

MISSIONAL LEADERSHIP IN A CHANGING WORLD:
A RE-READING OF THE *MISSIO ECCLESIAE* IN THE LIGHT OF THE *MISSIO DEI*

Jaciel Pedro Hernández Sotomayor

Introduction

A willing spirit can be more decisive than the skill of an expert. Anyone who witnessed fishermen skilled in their trade return empty-handed did not imagine that they would throw themselves back into the waters at the word of a stranger. Jesus was on the shore of Gennesaret and, as the crowd gathered to hear him speak, he noticed fishermen cleaning their nets. They had fished all night without achieving anything. But Jesus challenged them to try again: “Put out into the deep and cast the net again.” Naturally, Jesus' exhortation seemed futile; the ideal time for fishing had passed. Those men were tired, and the circumstances were against them. However, they returned with the nets full of fish.

This account not only describes a miracle but reveals a profound missional truth: the initiative is always God's, and our task is to discern it and respond obediently. Before every human strategy, planning, or effort, it is God who acts and summons. The church does not originate the mission; it participates in it. This conviction, expressed today in the theological category of the *missio Dei*, constitutes an essential starting point for rethinking ecclesiastical leadership in changing contexts.

As we navigate trusting in our vocation and our usual maps, Jesus challenges us to break the boundaries of logic and do it his way. In general, we answer with a lot of common sense: we are professionals trained in a seminar, we know the techniques, we have a vocation. But even so, we can work all night and have our labor be fruitless. We often feel frustration when we return with empty nets without understanding that the owner of the church knows exactly how and when to fill them.

We live in a profoundly changing world, where our missional compasses no longer guide us where we need to go; our ways are outdated and represent a past reality. We have learned to minister based on categories designed for a world that no longer exists. Our assumptions no longer make sense, and our processes and schedules do not provide us with the purposes for which they were designed.¹ In the midst of all these disruptive changes and frustrated efforts, we have become disoriented in seeking to revitalize the church through human programs, structures, or human strategies, displacing spiritual discernment and reducing mission to a technical problem.

This tension has often led to maintaining the established institutional forms of the church over and above effectively fulfilling the mission; even our best efforts succeed only in surviving or readjusting known tactics. The church of the twenty-first century has a latent need; as Roxburg rightly states, “The church today requires a transformation of imagination, organization, practice, and leadership.”² In this context, the challenge of Christian leadership is not simply to

¹ Alan Roxburg, *Missional Map-Making: Skills for leading in times of transition* (Published by Jossey-Bass: San Francisco, 2010), xvii.

² Roxburg, *Missional Map-Making*, 21.

adapt to change, but to be rethought from God's mission in a way that regains theological clarity, practical coherence, and contextual sensitivity.

From this premise, this article proposes a critical dialogue between the *missio Dei* and the *missio ecclesiae* in order to reconfigure the leadership and missional work of the church in a changing world. It is argued that fidelity demands coherence between the theologies that the church confesses and the practices that it embodies, and that mission, by its very nature, is embodied and contextual. From this framework, the article is articulated in three main movements: the affirmation of missionary fidelity as a normative criterion, the analysis of the gap between explicit and implicit theologies, and the reflection on the incarnate vocation of the church in concrete cultural contexts.

Missionary Fidelity

God's Mission as a Normative Biblical Criterion

All reflection on Christian leadership must begin, decisively, with God's mission; and all reflection on mission must necessarily begin with Scripture. As C. Wright rightly states: "Mission is precisely what the Bible is concerned with."³ In this sense, we can speak not only of the biblical basis of mission, but also—and with equal validity—of the missionary basis of the Bible.

From beginning to end, Scripture narrates God's initiative to create, redeem, and reconcile his creation. Mission is not just a theme, but the inner logic of all Scripture. Abraham's election in Genesis 12 is not an exclusive privilege, but a calling with a clear missionary orientation: to be a blessing to all nations. Similarly, the election of Israel is understood as the calling of a people to bear witness to God's character and purpose in the midst of the earth. The missionary meta-narrative reaches its climax in the incarnation, where God not only sends his message but actively participates in human history in the person of Jesus Christ. The church, in turn, is sent following the same incarnational pattern—"as the Father sends me, so I send you"—and participates in advance in the eschatological hope of the new creation. From this perspective, the Bible does not contain mission as a secondary theme; rather, the mission constitutes the narrative thread that gives coherence to the biblical witness.

Missionary faithfulness, then, begins not by asking which models of leadership are most effective, but by discerning what God is doing and how His people are called to participate in that work. God's mission precedes, redefines and judges Christian leadership; That is why every renewal of the leadership and mission of the church must follow, more than institutional success, missionary fidelity. When the conviction mentioned above is lost, leadership becomes self-referential, and the church risks confusing activity with fidelity.

To affirm that God's mission precedes, redefines, and judges ecclesiastical leadership is to recognize that biblical leadership arises as an obedient response to God's action. In Scripture, leadership originates not from personal aspirations, but from divine calling. Carner and Warner define Christian leadership as a gift, not an achievement. And it is defined as a grateful

³ C. Wright, *God's Mission: Discovering the Bible's Great Message* (Certeza Unida: Buenos Aires, 2009), 35.

participation in the life and mission of the triune God in the world.⁴ Leading without theological and missional discernment is not only methodologically risky but also biblically inconceivable, as it disconnects leadership from its source and purpose. Missional leadership is about taking the focus off successful programs and renewing your commitment to the biblical narrative as a starting point.

The Risk of Ecclesial Pragmatism

We have long assumed that the missionary maps we have been following were biblical and effective. However, these are models learned and transferred from a ministry culture informed by the narratives of modernity.

Modernity, with its scientific and rational approach, has separated the spiritual from the natural in our worldview. And in the context of Christian leadership, we often turn to social science patterns for strategic planning rather than relying on Scriptural principles. We use theories and concepts from disciplines such as psychology, sociology, or administration to guide decision-making and action in the ministry of the church. The natural response of many organizational leaders is to lead based on past experience rather than on Scripture. Lead the memory mission. On this, Roxburg points out: “Business management knowledge is simply baptized in a Christian perspective by adding accompanying Bible verses.”⁵ The Word is used superficially to support ideas that are generally secularized, resulting in a disconnect between biblical teaching and its practical incarnation in mission.

This requires an intentional process of unlearning deeply rooted ecclesial habits to relearn practices that, paradoxically, are more authentically biblical. In the words of Alan Hirsch: “All renewal is reduced to a question of biblical and theological legitimacy.”⁶

Hirsch also stresses that the church has an original missional DNA, reflected in the corporate functions described in Ephesians 4: “And he himself appointed some, apostles; others, prophets; others, evangelists; others, pastors and teachers.”⁷ These functions constitute the “inner wiring” that enables the church to participate fully in God's mission. However, a historical reductionism has concentrated ministry almost exclusively on the functions of shepherding and teaching, resulting in structural dysfunction within the body of Christ.⁸ The church is apostolic because it participates in God's missionary movement; it is prophetic because it represents God as its spokesperson in the world; it is evangelistic as an agent proclaiming the message of salvation; it is pastoral as a family of the redeemed people; and it is teaching as a passionate seeker of truth to share it with this world. These functions do not simply describe a ministerial structure, but a theological design oriented to the missional participation of the entire body of Christ. The dilemma, then, is not a lack of leaders, but a narrow understanding of the missionary vocation. In this framework, the teaching of Ephesians 4 acquires decisive missional relevance for understanding ecclesiastical leadership.

⁴ Kenneth L. Carder and Lacey C. Warner, *Grace to Lead: Practicing Leadership in the Wesleyan Tradition* (General Board of Higher Education and Ministry, the United Methodist Church: Nashville, Tennessee, 2016), 10.

⁵ Roxburg, *Missional Map-Making*, 82

⁶ Alan Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ* (100movement, 2017), 41.

⁷ King James Bible 1960, (RVR1960), *Ephesians* 4:5.

⁸ Hirsch, *5Q*, 74.

Missionary Fidelity as Denominational Discernment

From a denominational perspective, our mission statement as Nazarenes—“making Christlike disciples in the nations”—was officially adopted prior to the 2009 General Assembly as an explicit articulation of the Church's call to participate in God's mission according to the Great Commission. Later, in 2009, the General Assembly expanded this statement to include the practices by which it is fulfilled: evangelism, education, compassion, justice, and witness to the kingdom of God.⁹

This formalization did not introduce a new mission but named and ordained a missional reality already in the Church's DNA, expressed in its praxis and commitment to discipleship and holiness. It is clearly an act of discernment and reaffirmation of the missionary course. As General Superintendent Dr. David Busic recently recalled in his June 11, 2023, service sermon at the 30th General Assembly of the Church of the Nazarene, when he underscored a fundamental truth: the church should direct its efforts boldly toward mission rather than cultivating a maintenance mentality, saying: “The goal of the Church of the Nazarene is not to perpetuate our institution, it is to follow Jesus in his mission in the world,”¹⁰ Busic not only stressed the need to be a bold church, but also warned of the danger of losing one's way. Missional fidelity, not institutional survival, is the guiding criterion of church leadership.

If the mission is biblical, Trinitarian, and pre-church, then the leadership is truly faithful and missional to the extent that it remains anchored to the biblical narrative and guided by God's mission. Recovering the centrality of God's mission is not a strategic choice, but a theological requirement.

Theological Coherence

Theology and Mission: A Constitutive Relationship

Doctrine and theology are fundamental to rethinking ecclesiastical leadership from a mission perspective. Although, as we stated before, politics, economics, psychology, sociology, and other social sciences have come to dominate much of contemporary discourse and to shape practices even within ecclesial spheres, it is essential to place reflection back at the center of missionary discernment.

Questions like “Who is God?” and “What is God doing in the world?” are eminently theological and doctrinal questions. From them derive our understanding of the nature and purpose of the church's existence, its identity, and its mission.

Explicit and Implicit Theologies

It is precisely from this theological centrality that the task arises of examining the gap—often invisible—between what the church claims to believe and what she actually practices. This is an inevitable issue in any process of missionary renewal. This tension can be described as the distance between explicit theologies—formulations of creeds, doctrinal and missionary statements—and the implicit theologies that are revealed in the daily decisions, priorities, and

⁹ “Legislative Actions and General Board Ballots,” Nazarene Communications Network, June 2009, <https://web.archive.org/web/20110726183732/https://www.nph.com/nphweb/html/ncn/article.jsp?id=10007296>.

¹⁰ David A. Busic, “Sermon at the General Assembly of the Church of the Nazarene,” YouTube livestream, June 11, 2023, 1:14:05-1:14:15, https://www.youtube.com/live/3b-cK4g_FLk.

practices of ecclesial life. When these dimensions conflict, renewal requires disruptive missional leadership capable of reconnecting mission and practice.

In this way, what began as a fresh expression of a hopeful mission can often be unintentionally paralyzed by complex layers of bureaucracy. Clearly, organizations have a natural curve towards their end; ingenuity is in knowing how to renew themselves. The renowned missiologist Alan Hirsch here gives us a key that is golden to understand a vital principle. Although the mission appears to be centripetal, its true nature is centrifugal in character, sending the church out into the world.¹¹ Keeping moving is crucial to coherently articulating confessed faith with concrete missional practice.

At this point, the challenge facing the church is not the absence of an adequate theology, nor the need to discover an alternative theology, but to rediscover our own theological heritage and allow it to exert its transformative character on the life, leadership, and mission of the church.

As we saw earlier, the mission statement of the Church of the Nazarene affirms our Wesleyan identity of making Christlike disciples. However, in everyday ecclesial practice, this theological conviction is not always translated with the same clarity into ministerial priorities, structures, and dynamics. Too often, the church is diluted by other tasks, and as a result, much of our ministry energy—from programs to congregational score sheets—is not always a living expression of this mission. Something must be made clear here. This tension is not necessarily caused by a conscious rejection of the mission, but by a progressive disconnection.

This challenge is not unique to a denomination or local context. The recent listening process of the Lausanne Movement, which resulted in the Seoul declaration, identified deep biblical and theological gaps that are weakening the global mission of the church, particularly in the way the gospel is defined, proclaimed, and lived in contemporary contexts.¹²

Here, a crucial question emerges: what kind of theology connects our beliefs to what we actually do? Let us clarify that, as I mentioned before, we do not need a new theology, because our theological tradition is already eminently missional. The decisive question, however, is not whether our theology is missional in its formulations, but whether it is theology that actually informs our practices, structures, and methodologies. The challenge lies not in the lack of theological reflection, but in the kind of theology that is operating in the daily life of the church.

It is not the theology that is locked up in the office, which can respond to this urgent need for change in ecclesiastical spheres, but those that connect faith with everyday life. We can call this way of doing theology “theology of the way”: a Christian reflection that develops as we walk, that accompanies the mission in its historical evolution, and that discerns God's action in the midst of change. This theology invites us to trust in God and to develop an adaptive missionary leadership capable of creating new ministry maps while traveling in the face of the dysfunctionality of current missionary maps.¹³

¹¹ Alan Hirsch, *Forgotten Paths: Reactivating the Missionary Church* (Publisher: Missional Press, 2009), 132.

¹² Lausanne Movement, “Introducing the Seoul Statement,” Lausanne.org, September 22, 2024, section “The Seoul Statement addresses contemporary gaps that the Theology Working Group (TWG), <http://lausanne.org/about/blog/introducing-the-seoul-statement>.

¹³ Roxburg, *Missional Map-Making*, 123.

The Missional Coherence of Wesleyan Theology

The Wesleyan tradition offers a paradigmatic example of this incarnate theology. John Wesley embodied a missionary leadership that was dissatisfied with the ecclesial structures of his time, integrating holiness, mission, and daily life. This practical orientation is coherently articulated in Wesleyan soteriology, where it is expressed through its emphasis on the perfectibility of human nature, which conveys the image of a path. Salvation is not conceived only as a crisis but as a process; Wesleyans not only say, “we are saved,” but “we are being saved.”¹⁴ Wesley believed that people by responding to God with faith and repentance, obediently living His commandments through the means of grace, would not only find salvation, but would be on the path to purity.¹⁵ As Smith argues, while information can help us see the negative power of bad habits and sinful patterns, but that in itself is not enough to undo them.¹⁶

From this understanding, mission finds its “*telos*” in a holistic salvation that integrates repentance, faith, and holiness, just as Wesley posits them as the fundamental doctrines: “Our main doctrines, which include everything else, are three: repentance, faith, and holiness. Let us say that we consider the first as the gateway to religion; the second as the door, and the third as religion itself.”¹⁷ This soteriological image also illuminates the dynamics of grace in a missionary key.

Prevenient grace broadens the church's vision by recognizing that God acts before all human initiative, inviting missional leadership to participate in what God is already doing in the world. To participate in mission is, in essence, to learn to recognize the traces of grace that precede the church in concrete people, cultures, and realities.

Justifying grace, on the other hand, introduces a clear evangelistic urgency. The proclamation of repentance and faith is not optional. Wesley's messages and ministry were shaped by the missionary urgency of his time, as he wrote in a letter in 1755: “You have only one business on earth: to save souls.”¹⁸

Finally, sanctifying grace leads to the deep formation of disciples and missionary leaders, emphasizing that mission is not only about sending people into the world, but also about forming the character of those who participate in it. Hence, the importance of formative practices, class meetings, and bands lies in the integration of two fundamental elements for the transformation of the believer: habits and covenant communities. For Wesley, social sanctity refers to environments that provide the right platform for establishing transformational habits and relationships across covenant communities.¹⁹

Wesleyan theology shows us the route to live our Christian convictions in a way that is renewed, authentic, and relevant to our environment. Integrating faith into everyday life fosters

¹⁴ Kevin M. Watson and Scott T. Kisker, *The Band Meeting: Rediscovering Relational Discipleship in Transformational Community* (Sedbeed Publishing: Franklin, Tennessee, 2017), 50.

¹⁵ D. Michael Henderson, *John Wesley's Class Meeting: A Model for Making Disciples* (Rafiki Books, 2016), 116.

¹⁶ James K. A. Smith, *You are What You Love: The Spiritual Power of Habit* (Baker Publishing Group: Grand Rapids, Michigan, 2016), 61.

¹⁷ Justo L. Gonzales ed. *Works of Wesley*, Volume V (Wesley Heritage Foundation, 1996-1998), 192.

¹⁸ *Works of Wesley*, 13. 283. A letter to Christopher Hopper dated October 8, 1755.

¹⁹ Henderson, *John Wesley's Class Meeting*, 120.

true missionary revival and renewal. However, a coherent theology only reaches its fullness when it is incarnated in culture. Missionary fidelity and doctrinal coherence call for reflection on how the church lives out its vocation amid changing realities.

Incarnate Vocation

Dialogue between Mission and Culture

The contemporary world is characterized by accelerated cultural transformations that profoundly challenge the church and its leadership. Changes in the forms of communication, in the understanding of identity, in social dynamics, and in the structures of power that have altered the traditional ways in which the church has understood its mission. In this context, God's mission, which precedes, sustains, and guides all ecclesial action, can only be lived in a theologically faithful way when it is incarnated in a concrete context. There will be no authentic renewal in the church and her leadership if she remains alien to the cultural processes that shape the daily lives of the people to whom she is sent.

The relationship between church and culture cannot be resolved by a simplistic stance. Justo González said that there is a double lens through which to see culture: the love and presence of God, on the one hand, and the corruption of sin, on the other.²⁰

On the one hand, the church is called to be a countercultural community; in its values and mission, its identity is not defined by the prevailing discourse. The biblical images of the “stranger” and “the exile” capture believers' relationship with the present world.²¹ The church lives according to a different logic, which inevitably generates tension and contrast in its environment.

However, this countercultural dimension cannot be understood as an absolute rejection of culture. It is impossible to establish a sharp separation between the gospel and culture, precisely because the Christian message centers on Jesus Christ, the Word made flesh. The incarnation reveals that God does not save from outside culture, but from within concrete human experience. For this reason, mission always implies an encounter between the gospel and specific cultures, an encounter that demands discernment, humility, and empathy. Definitely, every person who participates in the mission carries with him his own culture, and much of what he considers “pure gospel” is, in reality, the cultural way in which he has learned to live the faith.²²

A Relational Ecology of Mission

In contexts marked by the modern imaginary, the dominant culture has also shaped the way in which the church conceives its mission and leadership. As Roxburg observes, many see their world through the metaphor of the Industrial Age machine and build their organizations accordingly.²³ In this framework, the church is perceived as a machine that operates according to laws that offer predictability and control to leadership. When all the pieces are correctly placed, it is possible to envision a desirable future.

²⁰ Justo L. Gonzalez, *Cult, Culture and Cultivation: Theological Notes on Cultures* (Ediciones Puma: Lima, Peru, 2008), 117.

²¹ Gregory J. Odgen, *Discipleship that Transforms: The Model of Jesus* (Editorial Clie: Barcelona 2006), 31.

²² González, *Culto, Cultura y Cultura*, 122.

²³ Roxburg, *Missional Map-Making*, 79.

As a result of this culture of ecclesiastical machinery, methods have become ends, and people have become objects, replacing people-centered growth with impersonal programs and strategies.²⁴ This has generated in our communities a spectator mentality and religious consumerism, where few manage to really get involved through their gifts. Authentic Christian formation requires an ecology in which relationships, not methodologies, are at the center of missionary life.

In our contextual dialogue, we often err on the side of taking a passive stance. Without realizing it, the surrounding culture has shaped our conceptions of ministry. We don't need to invent a ministry that fits our culture, we simply need to recover the ministry that has already been given, and this alone will effectively break into it.²⁵

Missional Discernment Embodied in History

From a missional perspective, encounters with new cultures cannot take place out of suspicion or superiority, but rather from the recognition that every culture is a space where God is already at work.²⁶ The history of Christian mission shows that when the gospel was able to learn new languages, value multiculturalism, and form indigenous leadership, the church managed to take deep root.

The historical memory of the Church of the Nazarene in Cuba states that, when the U.S. missionaries withdrew on October 30, 1960, as a result of the political change in the country, a simple document was left on the table of the seminary with the names of those who would assume the responsibility of the national leadership. That gesture symbolized a forced but decisive transition: the mission now continued in the hands of local leaders called to discern, embody, and sustain the work in its own context. Years later, it became evident that the task had been left in good hands.²⁷

In contexts marked by imported missionary heritages, the renewal of leadership must necessarily go through a process of critical discernment: giving thanks for the gifts received, recognizing practices that no longer communicate life, and allowing the Spirit to arouse indigenous expressions of mission. Some questions that the Cuban church can ask itself to deepen its perspective of mission and missions, largely isolated from American missionaries, may be: What have we learned? What needs to be healed? Where did it fail? How does the church participate in missions now?

God's mission always takes shape in concrete contexts, and for this reason, missional leadership does not replicate models but discerns the work of the Spirit in its own setting. As the *Manual* of the Church of the Nazarene states: "The church is a historical reality that is organized in culturally adapted ways; it exists both as local congregations and as a universal body."²⁸ This

²⁴ Odgen, *Discipleship That Transforms*, 121.

²⁵ Hirsch, 5Q, 41.

²⁶ González, *Culto, Cultura y Cultura*, 117.

²⁷ Leonel López, *Brief Historical Review of the Church of the Nazarene in Cuba* (Paper presented at the first Ibero-American Nazarene theological conference, held from October 18 to 19, 2004 in San José, Costa Rica), 4.

²⁸ Church of the Nazarene. *Church of the Nazarene Handbook* (Nazarene House of Publications: Lenexa Kansas City, USA, 2023), 25.

statement establishes a crucial analytical framework; the church is called to become incarnate in her contexts without losing her apostolic identity or her global communion.

The church exhibits Christ in diverse, yet faithful ways ... throughout history and around the world, local churches exhibit a spectacular diversity of traditions and forms, shaped by the influence of their distinctive cultures and by the unique contextual challenges they face.²⁹

Missional leadership must continually discern which practices, structures, and models faithfully serve God's mission in a given context, and which respond more to historical inertia or to imported models that no longer clearly communicate the gospel.

In contexts such as Cuba, where the church has had to learn to live and serve with limited resources and under changing conditions, the mission is not sustained by the reproduction of external models, as was initially assumed with the arrival of North American missionaries, but by a faithful, resilient, and profoundly embodied presence. A deep commitment to a model of embodied vocation is required, where there is a “kenosis” of ethnocentric attitudes that are conditioned by prejudices and social constructions that segregate. The example of Jesus' incarnational love expressed by Paul in Philippians 2:5–11 represents a significant challenge, as it propels us out of the authoritative environment of the pulpit. “This involves stepping out of our own cultural comfort zones into the great unknown territory of the world of others.”³⁰

The church is called to exist as a social community whose life dynamically reflects God's loving and creative nature.³¹ As Wesley put it, “The world is my parish,” recalling that mission is not limited to sacred spaces, but unfolds in the concrete situation of the people.

Conclusion

To lead missionally is not to ensure institutional success, but to allow God's mission to reform our structures, our practices, and our understanding of church leadership. When the church returns to mission, leadership stops controlling results, learns to discern, stops attracting, learns to send, stops reproducing models, and learns to embody the Gospel.

Throughout this journey, we have seen that ecclesiastical leadership can only be renewed when: missionary fidelity is the criterion for developing leadership, there is theological coherence between confessed beliefs and lived practices, and when an incarnate vocation that seeks contextual discernment is sustained. Where these dimensions converge, the church is enabled to live out her missional identity with integrity and hope.

In conclusion, today, Jesus continues to challenge us to cast the nets again. We must put aside our previous knowledge and trust in divine direction to achieve amazing results. Again and again, we are challenged like Peter to say, whatever the circumstances, “At your word I will cast the net.” This gesture sums up the missionary leadership we need today. It is not a question of denying experience, nor of dismissing prior knowledge, but of subjecting them to the discernment of God's mission.

²⁹ Lausanne Movement, *The Seoul-Incheon Declaration* (2024), sec III, <https://lausanne.org/es/statement/la-declaracion-de-seul>.

³⁰ Gary A. Parret et. al., *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation*. (Baker Publishing Group: Grand Rapids, Michigan, 2004), 40.

³¹ Roxburg, *Missional Map-Making*, 77.

In a changing world, mission does not depend primarily on the skill of the expert, but on humbly participating in what God is already doing. Wherever the church is configured by the *missio Dei*, the mission bears fruit again.

Works Cited

- Busic, David A, “Sermon at the General Assembly of the Church of the Nazarene,” YouTube livestream, June 11, 2023, 1:14:05-1:14:15, https://www.youtube.com/live/3b-cK4g_FLk.
- Carder, Kenneth L., and Warner, Lacey C. *Grace to Lead: Practicing Leadership in the Wesleyan Tradition*. Nashville, Tennessee: General Board of Higher Education and Ministry, the United Methodist Church, 2016.
- Conde-Frazier, Elizabeth, S. Steve Kang, and Gary A. Parret. *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation*. Grand Rapids, Michigan: Baker Publishing Group, 2004.
- González, Justo. L. *Worship, Culture and Cultivation: Theological Notes on Cultures*. Lima, Peru: Ediciones Puma, 2008.
- HH, D. Michael. *John Wesley's Class Meeting: A Model for Making Disciples*. Rafiki Books, 2016.
- Hirsch, Alan. *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*. 100movement, 2017.
- Hirsch, Alan. *Forgotten Paths: Reactivate the Missionary Church*. Publisher: Missional Press, 2009.
- Church of the Nazarene. *Manual of the Church of the Nazarene*. Lenexa, Kansas City, USA: Nazarene House of Publications, 2023.
- López, Leonel. *Brief Historical Review of the Church of the Nazarene in Cuba*. Paper presented at the First Ibero-American Nazarene Theological Conference, San José, Costa Rica, October 18-19, 2004.
- Lausanne Movement. The Seoul Declaration. Seoul-Incheon: Lausanne Movement, 2024. <https://lausanne.org/es/statement/la-declaracion-de-seul>.
- Odgen, Gregory J. *Discipleship that Transforms: Jesus' Model*. Barcelona: Editorial Clie, 2006.
- Nazarene Communications Network, “Legislative Actions and General Board Ballots,” June 2009. <https://web.archive.org/web/20110726183732/https://www.nph.com/nphweb/html/ncn/article.jsp?id=10007296>.
- Roxburg, Alan J. *Missional Map-Making: Skills for Leading in Times of Transition*. Market Street, San Francisco: Jossey-Bass, 2010.
- Smith, James K. A. *You are What You Love: The Spiritual Power of Habit*. Grand Rapids, Michigan: Baker Publishing Group, 2016.

- Watson, Kevin M., and Scott T. Kisker. *The Band Meeting: Rediscovering Relational Discipleship in Transformational Community*. Franklin, Tennessee: Seedbed Publishing, 2017.
- Wright, C. *God's Mission: Discovering the Bible's Great Message*. 1 Ed, Buenos Aires, Certeza Unida, 2009.