in turn, manifests His presence in visible signs like utterances for the Pentecostals and healing for people. This strong connection Pentecostals draw between the Holy Spirit and mission attests to the reality that the Holy Spirit directs the church to accomplish God's purpose. Praying and seeking His guidance are appropriate actions for the Pentecostal community who are seeking to carry on Christ's mission through the Spirit's empowerment (Benavidez 2016). Pentecostals' stress on the supernatural work of the Holy Spirit and their assertive faith in the miracles and the supernatural predisposes them towards deliverance and spiritual warfare. However, these practices also incline them to adopting extreme or extra-biblical practices.

Even as they claim to emphasize the meditating and sharing of the Word, they also tend to emphasize prosperity. Because Pentecostals cannot be lumped into one aggregate movement, some Pentecostals sense how people stereotype them to other Pentecostals like the Pentecostal Oneness or the groups of Pentecostals who collect money from people whenever they do street evangelism.

Perception: Socio-economic Concepts

Key socio-economic themes influence the Pentecostals in this study. First, Pentecostals are aware of the realities of reaching out to poor communities, as some participants have witnessed traumatic experiences in poor communities. The disheartening conditions of families in poor communities–particularly of the vulnerable like the children, challenge churches to reach out to them in relevant and transformative ways.

Next, Pentecostals perceive that, although prayer is an essential response, giving basic needs–including money at critical times–is paramount. But as much as Pentecostals want to extend help, many are limited by their challenges. Since many Pentecostal churches are situated in poor communities, they are also immersed in poverty. This limits their response, perhaps just to prayer. But a respondent's observation gives an inspiring insight about the generosity even of poor Pentecostal churches: *"Tayong mga Pentecostals, wala tayong gaanong social action. Pero pag nalaman nating walang masaing ang kapitbahay natin, magbibigay tayo kahit kaunti lang ang meron tayo."* ("We Pentecostals, we don't have much social action. But when we learn that our neighbor has no rice to cook, we will give even the little that we have"). The description Paul has for the Macedonian believers may aptly describe the generosity of the poor

Pentecostal churches, "In the midst of a very severe trial, their overflowing joy and their extreme poverty welled up in rich generosity" (2 Corinthians 8:2). Despite their perceived poverty, Pentecostals may find ways to meet their neighbors' immediate needs.

The Pentecostals' response to social action brings the discussion to the Pentecostals' understanding of public theology. On the one hand, Pentecostals encourage their members to be involved in the community but, on the other hand, they hesitate about being involved in politics. Generally, participants perceive involving in politics as dirty and incongruent to the Christian's call to righteousness. A similar ambivalence exists when Pentecostals advocate biblical convictions on social issues but feel that protesting on the streets is way overboard. Although few share how they have participated in lobbying the Senate for or against critical bills, the same people assert that these are exemptions, not the rule.

Perception: Theological Concepts

True to their identity as strongly emphasizing the work of the Holy Spirit, participants of the research look to the essential role of the Holy Spirit in mission. Pentecostals believe that the Holy Spirit empowers them to be bold witnesses for Christ, as expressed in Acts 1:8. Pentecostals see the need to seek the Holy Spirit's leading, which He affirms by manifestations of power and the supernatural. Such emphasis, however, calls for discernment to avoid extreme practices.

Another theological theme is obedience to Christ. Pentecostals generally agree that the churches carry out holistic mission to imitate Christ; obey Christ's mandate to preach the Gospel to the poor and fulfill the Great Commission. The belief in the nature and role of the church also influences the Pentecostals' understanding of holistic mission.

Pentecostals believe that the power inherent to the church is to do good and right in the eyes of God. Because the church is about people, as those getting saved add up to the church, every local church serves as salt and light to the community pointing people to God, and leading people toward transformation as they experience salvation. As salt and light entails being responsive to the needs of the community, the local church should expand its influence in the community and must have long-term commitment until God's vision for the community happens.

Theological ideas also center around the interplay of the Word, prayer, and healing. Pentecostals believe that the Word will powerfully speak to people. However, experiencing divine healing amplifies the teaching of the word. Through prayer, Pentecostals can seek God's direction and minister healing to the sick as they preach the Word. The eschatological belief about the Lord's return is also a theological influence. Notably, only one person among all the respondents mentions this theological input, which begs the question, "To what degree does this input influence the Pentecostals?" This is particularly important considering that this eschatological concept provided the impetus at the beginning of Pentecostalism and its spread even in recent decades.

Other than the themes mentioned earlier, various outputs hint that no single theological input influences the Pentecostals' holistic mission. There are considerations for integrating approaches to meet holistic human needs. Also, participants underscore the importance of family, particularly children, which are usually instrumental for reaching the family. Motivation for doing mission can either be God's calling to love others or the passion for the lost. As workers point to people that "Christ is the Answer,"

they depend on God for sustenance and even believe that the Lord will bless them so they can continue their purpose to reach out to others.

Pentecostals' Perception of Holistic Mission

All participants perceive holistic mission as mainly attending to physical and spiritual needs. Considering that the churches already assessed their role alongside the needs of the community, they are now in the position to cater to people's needs and respond to the needs even of people outside the faith community. Pentecostals treat holistic mission as any other mission, where the churches that receive a vision for mission take it as a responsibility and privilege to reach those from afar with the Gospel of Christ. Anyone participating in holistic mission should be prepared for spiritual warfare. The goal of holistic mission is sharing the Gospel of salvation. Because sharing the Gospel opens an opportunity to testify that God is alive, Christians should continue sharing even if people do not respond positively to the message.

Sharing of the Word is indispensable to Pentecostals. They integrate it into all they do and teach the Word at every opportunity. Through the Word, they educate people with life skills that will encourage them to grow away from poverty. Other than sharing the Word, Pentecostals also bring gifts to the community as this practice reinforces the church's presence. The church continues to minister through its presence in the community by demonstrating compassion and consistent care acts, such as Foursquare's immediate response to fire victims, providing them relief goods and relevant services. Pentecostals believe that responding to the community's needs is a demonstration of God's love, although such responses should meet both spiritual and physical needs. While reaching all aspects of life is important, Pentecostals tend to prioritize the spiritual

over the physical, especially since the perception is that meeting physical needs is just a means of leading people to salvation. In bringing relevant gifts to people in the community, the churches also integrate faith with works, especially since preaching the full Gospel entails leading people to Christ and nurturing them. Pentecostals believe that a holistic mission is showing love to people and journeying with them toward transformation.

Participants believe that reaching the family is essential to holistic mission, with one participant noting that any social engagement that the church espouses should lead to evangelizing the family.

The perception of the community about the church also emerges as important. Pentecostals see the need to earn a good reputation in the community. Thus, the church strives to be a good example to the community, so much so that the people would feel the love of the church and seek help from it. Also, the believers should build connections to the community but should not be involved in politics. The perception of the church about itself also has a bearing on how it carries out holistic mission. Because the church is a salt and light, it is an agent of transformation but should also deal with its own poverty mindset.

Perception: Challenges to Holistic Mission

While the lack of funds is a common challenge, most participants agree that ministry operations and sustainability are major hurdles in carrying out holistic mission. Organizational development (OD) concepts can be beneficial as needs for funding. Additionally, manpower; capacity building; program management, monitoring, evaluating, and sustainability all become a concern. It is a surprise to the researcher that

most of the programs or initiatives mentioned by all groups in the case study and FGD no longer exists. While starting initiatives is often out of necessity, sustenance becomes an issue, especially since the need is too immense. Of all the cases, even of all the FGDs, only BSM has sustained the same ministry for almost 25 years. Concepts like OD may be foreign to Pentecostal churches given the nature of faith communities. However, the churches must dynamically integrate OD concepts with the idea that faith communities are both organisms and organizations. While maintaining its faith dynamics, fully dependent on the Lord, churches should celebrate these concepts as gifts to the Body to strengthen its holistic mission.

Despite challenges in funding and resources, Pentecostal churches still carry out their holistic mission through *ambagan* or contribution. This powerful concept celebrates each member's contributions, meager as they may be. The indigenous concept also highlights the reality that mission is the Body's work, and everyone can take part in it.

Practices: Operationalizing Holistic Mission

Figures 67-68 summarize all the ministries the participants identified as part of the churches' holistic mission. Extensive as it is, the list only mentions those that came out of the manuscripts. Most likely, other ministries on the list exist in the different churches, but the participants did not mention them during the interviews. All initiatives suggest that sharing the Word, Bible study, and discipleship are core practices. Providing *ayuda* or relief goods is common, as well as reaching children.

Initiatives	MFAG	PFAG	BSM	AG	Foursquare	CPMA
Initiatives Related to the Word of God and Prayer						
Share the Word of God	☑	☑	☑	☑	☑	☑
Bible Study	☑	☑	☑	☑	☑	☑
Discipleship of individuals, couples, and families	☑	☑	☑	☑	☑	☑
Gospel tracts distribution		☑				
Prayer and intercession	☑	☑	☑	☑	☑	☑
Initiatives Related to Improving Family Relations						
Mass Wedding with premarital counseling	☑			☑	☑	
Family strengthening initiatives	☑			☑		
Mobilizing Christians to reach their families		☑				
Ministry to Unwed Mothers, rape victims		☑				
Initiatives in Partnership with LGUs and Other Agencies						
Supporting the government's 4Ps in coordination with the LGUs	☑	☑		☑	☑	☑
ALS in coordination with the Department of Education	☑					
Visitation to contacts endorse by 700 Club Telephone Counseling	☑					
Ministry to children and youth in conflict with the law		☑			☑	
Jail ministy		☑				
With foundations				☑	☑	
With other local churches	☑			☑		
With Barangay Anti-Drug Abuse Council					☑	
With drug rehab		☑				☑
Initiaives Related to Giving						
Members contributing to meet basic needs of others					☑	☑
Giving gifts				☑	☑	☑
Giving to those with limited access to resources				☑	☑	
Relief goods	☑			☑	☑	
Basic needs				☑	☑	
Evangelism Program thru Feeding Program	☑			☑	☑	
Benevolence	☑				☑	
Ayuda or giving relief goods	☑		☑	☑	☑	☑
Ambagan	☑					
Mission Fund	☑		☑			☑
Structured Partners Raising or Fundraising				☑		
Initiatives Related to Disaster Response						
Sent help to fire victims or victims of calamity						☑
Psychospiritual response			☑			☑
Organization-wide response unit: "Foursquare Helps"						☑
Set aside funds for missions						
Initiatives Related to Church Planting						
Reaching out to the community and target communities (for		☑				
Planting daughter churches			☑		☑	
Training and releasing workers to newly-planted churche			☑			
Visiting parents			☑			
Providing basic needs			☑			
Intercession, prayerwalks			☑			
Mobilizing members to establish house churches					☑	
Releasing workers					☑	
Initiatives Related to Participating in Social Issues						
Advocating for the welfare of others but not use the pulpit for it					☑	☑
Prayer not street protests					☑	☑
Informing members of the church's stand on certain issues					☑	☑
Be involved to confront issues that oppose the Bible					☑	☑
Encouraging Christians in leadership to use their influence.						☑
Operated Christian school to reach students and parents						☑
Identified initiatives for youth volunteers						
Teachers training				☑		
Scholarships for teachers/volunteers (tuition and allowances)				☑		
Allowances for students		☑				☑

Initiatives						
Initiatives to Instill hope						
Malasakitan Project and ambagan	☑					
Initiatives with Socio-Economic Components						
Livelihood programs making langonisa, helping mothers, savings program, microfinancing, and Cooperative	☑			☑	☑	☑
Distribution of basic Needs (e.g. clothing, etc)		☑				
Help in repairing roofs		☑				
Providing church-based work opportunity to very poor families						☑
Initiatives Directed to Children and Youth						
Teaching children in the community	☑	☑	☑			☑
Feeding program	☑		☑	☑		☑
DVBS	☑	☑			☑	☑
Youth Camp	☑		☑			
implementing King's Castle Kids Ministry		☑				
Teacher reaching out to his students		☑	☑		☑	
Campus Ministry						☑
Teaching street children			☑			☑
Out-of-school Youth						☑
Other Initiatives Conducted						
Medical Mission		☑	☑			
Initiatives to Connect with People		☑				
Follow up		☑				
Ministry to dumpsite communities		☑				
Jail ministry: Bible study, made letters for inmates		☑				
During Covid: Community Pantry		☑				
Supporting cross-cultural missionaries		☑	☑			
Revival service			☑			
Film showing			☑			
Equipping and mentoring program					☑	☑

Figures 67-68. Summary of all the Initiatives for all Participants

Evaluating the items on the list, one may easily think that all churches represented by all the participants are doing holistic mission. The churches seem engaged with so many initiatives. The main challenge, however, is whether these are real expressions of holistic mission. If all these are holistic mission, what then is holistic mission?

Here is where the framework is detrimental amidst its needs to be revised in order to accommodate the belief in the supernatural and the miraculous that Pentecostals emphasize. As it is, the framework still provides essential insights into the respondents' priorities. Generally, the churches prioritize D5, faithfully preaching the Gospel in proclamation and presence, followed closely by restoring broken relationships (see Figure 69), D11. This observation corroborates the idea that Pentecostal churches' core activity is the preaching of the Word, and it makes its presence felt in the community,

especially in immediate needs like *"walang masaing"* ("no rice to cook") or *"may nasunugan"* ("someone's house burned down"). It would be interesting to know how Pentecostals perceive "presence." Perhaps, this can be a subject in another research.

Cases/FGDs	D1	D2	D3	D4	D5	D6	D7	D8	D9	D10	D11	D12
MFAG	11	12	9	1	3	5	2	6	10	7	4	8
PFAG	11	12	8	2	1	5	7	10	6	9	3	4
BSM	10	12	11	1	7	6	5	2	8	9	3	4
AG 1	8	12	10	7	1	5	4	6	11	9	3	2
AG 2	9	11	3	10	1	5	2	8	12	4	6	7
Foursuqare	2	12	10	4	8	3	7	5	11	9	1	6
CPMA	2	12	7	9	1	3	6	10	11	8	4	5
Mean Rank	7.6	11.9	8.3	4.9	3.1	4.6	4.7	6.7	9.9	7.9	3.4	5.1
Median Rank	9	12	9	4	1	5	5	6	11	9	3	5
Rank Sum	53	83	58	34	22	32	33	47	69	55	24	36

D1	a genuine alternative center of power	D5	faithfully preaching the Gospel in proclamation and presence	D9	recognizing pervasive evil and is causes
D2	functioning as a subversive and supportive counter-culture community	D6	church commits to be an agent of change transforming society to	D10	seeking truth, justice, beauty, and righteousness
D3	fulfilling its prophetic, priestly, and kingly roles in any given setting	D7	seeking to disciple people away from all forms of poverty	D11	restoring broken relationships
D4	with the fervor from the Holy Spirit, the church demonstrates God's love and compassion	D8	affirming the dignity of human beings	D12	establishing just and peaceful relationship

Figure 69. Summary of Ranking of Dimensions of Holistic Mission

Ranking D2 as the last is almost a consensus. Even after briefly explaining what this statement means, participants still least prioritize the dimension describing the church as a subversive and supportive counter-culture community. In Rank 11 is D9, recognizing pervasive evil and its causes. Both results show that Pentecostals prefer to concern themselves with the immediate and relevant needs of the community versus the broader theme of evil and its causes, let alone becoming a subversive and counter-culture community. The results also corroborate the need to incorporate OD inputs in how churches operate their programs. These inputs will help churches develop and implement a road map from meeting immediate needs as to where they can be involved in subverting structural or systemic evils.

Practices: Outcomes of Holistic Mission

Pentecostals' practice of holistic mission revolves around the church (see Figure 70). An analysis of the key words in all cases and FGDs reveal that the churches' primary means of reaching out is through contribution, giving, helping, and sharing with the community. But other than for people to know the Lord, the church intends to assimilate people into the church. This focus in bringing people to church spins off into a cycle of church growth and multiplication. With the churches as the loci, it is implicit that community development is not the bottom line for the Pentecostals in the research.

Pentecostals' concept of change is, first and foremost, personal change as a person expresses faith in Jesus. Such change ripples into the family, bringing about transformation in moral behavior and self-development, including economic uplift. Critical to this change is the reorientation of people's ethos and worldviews, which is why the church has to disciple people to be obedient to Christ and, eventually, bring them to church. Again, This emphasis on personal change and discipling people naturally shifts the church's attention to the community. Understandably, the pattern predisposes the churches to look inwardly and inadvertently ignore the community's broader needs.
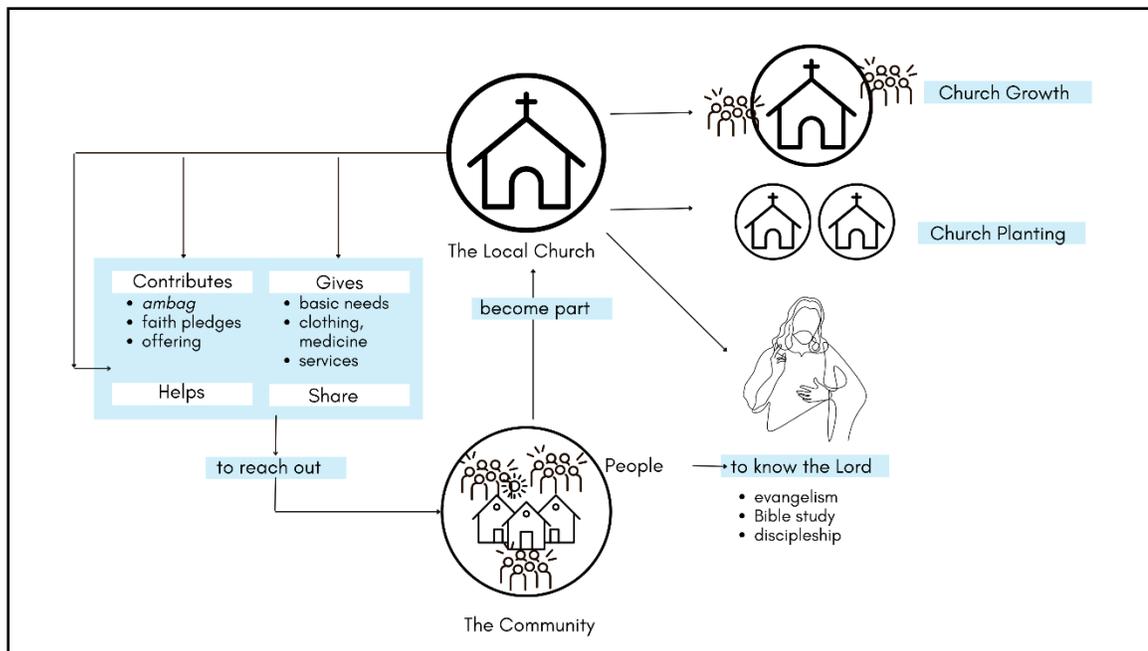
Figure 70. Summary of Pentecostals' Practices of Holistic Mission

Church planting inarguably is the Pentecostals' critical expression of holistic mission. Also, as seen in the ranking of dimensions, the participants' reluctance to be a subversive community addressing systemic evil reveal that Pentecostals have yet to interact with Christian social responsibility as the Lausanne Movement advocates. Pentecostals must also reflect on other dimensions of holistic mission, particularly how it can demonstrate God's love and compassion in lasting and sustainable ways.

Also, the Pentecostals' immediate response to the neighbors' needs and the concept of *ambagan* provide a snapshot of their overall outlook on social engagement: contribute whatever little you have to meet immediate felt needs. This view's weakness is the difficulty in sustaining unplanned and simultaneous initiatives given the limited resources and the widespread activities the churches already facilitate. But for Pentecostals, immediacy and relevance are essential. Sustainability can be a later consideration.

Dealing with COVID-19

Dealing with COVID-19 helps churches to pull together limited resources to extend help. Despite the limitation in technology, most participants migrated ministries to online platforms. While dealing with their fears of getting the virus or their family contracting it, the believers strive to stay connected and show concern for one another. Just like in any other pandemic in history, the church adjusts and adopts to the challenges and, in its simple ways, attend to the holistic need of people around them.

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATIONS

Chapter V summarizes findings, conclusions, and recommendations on how Pentecostals in Metro Manila understand and carry out holistic mission. After summarizing the key insights pertinent to answering the research question, this chapter presents the conclusion and implications for practice. It then moves into identifying the limitations of the study. In the last section of this chapter are recommendations for future research and lessons learned from the study.

Answers to the Research Questions

A review of the statement of purpose of this study is necessary before presenting the findings, conclusions, and recommendations. As Chapter I describes, this research investigates qualitatively to better understand "How do local Pentecostal churches in Manila understand and carry out holistic mission, even during a global crisis like the COVID-19 pandemic?" Four sub-questions comprise this main research question:

1. Who do Pentecostals identify themselves to be??

2. What are the perceptions of holistic mission among local Pentecostal churches in Manila, including the socio-economic and theological concepts that influence their understanding of their churches' holistic mission?

3. How is holistic mission operationalized and measured?

4. How do the Pentecostals deal with a global crisis like COVID-19 even as they carry out their holistic mission?

This study collected data using a multimethod research design to answer these questions, particularly two qualitative methods, the multiple case study and the FGD. Forty-two respondents participated in all the interviews, all coming from Pentecostal churches in Metro Manila.

Who Do Pentecostals Identify Themselves to Be?

Pentecostals in this study emphasize the work of the Holy Spirit for empowerment in mission. They believe that the Holy Spirit provides guidance mainly through prayer, often with speaking in tongues. These Pentecostals view divine healing, deliverance, and supernatural signs as validations of the Holy Spirit's power and presence. This strong connection these Pentecostals draw between the Holy Spirit and mission shows that they recognize that the Holy Spirit directs the church to accomplish God's purpose.

One of the distinguishing marks of these Pentecostals is the belief in divine healing, especially that this power manifestation is a sign of an encounter with God and opens opportunities to engage people with the Gospel. These Pentecostals' assertive belief in the supernatural working of the Holy Spirit inclines them to believe in deliverance and spiritual warfare. Also, these Pentecostals value the Word of God as central to personal faith-building, although they tend to interpret the Scriptures based on their experience. Participants also identify some tendencies among Pentecostals, such as focusing on church growth, prosperity teachings, and adopting extreme or extra-biblical practices.

Pentecostals' Perception on Holistic Mission

Socio-Economic Concepts

Many Pentecostals in this study are immersed in the community's poverty since some churches are within impoverished communities. Aware of the vulnerabilities of poor people and their families, and despite their economic challenges, Pentecostals respond to the needs by praying for people and encouraging them to hope in God. Pentecostals share even the little resources they have in order to respond to the immediate felt needs of their neighbors or *kapwa,* thus identifying themselves with the suffering of their neighbors rather than being self-absorbed in their insufficiencies. Regarding social issues, Pentecostals are hesitant about politics, although they encourage their members to participate in community initiatives.

Theological Concepts

These Pentecostals' primary theological persuasion in holistic mission is the role of the Holy Spirit in mission, which is to empower believers to be bold witnesses and to transform people. Trusting in the Holy Spirit's work in people's lives and sustaining the ministry, believers must persist in doing the mission. Obedience to Christ's Great Commission also stirs Pentecostal churches toward holistic mission. They recognize the inherent power of the church to walk in righteousness before God and be salt and light in the community, thus affecting transformation. The church must stay committed to God's vision for the community.

The eschatological belief in the second coming of Christ stirs these Pentecostals' holistic mission. However, participants do not generally refer to it as the primary impetus for mission. Compared to how the belief in the imminent return of the Lord spurred early

Pentecostals, the respondents do not make as much reference to it in the interviews. However, for Pentecostals, the reality of Christ's eventual return does not overshadow the reality that He still is the answer to people's present woes. Thus, they point people to Christ mainly by sharing the Word and praying for healing.

Limitations in resources, such as physical structures or buildings, do not limit the Pentecostals' mission because they view that the church is the people. Workers can persevere through challenges as they practice generosity and depend on God to faithfully provide for everyone's and the ministry's needs as well.

Perceptions on Holistic Mission

Attending to people's immediate physical and spiritual needs is the primary concept that shapes Pentecostals' perception of holistic mission. Their motivations in doing holistic mission differ, such as demonstrating compassion out of pity for people, testifying to the community that the church cares, and channeling God's love from the church through the believers. Also, Pentecostals view mission as participating in God's work and obeying His call to fulfill the Great Commission. While seeing this participation as both a privilege and a responsibility to share the Gospel, believers must also prepare to engage in spiritual warfare when doing holistic mission. Because they believe that the goal of holistic mission is sharing the Gospel for people's salvation, these Pentecostals value teaching and applying the Word in leading people toward transformation.

These Pentecostals also see that there are different expressions of holistic mission, such as those missionaries to the workplace for those who are in the labor force or are employed. However, mission to the family is foremost, and reaching out to families

usually begins by ministering first to children. They also believe that it is important for the church to establish its reputation in the community as responsive to people's needs but must also deal with the church's poverty mindset to reach the community effectively. Most importantly, these Pentecostals strongly link holistic mission to meeting the community's needs and church planting.

In ranking the different dimensions of the synthesized definition of holistic mission, these Pentecostals prioritize preaching the Gospel in proclamation and presence. Restoring broken relationships is also a top priority. However, these Pentecostals have yet to grow in several areas, especially in functioning as a subversive and supportive counter-culture community. Recognizing pervasive evil and its causes is also a significant dimension of holistic mission that Pentecostals need to address more intentionally. Pentecostals also ranked low in the dimension on seeking truth, justice, beauty, and righteousness, and in the dimension that talks about the church functioning as a genuine alternative center of power.

Ministry operation and sustainability pose a great challenge to these Pentecostals, although there are many facets to these. There are concerns about the availability and commitment of workers as well as the lack of clear indicators of the ministry's progress. Also, doing holistic mission demands the support of church leadership which can have significant consequences for the church. For example, when doing a new church plant, ministers often spend more time connecting to and with the community and may spend less time in a church building doing traditional pastoral work.

Operationalizing and Measuring the Outcomes of Holistic Mission

Pentecostals' Practices of Holistic Mission

Meeting the community's immediate needs and church planting are unarguably these Pentecostals' critical expressions of holistic mission. Such practices reverberate Bosch's classifications of missionary motives, specifically in converting people and through church planting (Bosch 1991). After assessing the community's needs, Pentecostals prepare the believers to conduct outreach activities in these communities, then connect people to Bible studies and discipleship activities. Other than leading people to God, the more explicit goal is to bring people to church, which ultimately results in multiplication and further church planting. These Pentecostals integrate the teaching of the Word in all ministry opportunities and disciple people to obey what it says. Together with these core ministries, Pentecostals also emphasize reaching children to evangelize to the whole family.

These Pentecostals manifest their presence by demonstrating compassion and consistent care acts because these actions demonstrate God's love. Despite claiming the importance of meeting holistic needs, these Pentecostals prioritize spiritual needs over physical ones. For them, evangelizing the family is paramount and the typical way of reaching the family is by first reaching out to children.

Pentecostals in the study bring gifts to contribute, give, help, and share with the community. However, giving gifts is often an initial or one-time initiative that allows churches to connect with people living in the community. The short-lived or occasional nature of the gift-giving initiative broaches the idea that Pentecostals tend to ignore establishing long-term programs other than conducting Bible studies and discipleship. This idea gives insight as to why Pentecostals hardly sustain some of their initiatives.

While churches must work on improving program management and sustainability, it is noteworthy that these Pentecostals continue their holistic mission despite limitations in funding or resources. Often through *ambagan*, these Pentecostals contribute whatever resources they have to meet the needs or to support the mission.

Holistic Mission Outcomes

These Pentecostals look to life transformation as the main outcome of holistic mission. People's profession of their faith in God indicates change and leads to personal changes, including self-development and economic uplift. Changes ripple into families, improving the interactions and relationship dynamics at home. Another outcome of holistic mission is when people start attending the church. This outcome eventually leads to a cycle where churches nurture, disciple, and mobilize people toward church planting. This engagement has implicitly fixated the church's attention on church growth and multiplication, away from meeting the broader needs of the community.

Dealing with a Global Crisis like COVID-19

To deal with the massive impact of the pandemic, these Pentecostals extend whatever help they can give to members and the community even as the churches also had to sustain the debilitating effects of COVID-19. These Pentecostals transitioned to online ministries to continue ministering, although some tried to also provide physical ministries. The churches strive to maintain connection and support through prayer and digital communication, encouraging people to hope and face their fears.

Conclusion

How do local Pentecostal churches in Manila understand and carry out holistic mission even during a global crisis like the COVID-19 pandemic? Local Pentecostals involved in the research show that their understanding of holistic mission revolves around the idea of the church attending to people's spiritual and physical needs. With the Holy Spirit's empowerment, they seek to meet the community's immediate needs to demonstrate compassion and create opportunities to share the Gospel, bring people to church, and, eventually, plant new churches. Despite limitations in finances, these Pentecostals tend to mobilize resources within their faith communities to make *ambag* or contribution to furthering holistic mission. Yet, because the response to the community's needs is often immediate, spontaneous, and unplanned, these Pentecostals tend not to sustain some initiatives for the long term.

These Pentecostals measure the effectiveness of holistic mission in terms of personal and family transformation. Thus, they wish for social transformation to happen but not as a direct outcome of their initiatives. When evaluating the different dimensions of a holistic mission framework, the study reveals that they can further their holistic mission by actualizing the church's identity as an alternative center of power and a subversive and supportive counter-culture community addressing evils in the system and their causes. Also, these Pentecostals' stand on social issues often stems from maintaining positive witness and advocating biblical convictions, yet they are cautious in allowing their members to run for public positions. Furthermore, despite the global pandemic, these Pentecostals seek ways to provide spiritual and physical support to their members and the community, mainly by providing basic needs and transitioning to mostly online ministries.

Aware of the realities of their community, these Pentecostals acknowledge that meeting physical needs is essential, but they tend to prioritize meeting spiritual needs. Crucial to meeting spiritual needs are teaching the Word; prayer for blessing, healing, and deliverance; and discipleship. Meeting physical needs is a way of connecting with the community and making known to them that the church cares for them. By bringing gifts to the community or providing services that meet their needs, the church gains opportunities to share the Gospel. Believers usher those who respond positively to the Gospel into the community Bible studies or assimilate them into the church. These Pentecostals also aim to reach families for Christ, often initially through children's outreach.

Given these Pentecostals' limited resources, they often find ways–often through *ambagan*–to meet their neighbors' immediate and relevant needs. Contributing to meet urgent needs symbolizes cooperation with and concern for others. By acting on urgent needs, these Pentecostals inadvertently neglect considering the sustainability of their interventions. Therefore, responding to social needs is often immediate, spontaneous, and unplanned. The focus on meeting people's immediate and urgent needs predisposes these Pentecostals not to consider sustaining initiatives. Concerns like this show that this group of Pentecostals need to improve program operations and sustainability. Other areas of growth are on Pentecostals' preference to concern themselves with the immediate and relevant needs of the community versus addressing the broader theme of evil and its causes, let alone becoming a subversive and counter-culture community. More explicitly articulating these Pentecostals' public theology is also necessary to better address social concerns while maintaining positive witness to the community.

Pentecostals in this study measure outcomes based on personal transformation, its rippling effect to lead families to Christ, people coming to church, and the strengthening and planting of churches. Although indicators of personal transformation are unclear, these Pentecostals measure life change in terms of people testifying that they experience salvation in Christ, attending church, and experiencing personal growth, such as economic uplift. Lastly, there are two loci to holistic mission initiatives, the church, and the community. While these Pentecostals direct initiatives toward the communities, the aspiration is for people to come to the Lord and to attend church. This implies that these Pentecostals' perception and practice of holistic mission revolve around the church.

Like how the believers in history provided holistic support, these Pentecostals strive to support people during the onslaught of the COVID-19 pandemic. While sustaining the effects of the pandemic on the church operations, there are various ways upon which these Pentecostals helped each other go through very difficult phase. Interventions included praying and providing for basic needs of people and encouraging those at home or even in quarantine facilities to hope in the Lord and to stay connected amidst a virtual setting. These Pentecostals transitioned most of their ministries to online platforms, although some tried to provide physical ministries despite quarantine protocols.

Limitations of the Research

There are limitations to this study that are noteworthy, including generalizability. Case study research stirs criticisms on the generalizability of findings. Some assert that such a method is useful only in developing or testing theory (Yin 2018, 37). This is true to the study as far as understanding how participants prioritize the dimensions of the

synthesized definition of holistic method. However, the validity of such a definition must be tested and entails a separate study. The study only benchmarks ideas on holistic mission to provide an analytic framework useful in conducting the research. On the other hand, case study findings are valuable for their "particularization, not generalization," although there can be generalizations when specific data recur throughout the study (Stake 1995, 7). Thus, this research agrees that "the goal of social scientific endeavor, particularly in the study of cases, should be exemplary knowledge . . . that can come from [the] case . . . rather than [from] its generalizability" (Thomas 2010, 576).

Next, the research considers the lived realities of participants in their contexts. It does not treat the responses of participants as absolute facts but as narratives of their lived experiences. While the study's interest is in drawing responses from participants, some aspects of their stories may be subjective. Also, because a case study is "noninterventive and empathic," it seeks to "preserve the multiple realities, the different and even contradictory views" of the participants (Stake 1995, 12). Again, the study aims to answer the Pentecostals' whys and hows from the different vantage points of the participants.

On the transferability of the research, the nature of social science research similar to this study, cannot provide prediction or control as experimental research does. However, it gives us a "temporary understanding" (Cziko 1992, 10). Although it is impossible to apply the research findings to every situation because they are not absolute answers, we can use this temporary understanding in similar settings (Barnes et al. 2005). Even if the findings are particular to the cases in the research, future studies with similar

cases can transfer this "temporary understanding" and modify these to fit the context of their cases.

Lastly, the study does not seek to impose what the literature says holistic mission should be, although having the participants evaluate and rank the dimensions of the theoretical framework leads to it. Using elements of the Grounded Theory Method, this multimethod study describes what Pentecostals perceive and practice as holistic mission. The study does not deal with whether the practices cohere with the core tenets of holistic mission, if there are any. However, it seeks to show in broad strokes how Pentecostals' perceptions and practices compare with the dimensions of a synthesized holistic framework. The comparison is to broach further discussion among Pentecostals to self-reflect and evaluate the merits of these dimensions and determine whether to integrate these into their perception and practice of holistic mission or not.

Implications of Research Findings

On the Practice of Holistic Mission

Attempts to provide a singular and consensual definition of holistic mission and mission itself, can be challenging but, perhaps, for a good reason. Perceiving holistic mission differently has allowed many Christian circles to seek different, even unique, and valid expressions of what it looks like in their contexts. Given that any mission ought to flow from Christ's Great Commission under the direction of the Holy Spirit, holistic mission is not monolithic but multi-faceted. On this assumption, churches in any context can intentionally discover how to engage people in their community with the Gospel effectively. Methods and approaches to holistic mission may differ because of contexts, but churches must be relentless in incarnating the Gospel of Jesus in ways that will be

relevant to people. The findings in this study affirm the variety of expressions of holistic mission the churches undertake. Such diversity affirms that churches have seriously tried contextualizing the approach to meet the community's needs. Motivated by their love for God and people, churches find ways to demonstrate God's compassion despite their limitations.

Research findings show that holistic mission for Pentecostal churches involves immediate and relevant responses to community's needs to evangelize people and connect them to the church. While this goal has spurred many mission endeavors, others find this motive transactional and unethical. It appears that churches give so that they can get people to church. While this motive is not empirically proven anywhere in the study, the research finding can help churches to reflect on their motive. As much as churches want to connect people to Christ, how do they ensure that their practice of holistic mission is not a way of "luring" people so that they can proselyte them to faith? How much help should they give even if people don't receive Christ or attend their worship services? How can they demonstrate love that is authentic, such as how Jesus showed love without any strings attached?

Given the emphasis Pentecostals place on the Holy Spirit's role, any understanding of holistic mission should provide space for the "wonders," not just the "Word" and "works." The emphasis many place on preaching the Word and demonstrating social concern should not shun people from being open to the miraculous work of the Holy Spirit. Instead of fighting over which approach is better, churches should recognize that holistic mission synthesizes all three so that the Gospel comes as a "full" Gospel. Under the Holy Spirit, this "full" Gospel transforms people through the

preaching of the Word, the compassionate "works," and the supernatural "wonders." The Word-works-wonders motif allows the church to preach the "full" Gospel by proclamation, presence, and the phenomenal.

Lastly, holistic mission is mission. All mission, therefore, is holistic mission. We can infer from the study that participants do not look at holistic mission as a different category of mission. Connecting to people to demonstrate God's love is what mission is all about. Although some participants mention supporting cross-cultural missions, they see the mission as one composite whole. This is the essence of Steve Green's The Mission, "The mission's still the same, proclaim and live the truth in Jesus' name" (Green 1989). Whether in communities or on the field, the churches' various initiatives are all necessary engagements to tell God's love to people. A caution, however, is necessary here. If all that is being done is mission, what then is mission? Churches can all end up justifying that they are doing mission while at the same time oblivious to the needs of people in the community. Consider the missionary movement that has spawned the sending of countless missionaries all around the world, leaving their places of comfort to reach the unreached because of their strong missionary call. There is no point then to leaving one's place if mission is just "here" and doesn't include "there." A loose use of holistic mission may water down the need to be set apart to intentionally reach others. As much as all mission is holistic, the deeper sense of the word should lead people to discern and obey God's call to be missionaries, whether across the street or around the world.

On Transformational Development

Transformational Development (TD), as discussed in the first two chapters, is the active participation of the church in development work. Simply put, TD is a Christian

version of community development. TD, however, is complicated by the idea that "Christian involvement in socio-economic development plays a dual role. In the process of improving the material condition of the people, Christians introduce their beliefs to the beneficiary" (Yoms and Toit 2017, 49). TD seeks to affirm the unique context of the people, pursuing just and peaceful relationships, promoting self-dignity and self-worth, and advancing people empowerment and self-reliance while also advocating for spiritual growth.

Contrary to what TD advocates, research findings show that Pentecostals do not necessarily focus on the community's socio-economic development as the aim or goal of holistic mission, although these are implied outcomes. This means when churches carry out holistic mission initiatives, they do not look directly at improving social conditions but alleviating immediate suffering to connect people to God. Meeting physical needs is an entry point to address the spiritual need, which for Pentecostals, is far more important. Not that the Pentecostals do not want the community to develop, but they see such development as a long-term consequence of individuals and families transforming. Unlike development workers, Pentecostals do not intentionally or consciously work towards community development because this will be the natural outflow once people are saved and transformed.

Even if Pentecostals do not consider community development the goal of holistic mission, they can partner with development agencies who work for community development. This is where the churches' partnership with Faith-Based Organizations is crucial. Although different in structure compared to the local churches, FBOs form a critical component of the church that complements the local churches' holistic mission.

Lynn, Gailey, and Reese propose that Transformational Development results from the complementarity of the two domains, the holistic mission and global development, wherein the former focuses on discipling the whole person, and the latter–the FBOs– work toward eliminating poverty (Lynn, Gailey, and Reese 2021, 29).

Another implication of the research findings is that the churches are not consciously pursuing *shalom* or the wholeness of life that TD seeks. The idea may even be foreign to the participants since there is no part in all the interviews where respondents consciously discuss *shalom*. The term *shalom* embodies the biblical vision for humanity characterized by those ruled by God: just, peaceful, and harmonious relationships and abundance in all areas of life (Myers 2011, 175). The essence of *shalom* is captured in the dimensions of the synthesized definitions of holistic mission used in this study. With the findings in this research, it is imperative that TD continuously advocate the pursuit of *shalom*. Others question if TD can attain *shalom* because it is too lofty and unrealistic to pursue (Offutt 2012, 37). TD must bring this to the attention of churches as the vision of transformation that the church must pursue; otherwise, development agencies would impose a humanistic vision of community development.

On the Pentecostals and the Wider Body of Christ

Research findings affirm the Pentecostals' emphasis on the role of the Holy Spirit for empowerment for mission and life transformation. The study shows how Pentecostals in Metro Manila know the importance of prayer and the Word, and how divine healing and supernatural signs are helpful in the proclamation of the Gospel. As much as the study shows that the Pentecostals prioritize the proclamation of the Word and restoration of broken relationships, it also shows that Pentecostals do not prioritize becoming a

subversive and supportive agent counter-culture community. The word "subversive" may have been inadvertently tied to the idea of rebellion, although the researcher took time during the interviews to explain this carefully. To discuss what this means, the researcher referenced Dr. Maggay's discussion on the church being subversive,

> At its best, the church is a constant sign to authorities that there is a new order, a kingdom that while not of this world is in the world and continually poses a threat to established arrangements of social reality. The people who belong to it are on the whole quiet and kindly citizens who pay their taxes and do not wish to disturb the peace. Yet, when testing comes and choices are made in that part of us where good and evil rage in mortal combat, the people of this kingdom reach within themselves for their highest and deepest allegiances and make their stand. It is this quiet, valiant, unaccountably strong and unflinching loyalty to what it believes which has made the church ultimately subversive of fallen power (Maggay 2004, 50-51).

The implication of this lack of emphasis in this area is significant. This gives insight as to why Pentecostals are ambivalent in responding to social issues. Although they want to maintain positive witness on issues, not prioritizing this may spur indifference towards participating in uprooting societal evils. The findings in this research now challenge Pentecostals' public theology, particularly in their role in subverting evil in fallen systems.

The missionary motive of Pentecostals and the broader body of Christ need examination in light of this study. As earlier stated, there is an ethical concern to transactional approaches to evangelism where gifts are given so people would listen. Given that this practice may be cultural, churches should still present the Gospel in a way that accurately represents the love of Christ to people. Authentic love for people has no strings attached, especially since Christ's atoning work has already afforded salvation. Although churches strategically use this to engage people, holistic mission initiatives

should not in any way come across as a transactional business deal that will give people what they need as long as churches get what they want.

Another concern this study implies for all churches, Pentecostals or not, is the effectiveness and sustainability of initiatives and programs. The findings enable a glimpse of holistic mission initiatives as not just spontaneous and unplanned activities but as compassionate activities that are intentional, developmental, and impact-driven. The researcher understands the sentiment that churches are not running the initiatives as how development agencies or FBOs run their programs. Churches may not have the expertise to run complicated programs with well-oiled infrastructure. However, they can maximize the impact of the holistic mission initiatives if they plan to sustain them.

The study also has implications for church discipleship and the curriculum in ministerial training institutions. The perceptions and practices described in this study are by-products of the educational emphasis in the churches' discipleship systems and the curricula in Bible schools and seminaries. The spiritual formation of believers should include a well-rounded understanding of mission and how people can participate in God's work. Churches and schools should intentionally include learning opportunities for people to develop generosity and compassion, and Bible schools and seminaries should advocate holistic mission and the pursuit of *shalom*.

Recommendations for Further Research

This research has broached the need for a definitive theoretical framework on holistic mission that will guide the church's perception and practice of it. Untested as it is, the synthesized definition of holistic mission used in this study serves as a powerful analytical tool to determine the priorities Pentecostals give to dimensions of holistic

mission. Studies can explore a similar theoretical framework that will help churches better clarify their understanding and practice of holistic mission. Such a framework can also be a good starting point for Pentecostals to evaluate and articulate their role in social issues and their public theology.

Next, this study's descriptive nature ignores the degree to which certain perceptions influence Pentecostals' holistic practice. Future studies should explore the correlation between Pentecostals' beliefs and practices. For example, the apparent lack of emphasis on the eschatological belief in Christ's return stirs an interesting discussion on how strongly this input motivates holistic mission. Other researchers can investigate how theology drives Pentecostals' practice.

Impact assessment of holistic mission initiatives can also be an interesting study. Literature abounds with studies on the impact of poverty alleviation efforts but not much on the impact of churches' holistic initiatives, particularly among Filipino Christians. Such research can inform churches and partnering entities on refining their approaches for the optimum impact of their holistic mission initiatives. A particular interest regarding impact assessment is the impact on families. A study must analyze a Christian's practice of holistic mission from the perspectives of the primary beneficiaries, the families in the community. As a pastor and family counselor, the researcher wants to understand further how people in the community view the help Christians intend for them and how such help influences their faith in God.

Because the study is among Metro Manila pastors, applying it to Pentecostals in rural areas and throughout the Philippines would be interesting. The results of these studies can further extend, expand, or deepen Pentecostals' attitudes towards holistic

mission. The study can also extend to the wider Body of Christ. A cross-analysis of various Christian groups' perceptions and practices can help better understand how Filipino Christians perceive and practice holistic mission.

APPENDIX A

LETTER OF INTENT TO PENTECOSTAL DENOMINATION LEADERS TO CONDUCT FGD AND THE QUANTITATIVE SURVEY

March 2022

Rev. _____,
Senior Pastor, _____

Dear Rev. _____,

       I am Surtalicito del Rosario, a Ph.D. student at Asia Pacific Nazarene Theological Seminary in Taytay, Rizal, working on my dissertation for my Ph.D. in Transformational Development program. The purpose of my study is to explore how the local Pentecostal churches in Metro Manila, and the different demographic segments of Pentecostal pastors, understand and carry out holistic mission even during the COVID-19 pandemic. To fulfill the purpose of this research, I will be conducting a mixed-methods study involving (1) Focus Group Discussion with pastors of Pentecostal denomination/networks in Metro Manila, (2) multiple case study approach involving identified Pentecostal churches, and (3) quantitative survey done face-to-face or online among Pentecostal pastors.

       As the head of a network of Pentecostal churches, I would like to ask your permission to facilitate a Focus Group Discussion (FGD) with 6 to 10 pastors who have been serving for the last ten years in the local churches. To facilitate the FGD, kindly nominate 6 to 10 pastors who can participate in this FGD and provide information so I can write to them and invite them personally (see attached letter of invitation to prospective participants). May I also request an endorsement letter from your office that I can attach to the letter of intent that I will send to the prospective pastors/participants?

       Data from the qualitative phase, including the FGD, will be used to create a survey questionnaire to be distributed among the pastors in the participating Pentecostal denominations. With this, I would also like to ask your permission to conduct the quantitative survey to all your pastors in your list of denominational membership. This will commence once the qualitative phase is completed and a questionnaire is already available.

       I believe that this study is highly significant to the Body of Christ, particularly the local Pentecostal churches, as it is hoped to increase awareness and appreciation of our pastors' work/contribution to their church's holistic mission. It is hoped that this will also result in increased advocacy in churches towards holistic mission, and an alignment of the church programs towards becoming more holistic and missional.

Blessings!

Sincerely,
Rev. Surtalicito del Rosario
Email address: sure_ph@yahoo.com
Cell No. 09178653757

APPENDIX B

LETTER OF INTENT TO PASTORS OF CHURCHES FOR THE CASE STUDY
March 2022

Rev. _____,
Senior Pastor, _____

Dear Rev. _____

   I am Surtalicito del Rosario, a Ph.D. student at Asia Pacific Nazarene Theological Seminary in Taytay, Rizal, working on my dissertation for my Ph.D. in Transformational Development program. The purpose of my study is to explore how the local Pentecostal churches in Metro Manila, and the different demographic segments of Pentecostal pastors, understand and carry out holistic mission even during the COVID-19 pandemic. To fulfill the purpose of this research, I will be conducting a mixed-methods study involving (1) Focus Group Discussion (FGD) with pastors of Pentecostal denomination/networks in Metro Manila, (2) multiple case study approach involving identified Pentecostal churches, and (3) quantitative survey done face-to-face or online among Pentecostal pastors.

   As the head pastor of _____, your church is being invited to participate only in the multiple case study involving other identified Pentecostal churches. The FGD and the quantitative survey will involve pastors from different local Pentecostal churches. For this research, I will need to interview 4 to 8 ministry workers from your congregation, including yourself, who have been involved in facilitating any form of holistic mission (e.g., community outreach, ministry to poor people, relief operations ministry, ministry to vulnerable and underprivileged sectors, etc.). The interview will be related to the main question of the research, "How do local Pentecostal churches in Manila understand and carry out holistic mission, even during the COVID-19 pandemic?" (see attached letter of consent for the interviewees).

   Also, I will need access to public and private documents pertinent to how the church has carried out its holistic mission. These documents include official names, minutes, records, archival materials, or other church documents that the leadership is willing to share. Lastly, I will need permission to observe the actual conduct of ministries related to the holistic mission of the church.

   I believe that this study is highly significant to the Body of Christ, particularly the local Pentecostal churches, as it is hoped to increase awareness and appreciation of our pastors' work/contribution to their church's holistic mission. It is hoped that this will also result in increased advocacy in churches towards holistic mission, and an alignment of the church programs towards becoming more holistic and missional.

Blessings!

Sincerely,

Rev. Surtalicito del Rosario
Email address: sure_ph@yahoo.com
Cell No. 09178653757

APPENDIX C

LETTER OF CONSENT TO FGD PARTICIPANTS

March 2022

Dear Pastor _____,

Choice greetings!

        I am Surtalicito del Rosario, a Ph.D. student at Asia Pacific Nazarene Theological Seminary in Taytay, Rizal, working on my dissertation for my Ph.D. in Transformational Development program. With permission from your (designation of approving/endorsing personnel), (name), you are being invited to take part in a Focus Group Discussion (FGD) that will be conducted on (date) at (venue) from (duration of FGD).

        Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. Please read the following information carefully. Please ask the researcher if there is anything that is not clear or if you need more information.

- Purpose of Study: The purpose of my study is to explore how the local Pentecostal churches in Metro Manila, and the different demographic segments of Pentecostal pastors, understand and carry out holistic mission even during the COVID-19 pandemic.
- Purpose of FGD: The purpose of the FGD is to engage different Pentecostal pastors to discuss how Pentecostal pastors perceive and carry out holistic mission.
- Mechanics: The FGD in this research will provide a unique forum to the several Pentecostal pastors in your denomination to discuss how Pentecostal pastors perceive and carry out holistic mission. Within 1.5 to 2 hours, you will also be participating in the discussion with other pastors to evaluate hindrances to carrying out holistic mission in different Pentecostal churches. You will also be asked to comment on how holistic mission ought to be carried out.
- Questions for the FGD discussions are as follows:
    - What for you is holistic mission?
    - What theological, socio-economic, and political concepts may have influenced Pentecostals in their perception of holistic mission?
    - How do local Pentecostal churches perceive and carry out holistic mission among the poor people in Metro Manila?
    - What factors hinder or challenge local Pentecostal churches in carrying out their holistic mission?
    - How does the idea of sharing the Gospel "across the street and around the world" relate to holistic mission?
    - What impact do local Pentecostal churches have on poor people as they carry out holistic mission?
    - How do local Pentecostal churches measure the impact of their holistic mission?
    - How has COVID-19 affected local churches' understanding of holistic mission among poor people?
    - Do you think a partnership between local churches and faith-based organizations is helpful in fulfilling the holistic mission of the church? Why or why not?
    - How well does the theoretical framework capture the idea of holistic mission?
    - How would you revise or improve the theoretical framework?
    - How would you arrange the components of the theoretical framework according to their importance?

- Mode: Assuming that government protocols on COVID-19 still restrict physical gathering, the FGD will be conducted online via Zoom. Prior training on participating in Zoom meetings can be given to you if necessary. However, if government restrictions are lifted up, then the FGD will be conducted face-to-face.
- Recording: The FGD session will be recorded but will only be available to the researcher. However, the conversations will be transcribed to serve as an important document.
- Confidentiality: You will be asked to give your written or verbal consent before the research begins. Your responses will be treated confidentially, and your identity will be anonymous unless otherwise expressly indicated. Individual privacy will be maintained in all published and written data resulting from the study.
- Risks and Benefits: The researcher ensures that you will not be advantaged or disadvantaged in any way. You are reassured that you can withdraw your permission at any time. There are no foreseeable risks in participating in this study.

Although the participants will not be paid for this study, discipleship literature will be given to participating pastors. When necessary, a gratuity of Php 1,000 will be given to FGD participants to cover transportation costs. Snacks and, if necessary, lunch will also be provided.

I believe that this study is highly significant to the Body of Christ, particularly the local Pentecostal churches, as it is hoped to increase awareness and appreciation of our pastors' work/contribution to their church's holistic mission. It is hoped that this will also result in increased advocacy in churches towards holistic mission, and an alignment of the church programs towards becoming more holistic and missional.

Although you are nominated by your leader, participation in the research is still voluntary. This means you can still choose not to participate in the study. However, should you agree to participate in the study, kindly sign on the consent form below? At any point you feel you don't want to participate anymore, you are still free to do so even if you have already signed the form.

Thank you very much!

CONSENT

I have read and understood the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

Participant's signature _____ Date _____

Researcher's signature _____ Date _____

APPENDIX D

LETTER OF CONSENT TO CASE STUDY INTERVIEW PARTICIPANTS

March 2022

Dear Mr./Ms. _____

Choice greetings!

I am Surtalicito del Rosario, a Ph.D. student at Asia Pacific Nazarene Theological Seminary in Taytay, Rizal, working on my dissertation for my Ph.D. in Transformational Development program. With permission from your head pastor, (name), you are being invited to take part in a case study interview that will be conducted on (date) at (venue) from (duration of interview).

Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. Please read the following information carefully. Please ask the researcher if there is anything that is not clear or if you need more information.

- Purpose of Study: The purpose of the study is to explore how the local Pentecostal churches in Metro Manila, and the different demographic segments of Pentecostal pastors, understand and carry out holistic mission even during the COVID-19 pandemic.
- Purpose of Case Study: The purpose of the case study is to engage different Pentecostal pastors to discuss how Pentecostal pastors perceive and carry out holistic mission.
- Mechanics: The case study interview, which would last from 40 to 60 minutes, will help you express your thoughts on how your church perceives and carries out holistic mission.
- Questions for the case study discussions are as follows:
    o What for you is holistic mission?
    o What is the church doing that you would consider as holistic mission?
    o How does your churches perceive and carry out holistic mission among the poor people in Metro Manila?
    o What is your involvement in the carrying out of the holistic mission of your church? What do you consider as the significance of your involvement in the holistic mission of the church?
    o What motivations do you have in participating in your churches' holistic mission?
    o What factors hinder or challenge your church in carrying out your holistic mission?
    o How does the idea of sharing the Gospel "across the street and around the world" relate to your church's holistic mission?
    o What impact does your church have on poor people as they carry out holistic mission?
    o How does your church measure the impact of their holistic mission?
    o How has COVID-19 affected your churches' understanding of holistic mission among poor people?
    o Do you think a partnership between local churches and faith-based organizations is helpful in fulfilling the holistic mission your church? Why or why not?
- Mode: Assuming that government protocols on COVID-19 still restrict physical gathering, the interview will be conducted online via Zoom. Prior training on participating in Zoom meetings can be given to you if necessary. However, if government restrictions are lifted up, then the interview will be conducted face-to-face.

- Recording: The interview will be recorded but will only be available to the researcher. However, the conversations will be transcribed to serve as an important document.
- Confidentiality: You will be asked to give your written or verbal consent before the research begins. Your responses will be treated confidentially, and your identity will be anonymous unless otherwise expressly indicated. Individual privacy will be maintained in all published and written data resulting from the study.
- Risks and Benefits: The researcher ensures that you will not be advantaged or disadvantaged in any way. You are reassured that you can withdraw your permission at any time. There are no foreseeable risks in participating in this study.

Although the participants will not be paid for this study, discipleship literature will be given to participating pastors. Snacks and, if necessary, lunch will also be provided.

I believe that this study is highly significant to the Body of Christ, particularly the local Pentecostal churches, as it is hoped to increase awareness and appreciation of our pastors' work/contribution to their church's holistic mission. It is hoped that this will also result in increased advocacy in churches towards holistic mission, and an alignment of the church programs towards becoming more holistic and missional.

Although you are nominated by your pastor, participation in the research is still voluntary. This means you can still choose not to participate in the study. However, should you agree to participate in the study, kindly sign on the consent form below. At any point you feel you don't want to participate anymore, you are still free to do so even if you have already signed the form.

Thank you very much!

CONSENT

I have read and understood the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

Participant's signature _____ Date _____

Investigator's signature _____ Date _____

APPENDIX E

APPROVAL OF APNTS INSTITUTIONAL REVIEW BOARD

Asia-Pacific Nazarene Theological Seminary
Ortigas Avenue Extension, Kaytikling
Taytay 1920, Rizal, Philippines

NOTIFICATION OF REVIEW APPROVAL

March 16, 2022

Surtalicito, Del Rosario
sure_ph@yahoo.com

Protocol Title: "PERCEPTIONS AND PRACTICES ON HOLISTIC MISSION OF METRO MANILA PENTECOSTAL CHURCHES, EVEN IN COVID-19: A MIXED-METHODS STUDY"

Protocol#: AR-017
IRB Review Date: March 16, 2022
Effective Date: March 16, 2022
Expiration Date: March 16, 2023
Review Type: Exempt Review
Review Action: Approved

The IRB made the following determinations:

- Waivers: Waiver of informed consent documentation

- Other Documentations: All necessary attachments submitted

- Risk Determination: No greater than minimal risk

Note: Addenda (Semi-structured Interview Questions and Survey Questionnaires) should be submitted to APNTS IRB once the qualitative phase of the research is completed.

Please contact me at cingsian.thawn@apnts.edu.ph if you have any questions.

Sincerely,

Miss Cing Sian Thawn
Director of Research
Asia-Pacific Nazarene Theological Seminary

APPENDIX F

SOCIOECONOMIC INPUTS INFLUENCING MFAG

Themes	Associated Codes
Response to Poverty *churches' attitude when confronted with the poverty in the community.*	• Prayer as a response • Ministering to poor people is embedded into the thinking of pastors • churches are involved in the poverty in the community • Finding ways to meet neighbors' needs
Response to Social Concerns *Perceptions on churches' attitude toward social issues.*	• Lack of social action

Theme: Response to Poverty		
Code	Code Description	Example from Participants
Prayer as a response	Pentecostals respond to needs, usually by prayers. This is because many Pentecostal churches are financially struggling.	Researcher: *Sabihin nating, ako'y isang pastor, nakita ko 'yong kahirapan sa community namin. Anong kalimitang ginagawa ng mga pastor?* (Let us say, I am a pastor and I see the poverty in my community. What would our pastors normally do?). *P1: Prayer! Kasi generally pastor, ang mga churches natin financially struggling din talaga. Kasi napuna ko lang pastor, kahit sa ibang bansa ang mga narereach out ng mga Pentecostals mga mahihirap. Sa totoo lang. 'Yong mga mainline denomination, mainline churches, ang mga miyembro nila mayayaman.* (Prayer! Because, generally, our churches are also financially struggling. I notice that, even in other countries, Pentecostals reach out to poor people. The mainline denominations, their members are rich).
Ministering to poor people is embedded	It is embedded among Pentecostals to minister to poor people.	*P1: Siguro, pastor. Sa palagay ko, natanim sa 'tin pastor 'yong pagmiminstry sa mga mahihirap.* (Maybe, it is embedded among our pastors to minister to poor people).
Churches are involved in the poverty in the community	Churches are already immersed in the reality of economic poverty.	*P1: [Nahihikayat tayo na magkaroon ng holistic mission] dahil sa poverty…Ano sila, involve sila doon sa poverty ng community. Kasi pastor di ba most of the churches natin nasa community. Kahit yung iba, malaking church na, community church pa rin.* ([We are

		motivated to do holistic mission] because of poverty. Because most of our churches are in the community, even the big churches are also in the community).
Finding ways to meet neighbors' needs	Despite not being as engaged in advocating social justice, Pentecostals find ways to meet neighbors' needs.	*P1: Iyong mga crime and injustices, wala kasi tayong masyadong magawa doon. Halimbawa, may mga biktima ng karahasan wala tayong masyadong magawa. Pero, Iyong kapitbahay natin nalaman natin walang maisaing, kahit papa'no makakagawa tayo ng paraan.* (We don't do much on crime and injustices, like the victims of violence. But we find ways to meet the needs of neighbors who don't have rice to cook).
Theme: Response to Social Concerns		
Code	Code Description	Example from Participants
Lack of social action	Pentecostals lack in advocating social justice because of the belief that God allows things to happen for a reason.	*P1: Opo. Tayo mga Pentecostal mahina tayo sa ano parang social justice. Mga criminality ng lugar. Mga injustices. Mahina tayo doon, hindi tayo nagrarally gano'n. Kasi ang paniwala natin; pinahihintulutan ng Panginoon na mangyari 'yong mga bagay na 'yon kasi may purpose ang Lord. Pero, nagpo-focus tayo doon sa mga magagawa natin.* (We Pentecostals are weak in [promoting] social justice. We do not naturally weak at rallying. This is because we believe that God allows [injustice] to happen for the Lord's purpose. But, we focus on what we can do).

APPENDIX G

THEOLOGICAL INPUTS INFLUENCING MFAG

Themes	Associated Codes
Theology of Poverty *Theological concepts about the nature and dynamics of poverty.*	• The Lord allows poverty for a purpose
Eschatology *Beliefs about future things.*	• Second coming of the Lord
The Holy Spirit's Role in Mission *Inputs related to the Holy Spirit's work in misison.*	• Holy Spirit empowers believers to be witnesses
Pointing People to Christ Perceived responsibility to direct people to exepreincing the saving power of Christ.	• "Christ is the Answer"
Prayer and Divine Healing Beliefs about the role of prayer and divine healing in mission.	• Praying for the sick

Theme: Theology of Poverty		
Code	Code Description	Example from Participants
The Lord allows injustice for a purpose	Pentecostals believe God allows things to happen for a reason.	*P1: Opo. Tayo mga Pentecostal mahina tayo sa ano parang social justice…Kasi ang paniwala natin; pinahihintulutan ng Panginoon na mangyari 'yong mga bagay na 'yon kasi may purpose ang Lord. Pero, nagpo-focus tayo doon sa mga magagawa natin.* (We Pentecostals are weak in [promoting] social justice…This is because we believe that God allows [injustice] to happen for the Lord's purpose. But, we focus on what we can do).

Theme: Eschatology		
Code	Code Description	Example from Participants
Second coming of the Lord	The belief in the Second Coming of the Lord Jesus Christ is one of the driving forces why Christians need to evangelize.	*P1: Sa mga naririnig ko kahit no'ng young people pa ako pastor . . . Malaki ang ano pastor, malaki ang connection ng theology natin sa about theology natin about the second coming of the Lord Jesus Christ. Eschatology. I think that's one of the driving forces why we do missions. Kasi nga malapit ng dumating si Jesus, mag-evangelise tayo.(*From what I've been hearing since I was young…There is a big connection about our theology of the second coming fo the

		Lord Jesus Christ. Eschatology. I think that's one of the diving forces why we do missions. Because Jesus is coming soon, we need to evangelize.
	Theme: The Holy Spirit's Role in Mission	
Code	Code Description	Example from Participants
Holy Spirit empowers believers to be witnesses	Reliance on the Holy Spirit's power to be witnesses. The empowerment of the Holy Spirit is one of the driving factors why Pentecostal churches do mission.	*Researcher: Any Pentecostal theme na palagay n'yo na nagda-drive 'pag nababangit ang mission ano ba 'yong madalas na biblical inputs ng mga kapastoran or ng mga churches natin?(Any Pentecostal theme that you think drives mission? What are the common biblical inputs that our pastors and churches have [that affect mission]?).* *P1: Halimbawa pastor, 'yong sa Acts 1:8. Empowerment. Yes. 'yong power for witness ng Holy Spirit. (For example, Acts 1:8. Empowerment. Yes. The power for witness from the Holy Spirit).*
	Theme: Pointing People to Christ	
Code	Code Description	Example from Participants
"Christ is the Answer"	Emphasis on Christ as the answer to people's needs.	*P1:Iitong year na ito ang annual theme namin ay "Christ is the Answer." Yun kasi yung present need after ng pandemic…Talagang inemphasize namin 'yang taon ngayon na 'to na Christ is the answer talaga. (This year, the annual theme is "Christ is the Answer." That is the present need after the pandemic…We really emphasize that this year that Christ is really the answer).*
	Theme: Prayer and Divine Healing	
Code	Code Description	Example from Participants
Praying for the sick	Praying for healing for physical and emotional concerns.	*P3: Nanghihingi siya ng prayer, kasi 'yong mga pari daw, tinatanggihan daw siya, tapos tinatakwil. (He asked for prayer, because the priests refused him, and his [family] disowned him).* *P2: Ang mga kapitbahay talaga na lumalapit dito para doon sa kanilang, ano, mga kasambahay nila na maysakit…(One of the [example] is…a neighbor came here and asked for prayer for their helper who was sick…)*

APPENDIX H

MFAG'S PERCEPTIONS ON HOLISTIC MISSION

Themes	Associated Codes
Community's Perceptions About the Church *Ideas that the community has about the church, its roles, and its intentions.*	• To be known to the community • Giving help to bring people to church • Church is endorsed • Church earns good reputation in the community
Demonstrating Compassion *The understanding that holistic mission is closely associated with showing compassion to others.*	• Took pity at people • Church that cares • Make people feel special
Attending to Physical and Spiritual Needs *Particular concern given to meeting holistic needs including those within and outside the faith community.*	• Responding to the needs of the members and of those outside

Theme: Community's Perception About the church		
Code	Code Description	Example from Participants
To be known to the community	The church builds a good reputation in the community when it responds to people's needs.	*P1: Actually, isa sa…isa rin sa naging daan niya na makikilala 'yong Manila Faith. Kasi meron pong lumapit sa atin, inaano natin 'yan… binibigyan natin 'yan…so isa sa mga pamaraan, ah, hindi lang kami ang nakikilala, pati ang church mismo.* (Actually, one of the ways that Manila Faith gets known in the community. Somebody came to us, we give them something so people get to know not only us but also the church itself).
Giving help to bring people to church	People in the community tend to think that the church extends help only to bring them to church.	*P2: Actually, karaniwan talaga, kasi madalas na sinasabi ko sa kanila . . . kasi wala na tayong pag-uusapang relihiyon….[Subalit] parang may mga kaisipan kasi na ano lang 'yan "dadalhin tayo sa simbahan…"* (Actually, I always tell people that…we don't have to talk about religion…[But] there is this thinking that "they will just bring us to church…"
Church is endorsed	Partnering with an entity in facilitating mass wedding results in the partner endorsing the church to beneficiary couples.	*P1: Ang balik naman sa amin, ang church naming ay ini-endorse nila sa mga couples.* (In return, they endorse our church to the couples).

Church earns good reputation in the community	The church earns a good reputation by becoming a good moral example to the community. The community respects the church also for the changes it brings to the community.	*P3: 'Yong mga patotoo po, nagspread po…So dumadami po. Tumaas po ang pagtingin sa church na dito po may mga himala din sa buhay po ng kapatiran.* (The testimonies are spreading. They have higher respect for the church that there are miracles here for the lives of the brethren).

Theme: Demonstrating Compassion		
Code	Code Description	Example from Participants
Took pity at people	Workers pitied an HIV patient who was rejected by priests and was disowned by his family.	*P2: Meron nagpunta dito may HIV… Pinapasok po namin . . . Nanghihingi siya ng prayer, kasi 'yong mga pari daw, tinatanggihan daw siya, tapos tinatakwil daw siya ng pamilya. Naawa po kasi kami.* (I remember an HIV patient who came here…We welcomed him…He asked for prayer, because the priests refused him, and his family disowned him. We pitied him. He was even touching his wounds…).
Church that cares	MFAG intentionally wants to demonstrate concern for people, and this is their gauge for ministry success.	*P1: Actually 'yon nga 'yong tagline namin: Manila Faith, "the church that cares." That's the way we define our success. 'Yong nakikita namin 'yong sarili namin na nagmamalasakit.* (Actually, Manila Faith's tagline is "the church that cares." That is the way we define our success. When we see ourselves showing concern to others).
Make people feel special	Giving people gifts show people that the church cares for them. But it also has disadvantages like people may attend church in exchange for what they receive.	*P1: Kung may ibinibigay tayo sa tao, naipapadama natin sa kanila na special sila, we care for them. But then meron din namang disadvantage 'yon pastor. Kasi mamaya baka dumating 'yong time na, a-attend nalang 'yong mga tao kasi alam nila meron silang makukuha. We need to strike a balance din naman.* (When we give something to people, we let them feel that they are special, that we care for them. But there is also a disadvantage. A time may come when people will just attend because they can receive something).

Theme: Attending to Physical and Spiritual Needs		
Code	Code Description	Example from Participants
Responding to the needs of the members and of those outside	Church responds to the needs of their members and those outside the church.	*P3: Ako din po, parang na-challenge…kung ano pa 'yong kaya namin makatulong sa labas Sabi nga po, iligtas daw po 'yong nasa loob, 'yong nasa labas maraming kailangan.* (I am also challenged…what we can do to help those outside. Like what people say, save those inside, but those outside have many needs too…).

APPENDIX I

DESCRIPTIONS OF MFAG PROGRAMS IDENTIFIED

Program and Description	Beneficiaries	Program Support	Status
Alternative Learning System (ALS) Started in 2008 in partnership with the local Department of Education representatives. MFAG opens its facilities to serve as venue to ALS classes. DepEd ALS personnel teach. Under the oversight of MFAG Mission Department	Out-of-school youth in the vicinity of MFAG Average of 40 students in a year with 20 graduates.	Mission Department/ Mission Offering Monthly Faith Promise	Stopped because of the pandemic
Bible-based Values Education For participants to Pantawid Pamilyang Pilipino Program (4Ps), in partnership with Local Government Unit and Department of Social Welfare and Development. Started in 2010	Parents in the community endorsed by the barangay (of basic LGU). Around 120 weekly attendance	Mission Department/ Mission Offering	Stopped because of the pandemic
Medical Mission Conducted occasionally by MFAG Mission Department in select communities. Church partners with networks of doctors and medical agencies for medicine. Services include counseling, check-up, and dispensing available drugs.	People in target community	Special funding from Mission Department Subject to availability of funds.	Nothing conducted in the last 2 years
Mass Wedding and Mass Child Dedication Dates conducted coincide with church Anniversary. MFAG facilitates this for the community as part of their commitment to strengthen families.	Common-law couples or those cohabiting without marriage	Mission Department/ Mission Offering	Last conducted in 2020

JAM Student Center MFAG opened its roof deck in the 2000's as a Student Center, accommodating young people in nearby schools. Facilitated by the Youth Department	Ministered to more than a thousand students over the years		Stopped several times due to leadership transitions
Student Sponsorship Starting in 2006, MFAG provides funds to partially meet the needs of beneficiaries. Amount given per beneficiary is 50% of the daily allowance and tuition fee, computed annually.	Deserving young people in the church and in community.	Mission Department/ Mission Offering	Stopped during pandemic
Assistance extended to victims of fire and calamities. Directly under the supervision of the Lead Pastor, MFAG gives cash or relief goods to victims of calamities.	Victims of fire and calamities	Lead Pastor rallies people to make *ambag* or contribution toward Malasakitan Project (*malasakit*, literally means to suffer with)	As needs arise
Community Pantry During the pandemic and in partnership with an organization, MFAG facilitated a community pantry, a neighborhood initiative where food are displayed openly and anyone with needs can just get what they need.	People in the community during the pandemic	In partnership with an organization	Conducted during the height of the pandemic
Pastoral care to members and no-members Activities include hospital visitation and attending to immediate needs of members, especially family tragedy or death of loved ones.	Members and non-members	General Fund	On-going
Visitation to families referred by a counseling ministry	Members and non-members	General Fund	On-going
church Planting Project Ongoing planting of a church through the House church approach.	Relatives of MFAG members who transferred in	Mission Department Mission Offering	On-going

Challenge is to look for a pastor who will lead the congregation	Tarlac, a province in Central Luzon		
Supporting missionaries MFAG supports cross-cultural missionaries duly endorsed by its denomination or those that are homegrown.	Cross-cultural missionaries	Mission Department/ Mission Offering	On-going
Other initiatives that have been conducted in the past (not necessarily continuing): Feeding program, livelihood program, Daily Vacation Bible School, youth camp, ministry to dumpsite community, and jail ministry.			

APPENDIX J

OUTCOMES OF MFAG'S HOLISTIC MISSION

Themes	Associated Codes
Transformed Lives *Indications of transformed lives including changes in life dynamics or people's interactions with others.*	• People come to know the Lord • Changes rippling to others
Blessings to the Church *Evident results favorable to the church.*	• church fulfills its purpose • church earns the respect of the community

Theme: Transformed lives		
Code	Code Description	Example from Participants
People come to know the Lord	Leading people to accept the Lord is essential. Pastor desires to see improvement in quality of living.	P1: Tapos pinatanggap namin siya sa Lord. Naging maayos 'yong buhay n'ya, ngayon po, may trabaho na siya (Then, we lead them to accept the Lord. His life improved, and now, he is already working).
Changes rippling to others	Changes become evident in the lives of people. These changes are affecting others as well.	P1: Doon nakikita kung ano ang nagbabago sa sarili nila. Nakarating po 'yon sa mga iba. (Through that, changes are evident in themselves. These changes also reach others).

Theme: Blessings to the church		
Code	Code Description	Example from Participants
Church fulfills its purpose	To show concern to others is MFAG's indicator for success	P1: Actually 'yon nga 'yong tagline namin: Manila Faith, "the church that cares." That's the way we define our success. 'Yong nakikita namin 'yong sarili namin na nagmamalasakit.(Actually, Manila Faith's tagline is "the church that cares." That is the way we define our success. When we see ourselves showing concern to others).
Church earns the respect of the community	Testimonies are spreading out and multiplying. People have higher respect for the church as they see that miracles are taking place.	P3: 'Yong mga patotoo po, nagspread po . . So dumadami po. Tumaas po ang pagtingin sa church na dito po may mga himala din sa buhay po ng kapatiran. (The testimonies are spreading. They have higher respect for the church that there are miracles here for the lives of the brethren).

APPENDIX K

HOW MFAG DEALS WITH THE EFFECTS OF COVID-19

Themes	Associated Codes
Mitigating the Effects of the Pandemic *Steps undertaken to deal with the effects of the pandemic.*	• Maintained communication though apart • Extending help • Everybody contributing to show deep concern • Persisted in ministering physically despite protocols

Theme: Transformed lives		
Code	Code Description	Example from Participants
Maintained communication though apart	Mitigating the effects of the pandemic. Finding ways to stay connected even to those who went home to their provinces.	*P2: Ang ginagawa ko lang ay nakipag-communicate lang ako kahit nandoon sila sa probinsya.* (What I was doing was to communicate to those who went to the provinces). *P2: Sa akin, isa sa mga naging balakid dahil, ah, marami sa mga Bible Studies ko na umuwi na ng probinsya dahil . . .Ginagawa po namin, kinukumusta na lang namin sila, sa [FB] Messenger…(*In my case, one of the challenges is because many Bible Study [participants] went to the province…What we do is, we communicate to them in [FB] Messenger).
Extending help	Church extended help to members and tricycle drivers who lost jobs because of the pandemic.	*P1: Eh, kaso nakikita namin, syempre may mga kaibigan kami d'yan, mga tricycle driver, walang pasada. So, nag-extend [ng tulong] na hanggang ngayon, nakakatulong kami sa mga nangangailangan.* (We see our friends, the tricycle drivers losing their rides. So, we extended [help], and up to now, we are still helping those in need).
Everybody contributing to show deep concern	The church leadership came up with the Malasakitan Project to show malasakit (deep concern) to those severely affected during the pandemic.	*P1: Malasakitan [Project]…Nagsisimula 'yon pastor noong pumutok 'yong pandemic. Madami ang nawalan ng trabaho. So, ni-rally namin 'yong mga leaders. Ambag-ambag tayo. Ambag-ambag. Any amount, then 'yong na-gather na amount, pinapapantulong namin sa mga kapuspalad. Noong una…noon, ang konsentrasyon namin, mga myembro lang. Tapos, eventually nagpatuloy 'yon hanggang sa kahit 'yong mga kaibigan namin, mga*

		kapitbahay within the vicinity ng church, mga tricycle driver, jeepney driver. Nawalan ng trabaho, kahit papa'no nabigyan namin 'yon. (*Malasakitan* [Project]…It started when the pandemic erupted. Many people lost their jobs. So, we rallied the leaders. Let us contribute. Any amount, then whatever amount we gathered we use it to help the needy. At first, we only concentrated among members only. But eventually, it continued until we are able to give to friends, neighbors, tricycle drivers, jeepney drivers. Those who lost their jobs… we were able to give to them as well…)
Persisted in ministering physically despite protocols	Workers persisted to visit communities despite Covid despite restrictions and the risk of getting the virus.	*P1: May isang lider talagang tumayo siya. Pagkasunduan nating lahat, pagbawalan natin si Ptr. Eugene, Ptra. Ester na [magpunta sa mga communities sa panahon ng Covid 19 restrictions]…Hindi sila mapigil, eh.* (There is one leader who stood up. Let us agree together, prevent Ptr. Eugene, Ptra. Ester to [go to the communities during the Covid 19 restrictions]…They cannot be stopped.

APPENDIX L

THEMES AND ASSOCIATED CODES FROM PFAG'S SELF-DESCRIPTION

OF BEING PENTECOSTALS

Themes	Associated Codes
Distinguishing Practice *Practices that respondents think as unique to Pentecostals.*	• *Speaking in tongues* • *Seeing visions*
Pentecostals and the Holy Spirit *Descriptions about the Holy Spirit's actions upon the Pentecostals.*	• *Reliance on the Holy Spirit for empowerment* • *Prayer and leading of the Holy Spirit* • *Deliverance and Spiritual Warfare*

Theme: Distinguishing Practice

Code	Code Description	Examples from Participants
Speaking in tongues	The ecstatic practice of speaking in unknown language during personal or corporate worship.	*P7: Isa sa distinguishing marks ng Pentecostal churches ay yung tinatawag na speaking in tongues....hindi lang basta speaking in tongues kase may freedom ka na mag speaking in tongues, lalo na kapag pangkalahatan, talagang alam mo na nag-wowork yung Holy Spirit pero isa pa yung tinatawag na Interpretation...kung saan nangugusap ang Panginoon sa...church at kung may mga individual nangugusap din ang Panginoon sa mga individual. So parang iyun ang aking ano* (One of the distinguishing marks of Pentecostal churches is speaking in tongues and not just speaking in tongues but having the freedom to speak in tongues, especially when you know that the Holy Spirit is at work. There is also the interpretation where the Lord speaks to individuals and the church as a whole).
Seeing visions	The ability to mentally "see" images or scenarios, perceived to be directions or guidance from God.	*P7: So nakita namin na talagang open yung lugar… naroon yung leading ng Holy Spirit. Kapag mayroong mga lugar na ni-lead kami na in-open ng Panginoon, inaalam namin kung ano yung needs ng lugar. Kase sa Binangonan nakita namin dun Pastor nung minsan nung kami ay nag-mapping doon may nakitang patay, parang ganon…Parang makikita mo na yung need ng lugar na dapat i-pagpray, tapos makapag-reach out talaga at ma-support. Yung iba kase talagang makita mo yung pangangailan hindi lang sa spiritual minsan*

| | | *talagang financial eh.* (We sense that the place is really open…the leading of the Holy Spirit is there. Whenever the Lord opens a place and lead us there, we sense it. In Binagonan, when we did our mapping we saw [a vision] of a dead person. We were seeing the need of the place then pray for the needs, reach out, and support. In most cases, you would see the needs, not only the spiritual but also the financial needs). |

Theme: Pentecostals and the Holy Spirit		
Code	Code Description	Example from Participants
Reliance on the Holy Spirit for empowerment	Dependence on the Holy Spirit for power to carry out the works of the ministry.	*P7: Tsaka empowerment ng Banal na Espirito sa ministry. Kase iyun yung parang mark natin, receiving power. Na kung walang yung panguguna at Empowerment ng Holy Spirit, talagang mahirap ang mag-ministry ka.* (And the empowerment of the Holy Spirit in the ministry. That is our mark, receiving power. Without the leading and the empowerment of the Holy Spirit, it would be difficult to minister).
Prayer and leading of the Holy Spirit	The practice of connecting to God in prayer to discern His leading or direction.	*P7: Sa pagmimisyon, nagpe-pray tayo na magkaroon ng leading ng Holy Spirit kung saan tayo dadalhin. Katulad nila Pablo na talagang sineparate sila tapos ginuide sila kung saan sila tinatawag ng Panginoon. Iyun ang nakikita ko na, hinahanap natin yung guidance ng Holy Spirit sa pagmimisyon natin.* (In doing mission, we pray to sense the leading of the Holy Spirit, where He would take us. Like Paul, the Lord separated them to where they are called. I see the guidance of the Holy Spirit still at work in doing mission…).
Deliverance and Spiritual Warfare	Practices or rituals concerning confronting evil spirits which include intercession, rebuking demons, and cleansing from evil spirits.	*P8: May one time, yung isang DVBS student dito, inaalihan ng masamang espiritu yung nanay. So, nagpunta yung bata dito. "Ate, puntahan niyo po nanay ko, inaalihan ng masamang espiritu. Pinuntahan na po namin yung pari diyan, ayaw pong sumama. Pinuntahan po namin yung Iglesia ni Cristo eh ayaw po sumama. Naisip po namin kayo." Kami ang tinawag. Tapos yung ibang youth namin nagpe-prayer. Dito sila nagpe-pray. Nagpe-prayer warrior. Kami naman pumunta sa bahay. Bago pa lang kami dumating parang umayos na. So, dito alam na ng mga bata na*

puwede nilang takbuhan ang church sa spiritual needs nila. (One time, one of our students in DVBS came to us because her mother is disturbed by an evil spirit. So, the child came to us. "Big sister, please see my mother, she is disturbed by an evil spirit. We already went to the priest, he doesn't want to come. We also went to the Iglesia ni Cristo, and they don't want to go as well. We thought about you." We were called. Some of our youth started praying. They were our prayer warriors. We went to the house. Before we even reached the house, things were already well. So, here, the children know that they can go to the church for their spiritual needs).

APPENDIX M

SOCIO-ECONOMIC INPUTS INFLUENCING PFAG

Themes	Associated Codes
Reaching to Vulnerable Sectors *Perceptions related to vulnerable segments in poor communities.*	• *Receptivity of poor communities* • *Giving money to meet critical needs*
Theme: Reaching to vulnerable sectors	

Code	Code Description	Example from Participants
Receptivity of poor communities	The perception that people in vulnerable sectors are more open to accommodating Christian ministries.	*P7: [Namotivate kaming umabot sa mga senior citizens at mga bata] kasi una, parang mas madali ngang puntahan yung may mga sakit sa bahay-bahay eh. Talagang di ka nila tatangihan. Pati yung mga kamag-anak talagang open na tanggapin ka eh. Tapos yung mga bata naman dito, kapag nagkakaroon kami ng DVBS inaabot namin sila. May mga bata dito na mga lumaki na, na minsan one time ns lumapit na sa amin tapos humihingi ng tulong.* ([We are motivated to reach out to senior citizens and the children] because, first, it is easier to go to those who are sick from house to house. They will not refuse you; even their relatives are open to welcome you [in their homes]. And the children, whenever we have the DVBS we reach out to children. Some children who grew up in this area, they even come to us asking for help).
Giving money to meet critical needs	Inclination to give toward meeting critical or immediate needs.	*P7: Oo kasi nakita talaga naming may sakit…Kasi makikita mo naman kung nagsasakit-sakitan lang. So, hindi naman siya talagang masiyadong malaking pera. Basta para lang sa gamot niya. Kapag ganoon, nag-aabot kami.* (We really saw that he was sick…You will know if he was just pretending. It is not a big amount of money but that was for the medicine. In cases like that, we give).

APPENDIX N

THEOLOGICAL INPUTS INFLUENCING PFAG

Themes	Associated Codes
The Holy Spirit's Role in Mission *Inputs related to the Holy Spirit's work in mission.*	• *Leading of the Holy Spirit*
Obedience to Christ *Recognition and submission to the authority of Christ.*	• *Fulfilling the Great Commission*
Understanding the Ministry *Beliefs related to the practice ministry.*	• *Faithfulness of God* • *Giving not receiving*

Theme: Role of the Holy Spirit		
Code	Code Description	Example from Participants
Leading of the Holy Spirit	The perception that it is important to connecting to God to discern His leading or direction.	*P7: Nakikita ang leading ng Holy Spirit sa pagmimisyon, naroon yung leading eh.* (Yes. That is what is seen…the leading of the Holy Spirit).

Theme: Obedience to Christ		
Code	Code Description	Example from Participants
Fulfilling the Great Commission	Response to the command of Jesus for the believers to go and make disciples of all nations.	*Researcher: Ano po kalimitan ang nga Bible verses o theological insights na naiisip ninyo na nag-momotivate sa inyo na mag-reach out sa holistically sa mga tao?* (What usually are the verses or theological insights motivate you to reach out holistically to people?). *P7: Una, yung pagsunod sa Great Commission atsaka yun may verse tayo sa Bible na ibibigay sa iyo ang iyong pangangailan kung gagawin mo ang pag-seek ng Kingdom…I-memeet Niya yung lahat ng needs mo. (*First, is the obedience to the Great Commission. And there is this verse in the Bible that God will meet your needs when you seek the Kingdom, He will meet all your needs).

Theme: Understanding the Ministry		
Code	Code Description	Example from Participants
Faithfulness of God	God's continuing goodness, sustaining those who serve Him.	*P10: "…never po na nagpabaya ang Panginoon….Yung pong mga needs mo, na-provide ng Panginoon. Hindi lang physically, materially but also spiritually na rin…ang Panginoon po ay naging mabuti."* (The Lord

		never fails us…the Lord provided for our needs. Not only physically or materially but also spiritually…our Lord has been so good
Giving not receiving	Perception that ministering is not about what one gets but what one can give.	*P9: "…ang sa akin pag naglingkod ka, dapat huwag kang humingi kung ano ang makukuha mo, pag-isipan kung ano ang maibibigay mo."* (I am glad that I understood that one should not ask what to receive but think of what one can give).

APPENDIX O

PFAG'S PERCEPTION ON HOLISTIC MISSION

Themes	Associated Codes
Attending to Physical and Spiritual Needs *Perceptions related to church's awareness of the needs of the people and their community,*	• *Cater to people's needs*
Community's Perception About the Church *Ideas that the community has about the church, its roles, and its intentions.*	• *People seeking help from the church*
Participating in Mission *The awareness of the need to participate in mission.*	• *Vision for Mission* • *Responsibility and privilege* • *Reach those from afar* • *Involve everyone* • *Prepared for spiritual warfare*
The Importance of Reaching Families *Recognition of the importance to reach families*	• *Family as the first mission field*
Expressions of Holistic Mission *Various ways holistic mission can be expressed.*	• *Work as a mission*
Goal of Mission is Sharing the Gospel and Salvation *The conviction that mission is all about sharing the Gospel.*	• *Sharing Salvation* • *Opportunity to share to those who listen* • *Testifying that God is alive* • *Sharing the gospel even if they do not accept Jesus*

Theme: Attending to Physical and Spiritual Needs

Code	Code Description	Example from Participants
Cater to holistic needs	The practice of responding to not just to physical but also spiritual needs, although the perception is meeting spiritual needs is most important.	*P7: Ang holistc, kina-cater natin yung lahat ng needs ng mga tao natin…Habang nag-mimission tayo hindi lang yung spiritual kung hindi yung buong pangagailan ng tao, yung physical, social. Pero, importante talaga na yung spiritual needs nila ay naabot natin.* (When we say holistic, we cater to all the needs of our people…As we do the mission, we meet not only the spiritual needs but also all the needs, the physical, social. However, it is really important to meet their spiritual needs).

Theme: Community's Perception About the church		
Code	Code Description	Example from Participants
People seeking help from the church	People in the community know that they can come to the church to meet their urgent needs.	*P10: Tatawagin kami ng iba na nagpa-pray…"Pag-pray mo yung anak ko ng ganito, ganito…"* (People call to us to pray…"Please pray for my child for such and such needs).

Theme: Participating in Mission		
Code	Code Description	Example from Participants
Vision for Mission	A divinely inspired foresight that stirs in the workers the burden for mission.	*P8: At nakikita ko yung lawak ng kanilang [mga manggagawa] pangitain sa larangan ng pagmi-misyon. So, yun yung ikinagagalak ko sa Panginoon. Na hindi nawawalan ng kabuluhan ang aming ginagawang pangunguna o ang aming ginagawang pagmi-mission.* (I can see the breadth of their vision for mission. I am glad that our leadership and participation in mission are not in vain).
Responsibility and privilege	Mission is both a responsibility and a privilege to introduce the Lord to those who do not know Him yet.	*P5: Ang pagmimisyon ay isa pong tungkulin at the same time privilege ng mga mananampalataya na ibahagi ang salita ng Panginoon. Tulad din ng salvation, na maibahagi ang salita ng Panginoon sa mga hindi pa nakakakilala.* (Doing mission is a responsibility and, at the same time, is a privilege for believers to share the Word of the Lord. Just like salvation, to share the Word of God to those who do not believe).
Reach those from afar	The impetus to reach people from far and difficult places.	P6: Andoon yung desire mo na makuha yung malayo…ito yung parang nakaka-bless lagi pag yung hirap na pinuntahan mo. (There is the desire to get those who are from afar…it is always a blessing after all the challenges you faced).
Involve everyone	Perception that everyone has a part in doing mission and should be faithful at their task, even it is menial.	*P8: Ang pagmimisyon eh hindi po palakihan ng papel kung hindi paano mo ginagawa ng may pagmamahal sa Panginoon at sa kaluluwa. At tsaka kung gaano ka katapat sa ginagawa mo kahit sa pagsasandok lang ng sopas.* (Doing mission is not about who gets the bigger role but how you do your task with love for God and for souls. And also how faithful you are in what you are doing, even if it means scooping the soup [when feeding people]).

	Anticipation that	P8: *Based on our experience sa Cavite,*
Prepared for Spiritual Warfare	mission includes encounters with evil spirits.	*pagnagmi-misyon hindi lang dapat inihahanda ang sarili mo sa mga hindi tatanggap sayo kung hindi ihanda mo ang sarili mo sa mga masasamang espiritu.* (Based on our experience [in a church planting effort] in Cavite, doing mission is not just preparing oneself from those who will reject you but must also be prepared for evil spirits).

Theme: The Importance of Reaching Families		
Code	Code Description	Example from Participants
Family First	The priority given to family as primary mission field.	P5: *Actually, lagi pong sinasabi ni Pastor na ang pinaka-malapit sa atin ay family muna…Once na yung family mo naman ay kasama mo sa faith, puwede na natin ilawak…Kasi minsan pag tingin natin sa malayo, ayun na nakakaligtaan na.* (Actually, Pastor always tells us that the nearest to us is our family first…Once your family is with you in faith, we can widen our reach…Sometimes, when we set our eyes on those who are far, we forget [those who are near].

Theme: Expressions of Holistic Mission		
Code	Code Description	Example from Participants
Work as a mission	The understanding that work is an expression of doing mission.	P3: *Oo may ethical issues [when sharing in the school classroom], eh nagpe-pray ka lang don eh…Para makuha mo yung attention shine-shareran ko ulit sila ng word of God…Hanggang sa may mga bata na tatawag sa akin na, Sir, saan ba kayo nagchu-church?... So, don ko po nakita yung how my profession will multiply the sharing…Even I am a teacher, I consider myself as a missionary din.* (There is an ethical issue [when sharing in the school classroom], so I just pray there. To get their attention, I share to them the Word of God…Until there are youth asking me where is my church? That is how I see that my profession will multiply the sharing [opportunity]. In that way, I consider myself as a missionary also) .

Theme: Goal of Mission is Sharing the Gospel and Salvation		
Code	Code Description	Example from Participants
Sharing Salvation	The perception that sharing salvation is the end goal of mission.	P5: *Yung desire mo sa pagmi-misyon hindi nawawala at the same time yung goal mo hindi naiiba….And that is to share the salvation.* (The desire for mission does not disappear but, at the

		same time, your goal does not change…And that is to share the salvation).
Opportunity to share to those who listen	Seizing moments to share the Gospel to people who are open to receive it.	*P5: ...sabi nga ni Apostol Pablo, wherever you go, share Christ especially to those who will listen. Kasi maaaring sa pagmimisyon mo as in expected na hindi lahat makikinig sa Gospel. Pero if you will have the opportunity na may makinig sa iyo, take the opportunity.* (Like what Apostle Paul said, share Christ wherever you go, especially to those who will listen. In doing mission, it is expected that not everyone will listen to the Gospel. But if you have the opportunity that someone listens to you, take the opportunity).
Testifying that God is alive	Extending help to others is a way of testifying to people that God is alive.	P8: Parang hindi buhay ang Diyos sayo, ina-ask lang naman ako ng pambili ng bigas. So, sa akin naman Pastor, mapagbigay ako eh. (It seems that God is not alive in you, the person is just asking me money to buy rice. For me, I am a giver).
Share the gospel even if they do not accept Jesus	Workers must extend any help even if people do not immediately express their faith in God.	P10: Kahit po hindi nila tanggapin ang Panginoon, ibigay pa din natin ang serbisyo sa kanila. (Even if people will not receive the Lord, we need to give the services to them).

APPENDIX P

PERCEIVED CHALLENGES TO PFAG'S HOLISTIC MISSION

Themes	Associated Codes
Ministry Operations and Sustainability *Challenges related to operating, managing, and sustaining the ministry.*	• *Not enough workers to assign to new churches* • *Workers' Commitment* • *Effects of church planting to mother church.*
Unclear Indication of Change *Participants unaware of the kind of transformation they need.*	• *Participants unclear of what changed*
Risks *Any condition that may bring harm to workers or the people in the community.*	• *Safety of workers going to the field.*

Theme: Ministry Sustainability		
Code	Code Description	Example from Participants
Not enough workers to assign to new churches	Limitations of workers that will be deployed and assigned to do mission and stay in the new church.	**P7:** *Ang challenge lang namin, dahil nga nawalan kami ng mga members sa church. So, nagbui-build ulit kami ng mga bagong kaluluwa. So, parang nagte-train ng mga workers. Kasi nga yung mga workers namin eh nakalabas na lahat eh.* (Our challenge, because we lost members, so we are building again new souls. So, we are training new workers. Because many of our workers have gone out already).
Workers' Commitment	Quality of commitment of workers to the work.	*P11: Ang challenge, Pastor, kung gusto mo ng umatras.* (The challenges is when you want to back out). *P6: Oo, personal na po naming [choice].* (Yes, it is our personal [choice]). *P7: Siguro po yung commitment ng bawat isa.* (Maybe the commitment of each one). *P11: Yun na po yung commitmet sa Panginoon eh.* (That is already our [commitment] to God).
Effects of church planting to mother church.	Consequences of planting new churches, particularly to the mother church.	*P7: Kasi meron nagsasabi sa amin…ganito pa din ba yung PFAG? Nasa isip-isip ko kung [ano kaya] lahat ng church-planting namin, dito namin dinala sa church. Baka dumami, baka nag-bloom kami…Kasi ilang church na-plant namin na ngayon....Kasi yun naman ang sabi ni Lord sa amin, "Ang Iglesiang ito ay gagawin Niyang missionary church, Magkakaroon kayo*

ng mga anak.” Parang anak ng pananampalataya o mga churches na mas magiging matagumpay pa sa mother church. At ganoon ang nangyayari eh. (Somebody told us…why is PFAG still like this? I thought, what if we brought to church all our church planting efforts, Maybe we have more [members], we may have bloomed already…But we have planted many churches now…Because that is what the Lord told this church, “I will make it a missionary church, and you will have daughters.” Like children in faith, the churches will be more successful than the mother church. And that is what is happening).

Theme: Unclear Indication of Change		
Code	Code Description	Example from Participants
Participants unclear of what changed	Perception that some beneficiaries have not included change in values as one of the benefits they receive from the services they availed from the initiatives.	**P8:** *Tinanong [ng DSWD representatives] yung 4Ps recipients, “Ano ba yung pagbabago sa inyo?” Iyong mga pagbabagong maririnig mo, tungkol sa pera. Binibigay ng gobyerno, na binibigyan kami ng pera na ganon, ganyan. Nalungkot ako, kasi wala man lang nagsabi na dahil sa values na itinuro sa kanila.* (DSWD representatives asked the 4Ps recipients, “What changes happened in you?” You would hear changes like, about money they receive from the government. [However], it is sad that none of them talked about the values taught to them).

Theme: Risks		
Code	Code Description	Example from Participants
Safety of workers going to the field.	Workers experienced life-threatening situations when going to the field.	**P8:** Kapag pauwi kami, kapag gabi yumuyuko kami kapag dumadaan na kami sa isang lugar na nakakatakot talaga. May nambabaril, talaga…Hindi ka puwedeng huminto sa kalagitnaan ng ano. Madilim tsaka mapuno, kasi gubat. [Pero] bumabalik kami at tumagal pa. (When we were going home at night [after the outreach], we needed to dock as our car sped through dark woods. This was because the place was notorious for shootouts. But we still went back every week and even lasted there for a while).

APPENDIX Q

PFAG'S PRACTICES RELATED TO HOLISTIC MISSION

Themes	Associated Codes
Planting Churches *The practice of establishing new congregations in identified communities.*	• *Community mapping* • *Establishing daughter churches* • *Focus of church's mission* • *Releasing new churches*
Practices Related to the Word of God *Initiatives toward the sharing, teaching, or preaching of the Bible.*	• *Discipleship, Bible study*
Equipping believers *Training opportunities to prepare or equip believers for ministry tasks.*	• *Mentoring*
Engaging in Spiritual Warfare *The practice of confronting demonic influences that are perceived to cause spiritual harm or oppression to people.*	• *Binding the Evil Spirits*
Bringing Gifts to People *The practice of giving material things or basic necessities to people in the community.*	• *Giving to those with limited access to resources* • *Sacrificial giving*
Program Management and Support *Practices related to running, funding, and supporting programs or initiatives*	• *Mission offering* • *Bayanihan* • *Supporting Missions*

Theme: Planting Churches

Code	Code Description	Example from Participants
Community mapping	The practice of surveying the community to understand its demographics and assess its physical and spiritual needs.	*P7: Sa una ang ginagawa namin nagmamapping kami eh…Nagpi-pray o nagpi-prayer walk at tracts distribution... Hanggang ma-confirm na okay na. Ready na to open [yung gawain], hanggang sa nagkaroon na ng church doon. Tapos kung ano man yung balak gawin dun yun. May naka-ready na kaming [activities].* (At first, we do mapping. We pray or prayer walk and do tracts distribution…Until we can confirm that it is already okay. We can open the work, until a church is planted in the community. Then whatever we plan to do, we already have certain activities).

Establishing daughter churches	An initiative where a "mother" church mobilizes its members to spearhead churchplanting efforts, the newly planted church being called as "daughter" church.	*P8: Nakakatuwa naman don, nag-misyon ka, nagtayo ka ng church. Yung mga anak mo, mas nabe-bless. Bine-bless sila ng Diyos. Siyempre, na mother church to eh. Hindi dapat kainggitan ang mother church ng anak. Pinagbubunyi yon. Pinagpa-pasalamat sa Diyos. Bagama't naiiwanan ang mother church pero alam ng Diyos ang mother church yung puso. Na magtayo, na mag-misyon at magkaroon ng panibagong anak.* (It is a joy, you are doing mission, you are church planting. And your children are blessed by God. Of course, this is the mother church. The mother church does not get envy but God knows what's in the heart of the mother church. To build, to do mission, and to have new daughter [churches].
Focus of church's mission	Focusing activities towards church planting is the mission of the church	*P7: Kasi talagang church planting po kami…Tapos nag-house to house po kami, nag-mapping kami. (*Because we really are into church planting…Then we do house-to-house [visitation], and do [community] mapping.
Releasing new churches and workers	Deploying workers from mother church to help the new core members of the newly planted daughter church.	*P8: Natutuwa kami.* (We are happy). *P7: Kasi ano na sinusupport namin sila na, sila na nga nagsabi na, Pastora, okay na po. Kaya na namin na magbayad ng lupa, na binili nilang lupa.* (Because we are supporting them, then they tell us, "We are okay. We can pay for the lot [where the church is built]."
Theme: Practices Related to the Word of God	
Code	Code Description	Example from Participants
Bible study, Discipleship	Activities related to nurturing people to grow in the Word and to grow in obedience to Christ.	P7: Parang discipleship bible study din, by group sila. Nahahati yung mga youth namin kasi nagtuturo din sila don. Tapos binigyan namin sila nung lumabas yung Bible na yung bagong salin.
	Theme: Equipping Believers	
Code	Code Description	Example from Participants
Mentoring	Initiatives related to an older Christian training or equipping younger Christians to develop life skills or grow in their	P7: Oo, mga juvenile, mga kalalakihan, kasi mga lalaki. Oo, mga youth nandon sila, every first Sunday tapos kayo naman every third Sunday. Oo, pumupunta sila don. Tapos, nagkakaron din sila ng mentoring don eh. Meron silang group group. Tapos nagbibigay din kami ng mga gamit nila na sabon

	relationship with God.	
Theme: Engaging in Spiritual Warfare	
Code	Code Description	Example from Participants
Binding the Evil Spirits	The practice of asserting Christ's authority to restrain evil spirits from inflicting harm or evil.	**P7:** Tapos sabi ng [isang worker], kasi sanay siya sa spiritual warfare sa mga pinupuntahan niya noon. Sabi niya, kada nagpe-pray kami, bina-bind namin yung kaaway na hindi sumama sa amin pabalik. Kasi baka nga yung tinatawag na transference of spirit. Pero yun, mas lalong naging excited yung mga youth na mag-ministry…. Talagang spiritual warfare po talaga doon. (Then one worker told us, because she was used to spiritual warfare in places she went to. She told us, whenever you pray, bind the enemy so that it doesn't come with you. But that actually excited the youth to be involved in the ministry…Spiritual warfare was really needed there).
Theme: Bringing Gifts to People	
Code	Code Description	Example from Participants
Giving to those with limited access to resources	The act of providing the necessities of people who may not have access to these.	*P7: Kasi po yung mga taong binigyan namin eh parang nasa dulo ng ano eh, nasa river, sa bundok, bumaba sila.* (Those that we reach out to are at the far corners, they are along the river, on the mountain. They have to come down). **P7:** Yung medical mission don Pastor, at nooong nagbahay-bahay kami may mga napasok kami na may mga sakit. So, binigyan yata namin ng pera na dala sa pagpapagamot. Tapos yung pangangailangan na…
Sacrificial giving	Activities related to demonstrating generosity despite limitations in funding or resources of the giver.	*S6: Aalis kami dito na walang-wala, tapos pag may ibibigay sa akin yung church, yun ang ginagawa namin baon namin pang-gasolina. Para maka-hikayat lang talaga kami Pastor. Tapos kanya-kanya. Tapos aalis kami dito ng ala-una, makakabalik kami dito Pastor ng alas-dose. Tapos hindi ko po naman inaano, may kakulangan o financial.* (We leave without anything, then the church would give an amount we can use for gasoline. Just so we can encourage others. Each one has to take care of their expenses. We will leave at 1:00 PM then return at midnight. But we never lack in anything).

Theme: Program Management and Support		
Code	Code Description	Example from Participants
Mission offering	Amount regularly given by members to help support the mission of the church.	P7: Iyung mga nasimulan gawain namin…through sa... may general fund tapos may mission pledges kami na binibigay… ang laki nga ng pera ng missions. Kasi kahit wala kaming missions offering ngayon, ay wala kaming missions [dahil sa pandemic]. (The works we have started…we give from general fund then from mission pledges...the missions money is big even if we do not have missions offering now, and we don't have missions [because of the pandemic]).
Bayanihan	From an indigenous concept literally meaning "becoming a *bayan* or community." Here, it connotes collective or community efforts to support mission endeavors.	*P7: [Kapag pumupunta sa misyon] minsan yung mission offerings namin, minsan yung personal na pera [ng mga workers] ang ginagamit…Bayanihan, pastor. Kung minsan pag walang mabigay ang church, kung minsan sila na talaga yung, "kami na bahala dito."* ([If gong to mission], at times the workers use the mission offerings, at times they give from their pockets. We do bayanihan. If the church could not give us allowance, we sometimes say, "we will take care of it'").
Supporting Missions	Activities related to supporting mission initiatives.	*P7: Kasi pag nag-announce kami, o pupunta kami ng mga bata. Kailangan namin ng sabon, ganito, ganito. Oo, nagbibigay yung mga member. Kahon kahon din eh. So, makikita mo yung support. Tapos yung church din sinu-support din sa mga pagkain pag lalabas sila, mga kakainin nila.* (When we told people that we will go with the youth, we announced that we need soap, etc. Then members gave boxes and boxes [of supplies]. You will see the support. The church also supports the workers with food).

APPENDIX R

OUTCOMES OF PFAG'S HOLISTIC MISSION

Themes	Associated Codes
Church Mobilization *Actions the church undertakes to rally people towards mission.*	• *Mission unites different types of people*
People Come to Church *Observation that people start coming to church.*	• *People attend church*
Blessings to People and Workers *Perceptions of workers as benefits of doing holistic mission.*	• *People experience blessings* • *Workers continuing and experiencing God's blessings* • *Material blessings*
Transformed lives *Indications of transformed lives including changes in life dynamics or interactions of beneficiaries.*	• *People are saved* • *Come to know the Lord* • *Self Development* • *turning away from cultic practices*

Theme: church Mobilization		
Code	Code Description	Example from Participants
Mission unites different types of people	Mission opportunities rally different members of the church to unite and serve the Lord together.	*P8: Sa paglilinkod namin, walang division eh. Lahat talaga kami kasama sa pagmi-mission. Kabataan, nanay, tatay, pag nagpunta kami don sa lugar ng aming pagpa-plant ng church, sa pagmi-mission, kasama lahat ng department.* (In our service, there is no division. Youth, this is your task. All of us are together in doing mission. Youth, mothers, fathers, whenever we go to where we are planting church, in doing mission, all departments are joining).

Theme: People Come to church		
Code	Code Description	Example from Participants
People attend church	Some beneficiaries of different ministries/programs start attending church.	**P7:** *Yung nasa prison ministry kami, may mga lumalaya eh. Pumupunta dito sa church.* (When we were doing prison ministry, those who get free, they go to church).

Theme: Blessings to People and Workers		
Code	Code Description	Example from Participants
People experience blessings	Testimonies of people experiencing God's blessings.	*P8: Lahat ng bahay na pinupuntahan namin, mga hosts na pinupuntahan namin sa bawat mission namin bine-bless ni Lord. At nagtataka yung kapatid na yon.* (All the houses we visited,

		our hosts that we go to, they are blessed by God. They are even surprised with the blessings).
Workers continuing and experiencing God's blessings	Testimony of workers about the blessings they and their families receive.	P10: *Nandito pa rin po ako. Nagpapatuloy pa rin sa kabutihan ng Panginoon. At the same time, nakikita ko rin na kung paano yung blessing na binibigay ng Panginoon. Sa family ko.* (I am still here. I am still continuing by the goodness of the Lord. At the same tiem, I can see how the Lord gives blessing to me and my family as well).
Material blessings	Blessings received by members, believed to be from God for their service to the ministry.	P8: *Habang ka nagbibigay, bine-bless ka. Noon nanghihiram lang kami ng sasakyan. Eto ha, sa totoo lang, testimony ko. Nagkaroon ako ng Kia, sasakyan. Yun ang ginagamit namin.* (As you give, you are also blessed. Before, we were just borrowing a car. This is the trut, this is my testimony. I now have Kia, a car. That is what we are using now).

Theme: Transformed lives		
Code	Code Description	Example from Participants
People are saved	Testimonies of people putting their faith in the Lord Jesus through the ministries of the church.	P7: *Hindi ko alam yung isang deacon na kakilala ko, sabi ako yung nagtuturo ng Sunday School sa kanya. Sabi niya, "kayo po yung mother ko sa Panginoon." Hindi ko alam na naligtas siya sa preaching ko noong nagtuturo ako ng mga bata.* (I never knew that one of the deacons I know, she told me that I was her Sunday School teacher. She told me, "you are my mother in the Lord." I did not know that she was saved while I was preaching when I was still teaching the children).
Come to know the Lord	People responding to the preaching and expressing their desire to put their faith in the Lord.	**P8:** *Sa panahong na nangangaral ka sa kanila, unti-unting pumapasok ang salita ng Diyos. Pero, sa tamang panahon, makaka-kilala sila sa Panginoon.* (At the time you are preaching to them, the Word of Gdo starts to penetrate them. But at the right time, they will come to know the Lord).
Self Development	Personal growth, including economic uplift and spiritual maturity.	P8: *Nakita talaga yung pag-angat ng buhay nila. Iyong pinaka-bunga, nakita mo. Nakikita namin iyong mga kabataan, nag-grow sila.* (We see how their lives improved. That is the fruit, and you can see it. We are seeing the youth, they are growing).

Turning away from cultic practices	People turning away from cultic practices as a result of knowing the Lord.	*P7: Iyong isang tao sa field, talagang gusto niyang pasayawin yung Sto. Niño sa harap namin talaga. Tapos yung kapatid nya, yung anak niya, may mga anting-anting…Kalaunan nakakila sa Panginoon. Hanggang dumating yung time na siya din nag-ayos, parang sinira na niya.* (One person in the field really wanted to let the Sto Nino dance in front of us. Her siblings and her children, they have amulets…Later, she came to know the Lord. It came to a time when she herself resolved that, and, apparently, she destroyed the images).

APPENDIX S

PFAG's Mitigation of the Effects of COVID-19

Themes	Associated Codes
Mitigating the Effects of the Pandemic *Steps undertaken to deal with the effects of the pandemic.*	• *Finding ways as Covid 19 is a test of faith* • *Extending help and sending basic needs to people in quarantine facilities* • *Gave cellphones for people to participate in online ministries* • *Confronting fears*

Theme: Mitigating the Effects of the Pandemic		
Code	Code Description	Example from Participants
Finding ways as COVID-19 is a test of faith	Regarded COVID-19 as a test of faith for workers to continue serving the Lord or not.	*P6: Kaya yung COVID-19 is a test of our faith. Na kung talagang desidido kami, may COVID-19 man o wala. Kung talagang gustong maglingkod sa Panginoon, gumawa ka ng paraan. Huwag kang magpatalo.* (COVID-19 is a test of our faith, If you are truly decided, with or without COVID 19. If you really want to serve the Lord, you have to find ways. You should not be defeated by it).
Extending help and sending basic needs to people in quarantine facilities	Responded by assisting those affected and their family with basic needs and even financial help.	*P7: Ah, ano, yung ginawa namin, ah, pinapadala kasi namin dito sa quarantine namin diyan. Puwedeng magpadala ng pagkain, finances, at marami din ang napadala namin. Yung mga hindi namin alam, yun ang hindi namin napapadalahan. What we did is we sent to those in quarantine facilities.* We sent food, finances, and we were able to send to many. Those we did not know [to have COVID-19], we were not able to send to them).
Gave cellphones for people to participate in online ministries	To keep the connection and to ensure that key workers can attend web-based mentoring, church leaders gave cellphones.	*P10: Nakapagbigay kami ng iilang cellphone, yung mura lang, para makasama sila sa mentoring.* (We were able to give cellphone, the cheap ones, so that people can join our mentoring).
Confronting fears	Encouragement to confront fears with God's help.	*P10: Hindi nakakalabas ng bahay. And nagkaroon ng takot. Tapos, all of a sudden bigla kang lumabas. Pagbalik mo, hindi mo alam meron ka na palang nasagap na virus. Pati family mo affected…Pero dapat harapin mo ang takot sa tulong ni Lord.* (You cannot go

out. Then you are having fears. Then all of a sudden, when you go out, you come back not knowing that you may have acquired the virus. Even your family will be affected…But you just have to face fears with the help of the Lord).

APPENDIX T

THEMES AND ASSOCIATED CODES FROM BSM'S SELF-DESCRIPTION

OF BEING PENTECOSTALS

Themes	Associated Codes
Importance of the Word *The ministry of the Word is essential to Pentecostals.*	• Sharing the Word of God is essential
Focus on Church Development *Attitude among Pentecostals to focus on church growth.*	• Tendency to focus on church growth
Pentecostals and the Holy Spirit *Pentecostals' beliefs regarding the Holy Spirit.*	• Reliance on the Holy Spirit for empowerment

Theme: Importance of the Word		
Code	Code Description	Examples from Participants
Sharing Word of God is essential	Describes Pentecostals as passionately preaching the Word and not just being part of a denomination	*P12: Ang Pentecostals kasi denomination…pero yung essence talaga is to share the word of God either bata man yan o matanda. Walang sino-sino, parang kahit ano ka man, basta kapag penticostal ka automatic sayo na nandon yung passion to share the word of God.* (Pentecostals is a denomination…but the essence is to share the Word of God , either young or old. We do not classify people, if you are a Pentecostal, it is automatic that you have the passion to share the Word of God).

Theme: Focus on Church Development		
Code	Code Description	Example from Participants
Tendency to focus on church growth	Describes the inclination of some pastors to hesitate over reaching out to poor communities because the expenses seem to outweigh the benefits.	*P12: May mga Pentecostals na tinitingnan lang yung benefit ng church sa ministry sa mga bata. Hindi dapat yun ang number one goal natin. Dapat tingnan natin kung paano magbenefit ang community sa atin, hindi yung tayo ang magbenefit. Bilang Pentecostal, hayaan nating si Lord yung kumilos kasi wala naman talaga tayong makukuha sa mga bata kasi unang una, puro gastos yan eh.* (Some Pentecostals tend to look at the benefit the church can get from ministering to kinds. That should not be the number one goal. We should look into how the community benefits from us, not what we can benefit from the community. As Pentecostals, let us allow the Lord to move because we will

		not really get benefit from children. In the first place, ministering to them is really expensive).
Theme: Pentecostals and the Holy Spirit		
Code	Code Description	Example from Participants
Reliance on the Holy Spirit for empowerment	Dependence on the Holy Spirit for power to carry out the works of the ministry.	P12: Yung empowerment ng Holy Spirit nandodoon po yun. Aware ang mga bata na need nila ang Holy Spirit sa ministry nila.

APPENDIX U

SOCIO-ECONOMIC INPUTS INFLUENCING BSM

Themes	Associated Codes
Realities of Reaching Out to Poor Communities *Existing conditions of people in poor communities*	• *Families in poverty* • *Physical condition of children* • *Receptivity of poor communities*

Theme: Realities of Reaching Out to Poor Communities		
Code	Code Description	Example from Participants
Families in poverty	Poverty in the community is evident in families.	*P12: Dapat pakainin sila, dapat abutin sila…Dumudugo yung puso mo kapag nakita mo yung community na…Tapos nakikita mo yung family, nanay, tatay, anak nagsusugal sa gilid ng kalsada. At the very early age, yung nare-receive ng mga bata na teaching sa magulang is hindi maganda kasi yun yung nakikita nila.* (We should feed them, we should reach them…My heart bleeds when you see the community…Then you see the mother, the father, and the children are gambling in street corners. Children receive from their parents what may be harmful for them).
Physical condition of children	Description of the physical conidition of children in poverty.	*P15: Nang dumating yung mga bata sa church, amoy paa daw yung church.* (When the children came to church, [people complain] that the church smells like stinky feet). *P14: Andami pa ngang nasira nun sa church [facility].* (Many things got damaged in the church [facility]). *P15: Hindi nagmamatter yun madumi, malagkit. Kase masarap sa pakiramdam yung feeling na sila pa mismo yung hinahanap ka. Hinahanap ka kahit anong estado ng buhay or anong yung kadumihan na meron sila sa katawan.* (it doesn't matter to us that they look dirty, sticky. Because it feels good that they themselves are looking for us. They look for us even if they have this dirt in their body).
Receptivity of poor communities	The perception that people in vulnerable sectors are more	*P17: Yung mga batang nasa kalsada. Kase basic lang po kase. Di naman po kami magtuturo sa subdivision, kase yung mga bata*

open to accommodate Christian ministries.	*dun sobrang bantay, hindi sila basta basta pinapalabas. Syempre dun kami magtuturo sa bukas na bukas.* (The children on the streets. It's basic. We don't teach to children in gated communities, because they are heavily guarded and they don't get to go out. Of course, we will teach to children who are very much open).

APPENDIX V

THEOLOGICAL INPUTS INFLUENCING BSM

Themes	Associated Codes
Nature and Role of Church *Characteristics and responsibilities of the church.*	• *Church is people*
The Holy Spirit's Role in Mission *Inputs related to the Holy Spirit's work in mission.*	• *The Holy Spirit works in the life of people*
Importance of the Word *The highlight Pentecostals give to the Word of God in mission.*	• *Applying the Word to life*
Dependence on God for sustenance *Faith for provision and sustenance for mission.*	• *Praying to God to provide the needs of the ministry*
Understanding the Ministry *Beliefs related to the practice ministry.*	• *Let the children come to Jesus* • *Children as Satan's target* • *Consistent in compassion* • *The Lord calls people to ministry* • *Calling and passion in serving the Lord* • *Persistence* • *Authentic in extending help* • *Like sowing seeds* • *Unity of workers*

Theme: Nature of Church

Code	Code Description	Example from Participants
Church is people	As opposed to the idea that church is the building, this concept describes the church as made up of people.	*P12: Kasi…yung church is not the building lang, yung tunay na church is yung tao. We need to share the Word of God. Kami kahit wala kaming church we can use public facilities, like basketball court to gather the people to share the word of God. Not the building. Kaya po tumagal kami kahit sa kalye kami.* (The church is not the building; the true church is the people. For us, we don't have facilities so we can use public facilities, like a basketball court, where we can gather people to share the Word of God. Not the building. That is why we lasted for a long time even on streets).

Theme: Role of the Holy Spirit		
Code	Code Description	Example from Participants
The Holy Spirit works in the life of people	Reliance of workers on the Holy Spirit to work out change in the children even if they cannot go to church.	*P12: Naniniwala ako na 'yung pagkilos naman ng Holy Spirit doon sa mga bata kahit hindi makapunta sa simbahan para makarinig ng Word of God. So yung time na ibibigay mo sa kanila once a week, hindi man enough yun pero i-rely na lang natin sa Holy Spirit na siya ang kumikilos at nagbabago ng buhay ng tao.* (I believe in the moving of the Holy Spirit in the children even if they could not come to church to hear the Word fo God. The time that you spend with them once a week, it may not be enough but we can rely on the Holy Spirit to move and change the life of a person).

Theme: Importance of the Word		
Code	Code Description	Example from Participants
Applying the Word to life	Believing that the Bible will speak powerfully to people and theywill apply it to their lives.	P20: Opo, nagsisink-in po talaga siya. Lalo na yung mga application na... Naalala ko pa po yung sinasabi sa Bible, tulad ng "Mahalin mo yung kapatid mo." Naiapply po ang Bible story sa buhay. (It actually sinks in, especially the application. I remember what the Bible says, like "love your brother." I can apply the Bible story to life).

Theme: Dependence on God for sustenance		
Code	Code Description	Example from Participants
Praying to God to provide the needs of the ministry	Relying on God for ministry provision and sustainability.	P12: Hindi ko alam next year kung meron pang susuporta ulit or whatever so yung tanging meron lang tayo is yung prayer. Hingin natin sa kamay ng Panginoon kasi mayaman yung Diyos natin. (We do not know if next year there will still be other supporters or whatever, but the only thing we have is prayer. We can ask from the hand of the Lord because our God is rich).

Theme: Understanding the Ministry		
Code	Code Description	Example from Participants
Let children come to Jesus	Ministry outlook that children are important to Jesus.	*P12: Kasi diba yung disciples ni Jesus gusto nila paalisin yung mga bata kasi magugulo 'yan, pero sabi ni Jesus "let the little children come unto me."* (The disciples wanted the children to go away, but Jesus told them, "let the little children com to me").

Children as Satan's target	The conviction that the church must reach out to children to guard them from Satan.	*P12: Ang target talaga ni Satan is yung mga kabataan ngayon, yung mga malalakas yung influence, pag dating sa social media, sa mga kaibigan nila, yun talaga yung mga target ko. Itong 5 years old nato at naalagaan mo sila at the age of 13 which is influential yung mga gantong edad until the age of 19, sila yung influential nabigyan mo na sila ng good foundation at the early stage.* (Satan really targets the young, those who are strong in influence, in social media, and with their friends. [That is why] I really target them. The 5 years old that we are caring for today will be influential when they get to 13 until the age of 19, they will be influential and it is important to give them a good foundation at an early age).
Consistent in compassion	Workers' belief that they should consistently show compassion as they share the Word of God.	*P12: Hindi dapat nawawala sa Pentecostals yung compassion… Consistent dapat para hindi napuputol. Kung bakit po tumagal ang sidewalk kasi hindi lang po kami nag start for five years tapos padamihin na natin tong nakuha natin sa community, hindi po e. Kung hindi consistent ang pag she-share ng word of God yung pinanganak ngayon after 5 years matuturuan ulit sya maka intindi hanggang sa paglaki. So, hindi kami nauubusan ng bata.* (Pentecostals should not lose compassion…They have to be consistent so [the ministry] would not stop. Sidewalk lasts not because we started for five years then increase the children but we have been consisten in sharing the Word of God).
The Lord calls people to ministry	The belief that God calls people to ministry, raising people from different generations to serve Him.	*P16: Ang motivation ko po ay malamang tinawag yung mga teachers ni Lord na maging light and salt sa mga bata...Kaya nakakatuwa po kase, hindi po nag-stop sa amin, hindi po nag-stop sa ibang community. Nakapag-produce ng mga bagong leaders, teachers…Hindi naman po mag-stop dun kase tuloy tuloy parin po na nagkakaroon ng bunga. Kase nga po sineserve namin yung true God.* (My motivation is to know that the Lord calls the teachers to be light and salt to the children…I am glad because it never stopped with us, it never stopeed to few

		communities. New leaders are produced, nes teachers…It never stopped because [the work] continues to bear fruit).
Calling and passion in serving the Lord	Workers' motivation flow from God's call in their lives and their passion to serve Him.	*P20: Calling and passion are our motivation. Kung kami po ang naging bunga ng Sidewalk before, what more pa kaya yung mga batang naturuan namin din po. Natutuwa po ako kase, sa ilang years ko pong nagserve kay Lord through Sidewalk Ministries.* (Calling and passion are our motivation. If we are the product of Sidewalk, how much more the children that we teach. I am glad because I have been serving the Lord through Sidewalk Ministries).
Persistence	Workers need to persevere in reaching people and serving God.	*P16: Kailangan po talagang magtiyaga sa mga bata. Kaya kami matiyagang umaabot sa kanila kase dun din po kami nanggaling.* (We really have to persevere with the children. The reason why we persist in reaching out to them is because we came from them).
Authentic in extending help	Workers should be authentic as they are serving God voluntarily and because the Word fo God is free.	*P14: Dapat maging authentic kami kase unang una po, kanino ba kami nagseserve?. Nasaktan rin po ako when people question our motive. Hindi po kami binabayaran dito. Libre po to. Kase ganun naman yung Salita ng Panginoon libre, di kami binabayaran para gawin ito.* (We need to be authentic because, in the first place, who are we serving? I am hurt when people question our motive. We are not paid to do this. This is free. Because the Word of the Lord is free, we are not paid to do this).
Like sowing seeds	Reaching children is like sowing seeds. Nurturing them means adding value to their lives.	*P15: Para lang siyang nagtanim ka ng isang seed, pero di mo dinidiligan. Parang yung water iyun yung journey mo sa kanila, na samahan mo sila, na bigyan mo sila ng feeding. So, mahalaga na naga-add ka sa buhay nila. Kase si Lord na yung bahala sa kanila.* (It is like sowing a seed, but you are not watering it. The water is like your journey with them, you are with them, you feed them. It is important to add to their life).
Unity of workers	When workers work together, the	*P13: Sa gawain, kailangan ang unity. Parang 'yong walis tingting. Hindi*

| ministry becomes easy. Workers also have to be united in prayer. | *makakawalis 'yong isa lang, 'yong isang tingting lang. So kapag marami 'yong tingting tapos sama-sama sila, makakawalis sila ng madami. Kumbaga parang kung sama-sama 'yon mas mapapadali ang trabaho. Iyon, teamwork at prayer. Nagakakisa din na nagpe-pray kay Lord.* (In the ministry, unity is important. Like broom sticks, a single stick cannot sweep. But when there are many sticks, they can sweep more. It is when we work together that the task becomes easy. That is it, teamwork and prayer. We also unite to pray to the Lord). |

APPENDIX W

BSM'S PERCEPTION ON HOLISTIC MISSION

Themes	Associated Codes
Attending to Physical and Spiritual Needs *Perceptions related to church's awareness of the needs of the people and their community.*	• Demonstrate God's love by meeting physical and spiritual needs • Bring gifts to people in the community
Perceptions on Ministering to Children *Outlook on the importance of reaching to children.*	• Opportunity to shape minds, develop trust, and instill hope in children

Theme: Attending to Physical and Spiritual Needs		
Code	Code Description	Example from Participants
Demonstrate God's love by meeting physical and spiritual needs	Workers need to show in tangible ways the love of God to people.	*P12: Pag holistic, yung nasa isip ko ay yung love of God pa rin…Hindi mo lang basta mashe-share sa kanila or sasabihin sa kanila na "mahal ka ni Jesus" pero sila nagugutom….Parang kung sa doctor gamutin mo muna yung sugat bago sila makikinig sa iyo."* (When it comes to holistic, you have in mind the love of God…You do not just share to them or tell them that "Jesus loves you" but they are hungy…Like the doctor, you need to nurse the wound first before they listen to you).
Bring gifts to people in the community	Extend help to people and do not withhold anything that is meant for them, like the way some politicians are doing.	*P12: Hindi naman kami nagpupunta sa mga places na may mga pangako na parang mga politicians. Kung ano yung bitbit namin, ayun yung ibibigay namin. Yung mga donations binibigay naming lahat yun sa mga community. Lahat ng binibigay naming ay bahagi ng holistic mission.* (We do not go to places with promises like the policiabs. Whatever we bring with us, all that we give. All the donations we give them all to the community. All that we can give is part of holistic mission).

Theme: Perceptions on Ministering to Children		
Code	Code Description	Example from Participants
Opportunity to shape minds, develop trust, and instill hope in children	Ministering to children have long-term impact, particularly in shaping their	*P16: Maganda po kasi na maabot sila at younger ages po para ma-[shape] yung mind nila. Sila yun mas mabilis turuan and mareretain talaga sila sa new knowledge sa kanila. Unlike po sa mga grown ups na, na*

worldview and faith in God.	*mahirap na talaga turuan. (*It is good to reach people at younger ages to shape their mind. It is easier to teach them and they can easily retain knowledge).
	*P15: Siguro po sakin yung trust po ng mga bata. Kase yung mga bata pong yan, kapag malapit na po sila, magkukwento na po sila ng buhay nila. Yan po yung magulang nila, nagaaway lagi, nagsusugal, nagbibisyo sa harapan nila. Sa murang edad ganun po yung nararansan nila. Kailangan nila na may nakikinig sa kanilang kuwento. Pinagpepray ko sila na darating yung time na tatayo ka rin sa harapan ng ibang bata at ipapatotoo kung paano ka nabago ng Diyos. (*For me the trust of children is important. The kids, when they are already close to you, they will tell you stories of their lives. That their parents always fight, they are gamlibng, and doing vices in front of them. In their young age, they already experience these things. They need someone to listen to their stories. I pray for them that a time will come that they will stand up in front of other kids and testify how they have been changed by God).

APPENDIX X

PERCEIVED CHALLENGES TO BSM'S HOLISTIC MISSION

Themes	Associated Codes
Challenges from People *Identified hurdles coming from people.*	• *Questioning workers' motives*
Ministry Operations and Sustainability *Challenges related to operating, managing, and sustaining the ministry.*	• *Lack of support from leaders* • *Funding* • *No physical facilities to house ministries*

Theme: Challenges from People		
Code	Code Description	Example from Participants
Questioning workers' motives (P14)	This challenge happens when people question workers' motive why they are ministering to them.	*P14: Nakakahurt lang kase pag gumagawa ka ng tama lagi talagang kine-question ng iba. But then, si Lord ang nakakakita talaga ng motives at alam niya kung pure yung motives para sa mga bata.* (It hurts when you get questioned evenif you do what is right. But, the Lord sees the notives and He know if the motive in working for children is pure).

Theme: Ministry Operations and Sustainability		
Code	Code Description	Example from Participants
Lack of support from leaders	The challenge of not receiving much support or encouragement from leaders.	*P12: Sa ating mga Pentecostals, kaya hindi talaga tumatagal ang worker natin sa mission field…Kasi kulang yung support ng leadership or churches…encouragement, yung kamustahin ka ng leaders mo. Marami po talaga na pag binigay na sayo yung task na ganito parang bahala kana on your own.* (To us Pentecostals, [one of the reasons] our workers do not last in the mission field is the lackof support from church leaders...encouragement, your leaders checking if you you are okay. There are many who leave you on your own after giving you a task).
Funding	Struggles concerning ministry funding, although there is the reality that God is faithful.	*P13: Kasama sa challenges syempre 'yong funds. Pero all throughout the years, mabuti ang Panginoon, hindi siya nagkulang. May mga dumadating na hindi naming alam kung kanino galing…Alam ng Panginoon na maraming bata 'yong magkakaroon ng*

		magandang kinabukasan, para magkaroon ng impact po hindi lang sa pamilya niya kun'di sa community nila. (Part of the challenge is, of course, funds. But all throughout the years, the Lord is good and he never lacks. There are funds coming in and we do not even know where they came from…God knows that many children will have a good future, to impact not only their families but also their communities).
No physical facilities to house ministries	Challenges brought by ministering to people in open air, without any facilities to house activities.	*P13: Isa 'yon sa mga challenges po namin 'yong weather na 'yan kapag umulan, wala kasi kaming lugar. Hindi po kami makakapag turo kasi magkakasakit, 'di lang 'yong mga bata, 'yong mga teachers din.* (One of the challenges is, whenever it rains, we do not have a physical shelter. We cannot teach because children and teachers will get sick).

APPENDIX Y

BSM'S PRACTICES RELATED TO HOLISTIC MISSION

Themes	Associated Codes
Demonstrating Compassion *The understanding that holistic mission is closely associated with showing compassion to others.*	• *Making love felt*
Practices Related to the Word of God *Various initiatives involving the teaching or sharing the Word of God.*	• *Sharing the Word*
Ministry Emphases *Ideals that workers stress or emphasize as they conduct the ministry.*	• *Inspiring hope* • *Emphasizing values*
Bringing People to Church *Deliberate efforts to bring people to church.*	• *Bringing people to church*
Leading People to Christ *Intentional moves to help people express their faith in Jesus.*	• *Introducing Jesus to People*

Theme: Demonstrating Compassion

Code	Code Description	Example from Participants
Making people feel loved (P12)	Efforts exerted by workers to make people feel that God loves them.	*P12: Kailangan emotional approach at ramdam ng mga bata. Yung love na kahit hindi mo naman sabihin na "mahal kita," pero ramdam nila yung pagyakap mo kahit sipunin sila, or uhugin man yan, or madungis man yan pero pinadama mo yung love na nareceive mo from God, from Jesus.* (Our approach has to be felt by the children. The kind of love they feel even if you do not tell them "I love you." You embrace them even if they look dirty so you can make them feel the love you receive from God, from Jesus). *P16: Pinapa-feel ng teacher dun sa estudyante niya na special sila. Na walang male-left out. Kaya naencourage din po kami na umattend sa paguturo niya. Bukod sa ang galing niya talaga magturo, parang nakaka-catch niya talaga yung attention namin. Kaya mas lalo kaming namomotivate. Kaya dumadami rin po kami sa site.* (The teachers make the students feel that they are special. No one is left out. That is why I was encouraged to attend in her teaching. She was also very good in teaching and catches our attention. That is why I was so motivated. This

		is also the reason why they multiplied in the site).

Theme: Practices Related to the Word of God		
Code	Code Description	Example from Participants
Sharing the Word	Practices related to sharing the Bible.	*P12: Kasi sakin, mapalaki o mapaliit, mapa 3 years old man yan o 10 years old or senior citizens parehas lang kaluluwa yan. Hindi dapat nalalagpasan yan ng word of God.* (For me, whether bing or small, whether they are 3 years old or 10 years old or senior citizens, all of them are souls. We should not allow that they are not touched by the Word of God). *P16: Kung hindi man po namin sila kayang i-invite sa church, why not kami naman yung lumabas para i-spread sa kanila yung Word.* (If we cannot invite them to church, why not we ourselves would go out to spread the Word to them).

Theme: Ministry Emphases		
Code	Code Description	Example from Participants
Inspiring hope	Ministering to children provides opportunity to help them have hope.	*P20: Yung nabibigyan mo po sila ng Hope* (To give them hope).
Emphasizing values	Workers intentionally teach children values.	*P19: Kaya tinuturuan din namin sila na magkaroon ng mabuting asal.* (We really teach them to have a good attiutde).

Theme: Bringing People to Church		
Code	Code Description	Example from Participants
Bringing people to church (P18)	Deliberate efforts to bring people to church.	*P18: Through discipleship, nadadala mo rin sila dito sa church. Pinapakilala mo rin kung sino yung Panginoon na sinasamba mo, na ngayon yun din yung sinasamaba nila.* (Through discipleship, we bring them to church. We also introduce them the Lord who we worship, who they worship now as well).

Theme: Leading People to Christ		
Code	Code Description	Example from Participants
Introducing Jesus to People	Initiatives to lead people to have the saving knowledge of Jesus Christ.	*P18:. Para po sakin iyun yung panalo na si Hesus po yung nakilala nila. At ngayon nagpapatuloy sila na ibahagi si Hesus.* (To me the greatest win is that they know Jesus. And now they are continuing to share Jesus [to others]).

APPENDIX Z

OUTCOMES OF BSM'S HOLISTIC MISSION

Themes	Associated Codes
Transformed Lives *Indications of transformed lives including changes in life dynamics or interactions of beneficiaries.*	• *Children growing to be teachers* • *Parents testifying of changes in their children* • *People come to know the Lord* • *Improved family relationships* • *Changes in children* • *Self Development* • *Actualizing Potentials*
Aspirations for Better Future *Indicators in children showing they have ideals of a better future.*	• *Dreaming for a good future* • *Children are having hope* • *Ministry expanding throughout the Philippines*
Blessings to the Workers *Testimonies from workers describing how the Lord blesses them as they serve Him.*	• *Affirmations to the call of the Lord* • *Opportunity to lead children to experience love*
Bring to Church *The observed phenomenon that workers are bringing people to church.*	• *Families go to church*
Influence on the Community *Testimonies from people in the community on how the ministry brings about changes.*	• *Community people inspired by changes they see in children*

Theme: Transformed Lives

Code	Code Description	Example from Participants
Children growing to be teachers	The cyclical process that raises children to be the next generation of teachers.	P12: *[Yung mga teachers] kase yung bunga mismo ng ministry. Iyong dating mga tinuturuan, sila naman ngayon ang nagtuuro.* ([The teachers themselves] are the fruits of the ministry. Those we taught to before, they are the ones teaching now).
Parents testifying of changes in their children	Transformation in children as observed and testified by parents.	P12: *Tumagal na kami sa mga communities na nag tuturo ng word of God, kasi mismong mga parents nakikitaan nila ng changes ang mga anak nila..,yung anak nila nag li-lead ng prayer bago kumain…. Sa mga parents sa community, hindi namin nakikita [ang pagbabago]. Pero sa mga bata, nakikita namin sa pagwork namin sa kanila ang pagbabago.* (We lasted this long in

		the communities teaching the Word of God because parents see the changes in children…their children are now leading the prayer before they eat…We do not see changes in the parents in the community but we see changes in the children as we work with them).
People come to know the Lord	Series of life transformation resulting from people knowing Christ.	*P12: Yung tagline po namin ngayon, "Pagdadala ng Pagbabago sa Bawat Kanto." Ang hinahanap naming pagbabago ay spritual at saka yung nakikita mo na unang-una, nagbago sila dahil nakilala nila yung Panginoon. Tapos yung perspective nila sa buhay, hindi habang buhay mahirap kami o hindi habang buhay nandito kami sa squatters area.* (Our tagline now is "Brining Change in Every Street Corner." The changes we seek are spiritual and, first and foremost, to see that they are changed because they come to know the Lord. Their perspective in life also changed, they now believe that they cannot remain poor for life, or we don't have to stay in the slums throughout our life).
Improved family relationships	Testified improvements in family interactions.	P12: Pati na rin yung relationships ng mga magulang towards sa family, sa mga anak, nababago din. (Even the relationships of the parents toward their family, their children, also changed.
Changes in children	Testified changes in children's behavior.	*P15: Dun ako namotivate na, ay maganda pala dito. Kase parang nakikita ko naman sa [kapatid ko] yung pagbabago niya. Simula sa bahay, na parang nagiiba yung tono ng pananalita niya.* (I was motivated that it is good to join [this ministry]. Because I see the changes in the life [of my sibling]. I can see that have been changes, even in the tone of his voice.
Self Development	Perceived improvement in the lives of people.	*P14: Naging leader ko na nagturn din na naging leader din ako katulad ng teacher ko…So, kung hindi ako sinamahan ng teacher ko, so wala ko dito sa church. So, kung mabaho ako na inayawan ako ng teacher ko, wala ako ngayon, hindi ako nakatapos, hindi ako... walang Jemuel na tumayo as leader.* (I became a leader like my teacher…So, had my teacher not journeyed with me, I won't be here in church. If my teacher rejected me because I was stinky, I won't be

		here. I would not have finished my studies. There is no Jemuel that stands now as a leader).
Actualizing Potentials	Workers testifying how they have reached their potentials.	*P18: Iba ibang storya yung lumalabas and magandang mapakinggan na "ah oo ganito rin pala pala yung naabot ko."* (Different testimonies came out. It is wonderful to hear, "I was able to reach this far [in life]".

Theme: Aspirations for Better Future		
Code	Code Description	Example from Participants
Dreaming for a good future	Children learning to imagine and pursue a bright future despite the poverty in their community.	*P14: Kung pangarap po nila maging piloto, maging doctor, inaabot na nila yun. Tagumpay nila tagumpay mo rim yun bilang Sidewalk teacher. Kung nakikita mo silang nagtatagumpay sa pagabot ng pangarap nila, papalakpak ka na lang, kase nagtagumpay yung estudyante mo. Iyun po yung impact sakin na nakikita ko yung mga estudyante kong nagtatagumpay.* (If their dream is to become a pilot, or a doctor, they are starting to reach for [their dreams]. Their success is your success as well as Sidewalk teacher. If you see them succeeding in reaching their dreams, you will just applaud them because your students are succeeding. That for me is the impact that I get to see, that my students are succeeding).
Children are having hope	Children having hope despite challenges in life.	*P20: Na kahit ganun yung buhay, meron pa ring pag-asa. Merong mga taong magbabalewala sayo and mas maraming tao na tutulong sayo.* (Even if life is like that, there is hope. Some people may ignore you but more people will be there to help you).
Ministry Expanding Throughout the Philippines	Ministry assists other churches to have similar outreaches to children.	*P13: Tumutulong din po kami sa different churches, especially naman po sa mga regions or outreaches ng Lighthouse na magkaroon sila ng their own sidewalk ministry.* (We are helping the different churches, especially the regions or outreaches ng Lighthouse so that they can have their own sidewalk ministry).
Theme: Blessings to the Workers		
Code	Code Description	Example from Participants
Affirmations to the call of the Lord	Testimonies how workers feel validated that God has really called	*P20: Calling and Passion, Pastor. Kung kami po ang naging bunga ng Sidewalk before, what more pa kaya yung mga batang naturuan namin din po. Natutuwa po ako kase, sa ilang years ko pong nagserve kay Lord through Sidewalk*

	them to the ministry.	Ministries, nakita ko na yung mga tinuruan ko noon, sila naman yung nagtuturo ngayon. (Calling and Passion, Pastor. If we become fruits of Sidewalk, how much more the children we ministered to. I am glad because, after all the years of serving God through Sidewalk Ministries, I see that the children I ministered to before are the ones teaching children now .)
Opportunity to lead children to experience love	Workers expressing gratitude for the opportunity to show children that God loves them.	P15: *Kung ano ang love na pinakita ng teacher namin noon, same as kung ano yung pinapakita din namin sakanila. Kung ano yung love na binibigay samin ni Lord. We also want to share with them kung ano yung hindi nila alam. So, mahalaga rin talaga na sinasamahan sila na mag-grow hindi lang tinuturuan.* (Whatever love our teacher showed us before, the same quality of love we show the children. That is the love the Lord gives us. We also want to share with them what they don't know yet. So, it is important that we journey with them toward growth and not just teach them).

Theme: Bring to Church		
Code	Code Description	Example from Participants
Families go to church	Testimonies from workers of how they have influenced their families to go to church.	P16: *Ako yung unang naging Christian sa family. Nadala ko yung family sa church. Nakakilala si kay Lord. Nagturo ako sa mga bata, ganun din po yung nangyari sa kanila.* (I was the first to be the Christian in the family. I was able to bring my family to church. They come to know the Lord as well. I taught to children and the same thing is happening now). P15: Sinasamahan namin sila sa church. Hindi lang naman kami nagtuturo at nagaabot ng regalo. (We join with them as they go to church. We do not just teach and bring gifts).

Theme: Influence on the Community		
Code	Code Description	Example from Participants
Community people inspired by changes they see in children	Positive feedback the community gives about the changes in the children and their family.	P13: *Nakikita din po ng community na may pagbabago doon sa bata at sa pamilya nito. Dati alam naman nila na 'tong pamilyang ito mahirap. Then,nakapag tapos 'yong mga anak nila. Kaya, nagtatanong sila ngayon. Nahihikayat sila, "paano ba pumasok d'yan?"*

(The community sees the changes in the child and the family. Before, people knew that the family was poor. Then, they see that the children have graduated from college. They are motivated, "how can we join?").

APPENDIX AA

BSM'S MITIGATION OF THE EFFECTS OF COVID-19

Themes	Associated Codes
Mitigating the Effects of the Pandemic *Steps undertaken to deal with the effects of the pandemic.*	• *Praying for people* • *Extending help* • *Established Online Ministries*

Theme: Mitigating the Effects of the Pandemic		
Code	Code Description	Example from Participants
Chance to pray	The pandemic opened opportunity for workers to pray for others.	P17: Nagkakaroon din ng chance na kahit COVID-19 nagkakaroon kami ng chance na ipag-pray sila. (We had the chance that, even in COVID-19, we are able to pray for them).
Extending help	Responding to those affected by giving food and basic necessities.	P14: Marami po ang mga donors and sponsors na nageextend ng help. Natulungan hindi lang ang mga Sidewalk Teacher, lalo na yung mga kids and families, yung mga communities din. Ang tanong namin kaya pa ba nila? May kakain pa ba sila for a day? So yung ginagawa namin nagbibigay mo kami ng mga basic needs nila. (Many donors extended help. We were able to help not only the Sidewalk Teacher, but also the kids and families, the communities as well. The question we have is can they still bear it? Do they still have food to eat for the day? So what we did is we gave out basic needs to them).
Established Online Ministries (P15)	Creating web-based platforms to engage people during the pandemic.	P15: And nagkaroon din po kami ng pop-up ministies. So, parang yung Sidewalk Ministries na nsa community ginawa namin muna online…kasama rin yung mga estudyante nila. Pinaggawa namin ng groupchat yung mga teachers para sa mga students, na sila din naman yung magrereach-out sa mga kaibigan nila online. (We also had pop-up ministries. So, it is like the Sidewalk Ministries that we used to conduct in the community, we conducted them online…we included the students. We asked the teachers to create group chats with their students, and we invite the children to reach out to their friends online).

APPENDIX AB

THEMES AND ASSOCIATED CODES FROM AG PASTORS' SELF-DESCRIPTION

OF BEING PENTECOSTALS

Themes	Associated Codes
Pentecostals and the Holy Spirit *Descriptions about the Holy Spirit's actions upon the Pentecostals.*	• *Reliance on the Holy Spirit for empowerment* • *Prayer and leading of the Holy Spirit*
Distinguishing Practice *Practices that respondents think as unique to Pentecostals.*	• *Belief in divine healing* • *Assertive faith in miracles and the supernatural* • *Deliverance and Spiritual Warfare* • *Tendency to emphasize prosperity*

Theme: Pentecostals and the Holy Spirit		
Code	Code Description	Examples from Participants
Reliance on the Holy Spirit for empowerment	Dependence on the Holy Spirit for power to carry out the works of the ministry.	*P25: Ang emphasis sa Pentecostal yung power ng Holy Spirit.* (The emphasis among Pentecostals is the power of the Holy Spirit).
Prayer and the leading of the Holy Spirit	The practice of connecting to God to discern His leading or direction.	*P22: Kapag sinabing "pentecostal" pinapangunahan ng Banal na Espiritu 'yan…. Mayroong mga signs and wonders.* (When you say "Pentecostal," this means being led by the Holy Spirit…There are signs and wonders).

Theme: Distinguishing Practice		
Code	Code Description	Example from Participants
Belief in divine healing	The belief in the miraculous healing of the Holy Spirit.	*P27: Yung Pentecostal ganon sumabay sa mga healers sa community. Kaya pinupuntahan sila.* (Pentecostals are able to ride along the healers of the community. That is why people look for them).
Assertive faith in miracles and the supernatural	Quality of faith inclined toward believing in signs and wonders.	*P27: Sumabay sa mga healers in the community. Yung Pentecostal, malakas kasi ang faith ng pentecostal eh. Tayong mga pentecostal, isang salita, napaka agresibo.* (They have been known like the healers in the community. That is because Pentecostals have a strong faith. In short, we are too aggressive). *P22: Manifestation, 'yon ang naging kakaibahan po natin, sa kanila…Methodists,*

		Baptists, Evangelicals., yung signs and wonders talaga, nag ma-manifest dito. (Manifestations, that is our different from them… the Methodists, Baptists, Evangelicals. The signs and wonders are manifesting in us).
Deliverance and Spiritual Warfare	The practices or rituals concerning confronting evil spirits. These rituals may include intercession, rebuking demons, and cleansing from evil spirits.	*P27: Kumpleto tayo lahat. May salvation, tapos may deliverance…* (We have it all. We have salvation, then we have deliverance).
Tendency to emphasize prosperity	The inclination to frequently teach that having material blessings is the will of God.	*P23: Mayroon ding nag-emphasize ng prosperity.* (There are also those who emphasize on prosperity).

APPENDIX AC

SOCIO-ECONOMIC AND THEOLOGICAL INPUTS

INFLUENCING AG PASTORS

Socio-Economic Themes	Associated Codes
Realities of Reaching Out to Poor Communities *Existing conditions of people in poor communities.*	• *Reaching people at their level* • *Families in poverty* • *People of different social statuses avail of ministry service*
Stand on Social Issues *Persuasions that churches have on social issues.*	• *Standing on the truth but not criticizing people*

Theme: Realities of Reaching Out to Poor Communities		
Code	Code Description	Example from Participants
Reaching people at their level	Commitment to reach people at their level of poverty, including setting aside personal comfort.	*P24: Noon una natatalo kami ng hina ng sikmura, pero inabot naming sila dahil pagmamahal ng Diyos para sa kanila. Kung sa sarili ko, mahirap, mahirap talaga, pero nung pinaabot sila ng Panginoon, nakita namin talaga yung sitwasyon nila, so kailanganin mo bumaba ka kung nasan sila.* (At first, I could not stomach it but we reached out to them because of God's love. On my own, it is very difficuilt, but because God wants us to reach out to them, we saw their situation. You need to really reach out to them where they are at).
Families in poverty	Poverty in the community is evident in families.	*P25: Iyong mga pumupunta sa church, talagang sobrang hirap. Kahit sopas, ayos na dahil sa bahay nila walang makain.* (Those who coame to church, they were very poor. They are okay with the soup we serve because there is nothing to eat at home). *P24: Napakahirap talaga, lahat ng nandon sa kinalalagyan namin, halos napakahirap ng mga pamilya. So, kaya po titignan mo lahat eh, kung ano yung pwede mong magawa sa kanila para maabot mo yung kanilang poverty.* (It was very difficult, those who were in the community were very poor families. That is why you need to consider everything, whatever you can do to reach out to their povety).
People of different social statuses	The observation that people from different economic	*P22: Sa medical mission, may mayaman, may mahirap po dyan. Hindi naman po talaga mahirap lahat.* (During medical mission, even

avail of ministry service	classes avail of church-facilitated services like medical mission.	those who can afford come. Not everyone is poor).

Theme: Stand on Social Issues		
Code	Code Description	Example from Participants
Standing on the truth but not criticizing people	The conviction that the church must stand on their doctrine yet be mindful of how people feel.	P21: We stand on the truth but if ever na may ibang pumasok na member ng LGBT, kailangan nilang maintindihan na meron naman tayong doktrina… but hindi namin kini-criticize yung pagiging malambot nila. (We stand on the truth but if ever someone comes in who's a member of the LGBT, they need to understand that we have doctrines…but we never criticize that their actions are soft).

Theological Theme	**Associated Codes**
Nature and Role of Church *Characteristics and responsibilities of the church.*	• Church's power is to do good • Changing lives and leading people to experience salvation

Theme: Nature and Role of church		
Code	Code Description	Example from Participants
Church's power is to do good	The belief that the church has the power to do good.	*P25: Kung meron tayong power, yung gumawa kabutihan.* (If ever we have power, that is to do good).
Changing lives and leading people to experience salvation	The belief that the church has the power to change lives and lead people to experience God's salvation.	*P21: Ang binigay sa atin na power is to change lives ng mga tao. Iyon ang pangunahing mandato sa atin ng Panginoon, i-share ang Gospel, ma-born again yung mga tao. Magkaroon ng influence sa community. Kasi maraming ma bo-born again, mas magiging malaki ng influence ng church doon sa community.* (The power given to us is to change the lives of people. The foremost mandate given to us by the Lord is that people would get born again. Because the more people getting born again, the greater the influence of the church in the community).

APPENDIX AD

AG PASTORS' PERCEPTION ON HOLISTIC MISSION

Themes	Associated Codes
Attending to Physical and Spiritual Needs *Particular concern given to meeting holistic needs including those within and outside the faith community.*	• *Church prepared to meet physical needs not just spiritual needs* • *Bring gifts to people in the community* • *Meeting first the spiritual then the physical* • *Integrating faith and works* • *Understand people's need to lead people to faith and to meet their needs* • *Reaching to all aspects of life* • *Physical as means to leading people to salvation* • *Full gospel is leading people to Christ and nurturing them* • *Assessing the role of the church in the community*
Importance of Reaching Families *Beliefs about why the church should reach families.*	• *Strengthening relationships at home*
Meeting Social Needs of Members *The church's responsibility to reach the social needs of its members.*	• *Retirement home even for old pastors*
On Preaching the Word *Perceptions about the Word and its connection to holistic mission.*	• *Share the Word in every opportunity*
Inspiring People Towards Self-Improvement *Understanding that people need motivation to work towards self-improvement.*	• *Encourage people to grow away from poverty*
Community's Perception About the Church *Ideas that the community has about the church, its roles, and its intentions.*	• *Church is a good example to the community* • *Church members involved in the community* • *Members should build connections but should not involve in politics*
Expressions of Holistic Mission *Various ways holistic mission can be expressed.*	• *Work as a mission*
Perception of the church about itself	• Poverty mentality

Ideas the church has about itself in relation to its role and relationship in the community.		
Theme: Attending to Physical and Spiritual Needs		
Code	Code Description	Example from Participants
Church prepared to meet physical needs not just spiritual needs	Perception that the church should also prioritize meeting unexpected needs.	*P24: Ibig sabihin po, mahalaga ang spiritual, pero mahalaga rin na binibigyan din natin ng tuon yung kung merong pangangailangan na dumating. Dapat may percentage na iniipon ang church para doon.* (This means the spiritual aspect is important but it is also important to give emphasis if there would be needs. The church should also set aside a percentage for this purpose).
Bring gifts to people in the community	Finding opportunities to bless the community to let them feel that the church is there for them and as initiative leading to discipleship.	*P22: Kapag Christmas, nangangaroling kami, sa mga bahay bahay, pero kami ang nag bibigay ng gift. Inaalam din naming yung needs nila at nagbibigay ng tulong ang church kung kinakailangan. Inaabot naming sila at nagiging simula ito ng discipleship…We see to it na maramdaman nila na andyan ang church para sa kanila.* (During Christmas, we sing carols to every home but we are giving gifts instead. We find out the needs and the church gives help when needed. We reach out to them and this leads to discipleship…We see to it that they will feel that the church is there for them).
Meeting first the spiritual then the physical	The priority given to attending to spiritual needs over physical needs, although both are perceived as important.	*P24: Ang tao ay hindi lang binubuo ng spiritual kung 'di pisikal, so kinakailangan talaga na mas konkreto yung mga programa para sa pag abot sa mga tao, na pagkatapos ng spiritual ay abutin din sila sa kanilang pisikal na pangangailangan.* (Humans are not just composed of the spiritual but also the physical. It is important that the programs are concrete to reach out to people, so that after meeting the spiritual we can also reach out to their physical needs).
Integrating faith and works	Combining faith with action to effectively reach the community.	*P21: Kapag sinabing holisitic, i-me-maintain natin yung kabuuan. So hindi lang spiritual…Para bang kumpleto ang process kasi wala kang magandang produkto 'pag ang process mo bungi…hindi lang basta mataas ang aking faith, o puro lang tayo*

		pananampalataya at wala sa gawa. (When you say holistic, you need to maintain the wholeness. So, this does not only concern the spiritual…The process has to be complete; you won't have a good product when there is something missing in the process…not just high level of faith, or we do not just focus on faith without works).
		P22: Dapat itrain ang mga tao para sa school, office. So, kinakailangan talaga na makita sa kanila yung pagbabago ng Panginoon at maganda na mag involve ang mga Kristiyano doon. (We need to train our people for the schools, the offices. Change must be seen in them and it would be good if the Christians in there can be involved).
Understand people's needs and cater to these after leading people to faith	Considerations given to help address people's needs even after they profess to have faith in Jesus.	*P25: Ah, hindi sapat na pentecostal ka lang, kung 'di meron kang programa at patuloy na pag aaral. Buksan ang puso at isipan para mas lalo mong maintindihan yung tao. Hindi lang mahalaga ay yung kaluluwa niya na 'pag nakatanggap sa Panginoon ay magkaroon siya ng buhay na walang hanggan. Kundi dapat ma-i-sustain mo yung kalagayan niyang pisikal…Kaya tama nga yung sabi ni Santiago na ang pananampalataya na walang gawa, eh walang silbi.* (It is not enough that you are a Pentecostal, you need to have a program and must continue learning. Open the heart and mind to better understand a person. Not only the soul is important, that when the person accepts the Lord he will have eternal life. Instead, you need to sustain his physical condition. James was right when he said, "faith without works is dead").
Reaching all aspects of life	Attending to every dimension of life to increase opportunity to engage the community with the Gospel.	*P24: In all aspect of life, dapat abutin mo. For example, nag p-preach ako, maya maya may nag tatakbuhan don sa kalsada hinahabol yung mga asawa, yung mga anak, "Papatayin ko 'to," adik yung asawang lalaki. One time, pagtapos po ng service pinuntahan ko po 'yon, kinatok ko po talaga ang bahay nila... Pagkatapos po, kinausap ko po sila, sabi ko, nagpakilala ako…sabi ko lang gusto ko lang po sabihin sa inyo, hindi po kalooban*

		ng Diyos sa inyo na ang pamilya niyo po ay ganito. Don lang po, na save po yung family. (Reach out to all aspects of life. Forexample, while I was preaching, there was a commotion. A father was running after his wife and children, "I will kill you." That's is because the father was a drug addict. After the service, I went to the house. I introduced myself and told him that what is happening to their family is not the will of God. Because of that, the family got saved).
Physical as means to leading people to salvation	The perception that attending to physical needs creates an opening for Christians to share salvation, lead people to experience change, and nurture them in faith.	*P24: Ginagawa mo ang mga ito dahil gusto mong mangyari sa kanila, sabi nga ng gusto natin, merong transformation na mangyari. Sa umpisa ang pagtugon sa kanilang pangangailangan ay paraan ng pag abot natin sa kanila in any way, kung feeding program man 'yan o ano man 'yan. Pero dapat may papunta sa madiscover nila ang eternal life. So, dapat ganon, hindi yung one time program, kaya may discipleship.* (We are doing this because we want something to happen to them, there should be transformation. At first, we respond to their needs as a way of reaching out to them, whaterve the form may be, like feeding program or whatsoever. It must not be a one-time program that is why there should be discipleship).
Full gospel is leading people to Christ and nurturing them	Denoting complete or well-rounded Gospel that ministers to the whole aspect of a person.	*P21: Hindi lang pala tinanggap mo si Jesus, right after that tapos na, 'yon pala meron kang dapat na daanan, so ang demonstration, later on na lang 'yon kapag nag aalaga ka na. 'Yon para sa akin 'yon ang full gospel.* (It is not just receiving Christ, then that is it. You have to go through a process. So the demosntration follows later if you are already nurturing others. That for me is the full Gospel). *P23: Kapag "full gospel" lahat eh, yung kabuuan niyan hindi mo lang pini-preach dapat pinapakita rin.* (When you say "full gospel," it covers all; you do not just preach it but you have to show it).

| Assessing the role of the church in the community | Church understanding its part in transforming people in the community. | *P25: Holistic kapag inaalam din natin kung ano ba ang part natin sa community.* (It is also holistic when we find out what is our role in the community). |

Theme: Importance of Reaching Families		
Code	Code Description	Example from Participants
Strengthening relationships at home	The notion that it is important to help fortify the families and improve interactions among family members.	*P23: Palakasin ang family. Yung house church kasi yung husband and wife kasi nakakausap. Pangalawa, kasi hindi lang naman puro usaping spiritual, ma di-discuss din yung may iba pang matter then yung sa relationships…(*Strengthen the family. The house church allows for the husband and wife to talk. Next, it should not only be about spiritual talks. The family should also discuss other matters, then the relationships with one another).

Theme: On Preaching the Word		
Code	Code Description	Example from Participants
Share the Word in every opportunity	Belief that Christians should seek every opportunity to share the Word of God to people.	*P27: Madalas, sa kasal, sa dedication, merong mga unbeliever. So, I see to it na lagi kong binabanggit yung patungkol sa pag-ibig ng Diyos at pangangailangan ng tao sa Diyos, na dapat magkaroon sila ng tamang relasyon sa Diyos at makita ito sa buhay kasama ng buong pamilya.* (Often in weddings, in dedications, there are unbelivers. So, I see to it that I always mention about the love fo God and people's need fo God, that they should have a right relationship with God and this should be evident to them and their family).

Theme: Inspiring People Towards Self-Improvement		
Code	Code Description	Example from Participants
Encourage people to grow away from poverty	Helping people understand that they can grow away from poverty.	*P24: Nasa poverty talaga sila…Pero ipinauunawa sa kanila na hindi kasalanang mapanganak ka na mahirap pero kasalanan mo ang mamatay kang mahirap.* (They are really deep into poverty…But we help them understand it is not a sin to be born poor but it is a sin if you die poor).

Theme: Community's Perception About the Church		
Code	Code Description	Example from Participants

Church is a good example to the community	The church earns a good reputation by becoming a good moral example to the community. The community respects the church also for the changes it brings to the community.	*P22: May pag iingat pa rin pero yung leader po naming involved sa barangay. Kaya, nakilala po ang church kasi good example po siya at kilala po ang church ngayon dahil po sa mga tao namin na nandoon.* (We are cautious about our involvement but one of our leaders is involved in the barangay. That is why the people know the church because it has been a good example and they now know the church because of that person).
Church members involved in the community	The motivation of the church to challenge members to be involved in the community as a way of building a good reputation to the community.	*P22: Ini-involve talaga nila yung sarili nila gusto nila…maging leader sila tapos don sa kanilang kinalalagyan na asosasyon. Tapos don sa barangay, itinutulak din namin sila talaga, Dapat magandang pagkakakilala na sa ganon.* (They are invovlving their selves and become leaders in their association. And in the barangay, we really push them to be involved. They should be regarded well).
Members should build connections but should not involve in politics	Encouraging members to build connections in the community, although with hesitation on their involvement in politics.	*P24: Tinuturuan namin talaga sila mag involve, mag involve sila at magbuild ng connections…Meron lang kaming "pero" na dapat hanggang saan kayo at lalo na 'pag dating sa politika, hindi kayo papasok sa politika. Iniiwas talaga namin sila sa politika bagamat sila ay nandoon kasi mga board sila sa barangay.* (We really teach them to get involved and establish connections…We just have a "but," that they should know their limits and not enter politics. We really want them to avoid entering politics although they are already in position because they are part of the board in the barangay).
Theme: Expressions of Holistic Mission		
Code	Code Description	Example from Participants
Work as a mission	The understanding that work is an expression of doing mission.	*P21: Dapat pag-isipan na kung mayroon kang miyembro na teacher, paano nagiging influential yung teacher don sa estudyante na yung school na 'yon ay nasa community mo as a church.* (We should think about, if we have members who are teachers, how they can be influential to the students in the school, considering that these students are also in the community).
Theme: Perception of the Church about itself		

Code	Code Description	Example from Participants
Breaking Poverty mentality	Recognizing the need for the church to break away from a poverty mentality.	*P27: Isa sa mga hamon sa local church ay yung thinking ng mga mahihirap, palagay nila mahirap talaga sila.* (One of the challenges to the local church is the thinking of poor people. They always think that they are poor).

APPENDIX AE

AG'S PERCEIVED CHALLENGES TO HOLISTIC MISSION

Themes	Associated Codes
Ministry Operations and Sustainability *Challenges related to operating, managing, and sustaining the ministry.*	• *Building church's capacity* • *Need for strategic planning and comprehensive initiatives* • *Lack of churches' awareness on their role in meeting physical needs* • *Lack of support from leaders* • *Follow-up programs for people reached* • *Easy to start initiatives but it is difficult to sustain them.* • *Funding*
Meeting Social Needs of Members *The church's responsibility to reach the social needs of its members.*	• *Support should not stop at conversion* • *Access to jobs* • *Retirement home even for old pastors* • *Problematic thinking of those who have and those who have not*

Theme: Ministry Operations and Sustainability		
Code	Code Description	Example from Participants
Building church's capacity	The church's outreach is largely dependent on its capacity. To be able to do more, church has to increase its capacity.	*P22: Depende sa capacity o capability ng church yung magagawa natin. Kung iyung church ay maliit, hanggang don lang yung capacity niya, iyung pwede niyang maabot. Then mawawala na. Minsan din, kanya kanyang langoy…Iyong pag-angat ng ating mga miyembro, naakakapagpaangat din ng simbahan.* (What we can do is dependent on the capacity or capability of the church. If the church is small, its capacity is limited; it can only reach as much. After some initiatives, there will be no more. At times, each one is left to his own…But if our members develop, there will always be an uplift for the church).
Need for strategic planning and comprehensive initiatives	Acknowledging the need for a strategic planning and comprehensive programs and initiatives.	*P24: Siguro mayroon dapat na malawak na programa…Halimbawa, ma-convert natin sila, saan natin sila daldalhin? Anong hanapbuhay nila? Anong susunod na gaagawin ng tao?* (There should be a comprehensive program…For example, if people get converted, where do we bring them? What will be their means of living? What will they do next?).

Lack of churches' awareness on their role in meeting physical needs	The challenge stemming from churches unaware that part of their role is to respond to the physical needs of others.	*P23: Maganda rin po yung magkaroon ng awareness ang mga churches na bahagi ng ating ministry ang tumugon sa pangangailangang pisikal ng iba.* (It would also be good if the churches would be aware that part of their response is to meet the physical needs of others).
Lack of support from leaders	Leadership in Pentecostal churches often lack support to workers in the mission field.	*P22: Bakia puedeng yung mga higher ups natin magkaroon din sila ng organization na mag susupport sa amin. Katulad ng Food for the Hungry, sila ang pumapasok sa community pero kami sa values formation, pero meron silang livelihood, everything health, lahat, disaster response.* (Would it be possible for those in our higher ups to provide support to us. Like the Food for the Hungry, they enter the community but they allow us to take charge of the values formation. They facilitate livelihood, health, disaster response, everything...).
Follow-up programs for people reached	Concern over lack of follow-up programs of the church, including initiatives toward people's welfare.	*P24: Nakita kong problema, hindi naman basta aalis yung mga naabot kung naalagaan. Tulad noong ibang breadwinner, may programa ba ang church para mabigyan sila ng livelihood na mag su-suffice don sa needs nila?* (There is a problem that I see, people will not just leave if they were taken care of. Like some breadwinners, does the church have program to provide them with livelihood that wll b sufficient for their needs). *P22: Ang nangyayari usually sa mga churches, after na magbigay ang miyembro, wala na. Pero siguro patuloy na natuturuan tayo ng Panginoon, kaya pumapasok yung discipleship.* (What usually happens in churches is, after members give, nothing happens anymore. But maybe God is teaching us, that is why there should be discipleship).
Easy to start initiatives but it is difficult to sustain them.	The need to not only establish but sustain programs and initiatives.	*P 21: Bagamat meron tayong initiatives. Mabilis magsimula, pero para panatiliin 'yon, ma sustain 'yon, 'yon ang weakness natin.* (Although we have initiatives. It is easier to start, but sustaining them, that is our weakness).

Funding	Limitations in funding, especially that some churches may not have budget for responding to the needs of the community.	*P24: Ibig sabihin po, mahalaga ang spiritual, pero mahalaga rin na binibigyan din natin ng tulong kung merong pangangailangan na dumating. Dapat may percentage na iniipon ang church para doon.* (This means, although the spiritual is important, it is also important to exten help if a need comes. There should be a percentage set apart by the church for that). *P23: So, pag dating naman sa church, baka limited lang din yung budget natin, so itong mga programs hindi gaano mabigyan ng budget.* (When it comes to the church, maybe the budget is limited that is why there can be no allocations for the programs).

Theme: Meeting social needs of members		
Code	**Code Description**	**Example from Participants**
Support should not stop at conversion	The church has no clear support to those who want to change. Like, for people who may be deriving their income from questionable means, the church has no response to help them find an alternative source of living.	*P24: After mo sila ma convert, then what's next? Katulad non, yung member namin na galing sa mali ang ipinamumuhay. Nabalo po 'yon, at ang mga anak ay maliliit pa at sunod sunod, puro babae. Ang tanong niya "Pastor, kung ako po'y mag bo-born again, paano po 'tong maliliit ko, ano pong papakain ko sa kanila?"* (After we convert people, then what is next? Like then, one membe came from living through questionable means. She became a widow, and the children are still small, born one after another. She asked me, "Pastor, if I get born again, what will happen to my little ones, what will I feed them?").
Access to jobs	churches' need to link to available resources to help people access jobs or means of supporting their families.	*P27: Ang dali sabihin na, "Tanggapin mo si Kristo…Talikuran mo na lahat nang iyan." Pero kung minsan paano bibitawan yung hanap buhay na 'yon? How about the family, sino ang mag take care sa family. Pero sa biyaya ng Diyos naka survive naman siya, sa biyaya…* (It is easy to say, "Accept Christ…Turn away from all these. But how will you let go of yourmeans of living? How about the family, who will take care of them. But by the grace of God, she was able to survive, by His grace…).

Retirement home even for old pastors	The need to consider the welfare of ministers, particularly setting up programs to help them when they get older.	*P21: Hindi lahat ng pastor may bahay, kahit iyon lang sana. Iyung mga pari, 'di ba, may sarili silang home for their retirement. Tayong mga pastor eh, wala rin talaga, 'di ba?* (Not all pastors have houses. How we wish they'd have it. The priests, don't' they have their own homes for retirement. We pastors don't have this, we really don't have anything, right?).
Problematic thinking of those who have and those who have not	Harmful mindsets of both the poor people and the non-poor.	*P27: Isa sa mga ina-addres namin ay yun mismong mindset ng mga tao. Yung mahirap tingin nila lagi sa sarili nila na mahirap sila. Pati na rin yung nakikita ng iba na nababale-wala sila ng iba, "Mahirap na nga kami, lagi kaming isolated, kapag may kainan, kung sino ang mayroon ay sila yung yung nauuna."* (One fo the things we address is the mindset of people. Even the poor, they always look at themselves as poor. Even others observe that they are ignored by others, "We are already poor, and we are always isolated. Whenever we come together to eat, whoever has more always go first").

APPENDIX AF

AG PASTORS PERCEIVED OUTCOMES OF HOLISTIC MISSION

Themes	Associated Codes
Transformed Lives *Indications of transformed lives including changes in life dynamics or interactions of beneficiaries.*	• *People are born again, and their lives improved* • *Changes in children* • *Changes rippling to others* • *Discipling others to be disciplers*

Theme: Transformed lives		
Code	Code Description	Example from Participants
People are born again, and their lives improved	Testimonies of people getting saved and how they have experienced economic uplift.	*P24: Noong na born again siya, may mga nag support naman sa kanya. Ngayon, mga doktor na anak niya. Siyempre, hindi sa lahat ng cases ganon. Kasi may ibang tumulong din. Kami sa church, prayer lang talaga. Pinag pray namin siya hanggang sa naging leader na rin siya.* (When the person got born again, there were those who supported her. Now, her child is already a docto. Of course, this is not true in all case. There were also those who helped her. We at church, we only can afford to pray for her. We prayed for her until she becomes a leader now).
Changes in children	Testified changes in children's behavior and life outlook.	*P27: Dinadala ng mga nanay yung kanila anak, sabi "Pastor, 'wag na kami, yung mga anak namin bigay namin sa inyo." Syempre may pakain dyan. Gumaganda yung mga bata, nabibihisa, nakakakain. Kaya yung mga magulang, "ano po yung nangyari sa anak ko kasi bumait?" "Ano pong nangyari sa anak ko kasi tumaas yung grades."* (Mothers bring their children, telling us, "Pastor, don't think of us anymore. We will just entrust our children to you." Of course, there is food. Children become beautiful, they are clothed and are fed. So, the parents are asking, "what happened to my child, their behavior improved?" What happened to my child, the grades improved?").
Changes rippling to others	Changes become evident in the lives of people. These changes are affecting others as well.	*P27: Iyong isang mag-anak, yung tatay, lasinggero. So nung magkaroon na ng changes yung mag anak parang na magnet yung mga kapitbahay…So, don nagkaroon ng pagbabago don sa kanilang community at sa ilang community.* (There is this one family, the father

		is a drunkard. When changes happen in the children, it worked like magnet to the neighbors…Because of that, changes started to happen in that community and other communities as well).
Discipling others to be disciplers	Those that have been discipled become new generations of disciplers.	*P27: Yung bata ang ginagawa niya ngayon sa church, nag cell group siya, nagtuturo na din ng ibang kabataan. Kung anong natutunan niya, 'yon din ang shine-share niya, so the same process na dinaanan niya at ng pamilya niya, 'yon din ang nangyari sa anak… So ang nakita ko doon na kapag yung isang tao ay talagang nabago at dumaan sa tamang proseso, may madadala at madadala.* (The young people now is leading cell group in church, he also teaches other youth. Whatever he learns, he shares the same thing. The same thing happens to his family. I can see that if a person is really changed and has gone through the right process, they will always bring others with them).

APPENDIX AG

HOW AG PASTORS MITIGATE THE EFFECTS OF COVID-19

Themes	Associated Codes
Mitigating the Effects of COVID-19 *Steps undertaken to deal with the effects of the pandemic.*	*Supported members in strengthening their families* *Persisted in ministering physically despite protocols* *Extending help* *Established Online Ministries* *Strengthened the church's benevolence program*

Theme: Mitigating the Effects of COVID-19		
Code	Code Description	Example from Participants
Supported members in strengthening their families	Initiatives undertaken to encourage families to improve communications at home.	*P25: Kaya during pandemic, malaki yung blessing, nabuo ang pamilya…Pinaunawa naming sa mga tatay na sila ay ang pastor ng pamilya. Sila naglelead ng prayer meeting at doon nakita yung talagang leadership ng tatay.* (During the pandemic, the blessing is the opportunity to make the family whole...We let the fathers understand that they are the shephdrds of the family. They lead prayer meetings and, because of that, they are showing their family that the fathers are the leaders of the home).
Persisted in ministering physically despite protocols	Workers persisted to visit communities despite Covid despite restrictions and the risk of getting the virus.	*P27: Noong COVID-19, don lumabas yung pagiging Pentecostal…pinipilit naming magservice kahit may restrictions.* (During the COVID-19, that was when our true colors as Pentecostals came out…we tried to have worship service despite the restrictions).
Extending help	church extended help to members who lost jobs because of the pandemic.	*P27: Naisip namin paano namin tutulungan yung mga members na nawalan ng trabaho. Nakapagabot naman kami kahit papaano.* (We thought houw we could help our members who lost their jobs. We were able to give in simple ways).
Established Online Ministries	Creating web-based platforms to engage people during the pandemic.	*P27: Noonng pandemic, na-widen, nabuksan ang mga gawain. Nag pa-install kami ng internet, so lahat na pwede na mag online, Bible study, pumunta lang sa church. Kasi mahina ang connection noon.* (During the

pandemic, our ministry opportunities wiedened. We had internet installed so those who want to host online Bible study can just go to church. This was because the connection then was weak).

P24: Nagkaroon kami ng mgaunlimited extension na gawain. Ang nakita ko na nagawa ng pandemic, lalong lumawak ang gawain ng Panginoon. Pwedeng sabihin nga na nagkaroon ka ng church sa maraming lugar through online. (We had unlimited extensions of our ministries. What I saw the pandemic did was to widen the ministries of the Lord. We can say that churches were established in many places through online ministries).

Strengthened the church's benevolence program	Recognition of the need to develop the church's benevolence program to prepare for future needs.	*P24: Nakita ko rin po sa pandemic na ito na ang kagandahan ng may fund for benevolence. Kailangan naming paigtingin yung benevolence at kinakailangan maging handa. Tulad noong pandemic, andami naming member na nawalan ng trabaho.* (I also saw through this pandemic the beauty of having benevolence fund. We need to strengthen the benevolence fund and we need to always be prepared. Like in pandemic, many members lost their job).

APPENDIX AH

THEMES AND ASSOCIATED CODES FROM FOURSQUARE'S

SELF-DESCRIPTION OF BEING PENTECOSTALS

Themes	Associated Codes
Distinguishing Practice *Practices that respondents think as unique to Pentecostals.*	• *Leading and manifestations of the Holy Spirit* • *Reliance on the Holy Spirit for empowerment* • *Deliverance and Spiritual Warfare* • *Tendency to have extreme practices* • *Stereotypes on different Pentecostalisms* • *Belief in divine healing*
Pentecostals and Church Growth *Connection between Pentecostals and church growth.*	• *Healing, miracles, and church growth*

Theme: Distinguishing Practice

Code	Code Description	Examples from Participants
Leading and manifestations of the Holy Spirit	Pentecostals are Spirit-led, meaning there is a manifestation of the move of the Holy Spirit.	*P35: 'Yong being Spirit-led in everything. Talagang hihingi ka ng gabay sa Lord, wisdom…Mayroon din mga nasa sapian, gan'on.* (To be Spirit-led in everything. The need to ask guidance from the lord, wisdom… There are also those possessed [by an evil spirit]).
Reliance on the Holy Spirit for empowerment	Dependence on the Holy Spirit for power to carry out the works of the ministry.	*P28: Kailangan natin ng kapangyarihan ng Banal na Espiritu, 'yong ang essence ng Pentecostal pero dapat hindi maging extreme. Keeping the balance and then moderate. Malaki ang, kung ako ang tatanungin, malaki ang naging impact sa ministry ng pag practice ng kilos ng banal na espiritu kasi marami talaga kaming naranasang healing at miracles sa ministry so isang patunay na talagang ang banal na espiritu ay nage-exist. Kailangan lang talaga ay bantayan natin at huwag ma-extreme.* (We really need the power of the Holy Spirit, that is the essence of being Pentecostal but we need to avoid the extreme. Keeping the balance and then moderate. If you were to ask me, our practice of relying on the move of the Holy Spirit has a big impact on our ministry. Because we experience many

		miracles in the ministry, this just proves that the Holy Spirit exists. We just have to guard against becoming extreme).
Deliverance and Spiritual Warfare	Practices or rituals concerning confronting evil spirits which include intercession, rebuking demons, and cleansing from evil spirits.	*P30: Yung mga nagtatanong sa simbahan kung may mga manghihilot daw, hinaharang namin at tinuturo namin kay Jesus. Bahagi yun ng spiritual warfare.* (Some are asking the church if there are community healers. We keep them from going to the healers but point them instead to Jesus. That is part of the spiritual warfare).
Tendency to have extreme practices	Inclination of some Pentecostals to incorporate questionable practices in their ministry.	*P30: Siguro isang negative din yan ng pagiging pentecostal, regarding doon sa healing. 'May pagka-extreme na yung iba.* (One of the negative things in being Pentecostals is regarding healing. Some have already gone extreme).
Stereotypes on different Pentecostalisms	Different impressions or perceptions typecast among different kinds of Pentecostals.	*P30: Yung general na pagkakaalam ng tao, 'pag sinabi kasing Pentecostal damay damay na iyan. Ang mga Pentecostal kasi mga nanghihingi 'yan sa kalsada. Siguro, isa sa mga bagay i think negative 'yon.* (What people generally know, when you say Pentecostal, it involves various aspects already. There are some Pentecostals who are begging on the streets. I think that is one thing negative about [being Pentecostals]).
Belief in divine healing	The belief in the miraculous healing of the Holy Spirit.	*P31: Malakas ang impact na after ng Word of God mayroong healing. Malaki pong cause kaya dumadami because of healing.* (The impact is strong when, after the Word of God, there is healing. One of the reasons for multiplication is because of healing). *P33: May libro pong "New Testament Fire in the Philippines" na ang pangunahing pinag-aralan is Foursquare. Ang lumalabas po talaga dito, ang ang isang pinaka pangunahing dahilan ng paglaganap o paglago ng Foursquare sa Pilipinas ay dahil sa belief ng Pentecostals sa divine healing at iyung mga miracles.* (There is a book, "New Testament Fire in the Philippines" that primarily studies about Foursquare. It shows

		that one of the main reasons to the spread or growth of Foursquare in the Philippines is because of the Pentecostals' belief in divine healing and the miracles).

Theme: Pentecostals and Church Growth		
Code	Code Description	Examples from Participants
Healing, miracles and church growth	Correlation between church grow and healing and miracles.	*P33: May libro pong "New Testament Fire in the Philippines" na ang pangunahing pinag-aralan is Foursquare. Ang lumalabas po talaga dito, ang ang isang pinaka pangunahing dahilan ng paglaganap o paglago ng Foursquare sa Pilipinas ay dahil sa belief ng Pentecostals sa divine healing. Yung mga miracles.* (There is a book, "New Testament Fire in the Philippines" that primarily studies about Foursquare. It shows that one of the main reasons to the spread or growth of Foursquare in the Philippines is because of the Pentecostals' belief in divine healing and the miracles).

APPENDIX AI

SOCIO-ECONOMIC INPUTS INFLUENCING FOURSQUARE PARTICIPANTS

Themes	Associated Codes
Realities of Reaching Out to Poor Communities *Existing conditions of people in poor communities*	• *Families in poverty*

Theme: Realities of Reaching Out to Poor Communities		
Code	Code Description	Example from Participants
Families in poverty	Poverty in the community is evident in families.	*P30: Maganda kasi na nagsimula doon sa bata. Imagine 'yong isa naming bata ay mula sa lolo nanay, tatay, at kapatid, nandun na sila sa kulungan lahat dahil lahat 'yon ay ginawa ng korporasyon 'yong drugs. Tapos, nakuha namin 'yong bata so pagbalik doon at hindi mo sinundan yan ano 'yong expected yan babalik na naman. Kaya sinundan talaga namin 'yong family, try namin abutin ang buong family. Tapos unti-unti namin silang tinuturuan.* (It is good to begin with children. Imagine one of the children in our community, the grandfather, mother, father, and siblings, all of them are already in prison because they have been dealing drugs. But we get the child. When he returns to the family, and the church does nothing, he will just go back to the old ways. We really follow-up and reach the whole family. Then we gradually teach them).

APPENDIX AJ

THEOLOGICAL INPUTS INFLUENCING FOURSQUARE PARTICIPANTS

Themes	Associated Codes
Healing and the Word *Belief that healing has strong connection to the preaching of the Word.*	• *Healing amplifies the Ministry of the Word*
Nature and Role of the Church *Characteristics and responsibilities of the church.*	• *Church sees itself as light that should expand to the community* • *Long-term commitment to the community* • *Those saved are added to the church*
Obedience to Christ *Recognition and submission to the authority of Christ.*	• *Fulfilling the Great Commission*
The Holy Spirit's Role in Mission *Inputs related to the Holy Spirit's work in mission.*	• Discerning the Spirit's leading even to avoid extreme.
The Importance of Reaching Families *Beliefs about why the church should reach families.*	• *Reaching the whole family through the children*
Blessings to People and Workers *Perceptions of workers as benefits of doing holistic mission.*	• *Continuing the purpose to reach out to others*

Theme: *Healing and the Word*		
Code	Code Description	Example from Participants
Healing amplifies the Ministry of the Word	Experiencing healing has affirmed the Ministry of the Word and has contributed to multiplication.	*P31: Malakas ang impact na after ng Word of God mayroong healing. Malaki pong cause kaya dumadami because of healing.* (There is a strong impact that, after the Word of God, healing takes place. That is a major cause for multiplication).

Theme: Nature and Role of Church		
Code	Code Description	Example from Participants
church sees itself as light that should expand to the community	The understanding that the church should be a light to the community. As such its influence in the community should expand.	*P30: Dapat 'yong church ay magiging ilaw talaga siya sa isang lugar. Ang iniisip ko ay mas palakihin dapat 'yong church para lahat ng services ay mai-offer doon, and then para makilala 'yong Panginoon sa lugar na iyon.* (The church should be a light to the place. I think the church should enlarge so that it can offer all services there, so that the Lord will be known in that place).

Long-term commitment to the community	church to stay for a long time in the community even if it has flourished.	*P30: Minsan ang issue dito ay 'yong vision doon sa community. Kapag naging okay na ang church, umaalis na sa community.* (Sometimes the issue is vision for the community. When the church improves, they leave the community).
Those saved are added to the church	Asserting biblical reality that people who express their belief in Christ become part of the church.	*P32: Nakalagay sa Bible na lahat ng sumampalataya at naligtas ng Diyos nadadagdagan sa Iglesia.* (It is said in the Bible that all those who believe and saved by God are added to the church).

Theme: Obedience to Christ		
Code	**Code Description**	**Example from Participants**
Responding to Jesus' command to care for people	Following Jesus' instruction to show compassion to our neighbors.	P31: 'Yon 'yong isa sa mga sinabi ni Jesus eh. Wala dapat magutom, mauhaw. Tahanan. Pagmamalasakit. (That is what Jesus said. No one should be hungry, thirsty. Shelter. Caring for them).

Theme: The Holy Spirit's Role in Mission		
Code	**Code Description**	**Example from Participants**
Discerning the Spirit's leading even to avoid extreme	Acknowledging the need for the power of the Holy Spirit to have a powerful impact to the ministry. However, any extreme teaching should be avoided.	*P28: Kailangan natin ng kapangyarihan ng Banal na Espiritu, 'yong ang essence ng Pentecostal pero dapat hindi maging extreme. Keeping the balance and dapat moderate. Malaki ang, kung ako ang tatanungin, malaki ang naging impact sa ministry ng pag practice ng kilos ng banal na espiritu kasi marami talaga kaming naranasang healing at miracles sa ministry so isang patunay na talagang ang banal na espiritu ay nage-exist. Kailangan lang talaga ay bantayan natin at huwag ma-extreme.* (We really need the power of the Holy Spirit, that is the essence of being Pentecostal but we need to avoid the extreme. Keeping the balance and then moderate. If you were to ask me, our practice of relying on the move of the Holy Spirit has a big impact on our ministry. Because we experience many miracles in the ministry, this just proves that the Holy Spirit exists. We just have to guard against becoming extreme).

Theme: The Importance of Reaching Families		
Code	**Code Description**	**Example from Participants**
Reaching the whole family	Influencing the whole family by first	P30: Maganda kasi na nagsimula doon sa bata. Imagine 'yong isa naming bata ay mula sa lolo nanay, tatay, at kapatid, nandun na sila sa

through the children	reaching and nurturing children.	kulungan lahat dahil lahat 'yon ay ginawa ng korporasyon 'yong drugs. Tapos, nakuha namin 'yong bata so pagbalik doon at hindi mo sinundan yan ano 'yong expected yan babalik na naman. Kaya sinundan talaga namin 'yong family, try namin abutin ang buong family. Tapos unti-unti namin silang tinuturuan. (It is good to begin with children. Imagine one of the children in our community, the grandfather, mother, fater, and siblings, all of them are already in prison because they have been dealing drugs. But we get the child. When he returns to the family, and the church does nothing, he will just go back to the old ways. We really follow-up and reach the whole family. Then we gradually teach them).
Theme: Understanding the Ministry		
Code	Code Description	Example from Participants
Passionately imparting the Word	Recognizing the importance of passionately imparting the Word in building others in faith.	*P31: Nakakapag-establish tayo ng personal relationships…Nai-impart po 'yong word of God. 'Yong passion mo, nai-impart din. Nakikita 'yong commitment mo at doon lumalago, doon nae-establish mo ang kanilang faith.* (We are able to establish personal relationships…We are able to impart the Word of God. Our passion, we impart that as well. When people see your commitment, that is when they grow, that is how their faith is established).

APPENDIX AK

FOURSQUARE'S PERCEPTION ON HOLISTIC MISSION

Themes	Associated Codes
Attending to Physical and Spiritual needs *Perceptions related to church's awareness of the needs of the people and their community.*	• *Show love to all people* • *Meeting first the spiritual then the physical*
Ministering Through Presence *Understanding the importance of manifesting ministry expressions to the community.*	• *church's visibility in the community is a powerful witness* • *Bringing gifts reinforces the church's presence*
Perceptions of the Church About Itself *Ideas the church has about itself in relation to its role and relationship in the community.*	• *Church as an agent of transformation* • *Church sees itself as light and should expand*
Aim of Social Engagement *The perceived goal of social initiatives.*	• *Evangelize the family*
Balanced Outreach *The church taking into consideration the reaching out of both poor and rich people.*	• *Reach to the rich as well, not just to the poor*
Motivation for Mission *Ideas that provide the impetus to doing holistic mission.*	• *See the transformation of people in the community*
Teach People to Lift Themselves Up *The perception that nurturing people results in helping themselves.*	• *Train people to reach their potentials until they can reach others.*

Theme: Attending to Physical and Spiritual Needs		
Code	Code Description	Example from Participants
Show love to all people	Following God's example of valuing everyone.	*P31: Kasi 'yong love ng Diyos sa tao walang sini-sino so we also feel that way.* (Because the love of God is fair to all so we also feel that way).
Meeting first the spiritual then the physical	The priority given to attending to spiritual needs over physical needs, although both are perceived as important for transformation.	*P31: Ang transformation ng community nagsisimula, unang-una, sa spiritual transformation. Secondly, 'yong living nila. Kung paano sila nakaalis doon sa poverty thinking, at saka maalis sila doon sa level na laging umaasa sa tao. Kung hindi, aasa sila sa Diyos.* (Community transformation begins, first and foremost, with spiritual transformation. Secondly, their living. How they get away from poverty thinking, and they

		have grown away from the mindset that they are always dependent on people. Instead, they will depend on God).
Theme: Ministering Through Presence		
Code	Code Description	Example from Participants
Church's visibility in the community is a powerful witness	Like Christ, the church should powerfully witness by being present to the life of the community.	*P29: Naalala ko ang Panginoon. May mga engagement Siya sa mga tao, pero wala namang dalang pera. 'Yong engagement lang 'yong mahalaga na. Nandoon yung presence Niya. Noong nagpakain Siya sa mga tao, nanggaling pa iyon doon sa mga tao. Mahalaga nakikita tayo doon sa community. Our presence should really make impact doon sa community.* (I remember the Lord. He had engagements with people but He has not brought money with them. The engagement is already important. The presence is there. When He fed people, the food even came from the people. It is important that we are visible to the community. Our presence should really make an impact to the community).
Bringing gifts reinforces the church's presence	While being present is important, the church can powerfully carry out its task when I brings graces to people.	*P32: Mas magandang kasama 'yong sarili mo pero pero mas mapapalakas pa ito kapag may isang mangkok na sabaw at pandesal kang dinadala sa pamilya, mas may pwersa 'yon.* (It is better to bring yourself but it is amplified when we bring a bowl of soup and bread to the family, that is more powerful).
Theme: Perceptions of the Church About itself		
Code	Code Description	Example from Participants
Church as an agent of transformation	Church's engagement in the community flows from its understanding that it is a catalyst for change.	*P30: We should engage the community dahil ang church is agent of transformation Hindi dapat iniisip ng church kung paano kumite, kasi hindi tayo profit-oriented, we are service-oriented. Naniniwala tayo na tayo ay kamay ng Diyos, mata ng Diyos, at paa ng Diyos para abutin 'yong mga tao sa ating komunidad.* (We should engage the community because the church is an agent of transformation. The church should not think of how to make profit, because we are not profit-oriented but service-oriented. We believe that we are God's arm, His eyes and feet to reach out to people in our community).

Church sees itself as light and should expand	The understanding that the church should be a light to the community. As such its influence in the community should expand.	*P30: Dapat 'yong church ay magiging ilaw talaga siya sa isang lugar. Ang iniisip ko ay mas palakihin dapat 'yong church para lahat ng services ay mai-offer doon, and then para makilala 'yong Panginoon sa lugar na iyon.* (The church should be a light to the place. I think the church should enlarge so that it can offer all services there, so that the Lord will be known in that place).

Theme: Aim of Social Engagement		
Code	Code Description	Example from Participants
Evangelize the family	The perception that the aim of social engagement is to reach the whole family.	*P32: We reach out to the community to help people. Kasi 'yon din naman 'yong magiging church members. At saka 'yon din ang aim ng social engagement, para din 'yong opportunity ng evangelism sa family.* (We reach out to the community to help people. They will also become church members. And that is the aim of social engagement, it also provides us the opportunity to evangelize the family).

Theme: Balanced Outreach		
Code	Code Description	Example from Participants
Reach to the rich as well, not just to the poor	Awareness of the church that reaching to those wealthy is equally important to reaching poor people.	*P29: We are not only reaching to poor community, but we should also be reaching the rich community para maging balance. Kasi kung puro tayo nadoon nakapokus sa pag reach out tdoon sa ating mga mahihirap at itong mga nasa mataas ang kalagayan ay hindi natin sila ma reach out, parang hindi nagiging balance. Kaya tuloy nagkakaroon ng gap ang mayaman at ang mahirap.* (We are not only reaching to poor community, but we should also be reaching out to the rich community to have balance. If we only focus on reaching out to poor people and ignore those who are reach, there is no balance). *P30: Habang tayo ay nasa mundo kailangan natin ng pondo. Iyong mga aabutin natin hindi lang puro mahihirap kasi kung puro mahihirap hanggang doon lang tayo. Kung meron tayong mga rich, they are the ones na magagamit ng Panginoon para ma-sustain.* (While still on earth, we need funds. We should reach out not only to poor people, because if we only reach out to them, we will

be limited. If we have the rich, the Lord will use them to sustain [the work]).

Theme: Motivation for Mission		
Code	Code Description	Example from Participants
See the transformation of people in the community	Participants' deep motivation is to see changes in the lives of people.	*P33: Ang motivation namin is to see transformation in the lives of the people in the community.* (Our motivation is to see transformation in the lives of the people in the community),

Theme: Teach People to Lift Themselves Up		
Code	Code Description	Example from Participants
Train people to reach their potentials until they can reach others	The importance of leading people to discover their potentials as contrary to developing dependence.	*P30: Hindi lang pakainin ng pakainin, turuan din sila maangat ang kanilang buhay. Na kaya pa nilang abutin kung hanggang saan ang kaya nila, sa tulong din ng simbahan, sa tulong ng mga lider na kung saan po ay umaabot sa kanila.* (We should not just feed them, we also have to teach them to lift themselves up. That they can reach out for more, with the help of the church, and the leaders who are also reaching out to them).

APPENDIX AL

FOURSQUARE'S PERCEIVED CHALLENGES TO HOLISTIC MISSION

Themes	Associated Codes
Ministry Operations and Sustainability *Challenges related to operating, managing, and sustaining the ministry.*	• Need for strategic planning and comprehensive initiatives • Prepare for implications of ministry • Program Implementation and management • Long-term commitment of church in the community • Funding • Manpower

Theme: Ministry Operations and Sustainability		
Code	Code Description	Example from Participants
Need for strategic planning and comprehensive initiatives	Recognition of the need for a clear organizational development plan to help sustain ministry operations.	*P35: kailangan matuto din kami ng strategy to reach out to them na hindi naman kailangan maging costly. Kailangan namin maka-isip, sa tulong ng Banal na Espiritu. The Lord gives us wisdom naman, so hindi naman kailangan ng sobrang pera para maabot lang sila.* (We also need to learn a strategy to reach out to people that are not necessarily costly. We need to think of ways, with the help of the Holy Spirit. The Lord will give us wisdom, so we don't really need plenty of money to reach out the people).
Prepare for implications of ministry	Church not prepared for long-term impact of ministries on its resources	*P30: Isa sa dahilan kung bakit hindi nagtatagal ang mga ganitong ministries, kasi tumititigil din ang church sa pagsupport…Kapag gumastos na nang gumastos ang church tapos parang hindi naman nadadala sa church, pakiramdam ay hindi natutupad yung ultimate goal. Kaya hindi na rin tinutuloy.* (One of the reasons why such ministries stop is because the church also stops supporting thes…When the church spends so much and it cannot bring people to church, the ultimate goal is not attained. That is why the support stops).
Program Implementation and management	The challenge brought about by problematic	*P30: Implementation talaga ang problema.* (The problem is in the implementation). *P31: Mahalagang may knowledge sa*

	program management.	*management.* (It is important to have knowledge in management).
Long-term commitment of church in the community	The possibility of the church losing the vision for poor communities when it flourished.	*P30: Maraming church ang nagsimula sa mahirap pero after na sila ay lumago na, umaalis na sila doon sa community. Lumilipat sila sa mall, sa convenient na lugar tapos may darating na naman so parang nagiging starting point lang 'yong mga mahihirap na lugar, and then hindi na sila doon nakakapag-ilaw.* (Many churches started in poor communities but when they grow, they leave the community. They transfer to the malls, to convenient places. Then another group starts a new work in the community. The poor community becomes a starting point and those that previously started the work cease to light the community).
Funding	Difficulty of funding the ministry as a result of lopsided attention of the church in reaching poor people and ignoring the rich.	*P30: Habang tayo ay nasa mundo kailangan natin ng pondo. Iyong mga aabutin natin hindi lang puro mahihirap kasi kung puro mahihirap hanggang doon lang tayo. Kung meron tayong mga rich, they are the ones na magagamit ng Panginoon para ma-sustain.* (While still on earth, we need funds. We should reach out not only to poor people, because if we only reach out to them, we will be limited. If we have the rich, the Lord will use them to sustain [the work]). *P30: May dalawang important na bagay: 'yong management tsaka money.* (There are two important things: management and money).
Manpower	Lack of workers poses another challenge to ministry.	*P29: Tapos 'yong manpower kasi mahirap i-sustain yung work kung walang workers.* (Then, also, manpower. It is hard to sustain the work when there are no workers).

APPENDIX AM

OUTCOMES OF FOURSQUARE'S HOLISTIC MISSION

Themes	Associated Codes
Transformed lives *Indications of transformed lives including changes in life dynamics or interactions of beneficiaries.*	• *Changes from inside out as they are discipled* • *Growth of stakeholders in all areas* • *Changes rippling to others* • *Improved family relationships*

Theme: Transformed lives		
Code	Code Description	Example from Participants
Changes from inside out as they are discipled	*Transformation of behavior manifesting to actions as the church disciples the people.*	P34: *'We stick to discipleship kasi nakikita ko ang change sa mga tao from the inside out. Nakikita yung power to change people from inside out.* (We stick to discipleship because we see how people are changed from inside out).
Growth of stakeholders in all areas	Holistic mission brings holistic growth to all actors.	P30: *Makitang umuunlad ang community. Kasi kung ummunald ang community, pati church dapat umunlad din. At ang pagunlad, dapat economically, socially, spiritually at naalis dapat 'yong mga pinagmumulan ng kahirapan.* (To see community develop. If the community develops, the church also develops. The development should be economically, socially, spiritually, and the root of poverty is addressed).
Changes rippling to others	Evidence of transformation influencing not only the direct beneficiaries but also their families.	P32: *Ang mga bata na dating walang kaalam-alam, idea tungkol kay Jesus, tungkol sa Diyos ay nagkakaroon. Even testimony ng parents pag-uwi ng mga anak nila na sila ay tinuturuan na, "Ma, bago tayo kumain mag-pray muna." Iyon simpleng ginagawa ng church, may impact sa kanila. Even 'yong nag-aaway na mga magulang nagsasabing hindi na sila nagsasaway.* (The children who did not have any idea about Jesus and God start having an idea. Parents even testified about such changes as their children tell them, "Ma, let us pray first before we eat." The simple things the church does has an impact on them. Even parents who were fighting testified that they no longer fight).
Improved family relationships	Testified improvements in family interactions.	P35: *We conduct mass wedding regularly. 'Pag na naturuan na namin sila, na brief na namin sila, because it's part of our discipleship and then nagbabago ng buhay, naaayos.* (We

conduct mass wedding regularly. When we teach the couples, when we brief them as part of the discipleship, we see changes in their lives, They are improving).

APPENDIX AN

FOURSQUARE PASTORS' MITIGATION OF THE EFFECTS OF COVID-19

Themes	Associated Codes
Mitigating the Effects of the Pandemic *Steps undertaken to deal with the effects of the pandemic.*	• *Established online ministries* • *Writing script for those without online access*

Theme: Mitigating the Effects of the Pandemic		
Code	Code Description	Example from Participants
Established Online Ministries	Creating web-based platforms to engage people during the pandemic.	P34: We are forced to adapt to technology. We have ministries online.
Writing script for those without online access	Respondents effort to provide teaching material to those without means to participate online.	*P33: Meron akong pastor sa division naming. Ang ginagawa daw niya ay sinusulat niya 'yong script of his message tapos iparating doon sa mga tatay/nanay at sila 'yong magtuturo doon sa anak nila.* (There is a pastor in our division. What he did was to write the script of his message and send this to the parents and they will teach this to their children).

APPENDIX AO

THEMES AND ASSOCIATED CODES FROM CPMA' SELF-DESCRIPTION

OF BEING PENTECOSTALS

Themes	Associated Codes
Distinguishing Practice *Practices that respondents think as unique to Pentecostals.*	• Reliance on the Holy Spirit for empowerment • Being filled with the Holy Spirit • Hunger for the Word and daily meditation • Imitating Jesus' compassion • Assertive faith in miracles and the supernatural • Belief in divine healing • Speaking in tongues

Theme: Distinguishing Practice		
Code	Code Description	Examples from Participants
Reliance on the Holy Spirit for empowerment (P12).	Dependence on the Holy Spirit for power to carry out the works of the ministry.	*P42: I consider our church as a Pentecostal church na full of power, empowerment of the Holy Spirit. And our doctrine is we speak in other tongues, we believe in the Holy Spirit; The Father, Son, The Holy Spirit and that is the Statement of Faith of most of the Pentecostal churches.*
Being filled with the Holy Spirit	The belief that the Holy Spirit's power fills a person.	*P40: For me, being a Pentecostal is talagang yun 'yung being filled with the Holy Spirit, na you are being led by the Holy Spirit …It is essential to be filled of the Holy Spirit for you to be able to do what God wants you to do.* (For me, being a Pentecostal is to be filled with the Holy Spirit, that you are being led by the Holy Spirit…It is essential to be filled with the Holy Spirit for you to be able to do what God wants you to do). *P38: Ang unang sinasabi nating power that is the power of the Holy Spirit flowing in the Body of Christ.* (The first power we talk about is the power of the Holy Spirit flowing in the Body of Christ).
Hunger for the Word and daily meditation	Increased appetite for daily meditation of Scriptures and worship songs.	*P40: Kasama rin sa pagiging Pentecostal 'yung hunger for the Word. Mula nang nakakilala ako sa Panginoon. umaga, gabi nagbabasa ng Salita ng Diyos and listening to praise and worship.* (Included in becoming

		Pentecostal is the hunger for the Word. Ever since I came to know the Lord, night and day I read the Word of God and listening to praise and worship [music]).
Imitating Jesus' compassion	Modeling after Jesus pattern of ministering to people.	*P38:So, ganyan din 'yung mga Pentecostal, inaabot natin ang mga tao kung paano sila inabot ng ating Panginoong Hesus. Yun ang pinaka pattern na ginamit ng mga Pentecostal church to reach out to the community.* (So, Pentecostals are like that, we reach out to people the ways the Lord Jesus reached out to them. That is the pattern that Pentecostal churches use to rach out to the community).
Assertive faith in miracles and the supernatural	The claim to having bold faith perceived to be typical to most Pentecostal.	*P39: Ang Pentecostal churches malakas ang loob niyan. Yung iba are focused sa budget, eh tayo wala nun. Pero kahit ganon, nag-start na tayo ng feeding…by faith. Iyong mga Pentecostals, noong araw, alis ka sa trabaho di ba? (The Pentecostal churches are bold. Others are focused on the budget, but we don't have it. Despite that, we start feeding [program]…by faith. The Pentecostals then, they would even leave their jobs, right?).*
Belief in divine healing	The belief in the miraculous healing of the Holy Spirit.	*P42: We are teaching the Word of God and at the same time, we give food sa mga tao. Yung daughter church naming, na-maintain din yung praying for their sick…they just show to these people na may love sila sa mga taong ito. So, madaling ma-reach out because they pray for their sick. Meron 'yung hinindian na ng doctor pero nung dinala sila sa church, pinag-pray, gumaling.* (We are teaching the Word of God, and at the same time, we give food to people. Our daughter church, they maintain the praying for the sick…they just show to these people that they have love to the people. So, it is easier to reach out to the people because the [workers] pray for the sick. Those refused by the doctors, when they were brought to the church, they were prayed for and they got healed). *P41: Iyung Pentecostal influence kasi po more on simula sa experience. Halimbawa, nung witness ko 'yung healing and the new miracles. Tapos, talagang naranasan ko mismo 'yung Holy Spirit because of that experience. Then I*

		get educated eventually then I pass it on. So, gano'n po 'yung nagiging influence ng pagiging Pentecostal. (The Pentecostal influence usually starts with experience. For example, I witnessed the healing and the new miracles. Then, I myself experienced the Holy Spirit because of that experience. Then I get educated eventually, then I pass it on. So, that is the influence of being Pentecostals).
Speaking in tongues	The ecstatic practice of speaking in unknown language during personal or corporate worship.	*P42: I consider our church as a Pentecostal church na full of power, and empowerment of the Holy Spirit. And our doctrine is we speak in other tongues, we believe in the Holy Spirit; The Father, Son, The Holy Spirit and that is the Statement of Faith of most of the Pentecostal churches.*

APPENDIX AP

SOCIO-ECONOMIC INPUTS INFLUENCING CPMA

Themes	Associated Codes
Realities of Reaching Out to Poor Communities *Existing conditions of people in poor communities*	• Exposure to traumatic experiences • Vulnerabilities of poor people in the community

Theme: Realities of reaching out to poor communities		
Code	Code Description	Example from Participants
Exposure to traumatic experiences	People in poor communities are exposed to traumatic experiences.	*P41: Napansin ko sa area namin walang church na naiinvolve nung panahong bata pa ko. Since na sa squatter area ko marami kaming mga magugulong experiences 'saka trauma.* (I observe that no church got involved in our area when I was a child. We were in the slums and we had troubling experiences and traumas). *P36: Natural naman, dahil ang church ay nasa community, magrerespond ka sa mga needs. Makikita mo talagang nangangailangan itong mga mahihirap. (It is natural, because the church is in the community, you will respond to the needs. You will see how needy the poor people are).*
Vulnerabilities of poor people in the community	Susceptibility of people in the poor community, like the tendency to resort to borrowing from informal loans with exorbitant rates.	*P36: Nagkaroon kami ng ministry sa mga vendors naman, yung mga nangungutang sa bumbay. (We had a ministry among the vendors, those who are lending from the Indians/Bombay).*

APPENDIX AQ

THEOLOGICAL INPUTS INFLUENCING CPMA

Themes	Associated Codes
Importance of Prayer *Assertions on how essential prayer is in mission.*	• *Seeking clarity of direction in prayer*
Nature and Role of Church *Characteristics and responsibilities of the church.*	• *Church's power is doing what is right in the eyes of God* • *Church as salt and light responsive to the needs of people*
Human Nature *Realities about persons and their needs.*	• *Integrated heart, hands, and head response to meet human's needs*
Obedience to Christ *Recognition of and submission to the authority of Christ.*	• *Imitating Christ's ministry* • *Obeying Christ's mandate to preach the Gospel to the poor*
Motivation for Preaching the Gospel *Workers' inspiration as they preach the Gospel.*	• *Passion for the lost* • *Called by God to love others*
Understanding the Ministry *Beliefs related to the practice ministry.*	• *Unity of Workers*

Theme: Importance of Prayer		
Code	Code Description	Example from Participants
Seeking clarity of direction in prayer	The belief in the importance of seeking the Lord's guidance through prayer and practicing discernment.	*P36: Nag-seseek ako, "Lord ano ba ang talagang tamang gawin na hindi nalulutas."* (I sought the Lord, "What is it that we need to do correctly that is not being solved?"). *P38: Sa tuwing gagawa kami ng ganong outreach, pinagp-pray naming husto at humihingi kami ng direksyon sa Lord kung saan namin dadalhin 'yung magiging investment na meron kami. 'yung talent, 'yung money, 'yung time at saka 'yung lahat ng pangangailangan na dadalin namin doon sa mga tao..* (Every time we do such outreach, we pray about it persistently and we ask direction from the Lord where we could bring the investment hat we have, the talent, the money, the time and all the needs that we will bring to people).

Theme: Nature and role of Church		
Code	Code Description	Example from Participants
Church's power is	Voicing out stand on social issues out of	*P42: I have been one of those people who joined that anti-SOGIE group sa senate. So, we*

doing what is right in the eyes of God	clear biblical convictions.	*have to voice out our own opinions as Christians. How would they know the Word of God if no one would tell. So, we need to fight for our stand for God.*
Church as salt and light responsive to the needs of people	Church influences the community by first seeing the plight of the needy.	*P36: Kung ang church natin ay nasa isang community, bilang salt and light to the community, ito 'yung una nating trabaho na tignan ang kalalagayan ng community. At imposibleng hindi mo makikita ang mga mahihirap kasi sila 'yung talagang nangangailangan.* (If our church is in the community, as salt and light to the community, our task is to see the condition of the community. And it is impossible not to see the poor people because they are the ones who really have needs).

Theme: Human Nature		
Code	**Code Description**	**Example from Participants**
Integrated heart, hands, and head response to meet human's needs	The consideration given to meeting all dimensions of a human person.	*P36: I believe in the integration na ang heart at hands, at 'yung head. Ibig sabihin 'yung principal 'yung puso atsaka 'yung kamay ay sama-sama na ito ay isa na nagagawa ayon sa pangangailangan ng tao. Biblically ang human being consists po iyan ng hindi lang spiritual kundi kabuuan na nilikha ng Diyos. Kaya ang response dapat ng church–or tayong mga nakakakilala sa Diyos bilang asin at ilaw– dapat holistic and integrated ang tawag ko diyan, integral mission.* (I believe in the integration of the heart, hands, and head. This means the principal is the heart then the hands would go with it and will work according to what people need. Biblically, human beings consist not only of spiritual but all that God created. That is why the church's response–or us believers in God serving as salt and light– should be holistic and integrate. That is what I call integral mission).

Theme: Obedience to Christ		
Imitating Christ's Ministry	Making Christ's approach to ministry a model for reaching out to people.	*P38: Ang pinagmulan ng ating pag-abot niyan ay kung paano inabot ni Hesus ang community. With real love and compassion ang inaabot niya lahat 'yung felt needs ng tao before he ministers. So, ganyan din kung paano umabot 'yung Pentecostal.* (Our reaching out to people

		began with how Jesus reached the community. With real love and compassion, He reached out to the felt needs of people before He ministered. So, that is how Pentecostals reach as well).
Obeying Christ's mandate to preach the Gospel to the poor	Responding to Christ's command to reach out to poor people.	*P36: Ang pagka-intindi ko, ang preaching of the Gospel to the poor is a mandate ni Jesus.* (As I understand it, the preaching of the Gospel to the poor people is a mandate of Jesus).

Theme: Motivation for Preaching the Gospel		
Code	Code Description	Example from Participants
Passion for the Lost	Intense emotion toward people who do not know yet the Lord Jesus.	*P39: Ang nagpu-push sa pagpreach ng Gospel, syempre 'yung love of God and passion po for the lost soul. Iyan ang nagmo-motivate. Hindi naman kasi tinitignan maski mahirap o mayaman.* (What pushes us to preach the Gospel is, of course, the love of God and the passion for the lost souls. That is what motivates us. We do not care if people are rich or poor).
Called by God to love others	Perception that God has called the worker to demonstrate love to other people.	*P40: Siguro 'yung compassion. Syempre, pwede natin masasabi na 'yung the love of God sa ating mga kababayan or mga walang kakayahan na dapat tulungan. …I believe it's also a calling. Hindi ganon kadali pero kung calling talaga yan, kahit anong mangyari kahit anong tears,may joy. Habang nagkakagulo 'yung mga tao, may nararamdaman ka pa ring joy pero eventually you learn how to do it orderly.* (Perhaps it is the compassion. Of course, we can say the love of God for our people or for those who have no means that need help…I believe it is also a calling. It is not that easy but if that is a real calling, whatever happens, despite the tears, there is joy. Although people can be rowdy, you can still feel the joy and you do your work orderly). *P39: With regards to the why we been there to the poorest of poor. Personally, I think it's a calling.*

Theme: Understanding the Ministry		
Code	Code Description	Example from Participants
Unity Among Workers	Valuing the importance of good communication	*P37: Mahalaga ang komunikasyon ng pastor sa miyembro. Para sa akin hindi kailangan na 'yung ipakita pa 'yung pwersa o 'yung lakas*

among workers to show solidarity in their advocacies.	*basta maganda 'yung komunikasyon. Maganda din sana 'yung relationship ng pastor sa kanyang denomination at may stand sila, kung ano ang tama.* (The communication between pastors and members are important. For me, we don't have to show our force or strength as long as we have a good communication. The pastor should also have a good relationship with his denomination, and they have a clear stand on what is right). *P38: Hindi naman magiging issue ang funding. Kasi, kapag nagkasama-sama, nagkaisa, funds will come.* (Funding will not really become an issue. If there is unity, and we work together, funds will come).

APPENDIX AR

CPMA'S PERCEPTIONS ON HOLISTIC MISSION

Themes	Associated Codes
Attending to Physical and Spiritual Needs *Particular concern given to meeting holistic needs including those within and outside the faith community.*	• Journey with people to show love and lead to transformation • Cater to holistic needs
Integrate Approaches *The perception that church's approach to responding the needs of people should be holistic.*	• Assessing needs and contextualizing response • Educate people and not just help them
Importance of the Word *The highlight Pentecostals give to the importance of the Word of God in mission.*	• Integrating the Word in Values Education
Community's Perception About the Church *Ideas that the community has about the church, its roles, and its intentions.*	• Community feels the love of the church

Theme: Attending to Physical and Spiritual Needs		
Code	Code Description	Example from Participants
Journey with people to show love and lead to transformation	The long-term commitment to nurture people and lead them to experience change.	*P36: We journey with them para ipakita na hindi naman talaga ganon lang ang motibo. Kundi we want them to see the love of God at saka mabago talaga, ma-transform 'yung kanilang buhay. Ang resulta niyan maliligtas naman talaga sila kung tama na 'yung prinsipyo at pamumuhay nila.* (We journey with people to show to them that our motives are correct. We want them to see the love fo God and for their lives to change. The result is their will be saved if they have right principles for living).
Cater to holistic needs	The practice of responding to not just to physical but also spiritual needs, although the perception is meeting spiritual needs is most important.	*P41: Umiikot ako ng ibang lugar at yung talagang inaabot ko yung poorest of the poor, yung talagang nasa laylayan. Our ministry does medical mission, feeding, at livelihood program.* (I go around to different places and reach out to the poorest of the poor, those that are really in the periphery. Our ministry does medical mission, feeding, and livelihood program). *P38: Kung ikaw ay dama mo ang puso ng ibang tao, gagawa at gagawa ka. Hindi pwedeng manatili ka lang doon sa loob ng iyong*

simbahan. (If you feel in your heart, you will really find ways. You cannot just stay inside your church).

Theme: Integrate Approaches		
Code	Code Description	Example from Participants
Assessing needs and contextualizing response	Identifying the needs specific to the community and responding in relevant ways.	*P37: Sa bawat lugar iba-iba ang pangangailangan…So, kung ano 'yung kailangan ng tao dapat yun ang ministry ng church.* (Each place has its own needs…So, whatever the people need, that should be the ministry of the church). *P41: Para po ma-attract 'yung mga tao doon po sa isang area squatter na 'yon, nagdadala kami ng food pag may birthday. Then, doon nae-engage 'yung felt needs nila…Iyung mga feeding program na nagsisimula sa mga bata, eventually ma-reach out 'yung mga magulang na may mga trauma din…* (To attract those from the slums, we bring food during birthdays. That is how we engage their felt needs…The feeding program that start with children will eventually reach out to parents, who themselves have trauma). *P36: Imbes na bigyan mo lang sila pwede mo silang organize. Kausapin anong resources na meron sila, paano paunlarin ang mayroon sila, at ano po ang maitutulong. Anong meron sa community at sa labas para umunlad sila, ma-empower sila, at hindi sila sila laging nangangailangan kundi sila ay nakatatayo sa kanilang sarili.* (Instead of just giving them something, you can organize them. Talk to them and find out what resources they have, how to grow these resources, and what help the church can do. Whatever they have in the community and even outside so they can grow, be empowered, and they don't have to be needy always but stand on their own).
Educate people and not just help them	Emphasis given to meeting needs in relevant ways and not just focusing on spiritual aspects, with emphasis on education	*P38: Hindi lang pwede yung spiritual, kailangan din yung...yung physical at yung...financial stability nung tao para magkaroon, makuha niya yung kapayapaan, yung peace ng Lord. Kailangan din ang education nila. Dapat nababa natin sa kanila para maunawaan nila, kundi walang pagbabago.* (Spiritual is not enough, we need to take care of the physical [aspect] as well..[We need to consider] the

| | | financial stability of the person, that he would experience the peace of the Lord. Their education is also important. We should bring it to the level they can understand. Otherwise, there won't be any change). |
| | | |

Theme: Importance of the Word		
Code	Code Description	Example from Participants
Integrating the Word in Values Education	Understanding how teaching values to people provide opportunities to teach the Word in practical ways.	P36:*Dapat integrated ang Salita ng Diyos as values education doon sa programa na practical sa mga community lalo na sa mga mahihirap.* (The Word of God should be integrated as values education to the practical programs in the community, especially those programs directed to poor people). *P39: We need to teach the Word of God na practical o maging totoo. Apply po natin. Matutunan po ng mga tao i-apply ang word of God sa pamamagitan ng hindi lang ng ating pagtuturo kundi nakikita sa atin na ginagawa natin ito.* (We need to teach the Word of God in practical and realistic way. We need to apply it. We need to learn to apply the Word of God not just by teaching it but it is evident in our lives that we are applying it).

Theme: Community's Perception About the Church		
Code	Code Description	Example from Participants
Community feels the love of the church	The community responds positively to the love the church demonstrates.	*P42: We just show to these people na may love sila sa mga taong ito so madaling ma-reach out because we pray for their sake. Meron 'yung hinindian na ng doctor pero nung dinala sila sa church, pinag-pray, gumaling. Then at the same time, they help they ask for help na matulungan sila. Ayon pagkakaiba, nakikita iyon ng mga tao.* (We just show to these people that they have love for these people so it would be easier to reach out to them because we are praying for their sake. There are those refused by the doctors but, when brough to the church and prayed for, they got healed. At the same time, people also ask that we help them. That is the difference, and people around see that).

APPENDIX AS

PERCEIVED CHALLENGES TO CPMA'S HOLISTIC MISSION

Themes	Associated Codes
Ministry Operations and Sustainability	• *Identifying programs that will be relevant to the people.* • *Easy to start initiatives but it is difficult to sustain them.* • *Breaking through poverty mentality*

Theme: Ministry Operations and Sustainability		
Code	Code Description	Example from Participants
Identifying programs that will be relevant to the people	Efforts the church exerts to understand the needs of the community it serves	*P36: I've been with a microfinance organization dito sa amin. Marami yan eh may mga Christian, may mga hindi Christian Group. Pero lalong nababaon sa utang yung tao sa community. So nagisip ako, "Parang hindi maganda yung pagtulong sa kanila. Dapat na-empower sila, maging sustainable sila para hanggang huli sila na rin ang tutulong sa iba."* (I've been [involved] with a microfinance organization here in our area. There are a lot of them, both Christian and no-Christian groups. But people in the community sink deeper into their debts. I thought, "It doesn't seem good to help them this way. We should empower people so tha they will be sustainable and, in the end, they will be the ones to help others").
Easy to start initiatives but it is difficult to sustain them.	Realization that churches can be program-oriented and, therefore, the programs are periodic and are not sustained.	*P36: Kung gusto mong sustainable yung mga programs, ima-manage mo siya ng maayos…Marami din ang may maraming magandang sinasabi pero pagdating sa practice parang kulang, parang mga politicians kung minsan.* (If you want the program to be sustainable, you have to manage it well…There are those who say good things but they lack in practice, just like the politicians at times). P41: Kapag ang leaders ay program-oriented most likely po periodic 'yung engagement sa community. (If the leaders are program-oriented, most likely, the engagement is periodic).
Breaking through poverty mentality	The need to address the wrong attitude toward lack of resources.	P39: Medyo affected ako tungkol sa poor mentality…I think doon dapat magkaroon ng isang breakthrough. Pero, hindi naman programa ang hinahabol natin. *Ang Pentecostal*

churches malakas ang loob niyan. Yung iba are focused sa budget, eh tayo wala nun. Pero kahit ganon, nag-start na tayo ng feeding…by faith. Iyong mga Pentecostals, noong araw, alis ka sa trabaho di ba? (I am a bit affected about the poor mentality…I think that is where a breakthrough should happen. But we are not after program. The Pentecostal churches are bold. Others are focused on the budget, but we don't have it. Despite that, we start feeding [program]…by faith. The Pentecostals then, they would even leave their jobs, right?).

APPENDIX AT

OUTCOMES OF CPMA'S HOLISTIC MISSION

Themes	Associated Codes
Transformed lives *Indications of transformed lives including changes in life dynamics or interactions of beneficiaries.*	• *People are saved* • *Self-development*

Theme: Transformed lives		
Code	Code Description	Example from Participants
People are saved	Testimonies of people putting their faith in the Lord Jesus through the ministries of the church.	*P36: Ang resulta niyan maliligtas naman talaga sila kung tama na 'yung prinsipyo at pamumuhay nila. (The result is they will be saved if they have right principles for living).*
Self-Development	*Teaching people with life skills helpful for their personal growth.*	*P36: Ang ministry namin sa mga vendors naman…tinuruan namin sila ng savings program atsaka microfinancing naginvolve kami ng ganun. Nakabuo kami ng kooperatiba actually… Ang ginagawa namin, sari-saring tulong pero ang strength talaga ay tinuturuan namin sila magsavings. Dapat empowerment ang dating na hindi lang sila bigyan ng isahan kundi madevelop. (We had a ministry among the vendors…we teach them about a savings program and microfinancing, we were involved in those activities. We actually established a cooperative…What we do is we extend various helps but the real strength is that we teach them to save. It should be seen as empowerment and not just one time but should be developmental).* *P38: Nagsimula kami sa mga bata, feeding and then DVBS, mga street children. So, yung ibang street children ngayon, successful na sila…Education graduate and breadwinners in their family…(We started among children, feeding program and then DVBS, among street children. Some street children now are already successful…Some are education graduate and are now breadwinners in their family).*

APPENDIX AU

CPMA'S MITIGATION OF THE EFFECTS OF COVID-19

Themes	Associated Codes
Mitigating the Effects of the Pandemic *Steps undertaken to deal with the effects of the pandemic.*	• *Extending help*

Theme: Mitigating the Effects of the Pandemic		
Code	Code Description	Example from Participants
Extending help	Responding to those affected by giving food and basic necessities.	*P39: Kami mismo nag raise ng fund mula sa loob ng church para magbigay….During the whole pandemic, for more than 2 years, continuous po ang aming pagbibigay ng ayuda sa most of the members na nangangailangan… Eventually nasama na rin iyong mga barangay securities at frontliners sa barangay… We are giving every month for two years. (We, ourselves, raised funds from within the church so we can give…During the whole pandemic, for more than 2 years, we are able to give relief to most of our members who really needed…Eventually, even the barangay securities and the frontliners were included…We are giving every month for two years).*

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CURRICULUM VITAE

Name: Surtalicito C. del Rosario
Nationality: Filipino
Date of Birth: September 5, 1975
Place of Birth: Surigao City, Philpines
Church: LifeSource Missions Movement (Assemblies of God)
Address: Sampaguita St., Malanday, Marikina City
Email: sure_ph@yahoo.com; pastorsur@gmail.com

Education:
Candidate, Ph.D. in Transformational Development, Asia Pacific Nazarene Theological Seminary (2019 to Present)

Master in Business Administration in Biblical Stewardship and Christian Management, Asian Theological Seminary (2017)

Professional Diploma in Family Ministry, Center for Family Ministry, Loyola School of Theology-Ateneo de Manila University (2017)

Master of Arts in Ministry Leadership Concentration, Global University, US
Distance Learning (in-process)

Master of Arts Units Taken: Asian Theological Seminary, 18 MA Units in Christian Education (1998); Asian Seminary for Christian Ministries, 12 MA Units in Leadership (2000): Alliance Graduate Seminary, 12 MA Units In Pastoral Ministry (2003)

Bachelor in Christian Ministry Major in Pastoral Leadership, Bethel Bible College (1998)

Bachelor of Science in Electrical Engineering, Undergraduate, 4th Year, Technological Institute of the Philippines (1991-1995)

Work Experience:

Department Head, ICI Ministry Enrichment, ICI Ministries Foundation (2021 to Present)

Lead Pastor, LifeSource Missions Movement/AG (2021 to Present)

Assistant Department Head, ICI Ministry Enrichment, ICI Ministries Foundation (2019-2021)

Senior Pastor, International Charismatic Service/AG (2011-2018)

Head, of Disaster Preparedness and Response & Social Service Commission of the Philippines General Council of the Assemblies of God (May 2018-May 2021)

National Youth Director of the Philippines General Council of the Assemblies of God (June 2006-May 2018)

Pioneering Pastor, LifeSource Missions Movement (2007-2011)

Head Pastor, Central Assembly of God (2004-2007)

Assistant Pastor, International Charismatic Service/AG (1998-2004)

Authored and Developed Curriculum for Elementary and High School Values Education and Edukasyon sa Pagpapakatao for ICI Ministries, and Discipleship Literature: Following God (Textbook for Values Education for Elementary; In-Step (Textbook for Values Education for High School); Daloy (Textbook for Edukasyon sa Pagpapakatao, Elementary): Pathways (Textbook for Edukasyon sa Pagpapakato, High School) Intentional Moves (Discipleship Materials for churches)

Church Consultant. Consulted with various churches on management, leadership development, education, and discipleship

Trainor/facilitator for workshops and seminars among pastors in the Philippines General Council of the Assemblies of God.

Family Counselor and Trainor

Bible School Teacher, Bethel Bible College