CHAPTER FOUR

THE DISINTEGRATION OF THE SPIRITUAL MAPPING MOVEMENT

Introduction

This chapter continues the movement’s chronology of chapter three. The reason for having the disintegration of the movement begin in the year 2000 has been given in chapter three under the heading ‘Disintegration’. It was also marked by the close of one of its main vehicles of communication, the AD2000 network, and that of several of its main joint projects, such as the Reconciliation Walk and Praying Through the Window, without replacing these projects with new Spiritual Mapping activities. The Spiritual Warfare Network was re-baptized as the Apostolic Strategic Prayer Network. Prophecy became a prominent feature in an explicit way.

Its Decline in Argentina

Spiritual Mapping did not develop into a movement in Argentina, and thus there was no decline either. Rather, Spiritual Mapping remained an undercurrent in Argentine Protestantism. As far as Spiritual Mapping continued to be practised, it functioned within the context of the Unción. In 2006 Eduardo Lorenzo estimated that some 150 individuals were practising Spiritual Mapping.1 They did so as private individuals and did not represent the endorsement or commitment of an organization or denomination. These 150 people kept in informal contact, according to Lorenzo. For example, some of them would meet spontaneously during Cosecha’s Annual Harvest Institute in San Nicolás or during other conferences.

J. Norberto Saracco and Pablo A. Deiros stated that the Adrogué Baptist church was the only one to continue with the development

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1 Interview Lorenzo, Buenos Aires, September 13, 2006.
of Spiritual Mapping, and it did so on the local level. One of the Adrogué church members had developed a software programme to meet the needs of Spiritual Mapping. The Adrogué Baptist church used it, as we mentioned in chapter three, and it was offered for sale on the Internet to other practitioners. Deiros stated in 2006 that it had been used in local Baptist churches, but, aside from the Adrogué church, it was not widely used anymore. Deiros, Saracco and Oscar J. Bollini indicated in interviews in 2006 that the period of Spiritual Mapping was basically over.

Ed Silvoso’s Evangelismo de Cosecha had not renounced Spiritual Mapping. The Spanish translation of Prayer Evangelism (2000) had been made available on the Internet, and its website referred to Plan Resistencia as its identity marker. However, as Clinton E. Arnold had correctly noted, Cosecha had not developed the Spiritual Mapping aspect of its city-wide evangelism models any further. The conferences, called the International Harvest Institutes, did include notions of Spiritual Mapping but did not as such view it as a separate reason to convene.

Cosecha developed contacts and projects in Argentina and in the United States, with an outflow to other countries. Cosecha granted a special role to Argentina in this. A 1993 Cosecha report mentioned a divergent array of activities in Argentina in terms of evangelism and social development projects, such as medical assistance, contacts with government officials, the business community and facilitating the Argentine branch of its international Apostolic Transformation Network (ATN). Silvoso’s publication in 2000, called Prayer Evangelism: How to Change the Spiritual Climate over Your Home, Neighbourhood and City, reiterated the already existing principles of Resistencia and added a stronger emphasis to the aspect of prophecy. However, not all of Silvoso’s continuing involvement with Argentina necessarily concerned Spiritual Mapping.

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2 Interview Bollini, Buenos Aires, September 12, 2006; Interview Deiros, Buenos Aires, September 13, 2006; Interview Lorenzo, Buenos Aires, September 13, 2006; Interview Saracco, Buenos Aires, September 12, 2006.
4 Leonetti 2006.
5 Silvoso 2002.
6 Silvoso 2005[a].
8 Silvoso 2003.
9 Silvoso 2000, 26–33.