Not by Words Alone!: Mujerista and Pentecostal Missiologies of Liberation from the Latina/o Margins*

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Abstract
This article addresses missiology as conceived by Latinas in the United States. The article is contextual in nature, focusing only in an intra-dialogue among Latinas. The missiologies of Ada María Isasi-Díaz and Cookie Rodríguez are analyzed through the prism of popular religion as forms of evangelization. Evangelization as constructed by Latinas is interlaced with how popular religion is manifested as the forger of community and as a resistance movement to the assimilation of the social, economic, political, and cultural values of a neo-liberal culture of consumption. The article concludes with a visionary strategy and call for an ecumenical pneumatology of evangelization from the Latina margins.

Keywords
missiology, Mujerista Theology, Latino/a Theology, Latino/a Pentecostalism

1. Introduction

In the last decade, important studies addressing the practice and theology of evangelism have appeared on the theological scene. Cheri DiNovo’s Qu(e)erying Evangelism: Growing a Community from the Outside In, argues that the traditional Christian community needs to be open to the bliss of the Spirit and be evangelized by those rejected by society as queer, different, and grotesque.1 In 2002, the United Methodist Church gathered members from

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1 Cheri DiNovo, Qu(e)erying Evangelism: Growing Community from the Outside In (Cleveland, OH: The Pilgrim Press, 2005).
all continents to discuss how Methodists were interpreting and practicing evangelism in a ‘Consultation on the Great Commission’. The results of that consultation were edited by W. Stephen Gunter and Elaine Robinson in *Considering the Great Commission: Evangelism and Mission in the Wesleyan Spirit*. Paul W. Chilcote and Laceye C. Warner recently edited *The Study and Practice of Evangelism: Exploring a Missional Practice of the Church*, an anthology of groundbreaking texts on the theology and practice of Christian evangelism. Finally, one of the most rigorous theological works addressing the topic of evangelism is Bryan P. Stone’s *Evangelism after Christendom: The Theology and Practice of Christian Witness*. One of Stone’s biggest claims is that ‘it is from the margins—epistemologically, culturally, politically, economically, and spiritually—that a fragmented, post-Christendom culture will have to be evangelized’. If this is the case, those groups at the margins of North American society (Latino/as, African Americans, Asian-Americans, Native Americans, and new immigrants) have a special hermeneutical advantage on how to construct the image of Jesus Christ within a pluralistic context based on their experiences of marginalization.

This article addresses a particular group of marginalized subjects in the United States: U.S. Latinas. Evangelism is barely mentioned in the writings of Latinas doing theology in the United States. My intention is to describe and analyze how Latinas formulate a theology of evangelism that comes out of their experiences of marginalization. First, I would explore and analyze the *mujerista* theology of Ada María Isasi-Díaz and seek to sort out her epistemological, cultural, and spiritual legacy for a theology of evangelism. Second, even though there is no theological treatise yet of a feminist Pentecostal in the area of theology, the novelistic testimony of Cookie Rodríguez will serve as a source of popular evangelism with the foundation of New Life for Girls. Finally, the integration of *mujerista* and Latina Pentecostal theologies of evangelism would indicate that Latinas have a holistic view of the practice of evangelism which does not separate their passion for announcing Christ from their passion in serving Christ through ministries of compassion.

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