

HOLINESS AND *MISSIO DEI*: PARTICIPATING IN THE GOD WHO SENDS IN A FRAGMENTED WORLD

A BRIDGE BETWEEN WESLEYAN THEOLOGY, SOCIAL TRANSFORMATION, AND CONTEMPORARY LANGUAGES

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I. Introduction

Holiness as Participation in the God Who Sends

In recent decades, the word *holiness* has suffered a significant erosion in many Christian spaces. For some, it conjures up lists of prohibitions, moralistic stereotypes, or a spirituality disconnected from real life. For others, holiness belongs to the private sphere, reduced to personal conduct and associated with individual experiences. This conceptual impoverishment has not only affected the life of the church; it has also limited its ability to engage in dialogue with a world that, although disbelieving in religious discourse, remains deeply thirsty for meaning, ethical coherence, community, and hope. In the midst of this tension, the question is not whether holiness is still relevant, but what we mean by holiness and what kind of world it allows us to imagine.

This article starts from a fundamental conviction: Christian holiness, read from the *missio Dei*, is not a spiritual refuge but an active participation in the life of the Trinitarian God who loves, sends, heals, and transforms (Suess 2007, 41-54). Instead of understanding holiness as separation from the world, we propose to understand it as a way of being in the world in the form and character of Christ. This shift, from a defensive to a relational and missional concept, opens a surprising door to a deep dialogue with psychology, professional ethics, contemporary politics, social movements, and the cultural quests of our time.

Contemporary authors such as Andy Johnson and Theodore Jennings help us recover this broad, deeply biblical reading. Johnson proposes that holiness should not be understood as an individual moral effort, but as participation in the movement of the Trinitarian God into the world; it does not begin with personal discipline, but with God's gift that incorporates us into his mission (Johnson 2016, 12-18). Jennings, from another perspective, but in the same direction, argues that holiness is not exhausted in inner experience, but necessarily impels social transformation, because the holy God acts in history, confronts injustices, and calls his people to incarnate a reconciled life (Jennings 2008, 8-9, 34-35). This double intuition, participation, and transformation constitute the basis of the central approach of this study.

As we look at the history of the church, we see that the times when holiness was reduced to individual behavior coincided with times of ecclesial withdrawal. However, when holiness was understood as a way of living the life of Christ in the public space, the church became an agent of reform, justice, and hope. In Latin America, this intuition found expression in integral mission, which articulated a deeply personal faith and a practice committed to social reality (Padilla 2015, 33-34). However, even that tradition has tended to separate mission and holiness, as if discussing God's character is a private matter and discussing the Kingdom is exclusively a public matter. This article proposes that both dimensions need each other: holiness without mission is enclosed; a mission without holiness is disfigured.

In a world marked by cultural fragmentation, social polarization, a crisis of institutional trust, and existential anxiety, reclaiming holiness as a participation in God's life offers a way to rebuild bonds and meanings. Contemporary psychology recognizes the importance of inner integration and healthy relationships for human well-being; holiness, understood as the form of Christ's life, provides a theological basis for this integration. Professional ethics seeks principles of coherence, responsibility, and justice; holiness offers a spirituality of work that overcomes both utilitarianism and personal ambition. The political sphere faces deep tensions around power and human dignity; holiness proposes a form of public life marked by humility, justice, and service. Even cultural languages, such as art, creativity, and digital communication, find in holiness a framework for imagining beauty, reconciliation, and community.

This expansion does not dilute the term's theological meaning; on the contrary, it returns it to its source. Biblical holiness does not describe an individual state, but the life of the God who liberates (Exod 3:7-10; 6:6-8; 19:4-6), becomes incarnate (Matt 1:18-23; John 1:14), sends (Acts 1:8; 2:1-4), transforms (Rom 8:14-17; 2 Cor 5:17-20), and consummates all things (Rev 21:1-5; 22:1-5). To participate in God's holiness is to participate in that movement (Johnson 2016, 12-18; Suess 2007, 43-54). Moreover, that participation defines the church: we are a holy people because we have been incorporated into the sending of the holy God. Therefore, holiness is not an alternative to mission; it is the mode of mission (Johnson 2016, 12-18).

In this introduction, the thesis of the article is presented:

Christian holiness, understood as participation in the *missio Dei* and as a community practice that transforms personal and social life, constitutes a necessary bridge between theology and contemporary languages, and offers the Church of the Nazarene a profound foundation for its mission in today's world. Further development will explore the biblical and theological foundations of this statement, its ecclesial implications, its relevance to interdisciplinary dialogue, and its challenges to the church's overall mission.

II. Biblical-Theological Framework: Holiness as Participation in the God Who Sends

Christian holiness does not arise from a human effort to attain a lofty ideal, but from the very movement of the God who reveals himself, calls himself, and sends himself. In the Bible, holiness is never detached from history. God is holy not because he distances himself from humanity, but because he approaches it in a way that reveals justice, mercy, creative power, and faithfulness. When the people are called "holy," they are not invited to withdraw from the world, but to participate in the life of the God who is at work in history. From this framework, holiness and mission are not separate categories: they are two ways of describing the divine initiative to approach the world in order to redeem it (Suess 2007, 41-45).

In this section, we review the biblical-theological foundation of this intuition, from holiness in the Old and New Testaments to its integration into the contemporary notion of *missio Dei*. The goal is to show that biblical holiness is inherently dynamic, relational, and missional; that the church participates in it not as the guardian of an ideal, but as a collaborator of the God who sends.

1. Old Testament: Holiness as Communion with the God Who Liberates

In the Old Testament, holiness is first and foremost a divine attribute. However, this attribute is not understood as an insurmountable distance, but rather as a quality of God manifested in his ability to create life, liberate, order chaos, and establish justice. Divine holiness

is made visible in concrete acts: creation (Gen 1–2), the call of Abraham (Gen 12), and Israel's deliverance, covenant, and faithfulness despite the sin of the people.

When God declares in Exodus 19:6, “You shall be to me a kingdom of priests and a holy nation,” He is not establishing a moral code; he is calling on the people to participate in their own project of liberation and justice. The context of the exodus is revealing: God hears the cry of the oppressed, intervenes in history, and acts to restore life. To be holy, for Israel, is to continue that story. It is not ritual perfection, but adherence to the character of the God who defends the poor, protects the stranger, and gives dignity to the vulnerable.

The prophets take up this vision. When Isaiah proclaims God as “the Holy One of Israel,” he does so in relation to his action in the world. Prophetic holiness is not contemplative but transformative. It involves denouncing oppression, confronting political and economic idolatry, and heralding a future in which justice and mercy embrace (Isa 1:17; Amos 5:24; Mic 6:8). Amos, Micah, and Isaiah never separate holiness and justice: divine holiness demands an ethical response that shapes social structures.

We can affirm that in the Old Testament, holiness serves as the framework for understanding God's mission as a movement of liberation, covenant, restoration, and eschatological hope. That continuity is essential to the argument of this article: holiness is not a “not doing,” but a “being with God” in his historical project.

2. New Testament: Jesus, the Holy Envoy and Holiness as Shared Life

The New Testament deepens this link between holiness and mission. Jesus is called “the Holy One of God” not because he is separated from the world, but because he fully embodies the character of the God who draws near (Mark 1:24; Jn 6:69). His holiness is not based on distance, but on incarnation. Jesus does not remain on the margins of human reality, but enters into it: he touches the sick, sits at table with sinners, crosses social and religious borders, and proclaims a Kingdom that transforms life in all its dimensions.

In Jesus, holiness is revealed as a form of humanity that participates in God's mission. His compassion, his surrender, and his ability to forgive and restore are not isolated gestures, but expressions of the character of the triune God. The holiness of Jesus is relational: it makes human relationships new. It is public: it confronts unjust powers. She is compassionate: she recognizes the face of the Father in the poor and marginalized. Moreover, it is cruciform: it shows that God's life is given to give life.

The apostle Paul takes up this perspective. For him, holiness is not an isolated quality, but an identity derived from participation in Christ. To be “holy” (Rom 1:7; 1 Cor 1:2) is to belong to the community that has been called to live the life of Christ in the world. Holiness is not an individual project, but a community one: it is expressed in the building of reconciled communities and in the public witness to God's love.

In the New Testament, holiness is inseparable from the Kingdom of God. Jesus inaugurates a Kingdom where the last are first, where mercy conquers judgment, and where God's justice reorders social life. The mission of the church is to proclaim and embody this Kingdom. Thus, Christian holiness is manifested in the continuity of Jesus' work: healing, reconciling, sharing, accompanying, and liberating. In contemporary terms, holiness is not only personal ethics but also relational, social, and sending ethics.

3. Missio Dei: The Trinitarian God as the Source and Form of Holiness

In the twentieth century, the concept of *missio Dei* offered a theological framework that encompassed the entire biblical tradition and articulated it coherently. Mission ceased to be understood as a mainly ecclesial or human initiative to be recognized as the work of God, in which the church participates (Suess 2007, 41-45). This reorientation changes the very meaning of holiness.

3.1. Holiness as Participation in the Trinitarian Movement

Authors such as Johnson have recovered this intuition: holiness is participation in the life of the triune God who moves towards the world (Johnson 2016, 12-14). The Father sends the Son, the Son sends the Spirit, and the Spirit impels the church. This Trinitarian dynamism makes holiness not a static state, but a movement of communion and sending. Holiness reflects the relational character of the triune God: love that calls, communion that sends, and grace that transforms.

3.2. Holiness as a Community Practice

Holiness, from this perspective, is not sustained by individual acts but by shared life. Johnson stresses that the Church is the space where holiness is learned, practiced, and unfolded; it is in the community that the character of Christ is formed in people through concrete practices, such as forgiveness, hospitality, economic justice, solidarity, prayer, and the shared table (Johnson 2016, 12-14).

3.3. Holiness as Transformation of the world

Jennings offers a decisive contribution: if the holy God acts in history, then holiness cannot be indifferent to social reality. Holiness and social transformation need each other (Jennings 2008, 8-9, 34-35). A holiness that does not affect public life and structures of injustice does not reflect the God of the Exodus or the Jesus of the Kingdom. Moreover, a search for righteousness that is not born of God's character risks losing its spiritual foundation. From this perspective, holiness is a practice that integrates personal ethics, social responsibility, public mission, and eschatological hope.

Theological Synthesis of the Section

The biblical-theological framework allows us to affirm that holiness is participation in the mission of the Trinitarian God. It is not an isolated category or a moral ideal. It arises from the dynamism of God, is incarnated in the life of Jesus, and extends in the transforming action of the Spirit in the church. The following parts of the article depend on this foundation: the critique of moralism, holiness as a community practice, the dialogue with contemporary languages, and the implications for the Church of the Nazarene.

III. Holiness as an Ecclesial Practice and not as Moralism

If the biblical-theological framework shows that holiness is born of participation in the life of the Trinitarian God, then the concrete form that this participation takes is community life. Holiness is a way of existing as a church, not a private project. However, Christian history reveals that few words have been as misunderstood as "holiness." For some, it is still associated with rigid codes of conduct, moral perfectionism, or separation from the world. For others, holiness is an inner experience with no public consequences. These distortions are not minor;

they affect the church's witness, weaken its mission, and produce fragmented communities unable to dialogue with society (Johnson 2016, 12-18).

This section proposes a rereading of holiness based on three movements: (1) a critical discernment of moralism, (2) a recovery of holiness as a community practice, and (3) a pastoral consideration of its implications for contemporary discipleship. The aim is to show that holiness can only be sustained in community, and that community can only be Christian if it embodies God's holiness in visible gestures of hospitality, compassion, justice, and reconciliation.

1. Necessary Critique: Moralism as a Distortion of Holiness

One of Jennings and Johnson's most significant contributions is to reveal that moralism is not only a poor version of holiness, but its opposite (Johnson 2016, 12-18). Moralism displaces God from the center and puts human behavior in its place. It replaces participation in the divine life with an obsession with fulfillment. Moralistic practices, by focusing on what should be done or avoided, produce anxiety, guilt, or self-justification. They do not generate communion; they generate surveillance. They do not lead to mission; they lead to separation.

Historically, moralism appears when holiness is disconnected from its Trinitarian and missional roots. When "being holy" primarily means keeping rules, the church becomes a guardian of borders rather than a community sent. This displacement has profound consequences. First, it creates an individual-centered spirituality, incapable of sustaining a social vision of the Kingdom. Second, it prevents us from experiencing grace as a liberating gift. Third, it reduces the church's public witness to moral judgment of society, rather than embodying life alternatives.

Jennings explains that this type of individualistic pietism not only impoverishes spirituality but also neutralizes social transformation: an individual can avoid certain behaviors and still sustain unjust structures (Jennings 2008, 34-35). For this reason, the holiness of the Gospel requires a displacement: it is not a question of "cleansing oneself from the world," but of living in the world with the character of Christ. Moralism looks at behavior; biblical holiness looks to the God who transforms our relationships.

Recognizing this diagnosis is crucial to the mission. A church trapped in moralism will not be able to engage in dialogue with professionals, thinkers, or secularized sectors, because it starts from categories that no longer respond to contemporary questions. Today's world does not need guardians of behavior; it needs communities that embody the life of a God who gives meaning, dignity, and hope.

2. Holiness as a Community Practice: Participating Together in the Life of God

The alternative to moralism is not ethical relativism or uncommitted spirituality, but the recovery of holiness as a shared practice. Johnson stresses that Christian holiness is sustained by bodily practices, community habits, and rhythms of life that allow the life of Christ to take shape among believers; the Church does not teach holiness primarily through norms, but through ways of life (Johnson 2016, 12-14).

2.1. Practices That Embody God's Character

Several common ecclesial practices, often underestimated, are actually spaces where holiness is learned and transmitted: the shared table, hospitality, communal prayer, mutual forgiveness, economic solidarity, and service. These practices are not liturgical adornments or

isolated gestures. They are formative devices that shape character, transform imagination, and create communities capable of living in accordance with the Kingdom of God.

2.2. Holiness as a Relational Way of Life

Holiness is relational because God is relational. In the Trinity, love circulates and is shared. Engaging in that love involves learning to take responsibility for one another. That is why the epistles of the New Testament contain so many “one another”: to love one another, to exhort one another, to endure oneself, to build up the body, to share the gifts, to forgive, to encourage, to intercede. These commands constitute the fabric of community holiness.

In this sense, holiness is profoundly therapeutic. In a culture marked by loneliness, emotional isolation, family fragmentation, and relational burnout, the church has the opportunity and responsibility to offer a space where people can experience healthy bonds. Holiness as communion is a pastoral response to contemporary psychological challenges.

2.3. Holiness as Memory and Hope

Practices of holiness also link the past and the future. Through the memory of God's history in his people, and the hope of the promised future of the Kingdom, the church forms its identity. We participate in God's life to anticipate, here and now, what will one day be fully. Thus, the holy community does not accommodate itself to the present; it transforms the present through the hope of the Kingdom.

3. Pastoral Implications: Discipleship, Emotional Health, and Ecclesial Mission

If holiness is practice and communion, then pastoral care cannot be reduced to the transmission of doctrinal content or moral correctness. Today, the church needs to recover an integral discipleship that forms people capable of living the life of Christ in an incarnate, mature, and public way (Johnson 2016, 12-18).

3.1. Discipleship Based on Habits, Not Just Ideas

Christian formation must include rhythms of community prayer, spaces of service, practices of spiritual accompaniment, ethical and vocational formation, and the building of communities of mutual support. Contemporary discipleship needs to integrate spirituality, psychology, and everyday life.

3.2. The Church as a Therapeutic Community

Many Christians today face emotional wounds, family trauma, anxiety, and burnout. Holiness, understood as life shared in love, offers a richer response than individualistic spirituality. Communities that practice listening, empathy, intercession, care, and the construction of healthy bonds are spaces where grace becomes visible.

3.3. Holiness as a Public Mission

The church is not holy to itself, but to the world. A community that cultivates practices of reconciliation and justice has credibility to speak of Christ. In contexts marked by political polarization, digital disinformation, violence, and exclusion, community sanctity becomes a countercultural witness.

Summary of the Section

Holiness is not a moral project or an individual quest. It is the shared life of a people who participate in the love and mission of the Trinitarian God. Without community, holiness is reduced to moralism. Without holiness, the community loses its identity. Together, they form the heart of the church's mission in the contemporary world.

IV. Holiness and Contemporary Dialogue: Psychology, Politics, Ethics, and Culture

If holiness is participation in the life of the Trinitarian God (Johnson 2016, 12-18), as we have argued in the previous sections, then it necessarily possesses a public dimension (Jennings 2008, 34-35). It cannot be limited to the interior life or restricted to the ecclesial sphere. On the contrary, Christian holiness proposes a way of being human that dialogues with the profound questions of our time: the search for meaning, the need for healthy bonds, the construction of the common good, professional ethics, and cultural creation (Padilla 2015, 33-41). This dialogue is not intended to dilute Christian identity, but to allow holiness to reveal its transformative potential beyond the walls of the church.

This section develops this dialogue in four decisive areas: psychology, professional ethics, political life, and contemporary culture. In each of them, holiness offers not only theological answers but categories that illuminate the deepest human searches and make it possible to propose a mission that speaks the language of today's world.

1. Psychology: Holiness as Integration of the Self and Relational Healing

The contemporary world is experiencing an unprecedented emotional crisis. Anxiety, depression, loneliness, relational difficulties, and loss of meaning mark the lives of millions of people. In this context, holiness appears as an unexpected bridge between theology and psychology.

Holiness, understood as participation in the life of God, implies an integration of the self. It is not a call to deny the emotional dimension, but to orient it towards a coherent life at peace with God, others, and oneself. This integration does not arise from voluntaristic effort, but from communion: the life of God forming in us a stable, free, and reconciled identity.

Contemporary psychology has shown that emotional health is deeply dependent on relationships. Human beings are formed, grow, get sick, and heal in relationships. Christian holiness, through practices such as forgiveness, hospitality, shared vulnerability, the common table, and community accompaniment, offers what psychology calls safe environments.

From this perspective, holiness is also an antidote to toxic individualism. It forms people capable of recognizing their limits, asking for help, opening their story, and caring for others. In a time of so many emotional wounds, a church that practices relational holiness becomes a therapeutic space where grace becomes visible.

2. Professional Ethics: Holiness as Coherence and Public Vocation

The work and professional environment are among the spaces where Christian coherence is most tested. The pressure to produce, the dynamics of competition, the need to advance professionally, and the daily ethical dilemmas challenge those who wish to live their faith authentically. Here, Holiness offers a different and profoundly liberating vision (Padilla 2015, 33-34).

First, holiness proposes a spirituality of work. Work is not a punishment or self-promotion, but a participation in God's creative and ordering work (Suess 2007, 44-54). In a culture that measures personal worth by productivity, holiness affirms the dignity of the worker over results.

Second, holiness forms public virtues: integrity, responsibility, justice, service, and compassion (Johnson 2016, 181-183). These virtues are not secondary additions, but expressions of God's character. In environments where corruption, unfair competition, or pressure for performance are common, holiness becomes a countercultural ethic that sustains difficult decisions and lends credibility to Christian witness.

Third, holiness allows us to discern one's professional vocation. Instead of separating "secular work" from "Christian service," holiness affirms that every vocation can be a missionary space.

3. Politics: Holiness as a Commitment to Justice, Human Dignity and the Common Good

The political sphere is perhaps the place where the word "holiness" seems least familiar. However, biblical holiness, from Isaiah to Jesus, has a profound public dimension. God is holy because he defends life, rejects oppression, hears the cry of the vulnerable, and confronts those who perpetuate injustice (Amos 5:24; Isa 1:17; Jennings 2008, 72-75). Jennings' thought is particularly helpful here. He points out that a holiness disconnected from public life inevitably becomes an empty ritual or self-referential moralism (Jennings 2008, 74-75).

The Latin American tradition of integral mission also contributes important elements. His emphasis on justice, reconciliation, and the defense of the poor is not an ideology, but a faithful reading of the God of the Kingdom (Padilla 2015, 33-34, 268-270).

4. Contemporary Culture: Holiness as Creativity, Beauty, and Reconciliation

Culture, art, music, literature, cinema, digital media, and urban expressions are the most formative spaces of contemporary life. Many Christians have understood culture as a threat or temptation. Biblical holiness, however, offers a different perspective: God is not opposed to culture; it transforms it (Suess 2007, 149-158).

Holiness, understood as participation in the life of God, awakens the creative capacity. Where holiness is lived, and beauty emerges: reconciled relationships, arts that heal, narratives that give hope, and expressions that reveal human dignity.

Summary of the Section

Holiness, far from being a private ideal, is a profoundly public category that dialogues with the disciplines that shape the contemporary world. In psychology, it offers emotional and relational integration. In professional ethics, he proposes coherence and vocation. In the political sphere, it promotes justice and dignity. In culture, it awakens beauty, creativity, and reconciliation. This dialogue does not dilute the gospel; it reveals its breadth. Holiness is a way of life that transforms the human experience and opens the way for a relevant mission, incarnate and faithful to the Trinitarian God who sends.

V. Holiness and Social Transformation: The Public Dimension of the Missio Dei

In previous sections, we have explored how Christian holiness is participation in the life of the Trinitarian God, and that this participation is concretized in communal practices that

reflect the character of Christ (Johnson 2016, 12-18). However, holiness not only transforms the internal life of the Church; it also has an inevitable consequence externally: a holy community impacts the world (Jennings 2008, 34-35; Padilla 2015, 33-34). Biblical experience, Christian tradition, and contemporary theological thought converge in this affirmation.

1. Theodore Jennings: Holiness as Structural Transformation

Theodore Jennings offers one of the most provocative and necessary contributions to contemporary Christian thought: holiness is not only a spiritual ideal but also a historical force that acts on relationships embedded in social, economic, and political networks (Jennings 2008, 34-35). For this reason, holiness cannot be limited to individual behavior; it must interrogate the dynamics that order and impact collective life.

This perspective rescues John Wesley from pietistic caricatures, showing how his preaching promoted practices that transformed concrete living conditions. Jennings develops this intuition by insisting that Christian holiness cannot ignore the realities of poverty, inequality, exclusion, or violence (Jennings 2008, 34-35). If God is holy because he acts in history, then a holy people acts in history with him.

2. René Padilla and the Integral Mission: Evangelization and Justice as an Inseparable Unity

The integral mission, developed mainly in Latin America, has insisted that there is no separation between evangelizing and working for social justice (Padilla 2015, 33-34). Both are expressions of the Kingdom of God announced by Jesus. This view corrects the idea that mission focuses only on the verbal proclamation of the gospel or only on social work without reference to Christ. Padilla proposes a synthesis in which Christian mission integrates word and action because both arise from the same gospel (Padilla 2015, 33-34). Holiness, in this context, is not a private matter, but a life that incarnates the Kingdom in concrete relationships.

3. Bible Prophecy: Eschatological Hope That Drives Mission

Bible prophecy is not just about announcing the future; it consists of revealing God's will for the present. Authors such as Stam emphasize that Christian hope is not evasion, but energy for action; the eschatological vision of the Kingdom to come mobilizes communities that live in advance what God promises (Stam 2004, 13-18).

From this perspective, holiness is expressed as a protest against injustice, a proclamation of alternatives and incarnate hope (Jennings 2008, 34-35; Stam 2004, 13-18). Participating in God's holiness involves identifying and confronting realities that contradict divine shalom, while building spaces of peace, care, reconciliation, and community.

4. Holiness as Mission in a Fragmented World

In a global context marked by growing inequalities, environmental crises, social conflicts, mass migrations, violence, and polarization, holiness offers a profoundly relevant mission. Forming communities that live the life of Christ is a necessary response for fractured societies (Padilla 2015, 33-34).

Summary of the Section

Jennings reminds us that holiness acts on structures; Padilla shows that the mission integrates justice; and Bible prophecy, read with Stam, indicates that God's future drives present

action (Jennings 2008, 34-35; Padilla 2015, 33-34; Stam 2004, 13-18). Thus, holiness is at the heart of a mission that transforms lives and transforms societies.

VI. Implications for the Church of the Nazarene: Being a Holy People on Mission

If holiness is participation in the life of the Trinitarian God rather than a moralistic project or an isolated experience, then the identity and mission of the Church of the Nazarene must be understood in terms of this participation (Johnson 2016, 12-18). Holiness is not merely a historical or denominational distinctive, but a vocation that guides pastoral practice, theological formation, daily discipleship, and social commitment.

1. What do we need to do? Return to a Trinitarian and Relational Holiness

The first thing that the Church of the Nazarene needs is to recover a Trinitarian, relational, and missional vision of holiness, in line with the *missio Dei* (Suess 2007, 41-54; Johnson 2016, 12-18). This implies leaving behind reduced or moralistic conceptions and embracing a holiness that is born of the God who calls, transforms, and sends.

2. Why do we do what we do? For God Is the One Who Sends

The Church of the Nazarene engages in mission because it participates in the life of the God who sends; mission is not an institutional strategy or merely a response to social needs, but an act of obedience and participation in Trinitarian life (Suess 2007, 41-54).

3. To what are we called to be, to know, and to do? An identity for a world in transition

Here, holiness offers clarity: to be communities that reflect the character of Christ, to know how to dialogue with the world from a faith perspective, and to do mission in an incarnate, contextual, and relational way (Johnson 2016, 12-18; Padilla 2015, 181-182).

4. What resources do we use?

The Church of the Nazarene has spiritual and community resources, a life of prayer, accompaniment, and contextual theological formation, which allow us to live this missional holiness (Johnson 2016, 12-14; Padilla 2015, 181-182).

Summary of the section

The Church of the Nazarene, called to be a holy people, needs to recover a Trinitarian holiness that forms reconciled and missionary communities. From this incarnate holiness, he can faithfully participate in the *missio Dei* in a world that cries out for hope and transformation.

VII. Conclusion: Holiness for a World in Transition

The Church of the Nazarene was born with a deep conviction: God not only forgives, but transforms. This statement, simple yet radical, remains one of the most significant contributions of our tradition to global Christianity. However, in the contemporary context, marked by social fragmentation, cultural uncertainty, institutional fatigue, and diverse spiritual searches, this conviction needs to be expressed anew. Holiness cannot be presented as a moralistic program or as an intimate ideal; it must be understood as a real participation in the life of the Trinitarian God and as a vocation for the good of the world.

This article has tried to show that holiness, when understood from the *missio Dei*, acquires a breadth and a transforming force capable of dialoguing with the languages of our time. Holiness is not opposed to psychology; It helps to integrate emotional and relational life. He does

not evade professional ethics; it gives coherence to the work vocation. He does not reject politics; it guides the search for the common good. He is not afraid of culture; It awakens creativity and beauty. Holiness is a fully human way of life, shaped by the cruciform character of Christ and impelled by the Spirit toward the reconciliation of all things.

Throughout this work, we have seen that:

- Biblically, holiness is the participation of God's people in his character and mission.
- Theologically, the *missio Dei* situates the Church as a community sent, not as a self-sufficient institution.
- Ecclesiastically, holiness is embodied in community practices: hospitality, mutual care, integrity, discernment, and justice.
- Socially, holiness acts as a historical force that confronts unjust structures and accompanies processes of restoration and hope.

In a century marked by global mobility, technological change, institutional distrust, and pluralism, the Church of the Nazarene can offer an essential contribution: communities where holiness is lived out as emotional healing, social justice, public integrity, and compassionate commitment. Holiness is not a withdrawal from the world, but a way of being in the world that reveals the character of the God who loves, liberates, and renews.

In addition, holiness provides a bridge for dialogue with non-religious audiences. Concepts such as meaning, identity, vocation, integrity, justice, reconciliation, and relational well-being resonate deeply in contemporary thought. Presenting holiness as participation in the life of God rather than as moral perfectionism opens up space for meeting with professionals, academics, community leaders, and people who seek human fulfillment without necessarily identifying with traditional ecclesial language.

The Church of the Nazarene, by recovering a Trinitarian and missionary holiness, can accompany the world in its complexity without renouncing its identity. He can evangelize without imposing, serve without paternalism, accompany without invading, and discern without fanaticism. It can be, in biblical words, salt and light: a humble but visible presence, small but significant, imperfect but given over to God's work in the world.

Finally, holiness guides hope. In times of disappointment, holiness reminds us that God has not abandoned history, but continues to work in it. The *missio Dei* is the guarantee that renewal is possible. Moreover, the church, although fragile, remains an instrument of this renewal. Holiness, then, is not only ethical; it is lived eschatology: an anticipation of the coming Kingdom, a rehearsal of God's future in the present, a sign that new life has already begun.

Moving towards the Philippines 2028 implies deepening this vision. The denomination is called to discern, with humility and courage, how to participate more fully in the *missio Dei*. Holiness offers the key: not as a static ideal, but as a life shared with God for the life of the world. In that participation, the Church will find her identity renewed, her mission clarified, and her hope strengthened. For holiness is, finally, the way in which God himself makes himself known to the world: through a people who live as Christ lived, love as Christ loved, and serve as Christ served.

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