

From the outset of the Lausanne movement, Pentecostals have been collaborative partners and participants. Because I have known the editors and many of the writers of this strategic new book as personal friends and missional colleagues for years, I applaud *Together in One Mission* as their bold initiative toward Kingdom cooperation in world evangelization, both within and beyond the Pentecostal/Charismatic Movement to the global Great Commission community.

S. Douglas Birdsall, Executive Chair
Lausanne Committee for World Evangelization

Not only has Pentecostal global mission come of age—so has also the *theological* and *missiological* reflection by Pentecostals on their mission! This remarkable and groundbreaking collection of essays by leading “Progressive Pentecostals” from all around the world testifies to the vibrant and ever-widening vision of, solid commitment to, and passionate love for mission in words and deeds among the practitioners and academicians of the fastest-growing Christian movement in the world. This book is also a living testimony to the desire for unity and united collaboration among the diverse Pentecostal bodies on the global level.

Veli-Matti Kärkkäinen, Professor of Systematic Theology
Fuller Theological Seminary and Docent of Ecumenics
University of Helsinki, Finland

Together in One Mission: Pentecostal Cooperation in World Evangelization is a comprehensive and engaging overview of the amazing move of the Holy Spirit through our Pentecostal brethren around the world. The diversity of perspectives and honest reflection makes this resource especially valuable. You will be challenged, inspired, and encouraged to explore new pathways of cooperative ministry in blessing the nations.

Steve Moore, President, Missio Nexus
Author of *Who Is My Neighbor? Being a Good Samaritan in a Connected World*

Together in One Mission represents a broad spectrum within the worldwide Pentecostal Movement of leaders that have a heart for reaching the world with the gospel of Christ in a synergistic and cooperative manner. The remarkable growth of the Pentecostal Movement over the past one hundred years has positioned this movement to be a driving force in the ‘last-days harvest’ that is being prepared by the unprecedented outpouring of the Holy Spirit. I recommend a read of this work as a source of inspiration and a blueprint to work together with the Spirit to accomplish the mission of God.

George Wood, Superintendent of the Assemblies of God USA
Chairman of the World Assemblies of God Fellowship

Grant McClung and Arto Hämmäläinen have produced a seminal work in the volume, *Together in One Mission: Pentecostal Cooperation in World Evangelization*. The list of contributors reads like a veritable “Who’s Who” among Pentecostal leaders and scholars, breathtaking in scope. The range of issues—Pentecostals and their relationship to Evangelicals, unreached peoples, collaborative mission, the unfinished task of world evangelism, all this and more, in addition to insightful case studies from diverse global perspectives, plus personal reflections that move to vision for the future—compels the examination of this extraordinary collection as an invaluable contribution to the dialogue regarding the future of the role of Pentecostals in world evangelism.

P. Douglas Small, Project Pray
International Coordinator of Prayer Ministries
Church of God (Cleveland, TN)

This selection of essays is an important contribution to the growing body of serious scholarly and spiritual resources concerning the global Pentecostal Movement and missions. Grant McClung’s vast experience in this field is evident in the selection of writers and topics. Phillip Jenkins anticipates that by 2050 there will be over one billion Pentecostals/Charismatics on the planet. The Holy Spirit, in these last days, is using our movements beyond our wildest dreams to impact this globe. This book is a key resource as we move toward 2050 and the growing impact of Spirit-filled people around the world.

Doug Beacham, General Superintendent
International Pentecostal Holiness Church

Together in One Mission: Pentecostal Cooperation in World Evangelization will certainly further enhance the local, regional, and global partnerships of the Pentecostal community. But, perhaps, a more significant contribution will be the encouragement it will bring to a new or renewed global partnership between the Pentecostal, Charismatic, Evangelical, and fundamental Great Commission communities. From its very beginnings, Pentecostalism has been an interdenominational, transdenominational, and transconfessional movement. It has now impacted virtually every church, regardless of doctrinal distinctives or differences. May this book contribute to a genuine cooperative partnership and missional unity of the global body of Christ!

James C. Scott Jr., Director
Foursquare Missions International

A treasure trove of compelling stories of successful Pentecostal cooperation, *Together in One Mission* gives us a glimpse of what can happen when we all work together to reach our world. This book also serves as an inspiring tutorial—a wonderful resource for those serious about fulfilling the Great Commission. “This gospel of the kingdom will be preached in the whole world . . . and then the end will come” (Matt. 24:14). May we all join the effort!

Andrea Johnson, Editor, *Message of the Open Bible*
Editor, *Servants of the Spirit: Portraits of Pentecostal/Charismatic Pioneers*

This fine collection of essays reflects the growth and breadth of Pentecostalism in the world. The writers here dispel one of the nagging criticisms against Pentecostalism: that the movement is fragmented and sometimes even contentious. This important work will serve scholars, students, and readers around the world interested in understanding Pentecostalism’s current state, and its power to unify and animate the body of Christ.

Carlos Campo, President
Regent University
Virginia Beach, Virginia, USA

This volume offers clear witness that twenty-first-century Christianity is and will continue to grow as an international, Spirit-empowered expression of faith. Stereotypes and shallow observations about Pentecostals globally are replaced with the picture of a worldwide cadre of Spirit-empowered Kingdom servants passionately committed to the ongoing redemptive mission of Jesus Christ. *Together in One Mission* gathers the insights of notable world leaders who demonstrate the global nature of the Pentecostal Movement and offer a rich single volume panorama of *Pentecostal Cooperation in World Evangelization*.

Byron D. Klaus, President
Assemblies of God Theological Seminary—Springfield, Missouri, USA

Together in One Mission supports with solid research what we’ve all been told and hoped was true; namely, that God is on the move in and through global Pentecostal and Evangelical fervor. I give thanks to God that we live in the time where we witness the power and love of God poured out on such a massive scale throughout our world.

Lon Allison, Executive Director
Billy Graham Center, Wheaton College, USA

I am always excited to read how the Pentecostal church is thriving under the powerful guidance of the Holy Spirit! It inspires, encourages, and moves me to pray for more and more of the Spirit's leading. This book did the same. As a Gen-Xer who believes in the great power of a unified Church, I was greatly encouraged to read of God's people, together, working in mission to bring the gospel in all its facets to the world. This is an excellent example of being on mission together.

Laurie Fortunak Nichols, Managing Editor

Evangelical Missions Quarterly

Communications Coordinator

Billy Graham Center at Wheaton College, USA

This book brings an informed awareness of the historic struggles, current scholarship, and strong passion for world evangelization through its multiple global writers. I commend this book to anyone who, like me, is in need of throwing aside archaic stereotypes of these brothers and sisters and updating themselves on the current state of world Pentecostalism, especially in regards to global missions.

Marvin J. Newell, Senior Vice President

Missio Nexus

Many have been waiting for a book like this. It opens new horizons and focuses at the same time on the essence of the Church's mission. Essential background information and personal narratives address fundamental aspects of partnership development and provide a biblical vision for mission in tandem with unity.

Jean-Daniel Plüss, Chairman

European Pentecostal Charismatic Research Association

This resource has been long awaited! Edited and written by Pentecostal leaders, scholars, and reflective-practitioners, it is practical and helpful without losing scholarship. They join hands to erase the "misconception . . . that Pentecostals are prone toward divisiveness and isolation" (Editor's Preface). This insightful volume will revitalize, invigorate, and unite the global church for world evangelization and global missions.

Sadiri Joy Tira, Senior Associate for Diasporas – The Lausanne Movement
Vice President for Diaspora Missions, Advancing Indigenous Mission

Pentecostal or Pentecostal-influenced Christianity is a dominant force in the church, especially the church in the Majority World. *Together in One Mission: Pentecostal Cooperation in World Evangelization* outlines where the Pentecostal Movement came from and how it has grown from pockets of isolation to powers of cooperation. This book is a must-read for any who want to be a part of the answer to Jesus' prayer for unity in John 17—that we Christians might be one . . . so that the world might know that God sent Him.

Paul Borthwick, Senior Consultant
Development Associates International
Adjunct Professor of Global Christianity, Gordon College, USA
Author of *How to Be a World-Class Christian*

As far as I can see, there are no other books like this, which present the Pentecostal Movement and their aim to work together in winning the world for Christ. *Together in One Mission* demonstrates what can happen when Pentecostal denominations not only promote their own fellowship but decide to work together. It shows ways we may work together in evangelism, church planting, education, and training—providing examples of successful cooperation for the kingdom of God.

Oddvar Johansen, Area Director for Asia
The Norwegian Pentecostal Mission (PYM)
Adviser to the Board of Pentecostal Asian Mission (PAM)

With intriguing personal accounts, enlightening case studies, and proven practical strategies of mission, this book is an indispensable resource for all those who are serious about fulfilling the Great Commission. The wide array of contributors reflects breadth and depth that is rarely seen. This is a new book with fresh insights for a new day in global mission!

Tissa Weerasingha
Senior Pastor, Calvary Church, Sri Lanka
Founder/President, Calvary International Ministries

Together is a key word in the mission of the Church. Our credibility and the efficacy of our message hinge upon visible unity and practical collaboration. The history of the Church is mixed, but it includes genuine relationships across national borders and true partnerships transcending denominational boundaries. These stories must be told, so that lessons will be learned and cooperation can be encouraged. This is the essence of this important collection of reflections and case studies—an essential contribution to help us pray, plan, and work together globally for the greater glory of God.

Mats Tunehag, Senior Associate for Business as Mission,
The Lausanne Movement and the World Evangelical Alliance Mission
Commission

Together in One Mission is unquestionably a groundbreaking work in theology of mission and praxis. The book breaks down stereotypes about Pentecostal segmentations and exposes readers to the Pentecostal passion for unity and cooperation in world missions. The case studies are scholarly stimulating, and personal reflections are contagiously inspiring. This is a must-read book for missiologists, missions executives, pastors, church leaders, and seminary students, whose commitment to God's redemptive plan is waning and therefore needs uplifting!

Tereso C. Casiño, Professor of Missiology & Intercultural Studies
School of Divinity, Gardner-Webb University, North Carolina, USA
Executive Chair, North America Diaspora Educators Forum (Global
Diaspora Network)

This book demonstrates that Pentecostals are able to be led by the Holy Spirit both in the area of ministry and reason as well. *Together in One Mission* provides excellent historical, cultural, and geographical analysis of missions. It appears to be a description of emerging mission strategies. As I read it, I came to the conclusion that the best days for mission activities are yet to come. A wonderful and challenging book!

Marek Kaminski, Superintendent
Pentecostal Church of Poland

Together in One Mission reminds us that the true purpose of the coming of the Spirit is missions. When people of the Spirit choose to work together, fulfilling the Great Commission is possible. This book is a testament of that coming together of the people of the Spirit. With its broad cross-section of contributors, this is necessary reading for any missions course. Every Pentecostal seminary must have this book in its library.

Tham-Wan Yee, President
Asia Pacific Theological Seminary, Baguio, Philippines

Together in One Mission makes a significant contribution to world evangelization, detailing the teamwork among Pentecostals to reach the lost. We have sometimes been viewed as fragmented; but there is, however, a great move of cooperation among us that is greatly impacting the global harvest. I applaud Grant McClung and the writing team on this excellent new book!

Timothy M. Hill, General Director
Church of God World Missions
(Cleveland, Tennessee)

Together in One Mission: Pentecostal Cooperation in World Evangelization expounds on this reality — that the Holy Spirit is the Spirit of mission. He is the Person who unites believers to collaborate under the lordship of Jesus Christ in His Great Commission. This is an encouraging, wide-ranging collection of essays from diverse leaders around the world. It helps us see much more clearly the prominent role of the Pentecostal Movement — since its birth in 1906 — *inside of* the world Christian movement.

Werner Mischke, Executive Vice President, Mission ONE
Editor, *The Beauty of Partnership Study Guide*

Together in One Mission: Pentecostal Cooperation in World Evangelization is a timely and extensive library of information all in one book. The articles by numerous servants of God from several Pentecostal denominations, countries, and linguistic backgrounds make this publication a vivid and comprehensive source of information on the Pentecostal mission worldwide. This is a highly recommended book for those interested in the impact of the vibrant worldwide Pentecostal Movement in reaching “every nation, tribe, people and language” (Rev. 7:9) with the good news. Our Missions Program will utilize it in preparing Christians for mission!

Jukka Tuovinen, Director of the Missions Program
Iso Kirja College, Finland

Together in One Mission is a must-read for educators and practitioners alike, who are passionate about global evangelism and strategic global partnering. This excellent book has value as a curriculum resource for future young leaders who are passionate to reach a hurting world and will fuel the fire that burns deep within them to go into all the world for Christ.

Mike Larkin, Founder/President
Foursquare Ignite Academy

Grant McClung is one of the people I trust for insights about the tremendous Pentecostal missionary movement. This volume sheds new light on a vital subject — cooperation for the cause of the gospel. Read it and rejoice!

Stan Guthrie, Editor at Large, *Christianity Today*
Author, *Missions in the Third Millennium: 21 Key Trends for the 21st Century*

*Together in One Mission:
Pentecostal Cooperation in World Evangelization*

A cooperative publishing effort of

Pentecostal World Fellowship
(www.pentecostalworldfellowship.org)

PWF World Missions Commission
(www.pwfmissions.net)

Pathway Press
(www.PathwayPress.org)

The **Pentecostal World Fellowship** (PWF) is a cooperative body of Pentecostal churches and groups worldwide . . . a coalition of commitment for the furtherance of the gospel to the ends of the world.

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TOGETHER IN ONE MISSION

*Pentecostal Cooperation
in World Evangelization*



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FOREWORD BY TETSUNAO YAMAMORI



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Editorial staff: Lance Colkmire, Tom George, Tammy Hatfield, and Esther Metaxas

Cover design and graphics by Michael McDonald

Interior pages design by Tom George

ISBN: 978-1-59684-731-6

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1080 Montgomery Avenue
Cleveland, TN 37311

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Visit www.pathwaypress.org for more information.

Printed in the United States of America

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George O. Wood, general superintendent of the Assemblies of God USA (www.ag.org), chairman of the World Assemblies of God Fellowship (www.worldagfellowship.org), and member of the Pentecostal World Fellowship Advisory Committee.

FOREWORD

I was sitting in a restaurant in Manila with my colleague Don Miller, director of the Center for Religion and Civic Culture at the University of Southern California, and Steve Ferguson, a program officer from an innovative foundation. Don and I had just concluded an international consultation focusing on the church's response to urban poverty in the developing world. As the evening evolved, we asked, "Why not study growing churches in the developing world that are involved in significant social ministry?"

Within a few weeks, our offices had sent out four hundred letters to missions experts, denominational executives, and other informed people asking for nominations of churches to study. To our surprise, nearly 85 percent of the churches that were nominated were Pentecostal or Charismatic. Over the next four years, we traveled (two months each spring) to twenty different countries in Asia, Africa, Latin America, and Eastern Europe. We spent untold hours in on-site visits and conducted several hundred interviews. In time, our findings were published under the title, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley and Los Angeles, California: University of California Press, 2007).

In our field visits and extended conversations with the grassroots leadership of burgeoning indigenous mega-churches and transformational urban social outreaches, we discovered what we called "Progressive Pentecostalism." We define "Progressive Pentecostals" as Christians who claim to be inspired by the Holy Spirit and the life of Jesus and seek to holistically address the spiritual, physical, and

social needs of people in their community. Typically they are distinguished by their warm and expressive worship, their focus on lay-oriented ministry, their compassionate service to others, and their attention, both as individuals and as a worshiping community, to what they perceive to be the leading of the Holy Spirit.

It was our conclusion that there is much more to global Pentecostalism than the usual preconceived depictions of dynamic worship and aggressive evangelistic proclamation. We discovered, to our surprise, that Pentecostals are actively leading a global resurgence of integrated evangelism and social ministry while reshaping the roles of Christians in positive political action and social engagement.

Thankfully, Pentecostals are not working in isolation from one another or from the evangelical Great Commission community and the broader Christian movement. That is why this significant new book arrives at a strategic moment in the growing international movement toward cooperation in world evangelization. To my knowledge, *Together in One Mission* may be the first of its kind in what I hope will be a growing series of case studies and expositions on Pentecostal cooperation in world evangelization.

The contributors to this important publication are expert practitioners, and the editors are uniquely qualified to provide the Christian world with a glimpse of international Pentecostal cooperation in mission. Arto Hämäläinen is the founding chairman of a number of collaborative bodies within the Pentecostal Movement, including the World Missions Commission of the Pentecostal World Fellowship. He has distinguished himself as an emissary to the wider world of Christian missions and an active proponent of Christian social transformation. Through his executive missions leadership and publications, he has modeled the spirit of cooperation and has brokered hundreds of international partnerships in missions.

Grant McClung is recognized within and beyond Pentecostal circles as an interpreter of Pentecostal missions theology and

practice. For a quarter century, his *Azusa Street and Beyond* has been a durable classic and a pioneer publication in the emerging field of Pentecostal missiology. His writings have appeared in every major missiological publication, and his leadership has extended beyond Pentecostalism to the global Great Commission community through such ministries as the Lausanne Movement for World Evangelization, the Global Diaspora Network, and *Christianity Today*.

By all observable trends and documented statistics, global Pentecostalism has emerged as the largest and fastest-growing expression of the worldwide Christian movement. It is my hope and prayer that my Pentecostal friends will seize this opportunity for continued collaboration and expand their cooperation in world evangelization. It is also vital for the evangelical Great Commission community and broader Christian movement to widen their embrace of the new face of global Christian mission.

—**Dr. Tetsunao Yamamori**, president emeritus of Food for the Hungry International, former international director of the Lausanne Committee for World Evangelization, and senior fellow of the Center for Religion and Civic Culture at the University of Southern California.

PREFACE

This book was written to *celebrate a movement and counter a misconception*. The *movement* is the growing international reality of Pentecostal cooperation in world evangelization. The *misconception* is that Pentecostals are prone toward divisiveness and isolation.

Although the book is being issued (in 2012) seventy years after most mainline Pentecostal denominations and movements in the United States stepped forward (in 1942) as charter members in the formation of the National Association of Evangelicals (NAE) and the EFMA (the world missions extension of NAE), Pentecostals continue to suffer from a stereotyped image of fragmentation and non-cooperation.

What may be unnoticed or unappreciated, even sometimes among Pentecostal churches and movements, are the indications that global Pentecostalism operates with integral, integrated missions partnerships within the movement itself and together with the broader evangelical “Great Commission community” in the global cooperative effort toward world evangelization.

Concurrent with the developments toward cooperation in the United States in the early 1940s, Pentecostals around the world were reaching out in fellowship and being invited by fellow Evangelicals in the formation of national evangelical movements. These organized internationally in 1951 as the World Evangelical Fellowship—now known as the World Evangelical Alliance. Since then, Pentecostals have been active participants in every major international cooperative movement across national and denominational lines such

as the Lausanne movement for world evangelization.

There were efforts even prior to World War II to form an expression of spiritual unity and fellowship among Pentecostals. Visionaries and leaders from across the continents brought these efforts into fruition in May 1947 when the first Pentecostal World Conference was convened in Zurich, Switzerland, under the theme “By One Spirit We Are All Baptized Into One Body.” The resulting “coalition of commitment” became known as the Pentecostal World Fellowship (PWF). From the outset, there was strong emphasis on fellowship, cooperation, and collaboration in world evangelization.

This collection of essays was commissioned by the PWF Advisory Committee and produced under the auspices of its World Missions Commission (WMC). Our team of writers—women and men, senior and emerging leaders, Majority World and Western World personnel—are pastors, evangelists, church planters, missionaries, missiologists, missions mobilizers, educators, theologians, historians, journalists, national and regional missions leaders, field directors, international missions executives, and heads of international denominations and renewal networks.

Many of our writers are founding members and leaders of regional cooperative missions associations such as the Pentecostal European Mission, Pentecostal Asian Mission, the East and Central African Pentecostal Association, and the Latin American Pentecostal Missions Network. All of them are “kingdom collaborators” who not only serve their own denominations and movements but are also firmly committed to “collaboration beyond borders” in the Great Commission community.

Their reflections are biblical, practical, strategic, and instructional as models for cooperation. Following the Introduction by Prince Guneratnam, chairman of the Pentecostal World Fellowship, their work is presented in three main sections. Part I is a “Global/General Overview” with missiological essays providing historical, biblical-theological, and strategic

expositions. Part II introduces “Regional Issues and Case Studies” from a variety of world regions. Part III includes “Personal Reflections and Projections,” highlighting personal testimonies and cooperation journeys of both senior and emerging leaders.

Although not meant to be an exhaustive study, this book tells the story of some of the long-standing partnership structures and cooperative affiliations within our movement. It is our hope that it will contribute toward a broadened global conversation among us on the essential values of cooperation, unity, and partnership in mission—both within and beyond the Pentecostal Movement.

The book is designed to be a working manual for denominational and parachurch missions agency leaders, regional and national field leaders, evangelists and church planters, missionaries, missiologists, missions professors, missions recruiters and trainers, local church missions leaders, and pastors.

This collection of essays is intended not only for description—telling the story of “what is”—but is intentionally didactic and prescriptive in nature, urging cooperation and collaboration as “what should be” for those committed to world evangelization. It is the hope and prayer of the editors and contributors that this project will stimulate and activate intentional collaboration in mission with the goal of multiplying cooperative efforts in discipling the nations and engaging the least evangelized peoples of our world.

Together in One Mission

Arto Hämäläinen
Helsinki, Finland

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Cleveland, Tennessee, USA

Editors

INTRODUCTION

The Cooperative Vision of the Pentecostal World Fellowship: A Global Forum for Pentecostal Collaboration

Prince Guneratnam

In the early 1900s, the Pentecostal Movement was made up of scattered groups of believers who experienced a “personal Pentecost” as described in Acts 2:4. With uplifted hands, stammering lips, and strange tongues during their exuberant worship, they were looked upon with suspicion by other Christians, ridiculed for their faith but at most times ostracized. However, in a few years these Pentecostal groups grew to such unexpected dimensions and formed sizeable organized assemblies that the church at large could not dismiss their presence; the Pentecostals were here to stay and to advance. It was the Pentecostals’ passion for missions and their urgency in spreading the full gospel “to the uttermost parts” that was catalytic to the leap of numerical growth in their movement.

As the movement expanded, Pentecostal leaders from across the continents began to envision the possibility of harnessing the synergy of a worldwide Pentecostal family that would unite for fellowship and work together for world evangelism. In May 1947, a conference for Pentecostal leaders was organized in Zurich, Switzerland, and three thousand convened at this gathering. Swiss pastor

Leonhard Steiner served as the organizing secretary. Other members in the team included South African minister David J. du Plessis, J. Roswell Flower from USA, and Donald Gee, an Assemblies of God minister from England. Triennial conferences followed and, in 1961, this celebrative gathering was officially named the Pentecostal World Conference (PWC).¹

THE CELEBRATIVE CONFERENCES

The PWC has since traveled the globe inspiring and challenging like-minded Spirit-filled leaders to greater unity and outreach. After the inaugural conference in Zurich and followed by Paris (1949), the PWC journeyed to London, England (1952); Stockholm, Sweden (1955); Toronto, Ontario (1958); Jerusalem, Israel (1961); Helsinki, Finland (1964); Rio de Janeiro, Brazil (1967); Dallas, Texas (1970); Seoul, Korea (1973); London, England (1976); Vancouver, British Columbia (1979); Nairobi, Kenya (1982); Zurich, Switzerland (1985); Singapore (1989); Oslo, Norway (1992); Jerusalem, Israel (1995); Seoul, Korea (1998); Los Angeles, California (2001); Johannesburg, South Africa (2004); Surabaya, Indonesia (2007); and Stockholm, Sweden (2010). The next conference, the twenty-third PWC, will be held in Kuala Lumpur, Malaysia, in 2013.

WORLD'S LARGEST FORUM

Sixty-four years and twenty-two international conferences since its commencement, the PWC is now the largest forum for Pentecostal collaboration. More than ten thousand Pentecostal leaders were at the eighteenth PWC in Korea and the evening services attracted an audience of about one hundred thousand. The twentieth conference in Johannesburg, South Africa, had an enrollment of fifteen thousand leaders from eighty-three countries. The twenty-first conference in Surabaya, Indonesia, filled the twenty thousand-seat auditorium with delegates from

¹Cecil M. Robeck Jr., "Pentecostal World Conference," in *The New International Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Eduard M. Der Maas (Grand Rapids: Zondervan, 2002) 971.

thirty-four nations, and featured Pentecostal speakers took the stage to expound the theme, “Pentecost Today . . . Impartation to Impact the World.” The PWC continues to attract large numbers of leaders from Pentecostal and emerging Charismatic movements to its celebrative triennial conferences.

In 2004, the PWC was officially renamed the Pentecostal World Fellowship (PWF), as it has evolved from being merely a triennial conference to a coalition of national councils, fraternal organizations, independent organizations, and churches with a common mission. At the time of this writing, the PWF has fifty-six members from countries in six continents with a diversified representation that includes some of the largest international Pentecostal groups from the Assemblies of God, Foursquare, the International Pentecostal Holiness Church, the Church of God (Cleveland, Tennessee), the Church of God in Christ, the Apostolic Faith Mission of South Africa, and the Pentecostal European Fellowship.

THE MISSION

In line with this development, in 2011 the leadership defined that the mission of the PWF is to “mobilize the global Spirit-filled family in completing the Great Commission of Jesus Christ.” The purposes of the PWF were formulated under seven definite objectives:

1. TO PROMOTE AND ENCOURAGE regional and continental alliances among Spirit-filled networks.
2. TO PROMOTE AND CONNECT Spirit-filled leaders—shapers of communities and nations.
3. TO SPEAK to governments and nations when and where social justice and religious rights are compromised and/or violated for the sake of the gospel.
4. TO FOSTER WORLD MISSIONS AND TO SUPPORT humanitarian efforts and where possible to provide relief aid.
5. TO SERVE as a cooperative fellowship for Pentecostal theological institutions to promote the development of education and leadership training.

6. TO CHANGE the global contour of Christianity by emphasizing coordinated worldwide prayer.

7. TO ORGANIZE a triennial celebration (Pentecostal World Conference) that will gather the global Spirit-filled family to advance the mission and purposes of the Pentecostal fellowship.

SPECIAL COMMISSIONS

Special commissions have been set up to take the lead in initiating and mobilizing Pentecostals worldwide in each of its ministry categories.

The Education Commission was formed when the PWF leadership recognized the need for strong Pentecostal theology to steer and shape the future generation of Spirit-filled leaders. The World Alliance for Pentecostal Theological Education (WAPTE) was appointed as the Education Commission. WAPTE is a global cooperative fellowship of Pentecostal theological associations and institutions that focuses on promoting the development of theological education and leadership training. Dr. John Carter, who is the chair of both WAPTE and the Education Commission, organizes theological consultations for the PWF's triennial conferences. At the consultations, theologians and researchers discuss issues of importance to global Pentecostalism,² hence, framing concrete distinctives for Pentecostal doctrines and beliefs.

Dr. Arto Hämäläinen, an Advisory Committee member of the PWF and chair of the Pentecostal European Mission, currently heads the World Missions Commission (WMC). The purpose of the WMC is to nurture an environment of cooperation and flexibility among Pentecostal mission organizations worldwide. Recognizing the various Pentecostal enterprises' diversity of historical and experiential backgrounds, the WMC works toward providing solid biblical and missiological foundations for holistic mission activities. The WMC has organized mission seminars in the PWC in Surabaya and Stockholm and is in the process

² Contributed by Dr. John Carter.

of developing a global network of Pentecostal mission leaders.³

Three other special commissions are the Media Commission, the Religious Liberty Commission, and the Relief and Development Commission.

CHRISTIAN UNITY AND THE SHIFT TO THE SOUTH

The former British Prime Minister Harold Macmillan coined the phrase “the wind of change” in his 1960 speech at Cape Town when he recognized that a political change was inevitable in the African continent. In this decade, the Spirit is blowing a “wind of change,” making inevitable alterations to the contours of the Kingdom, and this in turn is also effecting change in two distinct sectors of the PWF.

First, this wind of change is blowing across doctrinal lines beckoning a spirit of inclusiveness and unity among movements and Christian groups. Stemming from roots that were determinedly Pentecostal,⁴ in an unprecedented but commendable move, in 2010 the PWF began a partnership with Empowered21 and invited Reverend William Wilson, the co-chairman, to join the Advisory Committee. Several members of the Executive Committee of the PWF, together with me, currently serve in Empowered21’s global council.

A further demonstration of PWF’s response to the Spirit’s call to Christian unity is the relational ties that are being forged with other Christian groups. Bishop James Leggett, the former chairman of the PWF, commented in August 2010 that the whole attitude of the Christian church

³Contributed by Dr. Arto Hämäläinen. The need of the World Missions Commission was first discussed at the missions forum during the PWC in Johannesburg in 2004. That was the initiative of Dr. Greg Mundis (director for Europe/AGWM, USA) and Dr. Arto Hämäläinen.

⁴The requirement that an individual experiences a “personal Pentecost” with speaking in other tongues as the initial evidence of being filled with the Spirit.

has changed in regard to Pentecostal churches.⁵ Looking at the same issue through the eyes of an Evangelical, Dr. Wesley Granberg-Michaelson, secretary general of the Christian Reformed Church of America, wrote, “The world Pentecostal movement is not only growing; it is also maturing. . . . And there’s more openness to ecumenical dialogue and interchange.”⁶ Barriers are coming down and bridges are being erected.

The twenty-second PWC created a milestone with the “historic connections with the wider church world.”⁷ Dr. Geoff Tunnicliffe, the international director of the World Evangelical Alliance, who addressed the audience in the twenty-second PWC in Stockholm, commented that he was very encouraged by the warmth and enthusiasm expressed by PWF members toward the WEA.⁸ Dr. Olav Tviet, the general secretary of the World Council of Churches, said, “We need each other because it is only together that we can grow into one body of Christ.”⁹ Partnerships have been formed with the WEA and the Global Christian Forum. Even as the PWF ventures toward greater openness in fellowship with other Christian groups, and vice versa, there is no compromise to our mission and purposes. However, I believe that the body of Christ should transcend theological and denominational divides, work together when required to, and testify Christ to a skeptical and hurting world.

Second, Christianity’s center of gravity has shifted from the Northern to the Southern Hemisphere to where Pentecostals also dominate the growth graph with adherents numbering

⁵Statement made by Bishop James Leggett to the PWF leadership on August 24, 2010, in Stockholm, Sweden.

⁶Wesley Granberg-Michaelson, “A Different World,” *RCA Reflections*, www.rca.org/page.aspx?pid=6780.

⁷Bishop Leggett, in an email commenting on the PWF dated March 23, 2011.

⁸John McNeil, “WEA Head Addresses Pentecostal World Conference,” New Zealand Christian Network, www.vision.org.nz/networks/the-church/wea/751-pentecostal-congress.html.

⁹Joshua A. Goldberg, “Ecumenical Leader Tells Pentecostals: We Need Each Other,” *Christian Today*, www.christiantoday.com/article/ecumenical.leader.tells.pentecostals.we.need.each.other/26582.htm.

an estimated half a billion.¹⁰ From its inauguration in 1947 until 2010, with the exception of one year, the chairperson of the PWF has been a European or North American.¹¹ However, on August 24, 2010, I was honored to be elected as the chairperson of the PWF. The PWF Executive Committee members serving with me are a cross section of nationalities and cultures: vice-chairman Dr. Isak Burger (South Africa); secretary Dr. Matthew Thomas (India); and committee members Bishop Dag Heward-Mills (Ghana), Reverend Ingolf Ellssel (Germany), Bishop James Leggett (USA), and Dr. Serafin Contreras (Latin America). Five out of seven committee members are from the Southern Hemisphere—an indication of PWF’s positive reception to shift in the changing wind of times. We have come a long way. We are still progressing.

CONCLUSION

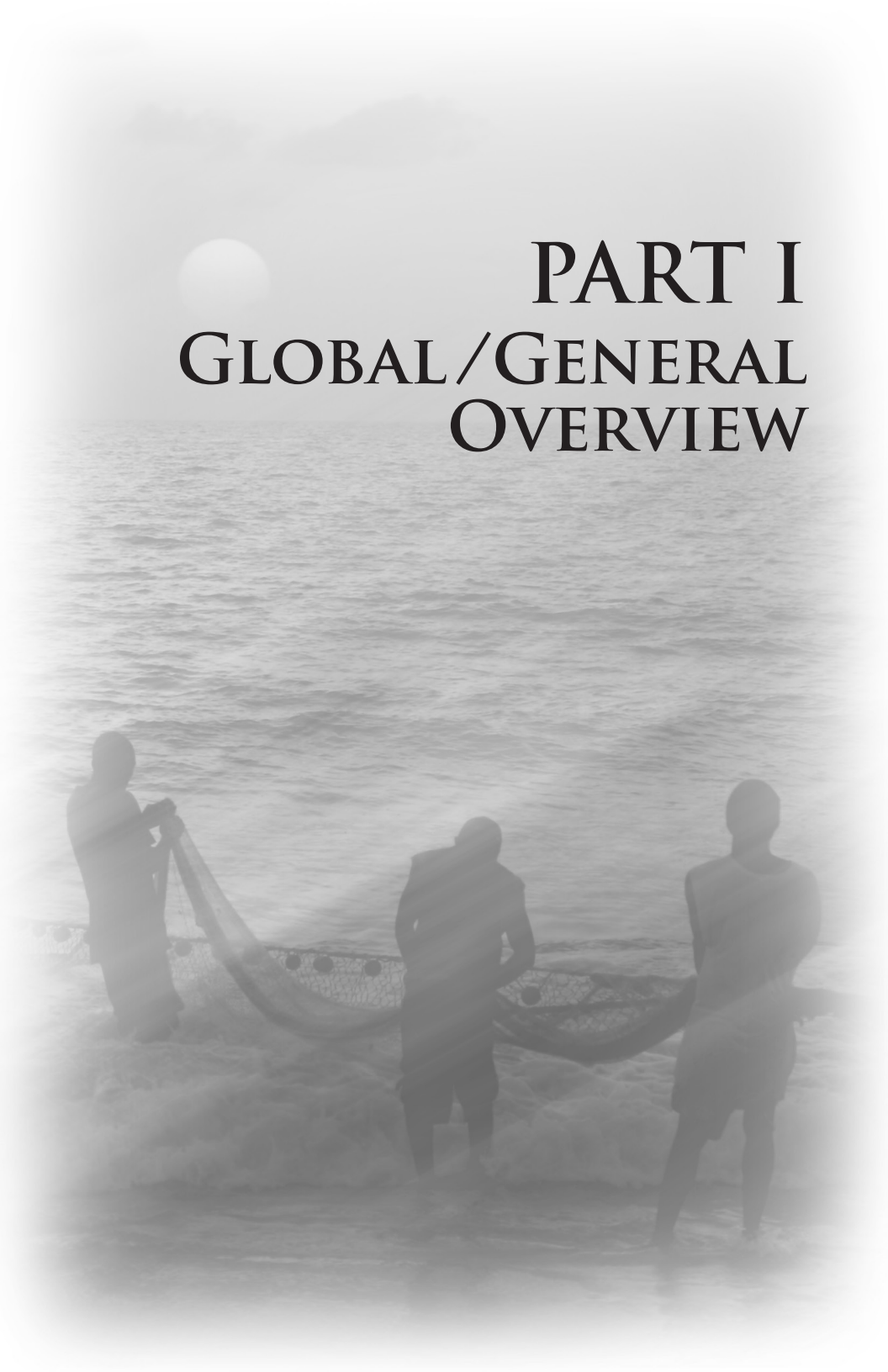
The expansion of the Pentecostal Movement around the world is exciting as we continue to embrace our passion to spread the full gospel. But new challenges are waiting, as the world is increasingly experiencing turmoil and strife, making mission work more arduous and demanding. It is my hope that the following chapters of this book will both inspire you and encourage you in the development of new mission strategies that are appropriate for the times in which we live.

¹⁰Glopent: European Network on Global Pentecostalism, “GloPent Research Project: Transnational Nigerian-Initiated Pentecostal Churches, Networks and Believers in Three Northern Countries,” www.glopent.net/norface.

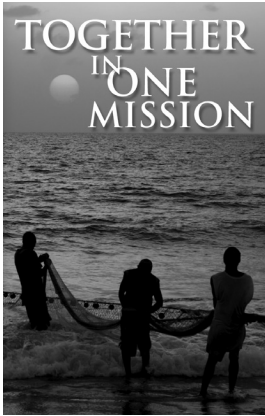
¹¹Cecil M. Robeck Jr., 973.

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PART I
GLOBAL/GENERAL
OVERVIEW



CHAPTER 1

PETER KUZMIC

PENTECOSTALS IN THE EVANGELICAL FAMILY: A HISTORICAL AND THEOLOGICAL REFLECTION

Having moved extensively and engaged intensively in both the Evangelical and Pentecostal worlds, I have at times been amused by the stereotypes and caricatures each camp has for the other and the questions frequently asked by those overly anxious about precise definitions and unmistakable identities. Are Pentecostals, as some have claimed, “Evangelicals with a plus”? Are they simply “empowered Evangelicals”? Do they represent the fanatic fringe of the more stable evangelical community, or should they be seen as the opposed species of “enthusiastic Christianity” and “biblical Christianity”?

There is no question that both are—especially in the Western world—heirs of fundamentalism. It has been argued that

modern evangelicalism must be understood as “reforming fundamentalism,” and I would dare to interpret the Pentecostal explosion at the beginning of the twentieth century as “reviving fundamentalism.” But is it not an unacceptable caricature to portray one as weak in its head, and therefore more emotionally driven, and the other as weak in the heart, and therefore more coldly and rationally inclined?

Or, are Evangelicals and Pentecostals simply immature siblings who, depending on the mood and circumstances, get along better at times and squabble to no end on other occasions? Are they like the sisters Evangeline and Charisma in Michael Harper’s *Three Sisters*,¹ who have not been on speaking terms for a long time and remain suspect of each other’s behavior even today? Or could it be mother-daughter dynamics in which the domineering evangelical mother has a difficult time forgiving her uncontrolled and rebellious Pentecostal daughter for launching out on an independent and more popular career, disregarding family traditions and accepted guidelines for proper behavior?

We must make clear at the outset that both terms *evangelical* and *Pentecostal* are—especially in popular discourse but also in serious literature—used with as much frequency as imprecision. These overlapping movements are not marked by any single tradition(s) and are comprised of a variety of shifting alliances, temporary associations, and leading personalities who have significantly shaped them. Although believers in both movements share an important core of joint theological and moral convictions and impulses, the diversity of theological traditions, ecclesiastical backgrounds, and revivalist impulses are not conducive to normative definitions or conceptual clarity.

QUESTIONS OF HISTORIC IDENTITY AND CONTINUITY

Nonsectarian evangelical Protestants would emphasize that their faith is so named because it is rooted in the

¹Michael Harper, *Three Sisters* (Wheaton, Ill.: Tyndale, 1979).

euangelion (gospel) of Jesus Christ as found in the New Testament. Modern-day Evangelicals and Pentecostals would further insist that their beliefs and spirituality represent a restoration of the apostolic biblical faith. The return to the biblical sources was, of course, the main aim of the magisterial Reformers.

In a larger historical perspective, it is important to underline that contemporary Evangelicals and Pentecostals claim three important links to the apostolic foundations of “the faith which was once delivered unto the saints” (Jude 3 KJV): (1) early Christian consensus as expressed in the classical creeds, (2) the Protestant Reformation as an attempt to correct the doctrinal errors of medieval Christianity, and (3) the revivals of the eighteenth and nineteenth centuries. There is a recognizable and regrettable tendency among many modern Evangelicals, and even more so among most Pentecostals, to remain ignorant of, or even disregard, their ties to the set of essential beliefs that are shared by all orthodox Christians: Roman Catholic, Eastern Orthodox, and Protestant.

This Orthodox-Catholic-Protestant consensus is best expressed in the Apostles’ and Nicene Creeds, which resulted from the work of the Councils of Nicea (AD 325) and Constantinople (AD 381), and settled the question of the relationship between Jesus Christ, God the Son, and God the Father.

The unanswered question of the relation between the divine and human nature of Jesus was later settled at the Council of Chalcedon in AD 451. These early formulations of the crucial Trinitarian and Christological doctrines, while not always understood, are nevertheless regarded as essential to Christian faith by all Evangelicals and the vast majority of the Pentecostals. The nature and brevity of this survey makes it impossible to further elaborate on their foundational catholicity and enduring significance for Christian orthodoxy or to enumerate and describe the evangelical impulses and awakenings in some monastic

movements and among medieval charismatic personalities like Francis of Assisi (1182-1226) and Peter Waldo (ca. 1150-1218), to mention only two contemporaries with different histories.

The Reformation, a millennium after the formulation of Christendom's classical creeds, was a clarion call for a return to biblical sources. This period served as a needed corrective to Roman Catholic errors, additions which were in conflict with the New Testament, and medieval abuses while reaffirming all the tenets of traditional orthodoxy, including the doctrine of the Holy Trinity, the deity of Christ, the Virgin Birth, and the bodily resurrection of our Lord. Reformers felt strongly that the Catholic Church lost the purity of the New Testament teaching on the nature of salvation because it diluted the authority of the Bible by adding corrupted church tradition as another source of revelation. Development of that tradition encouraged the believers to earn their salvation through good works and acts of penance, thereby ignoring that salvation was fully earned by the atoning death of Christ and therefore a gracious gift bestowed by faith. This central Reformation doctrine of justification by faith was clearly formulated in the Augsburg Confession of 1530: "Men cannot be justified in God's sight by their own strengths, merits, or works; on the contrary, they are justified freely on account of Christ through faith, when they believe that they are received into grace and their sins are remitted on account of Christ who by His own death made satisfaction for our sins. This faith God imputes for righteousness in His own sight."

The Lutheran Reformation first began using the word *evangelical* to describe their distinctive (re)discovery of salvation by grace alone and through faith alone based on biblical revelation as the only inspired, and therefore reliable, deposit of the fundamentals of Christian faith. The Reformers used the word *evangelical* before the

word *protestant*, which later entered the vocabulary of the European languages as a broader designation for all the churches that had their roots in the sixteenth-century breakaway from Roman Catholicism. Since that time, Germanic people have continued to equate Lutheran Protestant with Evangelical (*Evangelisch*) church. The German state church, largely nominal and theologically seriously impaired by secularism and liberalism, is still officially named *Evangelische Kirche*.

Today in German-speaking countries, *evangelisch* applies to the state-supported Lutheran Reformed and United churches and is more of a sociocultural rather than theological designation. Those of evangelical persuasion in these churches are recognized by the term *pietistisch*, which has been generally seen as the equivalent of Anglo-American *evangelical*. In recent decades, however, among German-speaking free churches, a new coinage *evangelikal* has become current to indicate the resurgence of a new kind of conservative orthodoxy, a theological cousin of the older pietism.

Historian David Bebbington has shown how Evangelicalism became a recognizable popular Protestant movement in Britain since the 1730s. It is interesting to note here that in 1531, Sir Thomas More already referred to the advocates of the Reformation as "Evaungelicalles." Isaac Watts wrote in 1723 of an "Evangelical Turn of Thought." The great precursors of the Reformation, Englishman John Wycliffe (1329-1384) and Bohemian Jan Huss (1373-1415), definitely belong in the evangelical line of stalwarts spearheading the search for the renewal of the church based on the pure teaching of the authoritative Word of God. There were other personalities and movements on the same trail of the recovery of the evangel (gospel) in Western Christianity. One of the more reliable interpreters of the history of the movement aptly describes Evangelicalism's compositional nature: "It is not to be equated with any single Christian denomination, for it influenced the existing churches during the eighteenth century and generated many more

in subsequent years. It has found expression in a variety of institutional forms, a wine that has been poured into many bottles."²

The same could be stated for the twentieth-century wine of Pentecostalism—"that [it] has been poured into many bottles"—especially with the various waves and growth of the Charismatic renewals since the 1960s.

PURITANS AND PIETISTS AS A PRE-PENTECOSTAL REVIVAL BRIDGE

The English Puritans and German Pietists are two important formative bridges between the sixteenth-century magisterial Reformers and the twentieth-century "free church" Evangelicals and their charismatic cousin, the Pentecostals. They both had a strong emphasis on biblical authority and stressed a personal experience of God's saving grace and a life of holiness. Puritans, in their zeal for renewal, went beyond the church by working also for renewal of all society. European Pietism was a reaction against the perceived "dead orthodoxy" and spiritual decline among the established Lutheran churches, which came under the control of civil rulers and had lost much of their spiritual vitality. Pietism had a strong emphasis on personal conversion and sanctification, although it was in large segments marked by a spirituality of withdrawal from the world. Pietists prepared the ground for the later Pentecostal revival by their emphasis on experiential aspects of faith, the centrality of prayer, and in nurturing intimate fellowship among believers along with evangelistic activism and missionary outreach.

For the history of missions, it is important to note the example of Moravians, a pietistic Lutheran community led by Count Zinzendorf, known for sending missionary pioneers to many unevangelized nations in the early eighteenth century.

The Puritans and Pietists have contributed enormously to the growth of evangelical Christianity through great revivals

²D. W. Bebbington, *Evangelicalism in Modern Britain* (Grand Rapids: Baker, 1992) 1.

which in the mid-eighteenth century swept Great Britain and her American colonies. The revivalists George Whitefield (1714-1770), Jonathan Edwards (1703-1758), and brothers John (1703-1791) and Charles Wesley (1707-1788) were Anglican clergymen who experienced life-transforming conversions and pioneered remarkably fruitful mass evangelism. In 1735, John Wesley was told by his father, Samuel, "The inward witness, Son, the inward witness — this is the proof, the strongest proof of Christianity."

The American Great Awakening and its British equivalent, simply named the Evangelical Revival, resulted in conversions of multitudes and, along with evangelistic undertakings at home, spawned a significant wave of foreign missionary endeavors. These renewal movements reaffirmed the beliefs of the Reformers but also infused them with a spirit of revivalism, emphasizing conversion and personal piety. The greatest legacies claimed by Evangelicals, and to some extent by Pentecostals, were left by Jonathan Edwards and John Wesley.

Edwards was a Calvinistic New England congregational pastor when his preaching first resulted in an awakening marked also by supernatural phenomena. This was followed by the outbreak of the far-reaching Great Awakening. This revivalist preacher is regarded as the leading theologian of his time and one of the greatest thinkers in American history. He laid a theological foundation to the revival by emphasizing that true religion was primarily a matter of the heart and not of the mind. He promoted revival through preaching and writing, among which are two influential works written in direct response to the critics of revival. He laid out his theological defense of the revival in *The Distinguishing Marks of the Work of the Spirit of God* (1741), in which he describes and defends the "true signs" of the operation of the Holy Spirit. Two years later he published *Some Thoughts Concerning the Present Revival*. In these and other writings, Edwards is concerned with the pursuit and promotion of the "true religion" and God's purposes with

humanity in history. His writings provide excellent criteria for distinguishing genuine spirituality from its false and spurious counterparts.

The revivalist John Wesley was theologically an Arminian who became the founding father of the world Methodist movement. Prior to his conversion, he was a failing missionary to American Georgia. It was the influence of Moravian Brethren that brought him to the personal assurance of conversion. His famous Journal entry of May 24, 1738, provides a moving testimonial on what happened on that day in a Moravian meeting in London: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given to me that He had taken away my sins, even mine, and saved me from the law of sin and death." Eighteen days later, John Wesley preached at Oxford University his famous sermon "By Grace Ye Are Saved by Faith," which became the dominant theme of the revival that marked the rest of his long life. He traveled more than 250,000 miles and preached some 42,000 sermons, most of them in outdoors gatherings as he was encouraged to do after hearing the news of mass evangelism from the Great Awakening in New England.

As prolific a writer as he was a preacher, John Wesley published 233 books. He observed, "Some of these have such a sale as I never thought of; and by this means I became unawares rich." He was, however, committed to a simple lifestyle and gave all the proceedings away.

Early Methodists, like many of the later Evangelicals and Pentecostals, did not intend to start new denominations but viewed themselves as "a society of Christians," a renewal movement encouraging Christians to stay loyal to their churches and denominations. They were, however, never approved by the Church of England and eventually developed

a well-organized, separate ecclesial entity, which quickly grew through the revivals of many itinerant preachers and as the fruit of the work of missionaries sent by Wesley to other lands.

Among them, the most influential in North America became Francis Asbury (1745-1816), who in many ways imitated his mentor John Wesley, traveling 270,000 miles on horseback. When he came as a missionary to America in 1771, there were only four ministers and about three hundred Methodist believers. He ordained more than four thousand preachers and saw the growth of the movement reach 214,000 Methodist believers. By 1850, Methodism was the largest Christian body in America. John Wesley and his followers emphasized that conversion should be followed by the “second experience,” the entire sanctification which fueled the further development of the Holiness Movement and pointed to the later Pentecostal emphasis on the “second blessing” as prerequisite to receiving the “baptism in the Spirit” experience.

Wesleyans insisted that genuine Christians should seek the experience of sanctification with the same zeal the Reformers urged them to pursue justification:

Methodists in the nineteenth century never lost a feeling for the necessity of initial conversion to Christ, but their great contribution to American theology lay in pointing [newly converted Christians] to the prospect of a perfect adulthood in the Holy Spirit. From this point on in American Evangelicalism, the theology of Christian life became almost as important as the theology of Christian conversion.³

It has been well documented and convincingly argued that Pentecostalism—historically and in terms of revivalistic impulses, theological roots, and spiritual ethos—is most indebted to Methodism, Wesleyan teaching, and holiness revivals.⁴

³John D. Woodridge, Nathan O. Hatch, and Mark A. Noll, *The Gospel in America* (Grand Rapids: Zondervan, 1979) 37.

⁴Donald W. Dayton, *Theological Roots of Pentecostalism* (Metuchen, N.J.: Scarecrow, 1987).

THE EVANGELICAL CENTURY

The way the twentieth century was described by contemporary observers as “the Pentecostal century,” one could justifiably claim that the nineteenth was “the Evangelical century.” Mission historians note that it was the century in which the gospel for the first time “reached the ends of the earth” and Christianity became a truly global religion, thus a frequent designation “the great century.” British Evangelicals were flourishing in both the Anglican Church and in the growth of Nonconformist groups. Charles H. Spurgeon (1834-1892) was the most famous Baptist preacher and megachurch pastor. Plymouth Brethren and Salvation Army were two evangelical movements reaching many, as was the new Keswick movement. George Mueller (1805-1898) was influenced by German Pietists and their work with orphans, and subsequently became known as the Bristol “Father of the fatherless” for ministry of faith and prayer in total reliance on God’s supernatural provision. His life story has encouraged many Pentecostals in their quest for faith that would produce miracles in the material realm.

As we have already noted, evangelical missions are closely tied to the Moravian and Methodist revivals that both saw the world as their parish. The beginning of large-scale modern missions are, however, dated and linked to the amazing career of William Carey (1761-1834), specifically his missionary work in India. His famous motto, “Expect great things from God; attempt great things for God,” marked his extraordinarily successful missionary enterprise.

Carey’s brilliant mind, enormous vision, organizing genius, and diligent lifestyle, combined with the leadership of the so-called Serampore Trio, resulted in the establishment of 26 churches and 126 schools, translation of Scriptures into 44 languages, production of grammars and dictionaries essential to the comprehensive program of literacy and education, as well as establishment of a seminary, medical missions, agricultural reforms, and savings banks. Carey’s example and vision inspired the founding of numerous mission

boards and societies for “propagating the gospel among the heathen.” Among them are London Missionary Society (1795), Netherlands Missionary Society (1797), American Board of Missions (1810), and American Baptist Missionary Union (1814). Countless thousands of Evangelicals were motivated by William Carey to obey the Great Commission in taking the gospel to the ends of the earth.

Another giant, Hudson Taylor (1832-1905), was only two years old when Carey passed away in his beloved India, and yet somehow Taylor took on the mantle of the Serampore pioneer and became an influential faith missionary pioneer to China, successfully contextualizing the gospel in that culture, mobilizing many workers and establishing the influential China Inland Mission. To these two British missionary giants we must add the name of the best-known American missionary pioneer, Adoniram Judson (1788-1850), who first played a key role in establishment of the American Board of Commissioners for Foreign Missions (1810). Later, he sailed to Asia where he laid foundations to successful missions among the tribal people of Burma (especially Karens and Kachins) and heroically witnessed to the majority Burmans. He, like Carey in Hindu India, dialogued with Buddhists, learned the Burmese language, translated the Bible, produced a dictionary, and composed important pieces of literature. Judson laid foundations to the Baptist awakenings, as well as the later Pentecostal revival, and is still considered by both Evangelicals and Pentecostals in Myanmar to be their founding church father.

Worldwide evangelical missions were spurred by Scriptures and needed them for evangelism and training in faith of the new believers. Thus, it was logical that the Bible Society movement came into existence at the same time. The British and Foreign Bible Societies, the mother of all Bible societies, was founded in 1804, soon to be followed by American and many other national and regional institutions that had the same mission. These interdenominational Scripture-focused societies were established to specialize in

Bible translations into various languages of the world and, in many missionary contexts, laid foundations to national literacy and strengthening of indigenous cultures.

One of their goals was mass production in order to lower the cost and effective distribution to make Scriptures widely available in native languages all across the world. They have made the Bible consistently a literary bestseller in most languages of the world. Along with the United Bible Societies, the ecumenical umbrella for the societies established in the “great century,” today’s best-known evangelical agencies engaged in the same task with a strong missionary focus are Wycliffe Bible Translators and International Bible Society.

In Holland, the towering evangelical figure was Abraham Kuyper (1837-1920), the Calvinistic pastor and intellectual whose comprehensive vision for theological orthodoxy, church renewal, and reform of society encompassed the founding of a new Reformed denomination and evangelical seminary (Kampen), establishment of the Free University in Amsterdam, and culminated with the political leadership as prime minister of his homeland. Among his many writings is the massive pre-Pentecostal study, *The Work of the Holy Spirit* (1900). In Germany, the evangelical and revivalist life was most intense in the Gemeinschaft (fellowship) movement and in the ministry of evangelists like Christoph Blumhardt (1805-1880), one of the founders of the Basel Mission, and his son Johann, who believed in supernatural manifestations of the Holy Spirit and practiced divine healing and deliverance among the Lutheran Pietists, thus providing sparks for other evangelical initiatives.

North America of the nineteenth century was the greatest modern laboratory of democracy and pluralism, which providentially continued to be culturally and spiritually shaped by waves and dynamics of evangelical revivalism and resultant growth of vital Christianity. The new revival-born Evangelicalism also led to a further “democratization” of Christian faith with multitudes of new denominations

and voluntary religious organizations. These movements differed from the sixteenth-century Reformation, not only because of the American separation of church and state but also by greater emphasis on personal experience of faith and evangelistic zeal and lesser attention given to church structures and creedal and sacramental expressions of faith.

Following the Second Great Awakening, which began in the 1790s, another revival period came under the able leadership of Charles Finney (1792-1875). Surveying these dynamic movements and the lack of their permanence, David Bosch makes the astute observation which should not go unnoticed by contemporary Pentecostals. He said that the outbreaks and wanings of revivals “underscore the fact that awakenings are apparently not destined to last; they all run out of steam and need to be revived.” Finney left his legal profession after conversion in 1821 and subsequently became the father of modern evangelical revivalism. His anointed preaching gave birth to several large-scale urban revivals and contributed to social reforms. His *Lectures on Revival* became a classic, widely used by many Pentecostals until this day.

Dwight L. Moody (1837-1899), unlike most of the revivalists mentioned, was not an educated man but a shoe salesman whose preaching, vision, and organizing abilities made him the most influential revivalist of the last quarter of the nineteenth century. He visits and preaching also significantly contributed to revivals in Great Britain. Unlike his predecessors, he did not show much interest in the welfare of the poor or reforming of society but focused his ministry exclusively on “saving souls.” One of his most famous remarks was, “I look upon this world as a wrecked vessel. God has given me a lifeboat and said to me, ‘Moody, save all you can.’” His message was simple and defined by the often-repeated “Three R’s: Ruin by Sin, Redemption by Christ, and Regeneration by the Holy Spirit.” He represents a significant shift in American Evangelicalism away from social concerns, which is paralleled by the growth of the premillennial movement.

Although Moody himself was not a teacher of dispensationalism, his friends and associates R. A. Torrey, A. J. Gordon, C. I. Scofield, and A. T. Pierson became strong promoters of dispensational premillennialism and the transitional figures between nineteenth-century revivalism and twentieth-century fundamentalism. The last turned out to be the unwilling parent of American neo-Evangelicalism and initially the fiercest opponent of early Pentecostalism. For example, R. A. Torrey (1856-1928), Moody's choice for the first superintendent of the school later named Moody Bible Institute and the first head of the Los Angeles Bible Institute (1912)—today's Biola University, presided over by an Assemblies of God minister—condemned the early Pentecostal revival as the “last vomit of Satan.”

FROM DEMONIZATION TO OPPOSITION TO COOPERATION

Torrey, one of the founding fathers of fundamentalism, and his fellow Scofieldian dispensationalists (so named because of immense popularity of the Scofield Bible) were not the only opponents of the outbreak of Pentecostal phenomena. Although the Holiness Movement could, to a great extent, be considered the birthplace of Pentecostal revival, various Holiness bodies rejected and vehemently condemned the new movement. In 1919, an author from the National Holiness Association published a book with a self-explanatory title, *Demons and Tongues*, in which he made the following judgmental accusation:

When “Tongueism” is sifted down, it will be found that the cunning craftiness of depraved humanity figures in it to a greater degree than any one has yet dreamed. I have no doubt that there is much demon manifestation in the “Tongues” meetings.⁵

Notable Holiness theologians have openly distanced themselves from the “Tongues Movement,” considering glossolalia and other supernatural phenomena to be demonically inspired.

⁵William W. Menzies, *Anointed to Serve* (Springfield, Mo.: Gospel Publishing, 1971) 178.

One of them wrote, "I have no doubt that there is much demon movement," considering the Azusa and subsequent revivals as "neither scriptural, sensible, nor spiritual," but rather "sensual, sinful, and often Satanic."⁶

The very word *Pentecostal* became undesirable, as shown in the example of the Pentecostal Church of the Nazarene, which dropped it from its title in 1919. One wonders whether and to what extent this public condemnation by other conservative Christian bodies influenced some of the largest Pentecostal groupings—Assemblies of God, Church of God, and International Church of the Foursquare Gospel—not to choose the designation "Pentecostal" in their own official names. It is interesting that a different history shaped their northern neighbor when in Canada the Pentecostal Assemblies of God were established. The fundamentalist churches of the early twentieth century became defensive on two fronts: fighting liberalism on the one hand and the "new fanaticism" on the other.

One must, however, point out that although both were opposed to the early Pentecostal Movement, there was at the same time considerable antagonism between the Calvinistic fundamentalists and the Arminian conservative churches. The Church of the Nazarene was quite representative of the latter when in 1928 it revised its statement of faith, "shoring up its denominational position in opposition to modernism and fundamentalism, including Pentecostalism." The World Christian Fundamentals Association was founded in 1919 in order to become the major voice of the Fundamentalist Movement to oppose both modernism and Pentecostalism as enemies of biblical orthodoxy. It is interesting to note how at times the two are fused in the minds of the fundamentalists, although the persistence and growth of Pentecostalism did show some moderation of attitudes as they moved away from outright demonization to active opposition. At the 1928 convention, the Association adopted a special resolution condemning the new movement:

⁶Menzies, 178.

Whereas, The present wave of Modern Pentecostalism, often referred to as the “tongues movement,” and the present wave of fanatical and unscriptural healing which is sweeping over the country today, has become a menace in many churches and a real injury to sane testimony of Fundamental Christians;

Be it resolved, That this convention go on record as unreservedly opposed to Modern Pentecostalism, including the speaking in unknown tongues, and the fanatical healing known as general healing in the atonement, and the perpetuation of the miraculous sign-healing of Jesus and His apostles, wherein they claim the only reason the church cannot perform these miracles is because of unbelief.⁷

The North American liberal-fundamentalist controversy was interestingly coterminous with the birth of the Pentecostal Movement. Conservative reaction against theological liberalism, the social gospel movement, and destructive biblical criticism brought about fierce debates and many church splits. The fundamentalist defenders of biblical faith actually gave birth to both their dissenting less anti-intellectual and more culturally sensitive neo-Evangelicals and the Spirit-seeking Pentecostals who, by and large, dated their birthplace to the famous Azusa Street Revival in Los Angeles. It should be pointed out that many of the early Pentecostals saw themselves as a renewal movement within their churches and had no intention to start new denominations. The organized opposition and theological condemnation of their experience and beliefs, ranging from accusations of heresy to outright demonization, made ecclesial separation and the founding of new and distinctly Pentecostal denominations an inevitability.

The same or very similar interecclesial developments were taking place in most European countries. The Norwegian Methodist T. B. Barratt was attracted to and transformed by the Azusa Street Revival and subsequently became the founder of the Pentecostal churches in his country, as well as pioneer of Pentecostal movements in several

⁷Menzies, 180.

other nations. The gifted Swedish Baptist minister Levi Pethrus became an extraordinarily productive Pentecostal pioneer and pastor of the famous Philadelphia church in Stockholm. Jonathan Paul (1853-1931), an equally gifted German Lutheran pastor, theologian, and writer, became a Pentecostal pioneer after visiting T. B. Barratt in Norway in 1906.

German Evangelicals organized swift opposition and, with the infamous "Berlin Declaration" already in 1909, theologically condemned the Pentecostal revival as "demonic spiritualism" and speaking in tongues as "not from above, but from below." Jonathan Paul and his followers were forced to organize a separate Pentecostal association. The sectarian treatment and isolation of Pentecostals by Evangelicals in Germany lasted longer than in any other Western nation, for they did not reconcile until 1995 when Pentecostals were finally invited to join the German Evangelical Alliance and the Berlin Declaration was pronounced as having no contemporary relevance.

In North America, the "new Evangelicals" who distanced themselves from fundamentalist rigidity found it easier to recognize Pentecostals as their brothers and sisters. The institutional turning point came with the invitation to Assemblies of God to join the founding of the National Association of Evangelicals in 1943, with other Pentecostal denominations soon to follow. The same cooperative openness was shown in the founding of the National Religious Broadcasters (1944) and Evangelical Foreign Missions Association (1945). Similar fellowships and alliances were duplicated in numerous nations, lifting earlier condemnations, tearing down prejudices, and strengthening both camps through the newfound "evangelical ecumenism" accompanied by gradual acceptance of charismatic phenomena within some of the Evangelical and in most mainline denominations.

A major catalyst for Evangelical-Pentecostal cooperation in the second half of the twentieth century was the evangelist

Billy Graham and his fully interdenominational crusades. Graham can be placed in the line of the above-mentioned revivalists who paved the way for the Pentecostal revival of the twentieth century. Graham has befriended numerous Pentecostal leaders and has observed firsthand their lives and ministry, thereby growing to appreciate the new work of the Holy Spirit. He was convinced that one of the “effects of an awakening” would be “increased evidence of both the gifts and the fruit of the Spirit.”⁸ He emphasized the importance of joint prayer meetings in expectation of revival and the importance of an underlying balanced “theology of word and spirit.”⁹ Even in those countries where classical Evangelicals were unfriendly to Pentecostals, Graham and his team insisted on their participation in both organizational matters as well as in follow-up processes. The latter in many places evolved into continuous cooperation and institutional ties.

The first Evangelical Alliance, inheriting the spirit of Wesley-Whitefield revivals, was established in Great Britain in 1846 with the uniting vision expressed in its motto, *Unum Corpus Sumus in Christo*—“We Are One Body in Christ.” It was conceived as a global body, although its full realization had to wait a whole century later when after the Second World War the World Evangelical Fellowship as global umbrella of national alliances welcomed Pentecostals as their full-fledged members. In the British Isles, the evangelical Welsh Revival was a powerful prelude to the Pentecostal awakening. Some of their most influential leaders, like George Jeffreys and his brother Stephen, the founder of the Elim Pentecostal Alliance, were converted in the Welsh Revival in 1904. Elim and Assemblies of God are active in the leadership of the British Evangelical Alliance.

Some tensions were caused by the Charismatic renewal among Anglican Evangelicals, as evident from John Stott’s

⁸Billy Graham, *The Holy Spirit: Activating God’s Power in Your Life* (Waco, Texas: Word, 1978) 217.

⁹Donald G. Bloesch, *A Theology of Word and Spirit* (Downers Grove, Ill.: InterVarsity, 1992).

1964 public disavowal of Pentecostals and Charismatics. The Pentecostal growth and the mainline renewal could not be stopped, and mutual openness and subsequent discussions between Charismatics and non-Charismatics led to rapprochement expressed in 1977. This was published in an exemplary reconciling report appropriately titled "Gospel and Spirit," in which they declared, "We share the same evangelical faith," and recognized that the worship and spirituality of Evangelicals and Pentecostal Charismatics so overlapped already "as to be almost indistinguishable."

As stated by one of the internationally better-known evangelical leaders in the renewal, Pentecostalism and its Charismatic daughters both represent the "most exciting and disturbing movement of our times. . . . Christians across the spectrum are beginning to wake up to the living vitality of the Holy Spirit. The suspicion with which the renewal movement was viewed seems to have diminished, as does the stridency of charismatic claims."

At the global level, the turning point came when Billy Graham invited the Pentecostal healing evangelist Oral Roberts to participate at the 1966 Berlin Congress on World Evangelization. This was followed by a magnificently conceived Lausanne Congress in 1974, an event selectively inclusive of international Pentecostal leaders. That Congress marks the birth of what became known as Lausanne Movement for World Evangelization. Its beliefs are succinctly summarized in the 15-point Lausanne Covenant, which include as separate articles "Spiritual Conflict" and "The Power of the Holy Spirit," a recognition of specific Pentecostal themes and their influence on the larger evangelical movement.

Lausanne has spawned multitudes of regional and national congresses, cooperative projects, and missionary movements in which Evangelicals and Pentecostals embrace each other in the task of advancing the Kingdom of God and accelerating evangelization of the world. The ties of this cooperative family were significantly widened

and further strengthened globally at the fully inclusive Lausanne II in Manila (1989). This was paradigmatically expressed in the program when the plenary session on the work of the Holy Spirit was addressed by James Packer and Jack Hayford, two prominent leaders of Evangelicalism and Pentecostalism.

Today, the Lausanne Movement for World Evangelization is the largest and most dynamic Christian movement, with the renewed vision and energy coming from the Cape Town Congress (2010), in which Pentecostals were welcomed as equals in the large and rather diverse Evangelical family. In the meantime the older ecumenical body, Geneva-based World Council of Churches, is undergoing a serious crisis of theological identity and spiritual vitality and is increasingly inviting both Evangelicals and Pentecostals into its ranks to help them recover the 1910 Edinburgh vision of cooperation and world evangelization. A good number of Evangelicals and Pentecostals, however, were invited to participate at the centennial Edinburgh 2010 Conference. In addition, there was an active Pentecostal participation in the Global Christian Forum in 2011.

FUTURE OUTLOOKS

Evangelicals and Pentecostals share a history of revivalism and a common core of beliefs and commitments. A widely acceptable summary of the essence of Evangelicalism is known as Bebbington Quadrilateral: “*conversionism*, the belief that lives are needed to be changed; *activism*, the expression of the gospel in effort; *Biblicism*, a particular regard for the Bible; and *crucicentrism*, a stress on the sacrifice of Christ on the cross.”¹⁰

North American evangelical theologians, to make sure their movement reaches beyond the fundamentalist phenomena from which they want to be differentiated as an organically more comprehensive and culturally more relevant movement, have provided a larger number of identifying marks by

¹⁰ Bebbington, 3.

developing “seven evangelical principles.” In a summary, they are as follows: (1) the authority of the Word of God, (2) orthodoxy (correct belief), (3) personal salvation by grace, (4) dedication and commitment, (5) evangelism and mission, (6) ecumenism (*koinonia*), and (7) social concern. Building on its distinct experience with the Holy Spirit, Pentecostalism adds to these evangelical impulses an “eight principle” – “the principle of the dynamic nature of the Christian faith,”¹¹ a principle which should be an inherent part of the whole evangelical impulse.

Both of these overlapping Christ-centered movements, although shaped and reshaped by their cultural environments, remain the most vital force within global Christianity because of their powerful message of redemptive transformation and continuous concern for restoration of the dynamic dimension of the biblical faith in which the living God is active through the ministry of the Holy Spirit. They have in recent decades become fascinating objects of sociological studies because of their concentric and ever-expanding phenomenal growth and potential for the renewal of society.

They represent the majority of today’s popular Protestantism, undergoing social and cultural transformations that make them face serious challenges and threats to their identity, along with many wonderful opportunities for mission and outreach and building of new relationships.¹² It is difficult to predict how the rapid and Pentecostal-infused reconfiguration of world Christianity,¹³ accompanied by the complexity of enormous variations over time and global space, including a broad range of behavioral and institutional patterns of practices and spirituality, will shape its future outlooks. One thing is certain: the new global Christianity is definitely and irrevocably shaped by

¹¹ Paul A. Pomerville, *The Third Force in Missions* (Peabody, Mass.: Hendrickson, 1985) 7.

¹² Timothy George, *Pilgrims on the Sawdust Trail: Evangelical Ecumenism and the Quest for Christian Identity* (Grand Rapids: Baker Academic, 2004) 119.

¹³ Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford, England: Oxford UP, 2002).

Pentecostal spirituality, which is “emotional, communal, narrational, hopeful, and radically embodied.”¹⁴

In the North Atlantic world, “Evangelicals in the past half-century have moved from the margins into the mainstream, with a proliferation of publications, institutions, and parachurch ministries.”¹⁵ In recent decades, an even more radical class shift became the dramatic story of Pentecostal believers and their congregations as they gained an unprecedented cultural position of general acceptance since they moved from the wrong side of the tracks, established mega-churches, and developed other powerful religious enterprises.

Increasingly, one can find both Evangelicals and Pentecostals among wealthy businessmen and in influential positions of leadership in politics, academics, and entertainment. Gone are the days of poverty and cultural marginalization when our predecessors enthusiastically sang, “This world is not my home, I’m just a passing through!” Present-day Evangelicals and Charismatics need an urgent reminder to be engaged in active spiritual and moral resistance to the whole plethora of new temptations and trials that come with success, power, and cultures marked by moral laxity and consumerist orientation.

In addition to these external challenges, modern-day Pentecostals . . .

may have to come to terms with its departure from the passions that ignited its early stalwarts to achieve great things for God in an age when Christian faith was passing through a crisis of confidence, especially in the Western world. [Pentecostal theology] has to acknowledge its evangelical past but must avoid dangers of being drawn, on the one hand, into a fundamentalism at variance with its free and spontaneous spirituality, and on the other, into an institutionalism that stifles its former flexibility to change with changing contexts.¹⁶

¹⁴ Harvey G. Cox, *Fire From Heaven: The Rise of Pentecostal Spirituality and the Religion in the Twenty-first Century* (London: Cassell, 1996) 319.

¹⁵ George, 127.

¹⁶ Allan H. Anderson, “Pentecostalism,” in *Global Dictionary of Theology*, ed. William A. Dyrness and Veli-Matti Kärkkäinen (Downers Grove, Ill.: IVP Academic, 2008) 647.

Global interchange and the attitude of openness and mutual learning is also an imperative for those who live and desire to grow in maturity in our increasingly interdependent world. Both Pentecostals and Evangelicals must recognize that “any theology today that claims to be more comprehensive must result from an interchange between theologians from many different settings and representing many different points of view. Those of us who take the authority of Scripture seriously would add that only through such interchange will the full truth of Scripture be seen.”¹⁷ A general call to humility is the order of the day for all who are enjoying the powerful presence of the Holy Spirit and experiencing growth and success at all levels. There is no room for prideful triumphalism and feelings of spiritual superiority. As I have warned elsewhere, we evangelical Charismatics will have to . . .

humbly recognize that the Holy Spirit is not our possession and can be neither controlled nor confined by the Church. He is never called “the Spirit of the Church” and no Church body (not even Pentecostal or Charismatic) has any right to boast that it “has the Spirit.” He is nobody’s property! Let us confess that the whole Church needs a new infusion of the Holy Spirit in order to be renewed in its nature and empowered for the end-time harvest in its mission at home and abroad. Let us humbly recognize that the Church of Jesus Christ is dependent on the Holy Spirit for its very life and that He is the chief and powerful executor of Christian mission.¹⁸

In obedience to the Great Commission of the risen Lord, both Evangelicals and Pentecostals have spawned massive converging and overlapping missionary movements of great effectiveness. While causing some divisions and frequently engaging in unfair competition, they have nevertheless produced an amazing Pentecostal-Evangelical global consensus about the nature and

¹⁷ Grant McClung, ed., *Azusa Street and Beyond: 100 Years of Commentary on the Global Pentecostal/Charismatic Movement* (Gainesville, Fla.: Bridge-Logos, 2006) 240.

¹⁸ Peter Kuzmic, “The Church and the Kingdom of God,” in *The Church: God’s Agent for Change*, ed. Bruce Nicholls (Exeter, United Kingdom: Paternoster, 1986) 74.

dynamics of the advancement of the kingdom of God and of the transformative power of the gospel among the spiritually lost, morally confused, and overall vulnerable kingdoms of this world. Both see themselves as the sent and empowered agents of the mission of the One who programmatically and prophetically stated: "This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matt. 24:14). May we all continue to faithfully obey the commission while praying in joyful anticipation, "Come, Lord Jesus!" (Rev. 22:20).

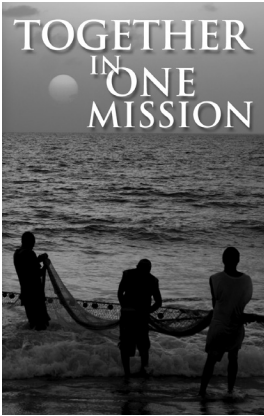
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CHAPTER 2

GRANT MCCLUNG

A COALITION OF COMMITMENT: COOPERATION OPPORTUNITIES FOR CONTEMPORARY PENTECOSTAL MISSIONS

“Stand firm in one spirit, contending as one man for the faith of the gospel” (Phil. 1:27 NIV).

In revival and missions movements, there are multiple stories that revolve around the main story, the singularly focused central narrative of the *ethos* and *pathos* of its people and passions. The central story—the grand metanarrative—of the Pentecostal revival revolves around our missional passion, our desire to be people on mission with God in the world.

Any careful and honest reading of the original testimonies from the pioneers, the spiritual mothers and fathers of our movement, will attest to this fact:

From the inception of the Pentecostal Movement, our mission has always been missions. Indeed, Pentecostalism cannot be understood apart from its self-identity as a missionary movement raised up by God to evangelize the world in the last days.¹

Pentecostal missiologist Gary B. McGee (1945-2008), one of the leading authorities on the history of Pentecostal missions, made it clear that early Pentecostals were gripped with an eschatological urgency to take the gospel to the ends of the earth. His research revealed the following:

The early records of the revival speak of a close and abiding association between the baptism in the Holy Spirit as evidenced by speaking in tongues for an endowment of power in Christian witness, a fervent belief in the premillennial return of Christ, and His command to evangelize to the uttermost parts of the world. This Baptism, viewed as the fulfillment of Joel's prophecy for "the last days," seemed to heighten the imperative for world evangelism. The history of Pentecostalism cannot be properly understood apart from its missionary vision.²

The descriptive grid used in the traditional five journalistic questions – Who? What? Where? When? and Why? – can help us unpack our story about the cooperation efforts among Pentecostals, and across to the broader Great Commission community, toward world evangelization. In doing so, we ask: (1) Who are the [cooperation] mentors for world evangelization? (2) What does the Pentecostal World Fellowship state about cooperation? (3) Where are the models to be celebrated and cultivated? (4) When do we find opportunities for cooperation? (5) Why work together in a "coalition of commitment"?

1. WHO ARE THE [COOPERATION] MENTORS FOR WORLD EVANGELIZATION?

In telling our cooperation story, we are provided with

¹Grant McClung, "Pentecostals: The Sequel: What Will It Take for This World Phenomenon to Stay Vibrant for Another 100 Years?" *Christianity Today*, April 2006: 30.

²Gary B. McGee, "Early Pentecostal Missionaries: They Went Everywhere Preaching the Gospel," in *Assemblies of God Heritage*, Summer 1983.

biblical, historical, and contemporary mentors: (1) Biblical examples, (2) models from Pentecostal history, and (3) current templates from the global Great Commission community.³ In them we find positive patterns for partnership.

BIBLICAL EXAMPLES

Even a cursory reading of Scripture highlights the importance of unity among the people of God. The psalmist observed, "How good and pleasant it is when brothers live together in unity!" (Ps. 133:1). Our Lord stated His will for the unity of His disciples and all successive generations of believers when He prayed "that they may be one" (John 17:11).

The word *together* is mentioned four hundred times in Scripture and expresses the theme of unity. In the early church, "they met together" (Acts 1:6), "they were all together in one place" (2:1), "Peter stood up [together] with the Eleven" (v. 14), "they raised their voices together in prayer to God" (4:24), and "they were worshiping the Lord and fasting [together]" (13:2). A review of Ephesians 4:1–5:2 reveals that together we belong to Christ, together we belong to each other, together we exercise our ministry gifts, and together we grow into fullness of Christ.

The "one another" commands of the New Testament are frequent, in which we are taught to "love . . . forgive . . . pray for . . . confess your faults to . . . be kind to . . . show hospitality to one another." Consider how often the admonition "Let us" occurs in Hebrews, with a focus on being together. In 10:22-25, believers are encouraged: "Let us draw near to God [together]. . . . Let us [together] hold . . . to the hope we profess. . . . Let us consider . . . one another. . . . Let us not give up meeting together. . . . Let us encourage one another."

³The expression "Great Commission community" is being used to describe the world evangelization commitments and efforts through the international Evangelical/Pentecostal/Charismatic family of churches and movements as typified by the Lausanne Movement for World Evangelization (cf. www.lausanne.org). Although there are many positive and necessary examples of the cooperation of Pentecostals with the "broader mission of the church" as understood in ecumenical circles and traditional church movements, that is not the specific focus of this chapter.

MODELS FROM PENTECOSTAL HISTORY

A careful review of program contents, conference themes, sermons, workshops, and publications from the many years of the Pentecostal World Conferences would, no doubt, reveal a proliferation and frequency of the use of biblical texts that highlight cooperation and unity. The first Pentecostal World Conference was convened in Zurich, Switzerland, in 1947 under the theme “By One Spirit We Are All Baptized Into One Body.”

At the August 2010 conference in Stockholm, Sweden, the Pentecostal Movement was urged with this theme: “Equip Yourself . . . Others . . . the Church.”⁴ The conference theme was drawn from Ephesians 4:12-13, with its inherent emphasis on unity and partnership in ministry, “to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”

The Apostolic Faith publication from Azusa Street Revival stated in the first issue, “The Apostolic Faith Movement—stands for the restoration of the faith once delivered unto the saints—the old-time religion, camp meetings, revivals, missions, street and prison work, and Christian unity everywhere.”⁵ Donald Gee, the first editor of *Pentecost*, a quarterly publication from the Pentecostal World Conference, noted that one of the central attractions to the movement was not a system of doctrine or church government, but “a powerful individual spiritual experience” producing a “new, deep fundamental unity in spirit.”⁶

In his mid-twentieth-century review of the Pentecostal Movement, David J. Du Plessis (“Mr. Pentecost”) placed special emphasis on the early manifestos and resolutions on

⁴Cf. www.pentecostalworldfellowship.org.

⁵*The Apostolic Faith*, Vol. 1, No. 1, Sept. 1906.

⁶Donald Gee, *The Pentecostal Movement* (London: Elim, 1949) 30.

Pentecostal unity and cooperation.⁷ Many cited examples of “early Pentecostal ecumenism” and “an ecumenism of the spirit” are found in my introductory chapters and collected essays from other writers in *Azusa Street and Beyond: 100 Years of Commentary on the Global Pentecostal/Charismatic Movement*.⁸

CURRENT TEMPLATES FROM THE GLOBAL GREAT COMMISSION COMMUNITY

A proliferation of networks and alliances for world evangelization—always emerging and sometimes difficult to track—are abounding in the contemporary global Great Commission community. Pentecostals are active participants and leaders in these international coalitions and cooperative movements. Most of these trace their identities and roots to the Edinburgh World Missionary Conference of 1910. In 2010, there were at least four major conferences and consultations (in Tokyo, Edinburgh, Cape Town, and Boston) that observed the 1910-2010 centennial. Pentecostals were present as speakers and participants.

Pentecostals have been involved as founding partners or subsequent fellow-travelers/members of such movements and alliances as the World Evangelical Alliance, the Lausanne Movement, A.D. 2000 and Beyond, Ethne, and many other global and regional missional networks. Pentecostals were involved from the beginning and are making a significant contribution to the movement toward making disciples among unreached and unengaged people groups. In addition, it should not be forgotten that Pentecostals were involved as founders of such international missions movements as Teen Challenge, Youth With a Mission, the Billion Souls Movement, Call2All, Acts 1:8, and others.

⁷David J. Du Plessis, “Golden Jubilees of 20th Century Pentecostal Movements,” in *International Review of Missions*, April 1958.

⁸Grant McClung, ed. *Azusa Street and Beyond: 100 Years of Commentary on the Global Pentecostal/Charismatic Movement*. Gainesville, Fla.: Bridge-Logos, 2006. Cf. Links to the book and “Resources” at www.MissionsResourceGroup.org.

2. WHAT DOES THE PENTECOSTAL WORLD FELLOWSHIP STATE ABOUT COOPERATION?

The official documents, publications, and website (*www.pentecostalworldfellowship.org*) from the Pentecostal World Fellowship indicate their self-identity and practices of cooperation.

Who We Are: “The Pentecostal World Fellowship is a cooperative body of Pentecostal churches and groups worldwide of approved standing. It is not a legislative body to any national entity, but it is rather a coalition of commitment for the furtherance of the gospel to the ends of the world.”

Our Mission and Purpose: Historically, the purpose of the Pentecostal World Fellowship has been to create an opportunity for the triennial gathering of Pentecostal groups to share—in mutual information—support and edification, called the Pentecostal World Conference.

More recently, a change of name and purpose was approved from one of simply chairing a Pentecostal World Conference every three years to a new set of purposes:

- Encourage missions partnerships among participating Pentecostal groups.
- Speak to governments and nations on behalf of Pentecostal believers everywhere, especially in countries where persecution exists or where individual rights and freedoms are compromised for the sake of the gospel.
- Share as a Pentecostal World Fellowship in humanitarian aid through its various Pentecostal members by sharing information of assistance given and where possible to cooperate in humanitarian efforts worldwide.
- Serve as a cooperative fellowship whereby educational institutions approved by individual Pentecostal members of the Pentecostal World Fellowship would be recognized by other member groups.
- Pursue the fulfillment of the Lord’s command to evangelize the lost in the shortest possible time, providing

them the opportunity to hear and respond to the gospel in all of its fullness, by encouraging and assisting one another, promoting harmonious relationships, and seeking the most effective means of its accomplishment under the dynamic leadership of the Holy Spirit.

- Emphasize worldwide prayer networks and coordinated prayer.

3. WHERE ARE THE MODELS TO BE CELEBRATED AND CULTIVATED?

Among our worldwide movement, there are contemporary models to be emulated and expanded. Toward the preparation of this essay, Pentecostal missions leaders from several areas around the world were asked about the practices of cooperation in their movements, denominations, and agencies. Here are sample responses (and twenty lessons) from them.

a. "Our practice is to cooperate where we can with indigenous Pentecostal fellowships as well as other church or parachurch bodies to accomplish our mission."

Lessons:

1. Respect indigenous movements.
2. Work with church and parachurch groups.
3. Cooperate in a common mission and vision.

b. "We have a team thing going in [country A] that includes multiple agencies, and in [country B] there are fourteen different entities working on the same team."

Lesson:

4. Multiple agencies and ministries can work together on a common team.

c. "We have a clearly stated policy of cooperating with the whole body of Christ around the world. We institutionally do this via membership in the Pentecostal World Fellowship, PCCNA, NAE, and so forth. We second our missionaries to work with other Christian groups, such as YWAM, Evangelical Bible Translators, Wycliffe, medical

missions. We encourage our missionaries to develop friendships and good working relationships with other Christian missionaries on the field."

Lessons:

5. Have a clearly stated policy and commitment.

6. Do something about it: join cooperative initiatives/associations/fellowships.

7. Allow your personnel to work with other groups.

8. Encourage your missionaries to develop friendships and good working relationships with other groups.

d. "We are partnering with World Vision in several countries relating to food, agricultural, and orphanages. We cooperate with World Relief in many projects."

Lesson:

9. Partner with and cooperate with relief/development ministries that are specialists.

e. "We are involved in cooperation through regional Pentecostal associations. We are a member of the national Evangelical Alliance—having seminars, youth conferences, and prayer efforts together. We are also a member of a broader Christian Missionary Council (ecumenical) that provides joint information, organizes seminars, and keeps contacts with government authorities."

Lessons:

10. Cooperate with fellow Pentecostals.

11. Work together with Evangelicals.

12. Connect ecumenically to broader mission agendas.

f. "We prefer to be invited to an area by the Evangelical Alliance of the nation, a regional ministerial alliance, or a similar cooperative group. We are unapologetically both Evangelical and Pentecostal/Charismatic. We do not convene around doctrinal distinctives. We convene around a shared commitment to help fulfill the Great Commission."

Lessons:

13. Enter by invitation of a group that is cooperative.

14. Avoid doctrinal disputes and prioritize cooperation around a commitment to the Great Commission.

g. "Within our denomination, the greatest challenge (or competition) we would face is with the local church and the interests they have. So how do we respond to that? I have taken the approach that I need to celebrate what the local church is doing and look for opportunities to collaborate and guide. I stay very positive, and as I do that, I break down the anti-denominational attitude and often I have seen a synergy that can grow from the work of the local church."

Lessons:

15. Celebrate what the local church is doing.

16. Be available to collaborate and guide.

17. Stay positive and connected.

18. Affirm the synergy that grows from local church leadership in missions.

h. "It has been, and continues to be, our desire to network with as much of the body of Christ as possible for the global advancement of the Lord's kingdom worldwide. This has caused us to form many ministry partnerships/joint ventures through the years. Some of these have been extremely formal while others have been extremely loose in nature and application."

Lessons:

19. Partnerships/joint ventures are sometimes formal; sometimes informal.

20. When developing a written formal agreement, follow clear, agreed-upon issues and guidelines.

4. WHEN DO WE FIND OPPORTUNITIES FOR COOPERATION?

We find opportunities for cooperation during times (planned and spontaneous) of conversation, during times of conflict, when we encounter humanitarian crises, and through the convergence of ministries and ministry personnel.

Opportunities for mutual conversation, conferencing, and consultation are needed in order to seek understanding/ implementing of such terms/concepts as “cooperation,” “collaboration,” “covenant,” “partnership,” “networking,” “strategic alliances,” and so forth. Only by talking with one another can we discover what we do and do not mean by these and other terms related to cooperation. Much of this is being accomplished in the international missions forums convened by the World Missions Commission of the PWF and through regional associations such as Pentecostal European Mission (PEM) and Pentecostal Asian Mission (PAM).

During times of conflict from nonbelievers, we stand together to face opposition/persecution (see Acts 2:14). One of the statements of the PWF Mission and Purpose is to “speak to governments and nations on behalf of Pentecostal believers everywhere, especially in countries where persecution exists or where individual rights and freedoms are compromised for the sake of the gospel.” An additional part of our mission and purpose involves working together in humanitarian aid in times of crises by “sharing information of assistance given and where possible to cooperate in humanitarian efforts worldwide.”⁹

We also find opportunities for cooperation during times in which there is a convergence (planned and spontaneous) of ministries and ministry personnel focused on world evangelization. It is possible to envision an intentional “cooperation quadrilogue” that brings together leadership personnel from four segments of the world evangelization arena: (1) *assembly* (local church based); (2) *agency* (denominational/parachurch); (3) *academy* (missions training, missiologists); (4) *agora*—laity in marketplace ministry. Imagine a global conversation table around which are women and men (younger and senior) who represent these unique contributing missions ministries and how they can do something together through cooperation that they could not do alone!

⁹www.pentecostalworldfellowship.org

5. WHY WORK TOGETHER IN A “COALITION OF COMMITMENT”?

Basically stated, we work together in a coalition of commitment because it is a biblical command. Repeatedly, cooperation is modeled in the pages of Scripture. One of the many templates is Paul’s letter to the Philippians. From that pattern, cooperation flows out of our calling (1:6), our conduct (v. 27), our citizenship (3:20), our cause (1:4, 7, 28; 4:3), and because we belong to Christ (1:1; 4:23).

We gain collaboration lessons from Paul and the Philippians. They were called to partnership and he is thankful to them, “because of your partnership in the gospel from the first day until now” (1:5). He says, “Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ” (v. 27). With eternity in view, he reminds them that God will keep them “until the day of Christ Jesus” (v. 6), that they are already citizens of heaven, and that they “eagerly await a Savior from there, the Lord Jesus Christ” (3:20).

Paul lays out the need for cooperative partnership in terms of a common cause and a common struggle against opposition to the gospel. Our common cause is the gospel of Jesus Christ. We engage in “partnership in the gospel” (1:5), we are “defending and confirming the gospel” (v. 7), and we “stand firm in one spirit, contending as one man for the faith of the gospel” (v. 27). All of this is done, Paul says, “without being frightened in any way by those who oppose you” (v. 28).

Other translations of “contending as one man for the faith of the gospel” (v. 27) include:¹⁰ “fighting shoulder to shoulder” (Weymouth), “show a bold front at all points to your adversaries” (Williams), and “working side by side” (*Holman Christian Standard Bible*).

All of the reasons for cooperation are superseded by the fact that Christ is our common Lord. The Philippian letter opens and closes with Christ. In the opening verse,

¹⁰Curtis Vaughan, gen. ed., *The New Testament From 26 Translations* (Grand Rapids: Zondervan, 1967).

Paul and Timothy affirm their submission to His lordship as “servants of Christ Jesus” (1:1). The letter closes with a prayer, “The grace of the Lord Jesus Christ be with your spirit. Amen” (4:23). The letter is highly Christocentric and contains one of the most profound Christological statements in the Bible, depicting the self-emptying, self-humiliating, and self-giving love of our Savior (2:5-11).

The beginning point of our Pentecostal faith, experience, and global witness is our personal experience with the living God through faith in Jesus Christ. Indeed, “our proclamation that Christ died to bring us to God appeals to people who are spiritually thirsty, but they will not believe us if we give no evidence of knowing the living God ourselves.”¹¹ A full experience of the Holy Spirit “will not only move the Church closer to Jesus at its center, but at the same time, press the Church to move out into the world in mission.”¹²

Like the Philippians, our own cooperation story as missional Pentecostals begins and ends in Christ and is lived out together with His redeemed international Kingdom community. He is our Alpha and Omega, and we can only claim identity with Him and His global cause as we work together in the unity He demands and provides. As we remember and reaffirm our singular story, our self-identity as a missionary movement raised up by God for world evangelization, let us remain a “coalition of commitment,” cooperating together in His mission until He comes.

¹¹ www.lausanne.org

¹² Arthur Glasser, in his Foreword to Paul A. Pomerville, *The Third Force in Missions* (Hendrickson, 1985) vii.

ADDITIONAL COOPERATION RESOURCES

Butler, Phill. *Well Connected: Releasing Power, Restoring Hope Through Kingdom Partnerships* (2005 www.authenticbooks.com). See also www.connectedbook.net and www.powerofconnecting.net.

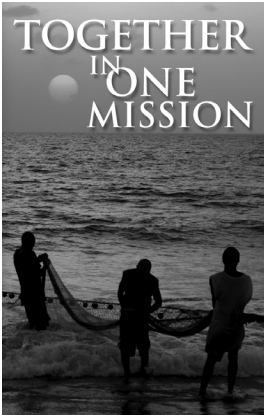
“Cooperating in World Evangelization: A Handbook on Church/Para-Church Relationships.” Lausanne Occasional Paper 24 (“Documents,” www.lausanne.org); Article 7, “Cooperation in Evangelism”; and Article 8, “Churches in Evangelistic Partnership,” of The Lausanne Covenant www.lausanne.org.

McClung, Grant, “A Coalition of Commitment: Cooperation Challenges for Contemporary Pentecostal Missions” (and other resource documents), posted at www.MissionsResourceGroup.org.

“Partnership and Christian Missions,” www.globalmissiology.org (online missions journal, Vol. 3, No. 7, April 2010). In the same issue, see Enoch Wan and Kevin P. Penman, “The ‘Why,’ ‘How’ and ‘Who’ of Partnership in Christian Missions” for excellent/current listing of cooperation/partnership resources.

www.pentecostalworldfellowship.org

World Evangelical Alliance (www.worldevangelicals.org).



CHAPTER 3

ALAN R. JOHNSON

PENTECOSTALS AND THE UNREACHED: REACHING THEM TOGETHER

One of the strengths of Pentecostal mission is the commitment to and freedom of following the leading and guidance of the Spirit in terms of each part of the mission enterprise. This includes why we go, what we do, how we do it, and where we go. The corresponding weakness is the fierce independence that weakens cooperation and the difficulty of sorting out which “leading” is the correct one in the face of competing visions. Gary McGee, in his work on Pentecostal mission, shows how there has always been a tension between the moving of the Spirit and the practical bent that utilizes structure in order to accomplish the task. Taking the Assemblies of God as an example, he notes that at its formation in 1914 there was a strong resistance to the label “organization”

while at the same time having general officers, a doctrinal summary, and soon thereafter a missionary department.¹ In his narration of the history of the short-lived Apostolic Faith Association (AFA) formed in 1907, the account is filled with both specific directives given from the Spirit as well as a high degree of structure, which, he says, “for these left-wing radical evangelicals who thrived on independence . . . signified a remarkable turn of events, demonstrating their practical nature in regard to the goal of world evangelization and also respect for the voices of those in attendance who valued cooperation.”² McGee notes that the AFA imploded almost before it began because the first director had a vision commissioning him to the apostolic office and to be the leader, but soon thereafter two other people received visions designating them to be the leader.³

Apart from confusion caused by competing visions, issues like redundancy and the continual reinventing of the wheel that result from noncooperation are problematic. The difficulties caused by independent and competitive operation in mission are magnified and particularly damaging when it comes to people groups that are unreached. In places where there are the least Christians, churches, and Christian movements, noncooperation has an eternal consequence because it means hindering the ability of such peoples to hear a relevant presentation of the gospel. In this chapter I want to bring together the worlds of Pentecostal mission, unreached people groups, and cooperation in order to examine some of the complexities that arise from taking all three seriously, and then suggest practical means for intentionally developing greater cooperation among Pentecostals when taking the gospel to the unreached world. I begin with a brief discussion of the

¹Gary B. McGee, *Miracles, Missions and American Pentecostalism*, Vol. 45, American Society of Missiology Series (Maryknoll, New York: Orbis, 2010) 140-41.

²McGee, 125.

³McGee, 126.

strategic importance of unreached people groups, followed by some of the implications of noncooperation. The final part of the chapter examines practical ways of fostering cooperation and develops some models to illustrate the various kinds of cooperation and partnership needed.

THE CHALLENGE OF THE UNREACHED WORLD

Cooperation is counterintuitive because it seems on the surface so much simpler to work by oneself versus spending time and energy trying to work with others. The saying “If you want it done right, do it yourself” captures that feeling. The reality, however, is that the effort expended in bringing together many minds, hands, and hearts to a task is richly rewarded by greater productivity. Inherent in the New Testament’s view of the body of Christ and the gifts given to each member of the Body is the notion of working together. God has left a body of His people, with Christ as head, and each member with a different function, to work together to accomplish the complex task of His redemptive mission. My specific interest here is the kinds of cooperation needed in the pioneering tasks of taking the gospel to unreached ethnolinguistic groups, or “unreached people groups” (UPGs).

The technical notion of “unreached” in the missiology articulated by Ralph Winter has suffered from its popularity and the fact that it is a common term, generally understood by Bible-based Christians to mean anyone who is not yet a Christian. The first problem has resulted from the hijacking of the term because of its perceived “weight” to justify and garner support for ministry efforts that are often diametrically opposed to the technical sense of the concept. The second problem is related to the first—since reaching the “unreached” is so important, examples of redefining the concept in order to fit the group we are currently working or targeting are plentiful.

So the first order of business in a discussion of Pentecostal mission and cooperation in taking the gospel to unreached people groups (UPGs) is to clearly define what is meant

by “unreached,” “reached,” and “people group.” It was recognized early on that clear definition of terms was critical to implementation of the concepts being proposed by what came to be known as the frontier mission movement. In 1982, the Lausanne Strategy Working Group and the Evangelical Foreign Missions Association convened a meeting in Chicago to help standardize terminology. This is the definition that they hammered out for *people group*:

A significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation, et cetera, or combinations of these. From the viewpoint of evangelization, this is the largest possible group within which the gospel can spread as a viable, indigenous church-planting movement without encountering barriers of understanding or acceptance.⁴

It is important to note that the whole notion of *people groups* as advocated in frontier mission missiology was not for the purpose of trying to split humanity into as many units as possible as some kind of anthropological exercise, but it is done “from the viewpoint of evangelization.”

The point here is that you can never count or know all the groups from that particular viewpoint until you are on the ground proclaiming the gospel and discover barriers of acceptance or understanding. If people will respond to the presentation of the gospel and aggregate themselves together into communities of faith without difficulty, then you are working in a single “people” not from the technical ethnolinguistic sense, but from the viewpoint of evangelism. It is when barriers are encountered that the field-worker then realizes that a discrete cross-cultural effort is now needed to bring the gospel to this other “group” because the mode of faith and community of faith are not relevant to this people. Winter developed the term *unimax people* in order to try and explain this:

⁴Patrick Johnstone, “People Groups: How Many Unreached?” *International Journal of Frontier Missions* 7:2 (April 1990): 36–37.

A *unimax* people is the maximum-sized group sufficiently unified to be the target of a single people movement to Christ, where “unified” refers to the fact that there are no significant barriers of either understanding or acceptance to stop the spread of the gospel.⁵

What, then, is meant by the term *unreached* when applied to a people group? The 1982 meeting settled on this:

An *unreached* people group is a people or people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize the rest of its members without outside (cross-cultural) assistance.⁶

A *reached* group is then simply one that does have an indigenous community of believing Christians that has adequate numbers of resources to evangelize their own group without outside assistance.

The difficulty from the beginning has always been how to operationalize the components of adequate numbers to evangelize without outside assistance. One version of this, now functioning as a widely accepted standard, is the three-fold categorization used by the Joshua Project database.⁷ I have traced some of the attempts to provide definition in another place, so I do not want to make it appear that this standardization that is emerging was a noncontroversial process.⁸ So with that caveat in place,

⁵Ralph D. Winter and Bruce A. Koch, “Finishing the Task: The Unreached People Challenge,” *International Journal of Frontier Missions* 19, no. 4 (2002): 18.

⁶Johnstone, 37.

⁷www.joshuaproject.net/definitions.php follow the link for “unreached/least-reached.” The Joshua Project database now uses three categories to define the status of Christianity among an ethnolinguistic group: unreached/least-reached, nominal, and established. Definitions for all of these can be found at the above link.

⁸Alan R. Johnson, “Analyzing the Frontier Mission Movement and Unreached People Group Thinking, Part II: Major Concepts of the Frontier Mission Movement,” *International Journal of Frontier Missions* 18, no. 2 (2001): 92-93. Johnstone lists three active global-level databases in “Look at the Fields: Survey of the Task,” in J. Dudley Woodberry, ed., *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues Among Muslims* (Pasadena, Calif.: William Carey Library, 2008) 13-14. The first, from which the other two are derived, is the World Christian Database (www.worldchristiandatabase.org/wcd/) based on David B. Barrett, George T. Kurian, and Todd M. Johnson, *World*

the Joshua Project database has done us all a great service by providing some baselines whereby we can look at the world in terms of the Great Commission mandate to make disciples.

They define the *unreached/least-reached world* as anywhere less than 2 percent Evangelical Christian and less than 5 percent of any form of Christian faith present. When we break this down into ethnolinguistic groups, there are 6,917 groups comprising 2.77 billion people. The largest 100 of these groups comprises 1.7 billion people, and so the vast majority of these discrete groups are relatively small. A definition like this immediately shows that *unreached* is best seen as a continuum ranging from no Christians and church movements at all, up to fairly significant numbers of churches and movements that are a small minority in very large populations.

In order to further clarify the task that remains, another category has been suggested that grapples with the far end of the spectrum where there are no Christians or church movements. The term is *unengaged*, which attempts to track which of these ethnolinguistic groups have no cross-cultural church planters present and which, to the best of our knowledge, have nobody working or even planning to work among them. This constitutes the other end of the spectrum with the least Christian witness. The International Mission Board (IMB) defines *engaged* as follows: “A people group is engaged when a church-planting strategy, consistent with Evangelical faith and practice, is under implementation.” Four elements are considered essential:

1. Apostolic effort in residence
2. Commitment to work in the local language and culture
3. Commitment to long-term ministry

Christian Encyclopedia, 2nd ed. (New York: Oxford UP, 2001). The others are International Missions Board’s Church Planting Progress Indicators database (see www.imb.org/strategist/cppi_overview.htm), and the Joshua Project database already mentioned (www.joshuaproject.net/).

4. Sowing in a manner consistent with the goal of seeing a church-planting movement (CPM) emerge⁹

The numbers of unengaged peoples are considerably smaller than the total number of unreached people. Finishing the Task is an association of missions agencies and churches dedicated to seeing the church planted among every people group in the world. In 2006, they came up with a list of 639 unengaged unreached groups; in 2010, at the third Lausanne meeting in Cape Town, they shared a list with nearly 1,100 groups with populations of more than 50,000, out of which 271 have no one working among them at all, and 319 are adopted but with no church planting started as yet.¹⁰ Vision 5:9, which focuses on unengaged Muslim unreached people groups, documented at the time of publication of the results of their conference in 2007 the existence of 247 Muslim groups with populations of more than 100,000 that they cannot find evidence for being engaged by anyone.¹¹

There are always challenges in definitions and in keeping databases of this nature updated. However, all of this work makes very clear for us in Pentecostal mission the nature and dimensions of the task remaining that is at the very heart of God and His revelation in the Scripture: that there will be people redeemed from every tribe, tongue, people, and nation. It radically challenges our conceptions of mission and practice, which has tended to follow the trajectory of twentieth-century missions where Winter notes that “Christian World Mission” now refers to “the redemptive activities of the church within the societies where the church is found (at home or abroad),” rather

⁹Jeff Liverman, “Unplowed Ground: Engaging the Unreached,” in J. Dudley Woodberry, ed., *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues Among Muslims* (Pasadena, Calif.: William Carey Library, 2008) 23.

¹⁰See www.finishingthetask.com/index.html and the links on “The List—UUPGs” and “Statistics.”

¹¹Johnstone, “Look at the Fields: Survey of the Task,” in J. Dudley Woodberry, ed., *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues Among Muslims* (Pasadena, Calif.: William Carey Library, 2008) 18-19.

than pointing “to the redemptive activity of the church within societies where the church is not found.”¹²

The particular focus of this chapter is to raise this challenge to our Pentecostal mission agencies and to argue that this scenario of vast swaths of humanity with little or no gospel witness demands that we cooperate in this task at levels that we have not explored before. In the next section, I will move from this foundational mission reality of the unreached world to look at issues of cooperation that arise as we contemplate our response.

THE CHALLENGES OF COOPERATION

If we see the unreached world as a ranging from no known Christians up to significant movements that hover near 2 percent evangelical, it raises the need for different kinds and levels of cooperation as you move from one end of the continuum to the other. In an unreached ethnolinguistic group at the upper end of the scale, there are historical trajectories of how multiple Pentecostal missions arrived on the scene and oftentimes there are multiple national church expressions that have their own organizational histories. In this kind of scenario, cooperation is something that needs to be pursued primarily in the relationships between these national organizations with the mission teams joining along. Expatriate workers can facilitate this kind of cooperation by modeling it in and between teams and advocating for it.

As we move toward the end of the continuum where there are the least Christians or no Christians, cooperation between missions needs to happen at all levels from the very beginning of the process of engagement. Collaboration between missions agencies and their leadership represents the macro-level, and the on-the-ground level of field teams is the micro-level. Cooperation and partnership looks different depending whether you are working at the macro

¹²Ralph D. Winter, “The Meaning of Mission: Understanding This Term Is Crucial to the Completion of the Missionary Task,” *Mission Frontiers* (1998, accessed Oct. 5, 2006); available from www.missionfrontiers.org/1998/0304/ma9813.htm.

or micro level. The focus of the next section will be to spell out, in more detail, practical ways to foster cooperation between agencies and field teams. However, before looking at specifics, I want to highlight some of the challenges and problems that accrue from non-cooperation.

Because my own personal experience has been among an unreached Buddhist people group that has an existing but small church movement, I took the time to talk with two friends and colleagues who work in situations where partnership between agencies is valued and practiced.¹³ I wanted to find out from their perspectives what kinds of problems can happen if we do not cooperate in the context of working with an unreached people group, and also the kinds of attitudes and values that are critical to making cooperation and partnership work. Dick Brogden, from his experience of developing a large team in Sudan that reaches out to Muslims, shared that if we do not model interagency cooperation, it will cripple the emerging convert church. There can be confusion in evangelism, converts can be tempted to play off organizations against each other, and it can encourage false reporting and deception in order to garner attention and resources. It can also create a climate where the converts do not trust their own leaders and look toward relationships with outsiders. J. R. Meydan and Ramsay Harris, in their chapter in *From Seed to Fruit*, share five case studies from the Muslim world that clearly illustrate not just the dangers of using finances, but the tragic problems that can occur when workers operate completely independently of one another. In one instance, a new convert's "job" was actually being disciplined by a different expatriate worker each day. She was able to live on their "assistance" precisely because none of them knew of her relationship with the others, and their similar generosity toward her needs.¹⁴ Cooperation and

¹³ I want to express my thanks to colleagues Ken Huff (in Cambodia) and Dick Brogden (in Sudan) for taking time to answer my questions regarding cooperation and partnership in their spheres of labor.

¹⁴ J. R. Meydan and Ramsay Harris, "Are We Nourishing or Choking Young

sharing of information is the path toward mitigating and avoiding these kinds of problems in the emerging convert church. Dick feels that interagency cooperation is not just something that is instrumental, but it is a witness to the power of the gospel in our own lives.

Ken Huff, who works in Cambodia, narrated the history of the development of the Assemblies of God team there. At one point, due to the visa platform, there were Assemblies of God missionaries from fourteen countries working on one team. As the various agencies sent more people, they wanted to start their own teams, and at the same time the ability to obtain visas through other means emerged. This led to the development of a model where multiple agencies now coordinate their efforts with the one Assemblies of God national church that has formed. Through each stage there have been definite challenges, but Ken feels that today the multiple teams working with one national church, connected by a voluntary coordinating group, has a number of positive aspects for the national church. The multiple perspectives on various issues help the national church have comparative material as they arrive at their own positions and understandings. When there is only one mission team from one cultural background, the tendency is for the national church to take all of their views on board without having to wrestle through different understandings.

In terms of problems that come from a lack of cooperation, Ken shared that difficulties can come for both the mission and the local church when a cross-cultural worker enters into a patron-client role with local leaders. This enables them to get support for what they are doing, or the ability to bypass normal procedures with the national church. The result is confusion, factions in the national church, and the modeling of mission philosophy and practice that is not in line with our view of an indigenous national church.

Cooperation on the ground between mission teams is complex and requires a great deal of grace. Even among our Pentecostal stream of faith there are large variations in mission philosophy, theological perspective, and lifestyle issues. My conversations with Dick and Ken showed that humility, the willingness to walk in the way of the Cross, and dying to self is crucial. Cooperation starts in the heart. Though it is challenging, the cost of not cooperating when it comes to working among the unreached is too high to ignore. In the next section, I will discuss some practical ways of fostering cooperation both at the level of the mission agency and between mission teams on the ground, and also offer some models that help to show the different kinds of options that are potentially available for working together.

PRACTICAL WAYS OF FOSTERING COOPERATION

When we bring together Pentecostal missions, unreached people groups, and the need for cooperation, there are two baseline commitments that must be made before we can move toward specific cooperative arrangements. The first commitment, to the unreached world, means that we as Pentecostal churches and mission agencies take seriously the realities of the unreached world that lacks access to the gospel. We have clear data that tells us this, and our first step must be to pray over this information and invite the Spirit to lead us in what our response will be. It is not enough to simply say that the Spirit leads us in terms of our placement when we have not ourselves as missions leaders prayed over this information and exposed our potential missionary candidates to it. Going to the unreached world brings different sets of challenges than what we face when we send to places where the Christian faith is more prevalent or acceptable, or has a historic presence. The issues are numerous, and there is a price to be paid for pressing into peoples that have been locked in spiritual darkness for centuries. There are many wonderful things to be done in cross-cultural missions to

places where the church exists, and to argue for the need of the unreached is not to discount that in any way. But if we are going to respond both to the mandates of Scripture and the call of the Spirit, we are going to find ourselves compelled to respond to the tribes, tongues, and peoples that have no Christian witness among them.

The second commitment is to cooperating as we take on this task. Because cooperation is so difficult – as it requires a corporate and individual walk in the way of the Cross, humility, respect, and honor for others – it is not something to take on board at the spur of the moment. It needs to flow from a commitment of the entire agency, from leadership on down to the rank and file, so that cooperation becomes a value and operating ethos. Many Pentecostal missions have done this with indigenous principles. In the normal way of things, it would be “easier” to operate on our own agendas; but when we embrace indigenous principles, it means that as a church movement emerges we are not in charge. Even though this is difficult, even though new missionaries often chafe under it, even though it is complex at times, because we are committed to it as a biblical principle, we try to work it out in our missions practice. In the same way, we need to find a rooting for cooperating in our understanding of Scripture and make the commitment to work in this fashion, even when it is not easy or convenient.

With those two commitments as a baseline, we can now look at the different kinds and ways of cooperating as we seek to engage the unreached world. Although the distinction is somewhat artificial, I am dividing the material into *macro-level* issues, which concerns things that missions agencies can work together on, and then the *micro-level*, which concerns what field-based teams do.

MACRO-LEVEL COOPERATION BETWEEN MISSIONS AGENCIES

1. *Sharing Vision and Praying Together.* One type of macro-cooperation that is critical is the discussion and cross-pollination about what we as Pentecostal agencies

are doing or planning on doing among unreached ethnolinguistic groups. When we remain isolated from each other at the level of mission agency leadership, it becomes easy to fall into the rut of pursuing our mission efforts only along lines that perpetuate what we are already doing. When mission leaders begin to talk with each other, pray together, and pray over the database of the unreached, it provides a space for the Spirit to speak to us all and help us to adjust what we are doing to put the unreached on our strategic radar. This kind of exchange can generate new burdens and visions as agencies find out what others are doing. It also creates the environment for sharing at the field level because we may discover that our organization is targeting the same group as another agency.

2. *Gather Data on the Unreached.* Another area of cooperation has to do with the gathering of data particularly as it relates to those groups that have the fewest workers and Christians or who fall under the category of being unengaged. One of the criticisms of the databases of both the unreached and the unengaged is that they are “inaccurate.” It is an impossible and never-ending task to try to keep this type of information completely updated. This difficulty cannot be used as an excuse to dismiss the broader implications of this information, as if we could somehow brush off these unreached groups simply because our information is not accurate at every point. As mission agencies that have team members on the ground and relationships with local churches often in and around or bordering the unreached, we can serve each other and the world church by gathering and sharing the most up-to-date information as to what is happening among specific unreached groups. Johnstone asks for partnership and networking for the purpose of collecting local knowledge to make sure that people groups or clusters that live across national boundaries are known so that evangelism and discipleship can take place.¹⁵

¹⁵Johnstone, *Look at the Fields*, 19.

3. *Collaborating on Strategy Development and Sharing Expertise.* Andrew and Rachel Chard point out that in some cases how much partnering can be done depends on the level of freedom allowed by the government.¹⁶ They advocate making use of other people's expertise in areas such as translation work, community development, education, and in areas of strategy, such as determining whether or not to develop independent house-church networks or on working together to form a single one.

4. *Shared Training.* Agencies need to be working together in the arena of training. Unreached people groups are often part of religious blocs that are not well understood by people outside of them, and it is helpful to have advance training for people going into such settings. Agencies could increase the effectiveness of their training by sharing their knowledge and expertise on these subjects.

5. *Creating Platforms for Access.* Much of the unreached world does not allow for traditional type missionary presence, therefore it is necessary to develop platforms that allow people to enter and stay. If agencies and teams worked together to create platforms, it would speed up the process of getting workers on the ground. If one agency has an existing platform, in many cases it makes more sense for new workers to enter and work together in some way with that existing team rather than to try and create an entirely new platform from scratch.

MICRO-LEVEL COOPERATION BETWEEN TEAMS

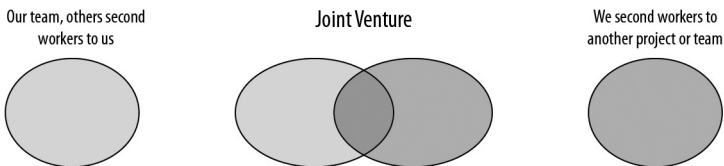
If we do not cooperate at the micro-level, the danger is that unreached people groups will be ignored and overlooked. At the local level among a specific group, lack of cooperation can create adverse reactions that hinder receptivity to the gospel, growth of disciples, and development of the church. In my discussions with people on cooperation between mission teams on the field, I

¹⁶Andrew and Rachel Chard, "The Gathering of Teams of Laborers," in J. Dudley Woodberry, ed., *From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues Among Muslims* (Pasadena, Calif.: William Carey Library, 2008) 187.

realized that there are two large variables that affect how we will work together. The first has to do with whether or not the entry platform allows for multiple agencies to be present or if it requires a single organizational structure. The second concerns the dynamics of the emerging national church, if there are multiple groups or a single one. In the material below, I have developed four schematics to illustrate potential trajectories for cooperation along these major variables. These are certainly not exhaustive of all possible situations, but they can help stimulate thinking about possible avenues for working together.

GENERAL RUBRIC FOR THINKING ABOUT COOPERATION AT THE LEVEL OF MISSION TEAMS

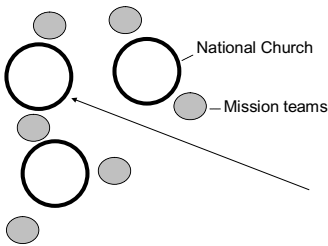
Once we make the choice to work together, it means that we will seek out relationships with other agencies and teams in order to start that process. In thinking about cooperation among mission teams in a given place, a continuum can be helpful to map out the various possibilities. On the far end is the existence of one team (your own organization's team) and on the other end is another organization's team. Two sets of possibilities exist at the far ends of these continuums: organizations send their people to work with us or we send our people to work with another team. In each of these cases the seconded workers are fully team members working under the same memo of understanding, structure, accountability, and so on.



The reasons for this kind of seconding are diverse. It may be that the visa platform requires the existence of only a single organization, in which case the one that was there first and set the platform up is the "team" that

others join. It may be that one mission has been engaged in work before the arrival of others and has a larger team, and other groups who have small numbers of workers would prefer to have them work under that umbrella rather than try to set up their own structure. In the middle of the continuum are scenarios where multiple teams are working and cooperation takes the form of joint ventures between two teams/organizations. This means that they maintain their own structures and primary work but come together to partner on specific work with a shared goal. It is my assumption that more actual field situations are found at the middle of this continuum than at the ends. In the three scenarios that follow, I examine what happens when different variables relating to access, teams, and the emerging convert church are brought together.

Scenario 1: Multiple entry points, multiple missions agencies, and multiple existing national churches. This

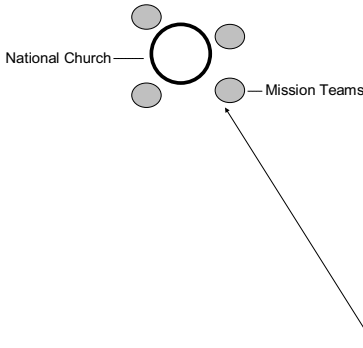


scenario is most often found among the least-reached where you have a longer history of evangelism and church planting with a slow response, so that the existing church is a small minority. Here, it is primarily the national church movements that need to work

together and the cross-cultural workers affiliated with them join in on this.

Scenario 2: Multiple entry points, multiple mission teams, a single national church. In this set of circumstances, you have numerous mission teams from varying agencies that are capable of gaining entry, but due to cooperation early on, the decision is reached to develop a single national church, rather than multiple expressions relating to the various missions. This scenario can emerge from a situation where at the beginning of a work there was a single entry point which necessitated a single team planting a single national church. As it becomes

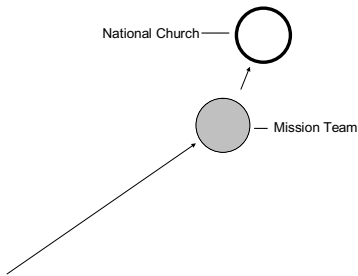
possible for agencies to gain their own access, they tend to form their own teams.



The most optimal and healthy situation is if, at the agency and team level on the field, a means of coordinating, sharing, and working together can be achieved so that the various agency teams can maintain their own identity, structures, and accountability relationships while working

with other teams to develop a single national church. In some cases this is accomplished by a coordinating body made up of representatives of the various missions, or it can be that a single moderator is chosen who serves all the missions as a center point for sharing information and coordinating activities.

Scenario 3: A single entry point, a single mission team developing a single national church. In this situation, a single visa/entry platform requires that people work



together as one team that is developing a single national church. In this scenario everyone who comes, no matter who their sending agency is, works under the same memorandum of understanding. In some instances, it may be that there are a few existing teams

already, each with multiple sending agencies related to them. If that is the case, there is another level of cooperation much like in scenario 1, between the various agencies that are connected to different emerging church movements, while working as a single team to develop their own church movement.

CONCLUSION

Cooperation takes grace, humility, and patience, but the rewards are great. It is my hope that Pentecostal missions will take the lead in the days ahead in responding positively to the challenge of the unreached and also in seeking ways to work together to maximize their efforts in sharing the good news and strengthening the church that is planted. When we work with fellow Pentecostals, and reach out even beyond those borders to build bridges and consortiums, we make our own work more credible. Lamin Sanneh notes that it was the common cause of mission that was a driving force in the mainline ecumenical movement, and the reported decline in mission in such circles is matched by a similar decline in the movement.¹⁷

Thus, it appears the glue that holds diverse streams of the Christian faith together is the missionary impulse. We as Pentecostals need fresh fire to fall on us to ignite our movements with a renewed vision to take the gospel to the unreached world; and around this biblical vision of every tribe, kindred, and tongue worshiping before the throne, we can unite in all our diversity to work not in a structural unity, but with one heart and mind for God's glory among the nations. Paul wrote: "Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you stand firm in one spirit, with one mind striving side by side for the faith of the gospel, and not frightened in anything by your opponents" (Phil. 1:27-28 RSV).

¹⁷ Lamin Sanneh, "Global Christianity and the Re-Education of the West," *Christian Century*, July 19-26, 1995: 715-18.

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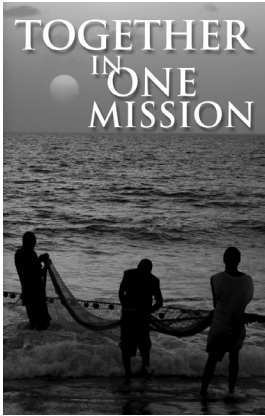
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CHAPTER 4

BILLY WILSON

TOGETHER WE CAN: THE POWER OF NETWORKING AND THE GREAT COMMISSION*

“For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Hab. 2:14).¹

“I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me” (John 17:20-21).

The carpet was soaked beneath my tear-swollen eyes. I could not believe 4:00 a.m. had already arrived. For more than two hours, the Holy Spirit had been pouring over my soul. The church I served as pastor was involved in seven days of twenty-four-hour prayer. I had committed

*Used by permission. This chapter appears under the same title in *The Great Commission Connection*, Raymond F. Culpepper, exec. ed., Cleveland, Tenn.: Pathway, 2011.

¹Unless otherwise indicated, Scripture quotations in this chapter are taken from the *New King James Version*.

to the 2:00-3:00 a.m. time slot to ensure that someone was praying all twenty-four hours. On this particular morning, I was alone, and all of heaven seemed to open. What I would hear the Holy Spirit speak during that morning of prayer has changed my life radically during the last several years.

“I am going to send a second flood.” This seemed to be the “word” I was receiving from the Lord that morning. Inspiration and scriptures began to flow. From Habakkuk 2:14, which promises that the knowledge of His glory will cover the earth like waters cover the sea, to passages from Genesis describing the first Flood and Jesus’ promise in John 7 of rivers of living water flowing from inside the believer, God was forming thought after thought in my head and heart.

The instruction continued: “This second flood will not be a flood of judgment and retribution, but a flood of grace and mercy. Just as there were two sources for the first flood—“the rains and the fountains of the deep” (see Gen. 7:11)—there will be three distinct sources of this second flood.” These sources will include, first, a fresh spiritual rain or outpouring of the Holy Spirit on new generations around the world. Second, there will be the opening of hidden fountains. Unrenowned or obscure individuals and ministries will break forth in dynamic, renewal power. This second flooding of the earth will not be the result of any one or two well-known ministries, but a breaking forth of thousands, even millions of internal fountains, causing a deluge of spiritual life. Last, and most important for this writing, the third source of this flood will be the convergence of spiritual streams or ministries. Wherever streams connected and flowed together, a “headwater” and “tailwater” effect will be experienced that will overflow the normal channels of ministry and touch the dry places of the earth. Ultimately, God’s goal will be that no place on earth—from Alaska to Antarctica and from Malaysia to Morocco—will remain spiritually dry in the twenty-first century.

Since that early-morning encounter, I have witnessed an increase in all three of the sources identified to my heart.

New generations all over the world are experiencing a fresh outpouring of the Holy Spirit. Unlikely individuals are being used of God to do extraordinary things in nation after nation as the internal rivers of life flow from millions of hearts. Finally, movements and ministries that have diverged around the world are now converging for one last mighty thrust of world evangelization. Wherever unity is embraced, an increase in God's glory is being experienced. *Networking* and *unity* are two key words for Kingdom life in our generation. It is becoming ever more obvious that united effort and successful networking are critical to effective world evangelization in the twenty-first century.

During the last few years, the Lord has providentially given me a front-row, participatory seat to witness the power of unity and networking in the body of Christ today. In the following few pages, I will share some insights for effective networking that we are learning and the theology behind our journey. Please understand clearly, I do not consider myself an expert on unity or networking. Anyone who proclaims their expertise in this area obviously has not tried to bring leaders and believers together for united action. Encouraging unity is hard work. The good news is that when we are moving toward unity, we are working with God, not against Him.

UNITY—GOD'S WILL

Throughout the New Testament, Jesus' prayers are answered resoundingly from heaven. Power, healing, nature-defying grace, and great mercy are all displayed in answer to the prayers of the Son of God. Yet, the one prayer that remains to be answered is Jesus' prayer for the unity of all those who will believe in Him (John 17:20-21). This priestly prayer continues to rise before our heavenly Father, activating the Holy Spirit toward this end. In other words, the Holy Spirit is working in the world to assure that Jesus' prayer for unity will be answered. When we involve ourselves in relational unity toward missional goals, we are

participating in answering Christ's prayer, and our efforts will experience the Spirit's assistance.

Not only did Jesus pray for us to be united, but He also died for us to be united. The cross was comprised of both a horizontal beam and a vertical beam. These two directional instruments represent the two dimensions of spiritual life affected profoundly by our Savior's sacrifice. Vertically, Jesus died to connect us with our heavenly Father. When Jesus released His spirit, the veil of the Temple was torn from the top to the bottom. This divine action signified that we could now access God personally and enjoy fellowship with Him. Our vertical connection with heaven was restored through Christ's death on the cross.

However, Jesus not only died to connect us vertically to God, but He also died to connect us horizontally to one another. When Jesus released His spirit, the veil of the Temple was torn and the middle wall of division was broken down.

For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity (Eph. 2:14-16).

This wall of separation was the dividing wall between the court of the Gentiles and the court of the Jewish women. Josephus, in his description of the Temple, said: "When you went through these first cloisters unto the second court of the Temple, there was a partition made of stone all round, whose height was three cubits. Its construction was very elegant; upon it stood pillars at equal distances from one another, declaring the law of purity, some in Greek and some in Roman letters that no foreigner should go within the sanctuary."²

²Flavius Josephus, *The Wars of the Jews*, online, accessed Dec. 1, 2010. www.biblestudytools.com/history/flavius-josephus/war-of-the-jews/book-5/chapter-5.html.

In another description, he says of the second court of the Temple: "This was encompassed by a stone wall for a partition, with an inscription which forbade any foreigner to go in under pain of death."³ In 1871, one of these prohibiting tablets was actually discovered, and the inscription on it reads: "Let no one of any other nation come within the fence and barrier around the Holy Place. Whosoever will be taken doing so will himself be responsible for the fact that his death will ensue."⁴

Through Jesus' death on the cross, this wall of separation between Gentile and Jew was torn down, and we were made one in Christ. At the Cross, the barriers separating us have been broken. Jesus died so we could be forgiven and reconciled to God. He also died so we could forgive and be reconciled to one another. Jesus prayed for unity, and Jesus died for unity. Therefore, division among Christians is in direct opposition to Christ's prayer and to Christ's cross. When we refuse unity, we refuse the power of the Cross and sin against it.

UNITY INCREASES ANOINTING AND POWER

Something supernatural transpires when the people of God unite together!

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, running down on the beard, the beard of Aaron, running down on the edge of his garments. It is like the dew of Hermon, descending upon the mountains of Zion; for there the Lord commanded the blessing—life forevermore (Ps. 133:1-3).

Unity is like the consecration oil that was poured upon Aaron to position him in the office of high priest (Ex. 30:22-30). When we dwell in harmony with our brothers and sisters, the

³Flavius Josephus, *The Antiquities of the Jews*, online, accessed Dec. 1, 2010. www.biblestudytools.com/history/flavius-josephus/antiquities-jews/book-15/chapter-11.html.

⁴Bob Deffinbaugh, "The Guilt of Men and the Grace of God, Part 2 (Eph. 2:11-21)," online, accessed Dec. 2010. bible.org/seriespage/guilt-men-and-grace-god-part-2-ephesians-211-21.

oil of the Holy Spirit increases upon us, strategically equipping us for the work God has for our life in this generation. And, that work for today's church is world evangelization. We need God's oil to set us in place for effectiveness in our mission. When God's people unite together, supernatural power and energy is released. I call this dynamic "supernatural synergy." *Synergy* is the natural phenomenon that allows the component parts to do more together than any one part can do individually.

I learned about this dynamic of synergy firsthand as a child. My grandfather loved horses, mules, donkeys, ponies—anything of the equine variety. Periodically, he would take me to horse and pony "pullins." These were events where teams of horses or ponies were tested for their strength and endurance in pulling heavy loads. A sleigh filled with concrete blocks was used as the testing instrument, and depending on the number of the blocks successfully transported, the animal's proficiency was demonstrated. At times, horses were tested for their individual strength, although usually they pulled in teams. We learned the lesson of synergy by observing a horse or its teammate pulling several hundred pounds individually. This was considered their maximum individual ability. However, when those same two horses pulled together, they would move much more than their individual maximums combined. In other words, their ability was increased significantly by working together. Corporately, they were stronger than they were individually.

Supernatural synergy happens when the people of God work in tandem and pull together toward God's purpose. This principle is demonstrated in Scripture: "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall by the sword before you" (Lev. 26:8). "How could one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and the Lord had surrendered them?" (Deut. 32:30).

In both of these illustrations, we are made to realize that the sum total of two people working or fighting together goes beyond the added totals of what they could do alone.

I believe when we work together, God gets involved,

energizes our efforts, and multiplies the results of our labor. Even our prayers have a multiplied advantage when done in agreement with others (see Matt. 18:19-20).

The anointing oil poured upon Aaron released a fragrant aroma that flooded the Tabernacle, reminding everyone of God's gracious presence amid the death they would handle daily. Unity is like a fragrant, gracious aroma released into today's church. Unity is beautiful, and God loves it. He loves unity because relational unity among Christ's followers on earth reflects the unity of heaven. God loves unity, because unity requires humility. He still "resists the proud, but gives grace to the humble" (James 4:6). God loves unity, because unity reverences and honors the Cross. If Jesus died to bring us together horizontally, our walking in unity honors His sacrifice in a tangible, observable way. Finally, God loves unity, because unity recognizes our need for one another. None of us is sufficient for the work God has for us to do. We need one another, and this honors God's plan for His church.

UNITY INCREASES AUTHORITY

One of the greatest deterrents to evangelism among unbelievers is division in the church. If Christians cannot love one another enough to cooperate together, how will sinners be convinced that God loves them enough to save them? Jesus' prayer in John 17 was relational in scope but missional in intent. He prayed that the world would believe the Father had sent Him by observing the unity of His followers (v. 21).

In Acts 6, the early church encountered a divisive, conflicted situation. Hellenized (Greek) Christian widows felt they were being neglected in favor of the Hebraic (Jewish) Christian widows. Since this was happening in Jerusalem, the potential for division was escalating daily. The apostles recognized the need for stabilizing the situation and finding a unifying answer. The result was that the Hellenized leaders were asked to choose men whom they could assign over this process, ensuring that equality and justice would be realized. This wise decision by the apostles helped balance the

equation and brought God's peace to the Jerusalem (mostly Hebraic) church. Unity was reclaimed, and the authority of the church's witness in society increased. This is evidenced by the statement in verse 7: "Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith."

For the first time in the history of the early church, a large number of priests were converted to Christ. The church's unity had given a base of authority to penetrate Judaism with the message of Jesus in a way not previously experienced. This may have occurred because Jewish priests had grappled with the Hellenized and Hebraic issue for years without finding the kind of unifying answer the early church discovered. In some way, this unifying solution and the freedom it gave the apostles to concentrate on their central tasks of prayer and the ministry of the Word were used by God to open the heart of the Jewish priests to the Christian witness in a fresh way.

Another instance of this increased authority principle can be found in Acts 15 and 16. The gospel penetrated significantly into Europe (ch. 16) only after the Jerusalem church made a unifying (at least for the moment) decision regarding the circumcision of Gentile believers that seemed good to them and the Holy Spirit (see 15:28-29).

If various Christian culture groups, socioeconomic groups, ethnic groups, and language groups can work together in unity, the church will have demonstrated what the world longs to see. The gospel works! Unity is possible! If we are willing to work together in unity, we will gain an increased hearing and experience amplified authority in our witness.

UNITY INCREASES ACCOMPLISHMENT

Unity and united effort in networking increase the fruitfulness and victories realized through the church. We can accomplish more together than we can apart. Some strongholds and barriers will remain impenetrable until the church moves together in unity.

The fall of Jericho required all of Israel to march together, shout together, and win together (see Josh. 6). Jericho seemed

impenetrable until God's people obeyed God's voice in unity. Essentially, some spiritual strongholds in every community and every nation will not be broken until the church unites together against them. One local church or spiritual tribe alone cannot break through some of the barriers we are encountering in spiritual warfare in the twenty-first century. Bringing the spiritual breakthrough needed to deter things like gang violence, abortion, the growth of the gay agenda, organized drug rings, sex trafficking, Islamic strongholds, and the pervasive apathy that has descended on today's church will require those who name the name of Christ to stand as one in prayerful obedience. Jericho walls can still fall, but they require a united march and a united voice.

Jerusalem was a Jebusite stronghold in the land of Canaan for generations. Approximately four hundred years following the conquest of the land, Jerusalem remained under the control of the Jebusites, though Judah apparently had captured it at one time (see Judg. 1:8, 21). This entrenched Canaanite group ultimately resisted both the tribe of Judah and the tribe of Benjamin in their attempts to conquer the city. Surrounded by Israelites, they remained defiant and strong.

Years before he became king, David seemingly understood Jerusalem's importance as a strategic city on the hill of Zion, bordering both the tribe of Judah and the tribe of Benjamin. Following the death and beheading of Goliath, David took the grizzly head of the giant and put it in Jerusalem while putting Goliath's armor in his own tent (1 Sam. 17:54). One can only imagine the young David dragging the weighty head of a nine-foot-tall man up Zion's hill and placing it in Jerusalem. Perhaps David was symbolically saying to the Jebusite stronghold, "Just as I conquered Goliath, I will someday conquer you."

David was anointed at least three distinct times. The first anointing was by Samuel at Jesse's house, where he was anointed to be the future king of Israel (1 Sam. 16:13). This anointing moved David from a shepherd boy into kingdom prominence and notoriety. David was anointed the second

time by his own tribe to be the king of Judah (2 Sam. 2:4). Following seven and a half years of civil war, David was anointed the third time by all the elders of Israel (5:3). At this time, the entire nation united under the leadership of their anointed king. Following this third anointing of unity, David was prepared to lead Israel into taking the stronghold of Jerusalem (vv. 6-10). After more than four hundred years of resistance, Jerusalem fell under the power of unity.

Another instance of this principle is found in 1 and 2 Kings with the account of Jezebel and Ahab's wicked rule over Israel (1 Kings 16:29-33). Their reign of darkness and spiritual terror permeated Israel and extended into the kingdom of Judah, influencing the southern king, Ahaziah. Elijah confronted this evil reign, but despite God's fire from heaven, Jezebel remained strong following Elijah's departure. Jezebel and her stronghold of evil finally were brought down through a unique spiritual convergence.

Elisha sent a container of anointing oil to Jehu, the son of Jehoshaphat, who was serving as a captain in the army. Jehu received the anointing and immediately moved to attack the darkness. Jehu eventually would be used of God to destroy Ahaziah, king of Judah; Jehoram, king of Israel; and Jezebel herself (2 Kings 9).

In 2 Kings 10, the purging of the nation continued. Ahab's sons were all executed (vv. 8-11), and Ahaziah's brethren were also slain (vv. 12-14). Then Jehu targeted the worshipers of Baal. On his way to destroy Baal worship from Israel and bring down this stronghold, he connected and ultimately networked with a man named Jehonadab (v. 15).

Jehonadab was the son of Rechab. (The Rechabites are mentioned in Jeremiah 35:2-18.) Rechab believed in a nomadic lifestyle and in abstaining from wine. The following statement by Jehu to Jehonadab is a key for us in networking with other Christian believers to bring down the strongholds of darkness in our generation: "'Is your heart right, as my heart is toward your heart?' And Jehonadab answered, 'It is.' Jehu said, 'If it is, give me your hand.' So he gave him his

hand, and he took him up to him into the chariot” (2 Kings 10:15).

Jehu had one central question before inviting Jehonadab to join him in his fight against evil—“Is your heart right?” This is the principal question that must be asked. Jehonadab answered in the affirmative. Jehu took him by the hand, and they united together to bring down Baal worship in Israel. Though their scriptural views were somewhat different on nonessential issues, their hearts were both right. Therefore, they could work together to accomplish God’s purposes in the earth.

What accomplishments in your church are awaiting unity among the brethren? What could be done in your city if the church united across her present dividing lines? What strongholds will God help us bring down as we unite together in our generation? Is your heart right? If so, then take me by the hand!

NETWORKING—A NECESSITY

In 2009, approximately 53.4 million people died around the world. That means an average of more than 146,000 people died each day. If one-third of these people were Christian, which is a generous estimate, this means that 96,000 people each day went into eternity without knowing Jesus Christ as their Savior in 2009. Fundamentally, more than 4,000 people each hour, 67 people every minute, or more than one person every second is entering eternal darkness and punishment. With more than 35 million people each year descending into a Christless eternity, Scripture is certainly being fulfilled—“hell hath enlarged herself” (Isa. 5:14 KJV).

Added to the weight of this eternal burden for those who are dying is the even greater burden for those who are living. In 2009, there were more than 128 million births globally. With more than 350,000 babies born each day, 14,000 an hour, 245 each minute, and more than 4 every second, the population explosion of our generation continues. In 2012, world population will exceed 7 billion, and by 2025, earth’s population will surpass 8 billion.

All of this means we live in the greatest moment of spiritual harvest in the history of the world. More people potentially could be in heaven because of twenty-first century evangelism efforts than all other centuries combined. This harvest is so large and so vast it demands the Christian church to work together. No one ministry or denomination could possibly harvest 7 billion people, although some would like to act as though they can. No single ministry's structure and capabilities could contain such a harvest. Yet, with all of our churches, ministries, and efforts synergized, reaping a large portion of today's population for Christ is a very real possibility.

In many ways, ministry networking is the formation of a human net where gifts, resources, influence, relational equity, and spiritual momentum all intersect. Like a net interlocks to form a strong enough fabric for bringing in a catch of fish, so a network interlocks ministries and individuals in a way that enables the accomplishment of the task undertaken. Every possible network is needed for this end-time catch.

Jesus' command to Simon Peter for him to "launch out into the deep and let down [his] nets for a catch" (Luke 5:4) was startling and brought protest. Peter, the master fisherman, noted they had toiled all night and yet were fishless! However, Peter was seasoned enough to realize that a command from Jesus must be obeyed whatever the consequences, so on Christ's word, Peter let down his net again. This time the net enclosed a great multitude of fish, and the catch was so great that their net (network) broke (v. 6). "So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink" (v. 7).

Peter signaled his fishing partners, and they engaged with Peter in his amazing harvest with everyone reaping the results. While his physical nets were weakening, Peter's human network was working, and the harvest was reaped. Thank God that during this angling crisis, Peter had partners who could help. Without this working relationship, the

miracle would have been wasted, and Christ's glory would have been diminished. Peter's partnership with others made the difference at a critical moment. Will yours?

Jesus sent His followers on mission in pairs (Luke 10). Two disciples working together formed a stronger team than each going separately, though their coverage area was reduced in half. Together they had a better chance of reaching their potential. They needed one another.

"Two are better than one, because they have a good reward for their labor. For if they fall, one will lift up his companion. But woe to him who is alone when he falls, for he has no one to help him up. Again, if two lie down together, they will keep warm; but how can one be warm alone? Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken" (Eccl. 4:9-12).

The giant sequoia tree is the largest living thing in the world. These colossal plants can reach heights of 250-300 feet, which is as high as the Statue of Liberty. Some of them weigh as much as 12 million pounds and have a diameter of more than 25 feet. Yet, these giants of the woods have very shallow root systems, only penetrating the soil to approximately 4 or 5 feet deep. This seems impossible, because we all know trees need deep roots to withstand drought and wind. But sequoias are most unique. Their secret is that they grow only in groves, and their root systems, though not deep, extend widely from the tree—sometimes equal to 150 feet. With other fellow grove-dwelling sequoias doing the same, their roots begin to intertwine, forming an underground, interlocking network. When the winds blow and the storms come, the sequoias literally hold one another up, enabling these trees to be the tallest in the world.

In my personal opinion, the greatest potential of the Christian life can be found only in community, and the greatest potential for the Christian church can be found only in networking together in unity. We need one another.

NETWORKING PRINCIPLES

Following are eight simple lessons we have learned over the last several years about networking with other Christian believers in Great Commission work. Perhaps these small suggestions will help you in your networking journey.

1. *Jesus must be the common denominator.* Christian unity must be built on Christ. We are not called to be in unity with those who are not born-again and true followers of Jesus. Jesus prayed for the unity of all those who believe in Him. Great Commission unity requires that those united believe Jesus is the only way, truth, and life, and no man can come to the Father except by Him. This is the foundational launch pad for networking to reach the lost.

Beyond clarity on the person of Jesus and His being the only way of salvation, we will find great diversity among Christian believers in today's world, even within our own local churches. I have learned throughout the years that more can be accomplished by working with other believers than by shutting them out because of minor doctrinal differences, although I believe strongly in correct biblical interpretation and doctrine. One key to success in networking with believers from other traditions is remembering that we are working to help seven billion people in the world find Jesus, who will rescue them from eternal punishment and give them a life of purpose. This higher goal may require me to network with some who disagree with me on certain interpretations of Scripture. Populating heaven seems worth this momentary sacrifice. The following statement attributed by many to Saint Augustine, and used by the Moravians and John Wesley, seems appropriate for our twenty-first century networking journey: "In essentials, unity; in non-essentials, liberty; and in all things, love."

2. *Make the first move.* Spirit-filled believers should lead Christianity in bringing people together in united purpose and effort. The Holy Spirit within us is a Spirit of unity and draws us to others who know Him. Every ministry network ever formed has happened because someone had a burden

and started the process. Perhaps you can be the catalyst in your community, state, or nation to draw believers together to reach the lost. Do not wait, be the first to act.

3. *Be yourself.* You are a unique person in the body of Christ. No one can take your place. When networking with others, you bring unique gifts, insights, inspirations, and personal resources to the team. Do not try to be someone else or something you are not. No one likes a fake. Just be your best, Spirit-filled self, and do not make apologies for it.

4. *Honor others.* God's Word teaches us to prefer others before ourselves and honor them in love. When working in Kingdom networks, it is important to remember that those members of the body who appear to be the least needed are actually those who are most needed (see 1 Cor. 12:22-25). The input of everyone is important when working in networks—everyone can contribute something. If you are leading the network, you must give concentrated effort in honoring those who appear to be the lesser members of the group; and if you are a group member, go out of your way to reach out to those who seem most distant or intimidated by the process. I have never met a man or woman from whom I could not learn something, even if it was something I wanted to make sure I never emulated!

5. *Stay focused on mission.* Remember why you are networking. The world is lost and needs the Jesus you know. Do not get sidetracked on lesser issues that consume lots of time, use lots of money, and do nothing of eternal value. Spiritual houses are on fire. The families in your community and nation are inside. The spiritual fire alarm has sounded. You have answered the call. Do not worry about what color the fire engine is or if everyone has on the latest fire suit or just the right type hat. Get the people out of the fire and do it quickly! They are perishing while you are arguing!

6. *Relationship, relationship, relationship.* Relational networking is the way of God's kingdom in the twenty-first century. Connecting with one another in a manner that transforms all those involved is one of the most exciting

processes in which you will ever engage. The Internet, Facebook, texting, and cell phones are all modern-day vehicles that can help us in Great Commission networking. However, greater than these tools of connection is our cross-connection in the love of God. Find clear ways to express His love to those with whom you work, and you will find a deepening bond that will remain strong amid adverse winds. Our love for one another will draw others toward the Christ we serve.

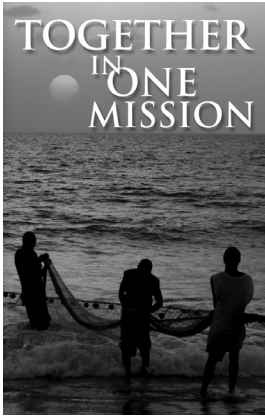
7. *Maintain highest integrity.* Relational Kingdom networks must always set appropriate boundaries for living out their integrity. Initial understandings and agreements on financial parameters are important. Regular financial reports, and so forth, are critical to maintaining unity. Someone once said, "The devil is in the details." This is never truer than when dealing with finances in relational networks. Keep the devil out by revealing the details to the group and keeping everything aboveboard and on the table. Relational integrity should also be established regarding male and female relationships, handling of things spoken in confidence, and other communication.

8. *Keep your motives pure.* We must not attempt to network with others merely to build our church or our own ministry. This is questionable at best and charlatan-like at worst. Our goal in Great Commission networking is to build His kingdom, not our kingdom. Nothing will destroy the greater potential of Kingdom networking more than for one or two members of the group to be constantly proselytizing others. This ultimately will bring resistance and resentment. Relational networking is based on trust, and without it, the ability to work together is hampered greatly. Obviously, networking with others allows you to share about your own faith group and tradition. You will learn about others, and they will learn about you. Periodically, people in your group may want to know what they must do to be part of your church or denomination. When this happens, your dealing with the matter in highest integrity

will be important. Always ask yourself what is right and what you would want from someone else in the same situation when being approached by a member from your church. If you keep your motives pure, God will establish you as a Kingdom leader . . . and by the way, if you work on building His kingdom, God will work on building His church through you.

CONCLUSION

When my eyes cleared from the tears flowing during that middle-of-the-night prayer meeting, where God spoke to me about a second flood, I noticed my focus began to change and so did my ministry. I can honestly say, the last few years of ministerial life have been the most exciting and fulfilling I have ever known. I have learned that God has a big Kingdom filled with wonderful people who really are my brothers and sisters. I have learned that, given the opportunity, most of them are willing to set aside their personal agendas and work on a greater cause. I have also gained a deeper respect and profound gratitude for my own spiritual tradition in the Church of God movement. We are a blessed tapestry of anointed men and women, whom God has used mightily around the world for more than a century. As we lift our eyes to the burgeoning twenty-first-century harvest before us, we must realize relational networking and spiritual unity are needed now more than ever. Together with “right-hearted” brothers and sisters, we can form a net to bring in the largest catch of human beings in the history of the world. So, take my hand and join with me in witnessing a flood of His glory until no dry place remains on Planet Earth!



CHAPTER 5

MARK L. WILLIAMS

COLLABORATING THE COMMISSION: WORKING TOGETHER IN WORLD EVANGELIZATION

“We are God’s fellow workers; you are God’s field, God’s building” (1 Cor. 3:9).

“We are labourers together with God: ye are God’s husbandry, ye are God’s building” (KJV).

From our earliest memories, those of us reared in English-language Sunday schools remember the simple yet profound chorus of collaboration:

If we all pull together, together, together,
If we all pull together – how happy we’ll be.
For your work is my work
And our work is God’s work.
If we all pull together, how happy we’ll be.

Most definitions of *collaboration* emphasize “working together to achieve a goal,” something as simply stated as the children’s Sunday school rhyme. Collaboration is commonly promoted as a basic business template for successful cooperative ventures and strategic partnerships. It is described in business models as a “cooperative arrangement in which two or more parties (which may or may not have any previous relationship) work jointly towards a common goal.”¹

In the Great Commission community, the name of Phill Butler has long been synonymous with collaboration and partnership. Butler observes, “When individuals or organizations move beyond just communication and fellowship and into coordinated action around a common concern, partnerships frequently begin to emerge.”² He defines *partnership* as follows:

Any group of individuals or organizations, sharing a common interest, who regularly communicate, plan, and work together to achieve a common vision beyond the capacity of any one of the individual partners. Here are the key phrases: common interest; regularly communicate; work together; common vision; beyond the capacity of any one of the individual partners.³

NEW TESTAMENT KINGDOM COLLABORATOR

Butler’s key phrases of partnership for the twenty-first century are also notable in the church-planting ministry of the apostle Paul in the first-century church. Paul and his coworkers had a common interest, regularly communicated, and worked together out of a common vision that was beyond the capacity of any one of the individual partners. As a result, there was incredible fruitfulness.

As noted by Pentecostal statesman Ray H. Hughes Sr., the apostle Paul “is recognized as the foremost planter or multiplier of churches in the New Testament. Within a decade, Paul established churches in four Roman provinces:

¹“Collaboration,” in www.businessdictionary.com/definition/collaboration.html.

²Phill Butler, *Well Connected: Releasing Power, Restoring Hope Through Kingdom Partnerships* (Waynesboro, Ga.: Authentic Media, 2005) 34.

³Butler, 34-35.

Galatia, Macedonia, Achaia, and Asia. Everywhere Paul went, he won converts to Jesus Christ and formed them into local congregations. There was a strategy and design to his plan."⁴ According to evangelical missiologist Arthur F. Glasser, "Paul was determined to see the Church grow. . . . He felt that only through the deliberate multiplication of vast numbers of new congregations would it be possible to evangelize his generation."⁵

A THEOLOGY OF COLLABORATION

Paul reminded the church in Corinth that he and other Christian leaders were "labourers together with God" (1 Cor. 3:9 KJV). Using the imagery of farm laborers working together in a harvest field and coworkers on a construction site, he stated that the Corinthian believers were "God's field, God's building." Paul's claim: the field, the building, and all the workers belong to God.

- "We work together as partners who belong to God. You are God's field, God's building – not ours."⁶
- "For we are God's co-workers" (HCSB).
- "We are God's men, working together" (Beck).⁷
- "We are God's fellow-workers" (ASV).

The apostle Paul's "fellow-workers" imagery is repeated in 2 Corinthians 6:1 ("workers together" KJV). Pentecostal Bible scholar French L. Arrington sees Paul's language expressing close-knit fellowship and interdependence. In a chapter titled "The Ministry of Mutual Confidence," Arrington notes Paul's usage of a number of "compound nouns to express

⁴Ray H. Hughes Sr., "The Biblical Basis for Church Planting," in *Great Commission Sermon Resource Guide*, ed. Raymond F. Culpepper (Cleveland, Tenn.: Pathway, 2009) 241.

⁵Arthur F. Glasser, "The Apostle Paul and the Missionary Task," in *Perspectives on the World Christian Movement*, ed. Ralph D. Winter and Steven C. Hawthorne, 4th ed. (Pasadena, Calif.: William Carey Library 2009) 151.

⁶*New Living Translation* (Wheaton, Ill.: Tyndale House, 1996).

⁷Curtis Vaughan, gen. ed., *The New Testament From 26 Translations* (Grand Rapids, Mich.: Zondervan, 1967).

this Christian togetherness—‘fellow citizens,’ ‘fellow heirs,’ ‘fellow laborers,’ ‘fellow prisoners,’ ‘fellow servants,’ and ‘fellow soldiers.’”⁸

A STRATEGY FOR COLLABORATION

Pentecostal missionary/missiologist Alan R. Johnson states, “Both from Luke’s account of Paul’s work in Acts and from his own writings, we know that Paul did not work as an individual but in a team.”⁹ William Brooks, former missionary to East Asia, reminds us, “Paul was not a loner. He developed deep, long-lasting relationships by mentoring others and training them for ministry.”¹⁰

Brooks moves into an excellent biblical overview of the ethnic, gender, and socioeconomic diversity among Paul’s multiple ministry associates. By citing the sheer numbers of Paul’s missionary colleagues, he demonstrates the breadth of Paul’s collaboration in mission:

Paul revealed his love for the believers and his commitment to training future church leaders and missionaries when he mentioned the names of coworkers and contacts. The Book of Acts and the Epistles mention one hundred different people associated with the apostle Paul, thirty-eight of whom were coworkers. Many of these coworkers were converted by Paul and subsequently recruited out of the churches he planted.¹¹

In his classic local-church missions training resource, veteran Pentecostal missions leader Grant McClung traces Paul’s close-knit cooperation with the church in Rome as he calls on their support for the advancement of the gospel across the Mediterranean to Spain:

Paul uses *adelphos* (“brother”) 18 times in the 16

⁸French L. Arrington, *The Ministry of Reconciliation: A Study of 2 Corinthians* (Grand Rapids, Mich.: Baker, 1980) 105.

⁹Alan R. Johnson, *Apostolic Function in 21st Century Missions* (Pasadena, Calif.: William Carey Library, 2009) 67.

¹⁰William Brooks, “A Biblical Understanding of the Diversity of Paul’s Missionary Coworkers,” in *Reflecting God’s Glory Together: Diversity in Evangelical Mission*, ed. A. Scott Moreau and Beth Snoderly (Pasadena, Calif.: William Carey Library, 2011) 209.

¹¹Brooks.

chapters of Romans. The first nine occur in chapters 1-12, but the last nine are concentrated in the three final chapters (14-16). He was driving home the point as he drew his letter to a close. His use of “brothers” was an affectionate expression of interest. . . . His relationship was personal – he mentioned 35 individual people by name in the final 27 verses of the book (ch. 16).¹²

A DEPENDENCE ON DIVINE COLLABORATION

In stating that he and fellow workers were “partners who belong to God” (1 Cor. 3:9 NLT), Paul knew collaboration was more than mere human cooperation between Christian leaders. He was fully aware that both he and his coworkers belonged to God as bondservants and nothing could be accomplished without the partnership of the triune God through the anointing of the Holy Spirit. Therefore, Paul’s letters are full of his requests for prayer to ministry partners in local churches, and reminders that he is also praying for them. For example:

I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now (Phil. 1:3-5).

There was a bond of friendship and partnership between Paul and the Philippians. McClung notes that Paul’s letter to them reveals closeness, intimacy, and “a willingness to open his heart with special requests for prayer. He also lets them know how special they are to him, how he has them in his heart, and that he has been praying for them. Through his appeals for prayer, we see a human side to this great apostle and visionary church planter.”¹³

In preparing the Romans to become the next sending base for a new assault on enemy territory . . .

¹² McClung, *Globalbeliever.com: Connecting to God’s Work in Your World* (Cleveland, Tenn.: Missions Resource Group, 2010 rev. ed.) 147-148. The book is available free in English and Spanish as online “eBook” at www.Globalbeliever.com (“Read the Book”) and www.creyenteglobal.com (“Lea el libro”).

¹³ McClung, “Encouraging and Equipping Missionaries Through Prayer,” in *The Praying Church Handbook*, ed. P. Douglas Small (Kannapolis, N.C.: Alive Publications, 2012).

Paul understood the coming struggle in advancing the gospel into new territory among new peoples and cultures. He urged the church in Rome, “Strive together with me in your prayers to God for me” (Rom. 15:30 KJV). His requests for prayer expressed his interdependence with others who were standing with him, shoulder-to-shoulder, advancing the gospel in the face of opposition and persecution.¹⁴

Without question, the missionary effectiveness of Paul and his missionary teams was the result of collaborative prayer partners interceding for divine intervention. There was reciprocity in their prayers—Paul prayed for them as they also made intercession for him and his team. At least four categories of Paul’s prayer requests are available to us in the New Testament records. He implores his friends to seek divine favor in praying for (1) open doors (Col. 4:3; Phil. 1:12-14); (2) clear and bold communication (Col. 4:2-4; Eph. 6:20); (3) responsiveness to the gospel (2 Thess. 3:1); and (4) physical and spiritual protection (2 Thess. 3:2; Rom. 15:31; Eph. 6:18).¹⁵

A PLAN FOR FUTURE COLLABORATION

The Pastoral Epistles offer a glimpse into the collaborative style of the apostle Paul, especially as it relates to developing emerging leaders. His investment in the lives of Titus and Timothy ensured that his work, the mission of Christ, would not end with his martyrdom but would continue through them into future generations. Both were converts of Paul. Both were referred to as Paul’s “true son in the faith” (see 1 Tim. 1:2; Titus 1:4). Both were serving as pastors—Titus on the island of Crete, and Timothy in Ephesus.

To combat the pressures of false doctrine, Paul urged Titus to not go it alone but to “appoint elders in every town” (Titus 1:5) so they might “encourage others by sound doctrine and refute those who oppose it” (v. 9). Further, he instructs that the older men and older women were to train

¹⁴McClung.

¹⁵Dwayne K. Buhler, “Paul’s Missionary Prayer Requests: Scriptural Principles of Praying for Missionaries,” in *Evangelical Missions Quarterly*, Jan. 2004: 44-51.

and disciple younger men and younger women (see 2:2-8). He promises to send Artemas or Tychicus and requests Titus to assist Zenas the lawyer and Apollos on their journey, making sure they have everything they need (see 3:12-13). It is clear that Paul is seeking to bring a word of encouragement to Titus and remind him that God's work will prevail as he surrounds himself with godly leaders.

The same can be said for the instructions given to Timothy. Problem people, doctrinal disputes, empty chatter—all were taking a toll on the young pastor at Ephesus. There was also the added pressure of laboring in the shadow of the founding pastor, the inimitable student of Gamaliel, Paul—the man who turned the world upside down, turning houses into chapels and street corners into pulpits! The constant comparisons to Paul and the despising comments made about his youth must have brought Timothy to a sense of hopelessness and despair. But Paul, ever the mentor, wrote two personal letters to Timothy to encourage him not to depart but to stay at Ephesus (1 Tim. 1:3). He reminded him of prophecies that had been spoken over his life and of spiritual gifts that had been imparted to him (1:18; 4:14). The same faith that dwelt in his mother, Eunice, and grandmother Lois was alive and well in him.

For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of timidity, but of power and love and discipline (2 Tim. 1:6-7 NASB).

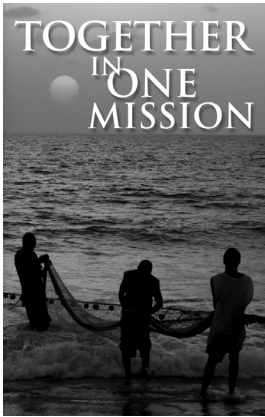
Realizing the time of his departure was at hand, Paul instructed Timothy to “continue in the things you have learned and become convinced of, knowing from whom you have learned them” (2 Tim. 3:14 NASB). Most importantly, he writes, “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also” (2:2 NASB). The future of the church at Ephesus was dependent on Timothy reproducing his life in others and thereby multiplying disciples and leaders.

This verse forms a multigenerational paradigm for discipleship and leadership development. Paul invests into the life of Timothy. Next, Timothy teaches faithful men. Finally, faithful men teach others. Thus, for Paul, the role of a leader is not just to develop another leader, but to develop a leader who will develop other leaders. In this way, the church at Ephesus and the mission of Christ would be preserved and prosper.

CONCLUSION

A new generation of leaders is rising. They are marked by a hunger for God and a passion for evangelism. Reared in a culture of collaboration, these men and women are Kingdom-oriented. While connected to their denomination/movement, they desire prayerful mentoring from senior leaders and have the technical skills for global participation in the mission of God (cyber-connectivity, social networking, the use of media, etc.). They long to partner beyond the borders of their own church/denomination while demonstrating a spirit of unity and cooperation within their own movements. Simply put, they are convinced that the Great Commission can be finished in their lifetime if the body of Christ could come together in meaningful cooperation.

Solomon said it best: "Two are better than one because they have a good return for their labor. For if either of them falls, the one will lift up his companion. . . . And if one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart" (Eccl. 4:9-10, 12 NASB).



CHAPTER 6

GEORGE O. WOOD

THE WORLD ASSEMBLIES OF GOD FELLOWSHIP: UNITING TO FINISH THE TASK

British Assemblies of God leader Donald Gee once wrote, “When the Church devotes herself to her supreme business of evangelism, she finds as a blessed by-product a spontaneous unity bursting through in all her sections. A genuine love for souls carries with it a love for the brethren also. We justly look with doubtfulness upon a boasted zeal for evangelism that makes men narrow, bigoted, and censorious. . . . It is time to burn the partitions—not one another.”¹ The World Assemblies of God Fellowship (WAGF), formed in 1989 upon the foundation of long-standing relationships between national Pentecostal fellowships, has aimed to achieve this same

¹Donald Gee, *All With One Accord* (Springfield, Mo.: Gospel Publishing, 1961) 8. Later published as *Toward Pentecostal Unity*.

goal – greater unity for the purpose of world evangelism. Today, the WAGF is a cooperative body of more than 140 Assemblies of God national churches of equal standing. The WAGF is not a legislative organization, but it is rather a fraternal fellowship committed to fulfilling the Great Commission (Matt. 28:19-20).²

DEVELOPMENT OF ASSEMBLIES OF GOD NATIONAL CHURCHES

From its beginning, the Assemblies of God has had a worldwide constituency. Most WAGF-member churches trace their origins to the work of U.S. Assemblies of God missionaries. However, some national bodies that identified with the Assemblies of God, as in Brazil, existed before the Assemblies of God USA was organized in April 1914. In the earliest decades, the nascent national churches were linked through a relational network more than by organizational structure. Some early Assemblies of God missionaries from Western nations imitated the colonial missionary model of other churches – establishing missions led by missionaries. However, an alternate model based on indigenous church principles – the establishment of self-supporting, self-governing, self-propagating churches – was being practiced by the 1930s in El Salvador and elsewhere.³ Following publication of Assemblies of God missions leader Melvin Hodges' 1953 book, *The Indigenous Church*, these missiological

²The commitment to world evangelization is woven into the fabric of the identity of the Assemblies of God. In November 1914, delegates to the second General Council of the Assemblies of God USA committed themselves to "the greatest evangelism that the world has ever seen." With only 400 ministers on its rolls at the time, that missionary vision was audacious (*Combined Minutes of the General Council of the Assemblies of God*, April and Nov. 1914, p. 12).

³Gary B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959* (Springfield, Mo.: Gospel Publishing, 1986) 85, 97-98. McGee, a Pentecostal historian and missiologist, was one of the original participants of the provisional committee which was instrumental in the formation of the WAGF. He wrote the definitive history of Assemblies of God USA world missions, which included the formation of the WAGF, in his two-volume work, *This Gospel Shall Be Preached*.

principles began to be implemented on a wider scale.⁴ With the emergence of self-governing national churches, church leaders increasingly called for multinational cooperation in missions work.⁵

FORMATION OF THE WAGF: 1988-1989

The WAGF was organized to bring greater unity and cooperation between the national churches that were historically and theologically related to the Assemblies of God.⁶ With the year 2000 nearly a decade away, and with a heightened sense of eschatological expectation, J. Philip Hogan, executive director of the Division of Foreign Missions USA, called upon the leaders of the Assemblies of God national churches to meet at an international conference to prayerfully discuss the global needs for both evangelism and unity. At this historic conference called the "International Decade of Harvest" in 1988, held in Springfield, Missouri, leaders from more than forty nations gathered to pray and discuss the formation of an international Assemblies of God fellowship.

Delegates varied on their desire for either a loose or strong organization. But they agreed on the importance of advancing their goals of world evangelism. The minutes from the meeting's provisional committee describe a strong consensus for some kind of a loose yet effective worldwide Assemblies of God structure that would have a coordinating and consulting function. It would not take away in any way from the sovereignty and autonomy of the national churches. It would not hinder but rather enhance the Pentecostal work in its many forms in various cultural,

⁴McGee, 193-99. See also, Melvin Hodges, *The Indigenous Church* (Springfield, Mo.: Gospel Publishing, 1953). Hodges adapted his indigenous church principles from Anglican missiologist Roland Allen, in addition to Rufus Anderson, Henry Venn, John Nevius, and others.

⁵See, for instance, George M. Flattery, "Cooperative Multinationalism: An Emerging Philosophy of Missions" (unpublished paper, 1969), Flower Pentecostal Heritage Center.

⁶The files of the WAGF have been deposited at the Flower Pentecostal Heritage Center, Springfield, Mo., USA.

political, and religious contexts around the world. It would not dictate but serve and lead by serving.⁷

This committee also summarized the six purposes of the prospective organization:

1. Promote and facilitate world evangelization
2. Coordinate world relief
3. Coordinate the use of media and other technological resources to promote the cause of Christ in a way pleasing to Him
4. Provide a strong international platform to speak out on behalf of the suffering and persecuted churches
5. Coordinate theological education
6. Produce an international directory of Pentecostal churches, missions, and other Pentecostal agencies to help share information⁸

All international delegates of the 1988 conference signed a covenant statement called the "Declaration of a Decade of Harvest," whereby they consecrated and devoted themselves "to work and to pray until we witness the total evangelization of the world," in light of both the "unprecedented move of the Spirit of God in the world today" and the return of Jesus Christ. While the fellowship was not officially formed at this meeting, an international committee made up of representatives from each of the world's geographic regions was elected. Committee members were then appointed to explore possible organizational structures, and then to present a proposal to be approved by the international delegates a year later at the 1989 conference. The elected international provisional committee engaged in a considerable amount of

⁷"Transcript: Decade of Harvest Committee Meeting, Springfield, Mo., July 13-14, 1988 Minutes," Decade of Harvest Files, Flower Pentecostal Heritage Center. Quote taken from the summary, given by Peter Kuzmic, of the morning session on July 13, 1988. Kuzmic chaired the provisional committee, which was appointed by J. Philip Hogan to discuss and summarize the proposals of the meeting.

⁸Most of the delegates of the meeting approved of the provisional committee's summarized proposal by a show of hands. See "Transcript: Decade of Harvest Committee Meeting," 41-42.

reflection and discussion, and the committee's final proposal was also debated by the international delegates who attended the 1989 International Decade of Harvest Conference. Because past attempts to encourage unity among the Assemblies of God national churches were met with suspicion of Western dominance, representatives from the USA made great efforts to respect the sovereignty of each of the national churches, as well as to democratize the organization so that each church would have equal standing.

The WAGF was organized on August 15, 1989. Delegates to the 1989 organizational conference adopted the name World Pentecostal Assemblies of God Fellowship (the name was changed to World Assemblies of God Fellowship in 1993) and crafted a relational organizational structure which preserved the autonomy of the various national churches. Delegates also elected regional representatives to form an executive committee that was to meet at least once each year to oversee the ongoing cooperation between member churches. During the early years of the WAGF, the desire to declare detailed doctrinal positions was eclipsed by an overriding concern for unity, which is reflected in the brevity of the WAGF's first statement of faith.⁹

TWENTY YEARS OF COOPERATION AND UNITY: 1989-2009

Since its organization in 1989, the World Assemblies of God Fellowship has retained its original vision—a fellowship of autonomous national churches that are relationally networked through the cooperative efforts of the WAGF, regional fellowships, and international ministries. In its early years the WAGF expended great efforts to open lines of communication between the member churches, accomplished in part by the publication of periodicals (*Update*, *World Report*, *Worldlink*, *WAGRA World Report*) that alerted readers to news and needs within the worldwide family.

Organizationally, the activities of the WAGF have centered

⁹The WAGF statement of faith was expanded at the 2000 General Assembly.

on its triennial General Assemblies and Congresses.¹⁰ Thousands of laypeople, pastors, and international delegates from around the world attend these meetings, which have been described as a time for the entire Assemblies of God family to gather to build relationships, to thank God for His great grace in the past and present, and to develop missional cooperation together with the Holy Spirit to see the Great Commission fulfilled.

In 1993, the Executive Committee of the WAGF created the World Assemblies of God Relief and Development Agency (WAGRA). Originally, the WAGRA functioned as the extended arm of the WAGF in coordinating relief and development programs for humanitarian needs. The members of the WAGF were encouraged to help one another with financial assistance by channeling donations through the WAGRA. The four main objectives of the WAGRA are (1) Crisis and Disaster Response, (2) Health and Community Service Programs, (3) Development and Maintenance Programs, and (4) Environmental Concerns. This agency is funded by voluntary contributions from member churches in the WAGF. Because contributions to the WAGRA fund have been uneven over the years, the agency has not lived up to its potential. WAGRA funds have primarily been used to provide immediate financial assistance to victims of emergencies, crises, and disasters, with a goal of reducing human suffering and death.

Another major activity of the WAGF is to advocate on behalf of the persecuted church around the world. This is done primarily through the WAGF Commission on Religious Liberty, which works with other human rights agencies to protest and to advise governments where church members are suffering persecution, oppression, or restriction.

¹⁰List of the WAGF General Assemblies & Congresses: Provisional Meeting 1988 (Springfield, Mo., USA); 1989 (Indianapolis, Ind., USA); 1992 (Oslo, Norway); 1st Congress 1994 (Seoul, Korea); 1995 (Jerusalem, Israel); 2nd Congress 1997 (São Paulo, Brazil); 3rd Congress 2000 (Indianapolis, Ind., USA); 4th Congress 2005 (Sydney, Australia); 5th Congress 2008 (Lisbon, Portugal); 6th Congress 2011 (Chennai, India).

More recently, in 2009, the Executive Council formed a theological commission to oversee doctrinal matters for the fellowship. Also in that year, the council created a missions commission (International Committee on Emerging Missions and Unreached People) to serve as a forum to share information and to form strategic partnerships among existing and emerging missions networks, in order to encourage and enable Assemblies of God churches to bring the gospel to unreached people groups. Alongside of these cooperative efforts of the WAGF exist a number of international ministries which serve as instruments of unity within the WAGF: Teen Challenge, Convoy of Hope, Global University, Global Initiative (formerly Center for Ministry to Muslims), Center for Holy Lands Studies, Flower Pentecostal Heritage Center, Royal Rangers International, Healthcare Ministries, Life Publishers, Network211, Global AIDS Partnership, Sustain Hope, and others.

Missions is central to the identity of the Assemblies of God. It is not surprising, then, that when the various national Assemblies of God churches come together, it is for the purpose of world evangelism. The Assemblies of God has experienced explosive growth around the world. From 1989 to 2009, the worldwide Assemblies of God family has grown from 16 million to 63 million adherents, from 109,645 to 357,727 ministers and missionaries, and from 117,450 to 346,108 churches and preaching points.¹¹

The growth of the Assemblies of God worldwide reflects a larger shift in global Christianity – the church is becoming more Pentecostal and less Western. In 2009, 1.8 million

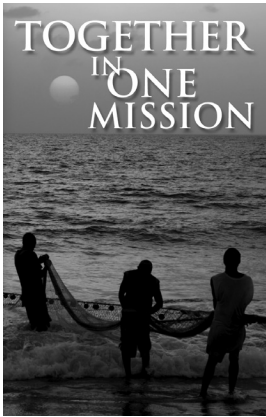
¹¹See *Official Statistics Assemblies of God Division of Foreign Missions 1989* (Springfield, Mo.: DFM, 1989) 11, and *Current Facts and Highlights 2011*, Issue 1 (Springfield, Mo.: Assemblies of God World Missions Research Office) 1. The WAGF does not keep statistics on the number of adherents in its member churches. The statistics in this article are taken from the *Worldwide Assemblies of God Constituency Report*, compiled by Assemblies of God USA World Missions. The worldwide Assemblies of God constituency includes “Pentecostal elements with which Assemblies of God World Missions has a fraternal relationship even though they may not use the term ‘Assemblies of God’ to identify themselves.” In 2009, the Assemblies of God had constituents in 213 nations and territories; 140 of those nations had organized national churches formally affiliated with the WAGF.

Assemblies of God adherents lived in Europe, and 3.2 million lived in the United States and Canada. Worldwide, 92 percent of Assemblies of God adherents lived in what has been termed the “majority world.” Even the face of the Western church is changing, as immigrants are among the fastest-growing elements of Assemblies of God churches in North America and Europe. The Assemblies of God, in many countries, is the largest Protestant body, and has become one of the largest families of Christian churches worldwide.

These demographic changes bring both opportunities and challenges for WAGF: (1) demonstrating Spirit-empowered reconciliation; (2) encouraging greater communication and cooperation; (3) implementing strategic missions mobilization; (4) concentrating the Assemblies of God worldwide to continually pray for the nations; (5) coordinating intercultural theological and ministerial education; and (6) committing ourselves to express stewardship, compassion, and relief through the four objectives of the WAGRA.

At the triennial meeting of the World Assemblies of God Congress in Chennai, India, February 6-9, 2011, the national bodies affiliated with WAGF presented their prayer goals for the number of churches and adherents if the Lord tarries until 2020. The Executive Council of WAGF trusts that the goal will reach or exceed 500,000 churches and 100 million adherents. We serve the One “who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen” (Eph. 3:20-21).

(Research and writing assistance provided by Flower Pentecostal Heritage Center researchers William Molenaar and Darrin Rodgers)



CHAPTER 7

PAUL ALEXANDER

CREATING PENTECOSTAL MISSION UNITY THROUGH THEOLOGICAL INSTITUTIONS

Historically, Pentecostals have tended to have an awkward relationship with institutions. This was partly because of the primary birthing influences within Pentecostalism. The movement was birthed as a revival movement and often characterized by a strong emphasis on eschatology, which emphasized the imminent return of Christ. There was little perceived need for reflective theology or any form of institution that could support this. Over the decades, this awkward relationship has often continued, driven to some extent by our ecclesiology.

Pentecostals have a high view of the body of Christ and believe passionately in the organic nature of the Church. As a movement, leadership and vision have been driven primarily by pastors, evangelists, and activists, and thus the priorities of the movement have (mostly correctly) been mission and church

planting. The role or even the place of any kind of supportive institution has not generally been a high priority. Many branches of Pentecostal churches have a form of government that allows for the autonomy of the local church, and this creates a unique set of challenges for funding institutions. Increasingly the financial viability of training institutions has been questioned and, in places like the USA, one response has been to diversify the work of the Bible college into a liberal arts curriculum, meaning that there is an even greater pressure placed on ministry training institutions.

Thus, the issue raised by the title of this chapter is a complex one with no single or simple response. As Pentecostals worldwide take their place within the wider body of Christ and navigate the turbulent waters of third-generation transitions, there should be a renewed commitment to a reflective practice within their theology. It is in this area that the theological institution can play a valuable role. One vital expression of this role would be in creating a missiology that, in turn, serves as a unifying agent enabling local churches and different movements of Pentecostal churches to achieve more through a vibrant unity.

In attempting to address this complex issue, it will be helpful to investigate the issues relating to theological institutions and training. In almost every expression of the Christian church, there is a debate raging over the role that theological institutions should play in the ongoing mission of the church.

Even a cursory reading of issues central to training emerging Christian leaders for both the church and the marketplace reveals numerous tensions. Interestingly, these tensions are not unique to Western theological institutions but seem to plague the very concept of Christian leadership training worldwide. The issues are not primarily theological in nature. They are inevitably linked to the question of how we can best develop and deliver the training outcomes that we seek.¹

¹See B. G. Wheeler, *Shifting Boundaries: Contextual Approaches to the Structure of Theological Education*, ed. B. Wheeler and E. Farley (Louisville: Westminster, 1991) 7-10.

Arguably, these tensions are not unique to Christian leadership development or theological education alone. For example, the issues of competence-based learning, the transference of personal skills into the academic process, and relevant assessment of academic work are becoming increasingly important in every area of advanced training.²

Although the debate on how best to achieve effective Christian leadership training is not new, the scope and inclusiveness of that debate has taken on new dimensions in recent years. Wheeler points out that in recent years the debate over theological education has become something of a scholarly pursuit in its own right.³ It was not all that long ago that issues relating to curriculum structure and delivery were almost exclusively the responsibility of principals/presidents or academic deans. However, since the 1980s there has been the emergence of a wider-ranging discussion.⁴ Faculties have become more involved in identifying processes and, to some extent, church constituencies have become increasingly critical of the content of ministry training courses. This has had the dual effect of creating wider discussion and constructive involvement in the process but, at the same time, placed theological and ministry training under a new and critical spotlight.

The widening of the debate has, to some extent, shifted the emphasis of the debate. Whereas most effort was extended at one time on issues relating to resourcing (especially financial resourcing) and governance, now the emphasis is increasingly oriented toward goals, outcomes, and ethos. This has necessarily opened the door for greater

²See S. Brown and P. Knight, *Assessing Learners in Higher Education* (London: Routledge Falmer, 2004) 7-8.

³Wheeler, 8. Note: The line between theological training, leadership development, and ministry preparedness is often a fine one at best. Although each aspect is an interdependent part of a greater whole, I will tend to use them in their widest, most generic sense. Thus, at times, they will be used interchangeably.

⁴In identifying some of the major questions within this debate, I am indebted to Banks. See R. Banks, *Reenvisioning Theological Education* (Grand Rapids: Eerdmans, 1999).

scrutiny on curriculum structure, delivery methods, and assessment. More recently, the issue of being contemporary has been added to the debate. Globalization, pluralism, and postmodernism have made profound impacts on almost every area of Christian leadership development at both the operational as well as the philosophical levels. Even so, Banks describes the shift in the debate as having moved primarily from operational issues to theological concerns.⁵

Pentecostal institutions have not been exempt from this debate and the resultant scrutiny. Unfortunately this has meant that the very institutions that should help to create unity can become the center of contention. Both educators and church leaders must develop a capacity to see beyond the issues of how institutions are resourced and how best to accommodate the academic process and rather to champion the benefits of good reflective practice and effective training.

An element of the historical development of the debate regarding current ministry and Christian leadership training that is worth a brief investigation is in regard to the missiological content of the curriculum. In fact, this might be a more important aspect of the debate than what it might first appear. The Edinburgh missionary conference of 1910 is considered by most to be one of the key strategic events in the history of mission in the Western church.⁶ As nations scrambled for the establishment of their empires, Christian leaders met in order to cast a vision of what a truly worldwide church might be like. As a result, there was recognition of the need for Christians to work across many established boundaries. These were not only confessional or denominational, but cultural and linguistic. Among other important developments, the inclusion of missiology in the curriculum of those training for Protestant ministry was

⁵Banks, 10. Although Banks observes this debate essentially within the area of postgraduate or seminary education, I am of the opinion that it is equally relevant to many areas of Christian leadership development.

⁶Cf. M. A. Noll, *Turning Points: Decisive Moments in the History of Christianity* (Grand Rapids: Baker, 1997) 269-72.

possibly the most significant.⁷ Following the conference, the first chair of mission studies anywhere in the Protestant world was established in New College, Edinburgh, Scotland. Similar disciplines and chairs were soon established in universities in Europe and shortly thereafter in American universities and seminaries.

As Walls points out, the establishment of this chair had been envisioned nearly forty years before by Alexander Duff, the first missionary formerly commissioned by the Church of Scotland.⁸ Duff believed that the study of mission should lie at the center of the theological curriculum, not at its margin, for mission is the reason for the existence of the church. He also argued that missiological studies created a necessary ecumenism because the missionary spirit superseded all denominational and ecclesiastical considerations. Finally, he believed that the study of mission would be interdisciplinary, integrating areas of the curriculum such as the history of religions, anthropology, and a whole range of social studies with theology.⁹

If Duff's perspective is true, then it might be argued that any ministry or leadership development curriculum void of missiological content is incomplete. If the curriculum is incomplete, the outcome in terms of the preparedness of the student would be incomplete. Arguably, this is an important historical element in the continued debate on the relevance and effectiveness of Christian leadership training.

Ironically, Pentecostal institutions should excel in providing a missiologically centric curriculum. Perhaps it is the perceived lack of this element of the program that has often isolated theological institutions from their constituencies rather than enabling them to be part of the unifying center.

⁷For a fuller account of these developments, see A. F. Walls, "Missiological Education in Historical Perspective," in *Missiological Education for the Twenty-First Century*, ed. J. D. Woodberry, C. Van Engen, and E. J. Elliston (New York: Orbis, 1996) 11-22.

⁸Walls, 14.

⁹Walls, 15.

This leads to the main issue of this chapter: How can the establishment and maintenance of theological institutions enhance unity and mission? I would suggest that it lies in what I have termed “connectedness.”

THE IMPORTANCE OF CONNECTEDNESS

A Christian ministry training program that seeks to exist in isolation from the church (or, for that matter, the wider community) is a strange anomaly and a theological distortion. It seems almost inconceivable that theological inquiry and ministry preparedness can function as anything else but an integral part of the body of Christ. As such, the training program and institution exists not only as a servant to the church but, in fact, as church itself.¹⁰ This introduces the issue of social theology as it relates to the task of training Christian leaders. Put another way, offering human relationality within communities is absolutely normative, is consistent with creation’s intention, and thus becomes the foundation on which all other human relationships—including those established for the purpose of ministry training—are built.

John Drane emphasizes an element of this in discussing the redefining of theology as it relates to theological training for the third millennium. He not only argues for a greater

¹⁰This concept is itself often contested. The question is posed as to how an institution can in any way become organic as is the nature of the church. In fact, this argument has fueled many attacks on the ministry training institution. For example, Donald E. Messer identifies the internal attacks that seminaries have suffered from their own constituencies. Most of these have an element that identifies the distance that has developed between church and institution. See E. D. Messer, *Calling Church and Seminary Into the 21st Century* (Nashville: Abingdon, 1995) 34-36. Likewise, the same crisis is identified by John H. Leith. A small part of his argument is that the current crisis facing theological education in the U.S. is that faculties are increasingly devoid of practitioners. He laments that so few faculty members have had any significant pastoral experience. J. H. Leith, *Crisis in the Church: The Plight of Theological Education* (Louisville: Westminster, 1997) 5. Leith further expounds this crisis in the opening chapter of his book. While this echoes back to the first chapter of this thesis, it is useful to read in this context. These two examples, among many, are illustrative of what I consider to be an underlying theological issue—namely, how to define the organic nature of the ministry training institution. I concede that it does not and cannot exist ecclesiastically in the same sense as a local church; however, I argue that it must equally avoid institutional identity that divorces it from church. It is in this sense I state that the ministry training enterprise is in fact church—a special expression of the body of Christ.

integration within the curriculum but for a connectedness of what is learned within the courses to their application within the church. He states that in connection with source-critical understanding of the origin of the synoptic Gospels, “too often, no connections at all are made, and the way they [students] go on to use the Gospels in church life bears little or no relationship to what students have been taught in New Testament classes.”¹¹ His comments are reflective, sadly, of a lack of connectedness at many levels of the training enterprise, which must be addressed both theologically and practically.¹² Effort must be exerted to rid the theological training program and institution of any reputation of ivory-towerishness or disjointedness. A theology must be defined by which the institution comes in from the edges and takes its rightful place at the very center of the mission of the church.¹³

Leonard Sweet makes the point that “churches in mission

¹¹John Drane, *Cultural Change and Biblical Faith* (Carlisle, England: Paternoster, 2000), 132. Note: It is worth noting that Drane does not approach this subject without a self-confessed disillusionment with the academy. “One of the other things that I bring to my understanding of the church is a certain disillusionment with the academy—not so much with the academy per se as with its self-opinionated concept that it alone is likely to be able to solve all the world’s problems.” See Drane, *The McDonaldization of the Church: Spirituality, Creativity, and the Future of the Church* (London, England: Darton, Longman and Todd Ltd, 2000) 12-14. While Drane argues his case well, he is clearly not totally objective in his criticism of the academy, especially as it relates to Christian ministry training. Cf. L. Woodhead, “Christianity According to Its Interpreters,” in *Reviews in Religion and Theology*, 1997, pp. 4, 11-12. Here Woodhead argues that we require a “fuller, embodied reality of Christianity.” In other words, we must not superficially disregard or deconstruct our history in place for a contemporary understanding of our faith, but rather embrace the heritage given to us by the patristics and others in order to have a Christian worldview that is not reactive or, worse still, nonexistent but rather cohesive and useful.

¹²This phenomenon is certainly true within my own experience. As the principal of a denominational theological training college, it can be both frustrating and exhausting keeping the many aspects of training connected to church life. My observation is that there is a total lack of understanding regarding the systemic nature of ministry training. In other words, ministry training, in my opinion, must be seen as a part of a chain in which every link has a part to play. My experience is that we often embark on ministry training with little or no thought to recruitment, orientation programs, in service training, and exit strategies. Additionally, this lack of connectedness is illustrated by poor levels of financial commitment, low levels of engagement of the college by denominational leaders and pastors, and (until very recently) no cohesion of the training program with missionary departments or movements.

¹³See N. Pearcey, *Total Truth: Liberating Christianity From Its Cultural Captivity* (Wheaton: Crossway, 2004) 127.

to postmoderns must organize around relationships—relationships with God, with each other, with community, and with creation.”¹⁴ Connectedness of theology, curriculum, people, institutions, and networks is the essential element in allowing the theological institution to take its rightful place as a means of producing mission unity in Pentecostal fellowships.¹⁵

As it is most often presumed that the pursuit of Christian ministry is vocational or the result of a calling, one can see how seriously this dynamic can be destroyed if it is not placed within an ontological or cosmic dimension that recognizes the primary relationship between God and His world. A theology that reinforces connectedness at every level is not only required functionally—allowing curriculum, institution, church, and world to be inter-related—but is required spiritually, allowing the soul of the theological student to find peace in a world with such overwhelming needs that seem to never diminish.¹⁶ Cosmic community with God the Father as head, the redemptive purposes of Christ as mission, and the Holy Spirit as the divine empowering Agent is an essential theological foundation for theological training and, by extension, life and ministry.¹⁷ For Pentecostal institutions to be a source of influence producing mission and unity within their

¹⁴ Leonard Sweet, *Soulsunami: Sink or Swim in New Millennium Culture* (Grand Rapids: Zondervan, 1999) 196.

¹⁵ See Woodhead, *Reviews*, 1997. “Academic theology has for too long encouraged a view of theology—and of Christianity itself—as a purely disembodied, intellectual pursuit.”

¹⁶ See M. Polanyi, *Personal Knowledge: Towards a Post-Critical Philosophy* (Chicago: U of Chicago P, 1958). See especially his chapter on “Conviviality” (203-45) in which he argues for articulate systems which foster and satisfy intellectual passions that, in turn, survive within a society that respects the values affirmed by these passions. Polanyi is very helpful in showing the cyclical nature of community and is worth reading in order to gain a philosophical perspective that agrees with the theological principle I am trying to establish.

¹⁷ While these concepts might be relatively easy to define in theological terms, I am fully aware of the difficulty in living them out. For a case study that illustrates this, cf. M. D. Meeks, “Case Study: A Place for Reconciliation,” in *The Globalization of Theological Education*, ed. A. F. Evans, R. A. Evans, and D. A. Roozen (Maryknoll, N.Y.: Orbis, 1993) 247-77.

constituencies, this Trinitarian view of mission must be central to the very existence of the institution.

Put another way, people must be aware that the theological institution will have a dynamic and spirituality within it that constantly confronts the spirituality of those training in it. Simply put, students attending Pentecostal institutions must be in a place and climate where they encounter God. Before a meaningful theological training can occur, the student must be encouraged to discover an internal connectedness.¹⁸ Put another way, the theology of theological education must begin by connecting the student to a sense of the purpose and plan of God for his or her life, resulting in an internal spiritual connectedness.¹⁹

REDEMPTIVE COMMUNITY: INSTITUTIONAL IDENTITY

Having built a case for ensuring connectedness internally within the life of a theological student, the next step of the process is to build institutional identities and cultures that continue the process of building connectedness. The student's journey through the training program and within the institution must be one in which he or she can learn to emulate this connectedness. Doctrine, ethics, and mission must somehow be taught and modeled in such a way as to dispel any thought that they exist as separate parts of a curriculum, but rather as integral parts of the whole.

¹⁸ See Pearcey, 46.

¹⁹ Between 1985 and 1994, I was the principal of a missionary training college situated in White River, South Africa. The college is called Africa School of Missions (see www.asm.co.za). It became evident after about two years that many of our students did not arrive at college to commence their training with a sufficient foundation either theologically or spiritually. Many class periods were devoted to resolving either theological or personal issues that would ordinarily be considered elementary. It was eventually agreed to structure the curriculum to provide for a ten-credit (three-month) orientation course covering basic areas of doctrine, Christian life, faith, relationships, finance, and so on. Our faculty were all surprised to discover that many of these issues, considered by us to be foundational, had never been taught to the students in the context of their local churches. In the context of this discussion, they arrived at college with a disjointed theology and disjointedness in their spiritual lives. Many had other forms of dysfunction in areas such as relationships and finance as well. It is worrying to think that ministry preparedness can potentially take place without these primary areas being dealt with first.

Brian D. McLaren argues for a narrative rather than a systematic approach to theology. He states that timeless truth is better captured by the stories of people and communities involved in the romance of God. He conditions this statement by insisting that these narratives always return to the treasury of stories in Scripture.²⁰ A departure from a systematic approach to doctrine is perhaps threatening to some but is not as radical as it appears. It is, after all, predominantly the way in which God has chosen to reveal Himself through Scripture. McLaren goes on to argue that this narrative theology with its practices of humility, compassion, spirituality, and love develop only in community.²¹ He contends that these practices are essential to a good and healthy theology and are, in fact, more primal and important than scholarship, logic, or intellect. This concept is a serious challenge to the ministry training institution, which can so easily default into a place of disjointed learning where doctrine and ethics can be taught in a classroom on the same day but with little application to the experience and spirituality of the student.

The very act of creating a learning community must somehow legitimize the community experience as an essential element of learning. Those responsible for leading theological training institutions have a responsibility to identify ways to ensure that the activities of the community are every bit as important as the lectures delivered within the classroom. Without this deliberate emphasis, the institution or program will inevitably become disjointed, becoming curriculum driven rather than mission-driven. In other words, reactionary responses to financing, perceived

²⁰ Brian D. McLaren, *A Generous Orthodoxy* (Grand Rapids: Zondervan, 2004) 289. While not claiming to be a theologian, McLaren has become a major mouthpiece for a growing movement widely referred to as "The Emerging Church." For an introduction to this conversation, see D. Kimball, *The Emerging Church: Vintage Christianity for New Generations* (Grand Rapids: Zondervan, 2003), especially chapters 1 and 2, pp. 21-38. See also McLaren, *A New Kind of Christian: A Tale of Two Friends on a Spiritual Journey* (San Francisco: Jossey-Bass, 2001). This volume explains in narrative form much of the "emergent" conversation. Alternatively, see www.anewkindofchristian.com.

²¹ McLaren, *A Generous Orthodoxy*, 290.

requirements for the development of professional skills, and competition with other institutions become the driving forces behind strategic decision making rather than a proactive commitment to train men and women for mission. The result can be a professional training program with theological study becoming an end in itself rather than a means to a greater end – namely, mission. This has the negative outcome of alienating rather than uniting the Pentecostal fellowships being served by the institution.

What then, is required in developing this redemptive, connected learning community? Lesslie Newbigin offers a most helpful contribution to this discussion. His position is that the congregation is a hermeneutic of the gospel. Partially using the Johannine account of the feeding of the crowd (John 6) as a picture of what is involved in the offering of the gospel to the world, he explains that this is not just an example of successful public relations. He argues that it in fact represents the only way by which “the Church can be fully open to the needs of the world and yet have its eyes fixed always on God.”²² He states that, while not denying the importance of other evangelistic methods, the only hermeneutic of the gospel is a congregation of men and women who believe in fulfilling the mission of Christ and live by the message of Christ. Christ exemplifies this in that He both fed the crowd and fulfilled the Father’s will simultaneously. Simply he states, “Jesus did not write a book but formed a community.”²³ While Newbigin’s concern is for the congregation as community, the same

²² Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans, 1989) 226. Note: This is another way of describing the connectedness within the training community that seems so illusive. Serving the community while retaining all the virtues of spiritual exercise often seem to conflict with each other. For example, how can a community sustain a full and happy social life while fulfilling all the spiritual aspirations of the student?

²³ Newbigin, *The Gospel*, 227. Newbigin goes on to explain the six characteristics of this community: (1) it will be a community of praise; (2) it will be a community of truth; (3) it will be a community that does not live for itself but is deeply involved in the concerns of its neighborhood; (4) it is a community where men and women are prepared for and sustained in the exercise of the priesthood in the world; (5) it will be a community of mutual responsibility; and (6) it will be a community of hope (see pp. 227-233).

argument is equally valid for the learning community. Put another way, if there is to be a significant connectedness resulting in a meaningful learning journey for the theological student, it must take place within the context of a community committed both to feeding the multitude and keeping its eyes on God at the same time. A strong theological persuasion, modeled on the life and ministry of Jesus, must permeate the theological training institution from the application procedure through the graduation ceremony and beyond.²⁴

The governance, management, faculty, and curriculum of the institution are therefore obliged to work toward the connectedness described above. There is a fiduciary element here. Faculty can never take the posture of employees; they must be mentors, friends, and engaged scholars. From the smallest detail of college life through the greater issues of faith, the institutional identity must be crafted to present wholeness, connectedness, and an authentic commitment to live as Jesus did.

REDEMPTIVE COMMUNITY: TOUCHING THE WORLD

In addressing structural problems that occur in the area of mission studies, Andrew F. Walls suggests that mission studies, and what he terms “the rather unfashionable ‘missions’²⁵ studies,” may now “have a major interpretative

²⁴ See Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids: Eerdmans, 1986) 49; 55-58; 99-102. See also Noll, *The Scandal of the Evangelical Mind* (Grand Rapids: Eerdmans, 1994) 245. Here Noll refers to “false disjunctions” where he calls for cohesion between conversionism and lifelong spiritual development, using both the Bible and the critical use of wisdom from other sources.

²⁵ Interestingly Newbigin, as editor of *International Review of Missions*, insisted, despite much pressure, on keeping the *s* on the end of the word *mission* in the title of this journal in order to preserve the significance of *missions* as the task of making the gospel known where it is not known—in the midst of the more general and wider concept of mission. (Note: This journal was started in 1912 by Joe Oldham as a follow-up to the Edinburgh conference of 1910.) See P. Weston, ed., *Lesslie Newbigin: Missionary Theologian: A Reader* (Grand Rapids: Eerdmans, 2006) 10. Both Walls (see next footnote) and Newbigin use the term *missions* with an *s* to denote studies or Christian activity relating to reaching the unreached with the gospel as distinct from the wider concept of the general ministry of the church. Although the argument could be considered semantic, it

role to play in understanding the history of the church in the West.”²⁶ He argues that, with the globalization of Christianity, a complete rethinking of the church history syllabus is now required. He correctly goes on to argue that the recent expansion phase of Christianity raises fundamental questions about the very nature of Christian faith.²⁷ What Walls is proposing is an entirely appropriate critical method of both Christian history and Christian dogma—a missiological critique. While this concept has many interesting trajectories that could be explored beyond the scope of this work, it does raise the importance of establishing a more objective way of training those who aspire to Christian ministry. Put another way, a missiological critique is, in fact, the connecting material by which both the visible and the invisible curriculum of a Christian ministry training program or institution truly holds together. Touching the world with the love of an eternal God is the only viable lens through which the effectiveness of a ministry training enterprise can be evaluated.

Stating this in a more devotional but nevertheless forthright way, N. T. Wright says that “the task of shaping our world is best understood as the redemptive task of bringing the achievement of the cross to bear on the world; and in the task the methods, as well as the message, must be cross-shaped through and through.”²⁸

Walls is very helpful in developing this concept. He correctly places Christian theology within the context of mission and argues effectively for our theology to be positively impacted by

has value and I would concur that drawing this distinction is helpful if only to preserve a sense of responsibility to reach those who have not yet been reached, especially as the church in the West seeks to adapt to the growing challenge of pluralism and multiculturalism.

²⁶Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, N.Y.: Orbis, 1996) 144.

²⁷Walls, *The Missionary Movement*, 145.

²⁸N. T. Wright, *The Challenge of Jesus* (London: SPCK, 2000) 69. Note: This volume is an excellent example of the critical method described above both in terms of the mission of the Church and the doctrine of the Church.

the growing voices from the South.²⁹ He goes further to explain the knock-on effect that a positive engagement with the South produces, namely a renaissance of mission studies. However, possibly the most insightful result of this connectedness with the world community through mission studies is Walls' proposal that "we recognize the renaissance of mission studies not only as a call from the church throughout the oecumene, but as a crying need of the whole world of scholarship, sacred and profane."³⁰ I understand this to be another way of saying that our learning activities will all fall far short of the mark if they are not missiologically connected.

SUMMARY

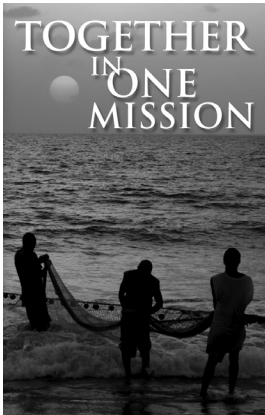
Pentecostal theological institutions have an important role to play in the continued expansion of the Church. There is an almost insatiable appetite for learning in most developing parts of the world. The better-resourced institutions of the West must be prepared to do more than merely survive, but rather reposition themselves to be servants of the wider body of Christ. I have thus argued that if Pentecostal institutions become places that dynamically connect their students to God, build a consistency within their own identity, and then are missionally committed to God's world, their unifying influence will propel our fellowships and communities into the remainder of this century with a powerful demonstration of the Kingdom that we love and serve.

²⁹ Walls, *The Missionary Movement*, 146-147. Walls asserts that the conditions in Africa, for instance, are taking theology into new areas of life where Western theology has no answers mainly because it has never had to ask the questions! This understanding of North/South dialogue is vital if we are to train Christian leaders in such a way as to rid them of the colonial, empire-based paternalism that has dogged Christian ministry for such a long time. It can only but produce a Christlike humility that should, after all, be the hallmark of one entering ministry. Cf. P. Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford UP, 2002). Another useful contribution to this discussion can be found in L. Sanneh, *Whose Religion Is Christianity? The Gospel Beyond the West* (Grand Rapids: Eerdmans, 2003) 13-93. Here Sanneh engages the issue of North/South dialogue. On a related note, for an interesting perspective on the growth of faith in the South, see P. Gifford, *Ghana's New Christianity: Pentecostalism in a Globalising African Economy* (London: Hurst and Co., 2004).

³⁰ Walls, *The Missionary Movement*, 150.

PART II
REGIONAL ISSUES
AND
CASE STUDIES





CHAPTER 8

DAVID MOHAN

STRATEGIES FOR ASIAN CONTEXTUAL COOPERATION

The Asian continent, consisting of several subcontinents and at least seven major linguistic zones, is a picture of a great cultural and linguistic diversity. In spite of real and genuine difficulties, a common religio-cultural heritage and a similar sociopolitical scenario exist to warrant a common vision for Asia. However, in order to be relevant and effective in the formulation and implementation of such a vision, it is important and imperative to articulate the region's basic context and components.

THE NEED OF THE HOUR

In the past, Asian churches have been content with rehashing Western theological formulas/systems, and seeking to only import Western theological terminologies and models through appropriate translations. Missions in Asia have always been intimately bound with Western imperialism, so much so that

Jesus is viewed as a “colonial Christ” who is basically white, male, and all-powerful, conquering souls and empires for God. This picture is rooted in the minds of most Asians.

Until recent times, little effort or thought was given to extrapolate, articulate, and interpret the Christian faith in terms that would validate the sociopolitical and religio-cultural Asian context. Christian churches and leaders, not only in the West but also in Asia, have failed to understand, evaluate, authenticate, and ratify the existence of an Asian soul—an “Asianness.” A peculiar Asian character and essence needs to be considered in any effort to communicate the gospel. Perceiving, determining, and understanding this “Asianness” will help Christians consistently express and live their faith in conformity to the gospel in the here and now of Asia.

Rather than importing from the outside, churches in Asia must live and proclaim their faith, the faith handed down through the ages, in structures and modalities conceived within Asian contexts. Their faith must be shaped by real experiments in concrete real-life situations. Asian churches must research and determine for themselves how best to proclaim and live their faith in Asia.

It is quite ironic that the Jesus who was born on Asian soil and who lived and spoke in parables so relevant to the Asian culture and ethos is yet today perceived as Western by much of Asia! It is indeed a case of “He came to His own, but His own did not perceive Him!” It is therefore a mandatory duty of Asian Christian leaders and others to effectively present the mystery of Christ as an Asian figure, made relevant in their own cultural patterns and ways of thinking. With courage and creativity, Asian churches must find new ways of impacting Asia through an alternate method that is region-centric.

THE ASIAN CONTEXT

The definition of *Asia* is much broader than what people have always perceived it to be. Asia is the world’s largest and most populous continent, located in the eastern and northern hemispheres. Known as the land of culture,

traditions, and sustainable civilization throughout the world, it defies description. It is uncertain if the term *Asia* is a misnomer, being originally conceived exclusively as a Western concept, entirely unknown to the peoples of ancient Asia. They didn't see themselves collectively but as vastly varied civilizations, a notion so contrary to the European belief of the Asian continent being a huge amorphous blob. The ideas of "Occidental" and "Oriental," synonymous with *western* and *eastern*, were also European inventions.

Asia, by and large, differs widely among and within its regions, due to its vast size and a huge range of different ethnic groups, cultures, environments, historical sites, and government systems. Possessing vast resources, Asia is growing prominently in the political arena due to the expansion of its manufacturing sectors. Asia is home to several language families and many language isolates, both outside and within each country that finds its place there. The history of Asia is a conglomeration of various distinct histories in areas that were home to some of the world's earliest-known civilizations, which gave the world several innovations such as the wheel, the concept of zero, and so on. Asia was the historical birthplace of all major religions, and Asians are more religious than any other type of population on earth. Almost all these religions are highly philosophical in nature and are storehouses of a wealth of traditions in thought and writing.

Given such a myriad and multifaceted setting, the Asian soul or character is enmeshed in a love of silence and contemplation, simplicity, harmony, detachment, nonviolence, discipline, frugal living, thirst for learning and philosophical inquiry, respect for life, compassion for all, closeness to nature, filial piety toward parents, elders, and ancestors, as well as a highly developed sense of community.

THE CHALLENGES

This Asian soul is, however, housed in a continent that is third-worldly in context and multifaceted religiously in its character and outlook. Its third-worldliness exhibits

itself in the dehumanizing imposed poverty that crushes its masses—a product of continued oppression and injustice, not just from the outside but also from within each country. Most Asian countries suffer from massive poverty, effects of colonialism and neocolonialism, exploitation by multinational corporations, and institutionalized violence—violence that is both political and economic, and especially directed against women and children as well as racial minorities.

The pervasive religiosity of the region—with its sacred texts, rituals, ethical teachings, and mysticism—embodies a basic subconscious attitude toward the mysteries of life. Added to these is the presence of communistic regimes that, though embarked upon a limited path of economic liberalization, still officially maintain a staunch religious communistic stand that brooks no opposition.

Asian youth, who form the major part of the overall population, are feeling the effects of globalization in terms of unemployment, lack of access to education, collapse of values, and an intrinsic need to affirm their identity. Bombarded by subtle and deceptive allurements through the onslaught of media, the youth of today feel obsolete and outdated in the concept of a global village. Given the twisting of family and social values, families are at a risk through the indecent and violent programming available very readily in media.

Asia is home to about 7,500 people groups, 90 percent of whom are yet to be touched with the gospel. The likely emergence of China and India as new major global players, similar to the rise of Germany in the nineteenth century and America in the twentieth century, is about to transform the geopolitical landscape with dramatic impacts.

In sum, the Asian context presents both severe challenges and enormous opportunities to preach the gospel in a multicultural setting.

THE SUPREME TASK OF THE ASIAN CHURCH

Asia is the continent in which Christ was born, where He lived, and where most of His apostles worked. Christ should

not be a stranger to Asia, and His church should not be a foreign one in Asia. Sadly this is not so. It is obvious that Asia remains an enigma and a great challenge for various religious, political, philosophical, historical, and cultural reasons. In many parts of Asia, the Christian presence is less than half a percent of the population.

Given this view of the character and challenges existing in this vast continent of Asia, the supreme task of the Asian church is to claim this great continent and reconcile its innumerable people groups for God and His Christ through the preaching of the gospel. It is in fact to make all of Asia to be His people and for Him to be their God—a stupendous task indeed, yet so possible through the guidance and empowering of the Holy Spirit.

STRATEGIES TO FULFILL OUR MISSION

With the challenges and opportunities of the Asian context, and the supreme task of the Asian church before us, I propose the following strategies as starting points toward fulfilling our mission.

1. Informed Intercession to Prepare the Ground for Evangelism. A study of the past trends of Christian faith and church growth in Asia shows a tendency for waves of revival to rise and ebb, leaving in their backwash a longing for sustained revival that will propel constant growth in holiness and numbers. One of the strategies that would accomplish this vision would be the concept of informed intercession that prepares the ground for transformation through the preaching of the gospel.

To an Asian steeped in religiosity, prayer comes as natural as breathing. Witness the number of religious edifices present, not only in the continent but wherever Asians conglomerate in the West. With prayer woven into the very fabric of their nature, Asian Christians and churches have a high rate of success in raising up prayer warriors and teams.

These intercessors are informed, however, using statistical information about the region, such as the number of

Muslims in an area or what percentage of a people group has been reached or unreached, and so on, for focused prayer. Though highly important, statistical information using sampling techniques provides only a rough outline or a black and white picture of an area. What is lacking is the detailed background picture colored by the political, social, and cultural influences in a region.

Informed intercession that draws information from spiritual mapping will help Christians and church leaders develop prayer strategies for their cities and thereby to see their towns transformed for the kingdom of God. The principles of spiritual mapping and strategic prayer are simple and biblical. It is an attempt to see a city as it really is and not as it appears to be.

The goal is to push back the demonic darkness by identifying strongholds, attacking these areas with concentrated prayer, then infiltrating the vanquished Enemy's domain with the good news of Jesus Christ. This is especially true in Asia with a vast repository of cultural, social, and religious forces at work in the unseen realms.

Spiritual mapping, a form of cultural geography, would help for a fuller understanding of the nature and origin of any obstacle to revival and to receive God's prescribed strategies for their removal. Spiritual mapping equips the church to discern and to navigate the spiritual dimensions in the community and also forecasts a region's spiritual possibility and change.

In New Life Assembly of God (NLAG) church in Chennai, India, a mapping of the various concentrations of temples was used to send prayer teams on prayer walks and prayer drives in an effort to bind the forces of darkness that is so much a part of the Indian subcontinent. This resulted in the actual cessation of religious festivals and activities in a particular area in the city. Eventually, the temple was abandoned as the spirit deity could find no rest there.

In another area, effective, concentrated, and strategic praying caused the incidence of alcoholism to reduce drastically, ending the grievous burdens, lack, and poverty brought about through alcohol.

2. Networking of Asian Churches for Holistic Evangelism That Is Inclusive of Social Justice and Action. A study of missions in India for the spread of the gospel would lead to a singular point—the parasitical dependence of churches and their leaders on Western finances and resources. This may have been warranted in the past due to poverty brought on by colonialism. To continue to do so today, however, in the light of the rising fortunes of Asia, would only point out to the singular aspects of laziness and selfish ambition. Given the rising economies of Asia, it is time for Asian churches to depend on God and assume responsibilities that demand courage, creativity, and collaboration between churches and church ministries within the region.

Churches must throw aside past distrust and animosity and network together in a true attitude of brotherhood, which is the hallmark of Christianity. This would imply that churches should look beyond their own needs, learning to put others first and walking in humility toward one another as the Book of Philippians portrays. Churches must promote and participate not only in evangelical outreaches and church-planting efforts but also in extending social action and justice to the hurting millions. It is time for the churches to network together and reach the nations of Asia with the gospel of Jesus. Alongside this, we need to not only help economically, but also in rescuing and rehabilitating victims of prostitution, violence, and natural disasters, taking into account that Jesus simultaneously preached the good news and fed the multitudes.

The NLAG church networks with a number of church leaders and churches in certain evangelical outreaches that encompass the whole city. One such program was the worship concert SEVEN that was held in the city on July 7, 2007, in an effort to draw a bouquet of praise and worship to the Lord and proclaim Him God of all the earth. A repeat concert on August 8, 2008, again saw church leaders of the city join hands for a healing of the city and nation. A major breakthrough was achieved as the people of the city

saw a unity among brethren never seen before and church attendance grew.

Oikos evangelism—an outreach to the extended family through relatives, friends, and neighbors—is a part of the NLAG church’s purview. A number of seeker-sensitive programs, such as Christmas plays, help draw people to Christ. Coupled with these are a number of healing meetings that proclaim the gospel through the power of God manifested in signs, wonders, and miracles.

The NLAG church is actively involved in preventing sexual exploitation through its Project Rescue Program, which helps house, educate, and rehabilitate children of the victims. Other examples of social action include the extending of relief to those affected by tsunamis and the establishment of training centers for small-scale industries such as carpentry and tailoring.

3. Relationship-based Discipling of the Whole Church In and Through Small Groups and House-Church Models.

Church must be seen as the communion of communities where the clergy-laity divide, male-female gender divide, elder-younger generational divide, and class divide is nonexistent. In such a setting, discipleship should be seen not as a program of the church but as a life-based mentoring of every member of the church— young and old, rich and poor, erudite and illiterate—within the context of small groups and house churches. These small groups/house churches will be a healthy heterogeneous mix that will study and implement the life-transforming truths of the Word of God while reaching out to their community of kith and kin, friends and neighbors. These latter would then find an atmosphere of comfortable acceptance in a small-group community that will enable them to share life’s problems and find help not only in the name of Christ but also in practical helps that the group could offer—counseling, prayer, and support in times of bereavement.

Several networks in the northern part of India and the underground church of China follow the house-church model,

which forms the best platform for making disciples. The NLAG church has around four thousand small groups that are located in various parts of the city where church members congregate weekly for study and prayer. Here, active discipleship as well as *oikos* evangelism is done in the context of outreach to the community. There are also a number of small groups catering to the specific needs that rise in the life cycle of a person – such as a 40s-60s group, a young working adult group, a college group, and a teen group. The aim of these groups is to help the discipleship process to occur through all the stages and circumstances of life, not just the character aspect of Christian growth. The global leadership network in Singapore, the Trinity Christian Church of Singapore, and the Yoido Full Gospel Church in Korea have been successful in relationship-based discipleship through small groups and house churches. The NLAG church has begun training churches in South Asia for effective ministries through small groups.

4. Development of Christlike, Culturally Relevant, and Socially Sensitive Leaders. Christlike leaders in the context of the church are to be servants who serve the people of God. The character formation of a church leader takes precedence. The church leader must be godly in nature and character, full of wisdom, full of the Spirit, and grow to become like Christ. Servant leadership is a revolutionary concept amidst the sociocultural realities of this region, as honoring the elderly and those in authority is ingrained in the fabric of Asian society. Hence, senior leaders should not abuse their authority but must become empowering fathers rather than controlling authoritarians.

This would help empower younger leaders, enabling them to work together as a team and thereby bringing about godly successions. Leaders should be cautious of adapting and implementing the culture and lifestyle of the West, but should exhibit cultural competence and social sensitivity. Sacrificial service and celebration of the multiplicity of cultures, ethnic identities, and languages would enable the leader to be effective across all social strata.

The leadership team of the NLAG church is a mix of old and young, Bible-college trained and untrained, men and women who work together in relative harmony to build the body of Christ. The NLAG church also has ninety-four mission stations, the leaders of which are trained in the context of the church to be relevant to the communities in which they are ministering. The NLAG church, in network with other churches in northern India, strives to develop culturally relevant, Christlike leaders. NLAG church has also started training leaders in certain parts of central Asia.

5. Authentic Egalitarian Partnership With the West for Reversal of Missions. The role of Western missionaries in Asia has been limited with the changing political and religious scenario of the continent. There is also a marked increase in the Asian diaspora in the West marked by the building of religious edifices and propagation of varied Asian religious teachings.

At such a time, it is the need of the hour for Asian missionaries to arise, not only to reach the Asian diaspora, but also to partner with the Western church to reach their own with the gospel of Jesus Christ. It is time for the Asian church to rise and hear a Macedonian call to help her brethren in the West. Many of the churches in Asia, even from China, are sending missionaries to the rest of the world.

6. Communicating the Eternal Truths to the Now Generation. The Asian church must dig deep into the soil of Asian cultures in order to find resources to use in spreading the gospel to its millions. The sacred texts and practices of Asian religions that have nourished the life of Asians for thousands of years serve as an inexhaustible fountain of wisdom. Asian social practices and social commitment provide a wealth of information for the interpretation of Christianity in its context. Asian cultures in general are embodied in stories, myths, folk-lore, symbols, poetry, songs, visual arts, and dance. The use of these cultural artifacts offers the possibility of a very promising and distinctive voice in which to preach the gospel. Too often in

the past, Asians have disregarded their cultural artifacts as demonic and therefore to be shunned. The trend of the future should be to redeem these out of their cultural and religious moorings so as to effectively communicate the gospel in modes relevant to Asians.

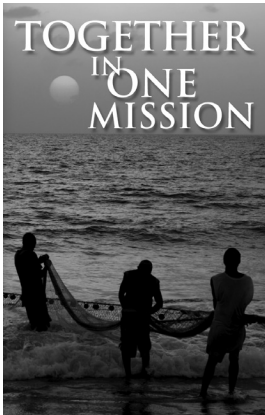
The NLAG church is currently in the process of redeeming the creative arts in an effort to be relevant to a generation fed on media advertisements and other arts. Choreography, dance, and drama teams regularly perform in the celebration gatherings of the church. NLAG church also partnered with the One Hope Ministries of Florida, USA, to host a Young Creative Leaders conference. A first of its kind, this conference trained young, promising, and upcoming church leaders in such creative arts as story-writing, filmmaking, and other media. The vision is to empower a growing generation toward ways and means of impacting a new generation.

CONCLUSION

If they are to have a future, Asian churches must discover their own identity and develop genuine Christian communities in their region. These must be Asian in their way of thinking, praying, living, and communicating their own experience to others. Their mission must be Asian in their way of reaching and ministering to those in their own continent and to the millions who have migrated around the world.

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CHAPTER 9

WONSUK AND JULIE C. MA

THE MAKING OF KOREAN PENTECOSTAL MISSIONARIES: OUR PERSONAL JOURNEY

The rise, development, and expansion of the Pentecostal/Charismatic Movement are significant characteristics of twentieth-century global Christianity. As most revival or renewal movements did throughout church history, Pentecostalism in its incredible variety has become a forceful missionary agent. Particularly noted in the second half of the twentieth century and onward is the rise of new missionaries in what is called the “Global South.”¹ And the shift of the center of global Christian gravity² has

¹Most designations referring to the emerging new world have been problematic, be it political references such as “Third World”, economic ones such as “underdeveloped nations,” or Christian designations such as the “majority world.” The “Global South” refers to roughly the southern hemisphere such as Africa, Asia, and Latin America. Added to this are the Pacific Islands (excluding Australia and New Zealand) and Eastern European countries which have experienced “new” Christianity since the fall of Communism.

²See Todd M. Johnson and Kenneth R. Ross, “Christianity’s Centre of Gravity, AD 33-2100,” in *Atlas of Global Christianity* (Edinburgh: Edinburgh UP, 2010) 52-53.

implications not only in the numerical proportion of world missionaries, but also in the implications to understanding and doing mission.³

In this major shift in world Christianity and its mission, the Korean church provides a useful window to the process of change from a “mission field” to “mission force.” This radical transformation is extremely impressive, considering its social context since the introduction of Christianity: Catholicism (1784) and Protestantism (1885). The church, as a constituent member of society, went from the turbulent eras, including Japanese colonialism (1910-45) and the ensuing Korean War (1950-53), post-war poverty and struggle for democracy until the early 1980s, to the expansion and the growth of Christianity, both from the 1970s.

Many attribute the growth of Korean Christianity to the rise of Pentecostal Christianity, often epitomized by the Yoido Full Gospel Church in Seoul, the largest single congregation in the world, and Rev. David Yonggi Cho, its founder. Now Korea boasts to be the second-largest Protestant missionary-sending country with 21,500 cross-cultural missionaries in 2010.⁴ A study of the process through which a Korean Pentecostal missionary couple gained missionary awareness, acquired mission skills, and expanded their missionary influence can be a useful exercise.

The study is an autobiographical presentation of the Korean missionary couple, Wonsuk and Julie Ma. The narrative will be a first-person (plural) account. It will begin with a brief background of our Christian formation, the beginning of our missionary awareness or lack thereof, our missionary development in the Philippines, and global mission leadership as Korean Pentecostals. The purpose of this short presentation is to walk through the development of the “new” missionaries

³Wonsuk Ma, “A Millennial Shift of Global Christianity and Mission: An Initial Reflection,” in *Korean Diaspora and Christian Mission*, ed. S. Hun Kim and Wonsuk Ma (Oxford: Regnum, 2011) 11-23.

⁴Jason Mandryk, *Operation World: The Definitive Prayer Guide to Every Nation*, 7th ed. (Colorado Springs: Biblica Publishing, 2010) 510.

and provide a reflection on divine and human components in the process. Some of our struggles in the development of mission awareness and skills may be common challenges faced by rising missionary churches in the Global South. At the same time, we hope our understanding of the role of Pentecostal Christianity in global mission encourages fellow Pentecostal missionaries from the Global South to discern the move of the Spirit and think of God's mission "out of the box."

SOMETHING ABOUT OURSELVES

Wonsuk grew up as a third-generation (from my mother's side) Christian, a rarity in my time in Korea. However, my mom persevered from a variety of social, emotional, and sometimes practical marginalization, ridicule, and persecution from my father and my grandparents. Poverty prevalent in Korea and in our family, however, did not slow down her faith; in fact, she became more resolute in her faith. On a number of occasions, she expressed her prayers for the salvation of our whole family. This was a practical sense of a missionary call I encountered for the first time. Although I was used to seeing a large missionary compound in the city with tall trees, spacious and beautiful grounds and stone houses, that was "foreign" to all of us. The perception of a missionary, therefore, was associated with a white Westerner with a big house and a car (a clear symbol of superior culture and economy) who was secluded from the "ordinary" life of the Korean population.

On the other hand, Julie's induction into Christianity was quite different. I grew up in Korea as a non-Christian or non-religious in a southern port town, where taboos and shamanistic beliefs prevailed. The most religious person in my family was my grandmother who was a well-known shaman or medium, especially popular among her clients for her ability to call up the spirits of the deceased. My exposure to Christianity was quite radical, as my high school teacher played a recording of a conversation between a believer in her trance-like state and "angels" and Jesus. As a teenager, this had such a strong

impact on me that I later found myself in an empty local church in prayer. My subsequent years were filled with my struggles against my newfound “foreign” faith, through the opposition and persecution from the rest of my family.⁵ When I was practically disowned by my family, I decided to begin my theological education away from home. My faith, like Wonsuk’s mother’s faith, grew stronger and defiant in the face of harsh opposition and persecution. In my short Christian life, my first encounter with a missionary was at the Bible college where he was teaching a course or two, living in a relatively modest and yet exclusive housing compound (to my eyes).

Wonsuk and I met each other in the Full Gospel Bible College when Wonsuk resumed his studies after his military service, and Julie began her college life. As I (Wonsuk) spent two of three military service years in war-torn Vietnam, my international and cross-cultural exposure was first made. For a man from a monocultural and single-language environment, this was a shocking experience. For Julie, this cultural shock was yet to come.

MISSION AWARENESS OR THE LACK OF IT

As briefly mentioned above, our perception of mission or a missionary was extremely primitive based on our casual observations. Our view was this: Missionaries were Westerners, and they came from a superior culture and economy; thus, they lived in large houses, normally in a secluded compound; they came to evangelize Koreans, and to establish and strengthen national churches. The other side of the coin was this: We (Koreans) were not meant to do anything about mission.

This “not-applicable” attitude was further reinforced by the complete absence of any courses on mission or anyone, including both national and Western instructors, suggesting

⁵Some details of my own early faith journey is found in “Jesus Christ in Asia: Our Journey With Him as Pentecostal Believers,” *International Review of Mission* 94 (2005) 493-506.

that we the Koreans had a missionary call. In my Korean Pentecostal circles, much emphasis was on church planting, prayer, church growth, and miracles through healing and material blessings. Everyone's dream was to follow the trail that David Yonggi Cho blazed before us: from the rubbles of war to a megachurch, now spreading its wings of influence beyond Korea. Therefore, prized classmates were those who had pioneered new congregations and spent much time on pastoral visitations and preaching. Evangelization of Korea and growth of the national churches were everyone's ultimate goal, for both nationals and expatriate missionaries. The Korean church was trapped in the whirlwind of, otherwise extremely effective, the indigenous principles or the Three-Self model. During the mid-1970s, Korean Christianity grew exponentially. For mission, however, most Western missionaries lived and worked short of what C. Peter Wagner once called "full circle mission."⁶

However, this was also the time that some sectors of Korean Christianity, especially the largest conservative wing of the Presbyterian Church, began to impregnate the audacious vision of Korean mission to the world. David Dongjin Cho, an earlier mission pioneer, promoted the Perspective in Mission courses in his downtown church in Seoul. At the Chongshin Seminary (of the Presbyterian Church), mission prayer and study groups were born and flourished. Our weekly routine was to attend Wednesday prayer meetings at a downtown Presbyterian Church. To our amazement, the minister often mentioned and prayed for "their missionary" to Indonesia. The idea of a Korean missionary able to minister in another country was entirely new to us.

On the other hand, among the Pentecostals, David Yonggi Cho also broke another mission ground. In his increasing international ministries, he began to organize overseas Korean congregations, particularly in the United States and Germany.

⁶For an analysis from a Pentecostal perspective, see Wonsuk Ma, "Full Circle Mission: A Possibility of Pentecostal Missiology," *Asian Journal of Pentecostal Studies* 8:1 (2005) 5-27.

Until training programs were established, his church began to send “missionaries” to minister to the newly organized congregations. That was the first time we also saw our own (i.e., Korean and Pentecostal) missionary. However, he was still from a “rich and developed” country. While our own pastor just had a very small car, the missionary drove a larger (and black) rental car! With the two Korean missionary models, our understanding of mission was just not there.

When I went to the Philippines for further study, mission was not a part of our thinking and plans. The denomination had yet to establish its missions department. When someone suggested that I should explore a missionary appointment by the local church I had been serving, I did not consider it for two reasons. First, I was not going to do a missionary work. I felt that I had to be sure of a missionary call, and I had to be intentional. Later, we painfully realized that the call does not come in the same way. Second, we did not feel that we fall into either of the two “missionary” categories: the Western ones around us, and the Korean one from Europe in the black car. I was going to a poor country. At the bottom of my heart, I was struggling with the missionary motivations for Koreans going to North America and Europe as missionaries. Therefore, we quickly resolved that mission was not part of our Christian call. Our missionary journey began with a wrong foot for the first step. We began with no understanding, no intentionality, and no motivation. In retrospect, this proves that mission belongs to God, or *missio Dei*.

OUR ELEMENTARY SCHOOL IN MISSION

We spent the first four years (1979-83) in the Philippines as students in advanced theology, with missionary life as a side work. That is partly because we were both full-time students, but more importantly because we had no plan or intention for missionary work. The irony was that we were already living and doing mission! Later we learned that *mission* is not defined by a formal appointment, a long-term plan, or by a “superior race.” We had always entered into sociocultural environments where

Christian witness was needed. And, although we thought it a “spare” work, we were witnessing to Christ through preaching and caring. Our weekend ministries took us from the national penitentiary to a large urban garbage dump and rural villages. Our motivation was more touristic with a small Christian burden—to explore the new land.

When our education came to an end in 1983, we were faced with an intentional decision process. Just like my (Wonsuk’s) conversion was without a characteristically Pentecostal life-shattering experience, our missionary call was more of a process of self-awareness of our gifts, needs of our surroundings, and our best judgment (of course, with much prayer and fasting) with given data. We concluded that our meager theological qualifications as theological educators could be best served in the Philippines. We offered our service to the school where we studied as a missionary gift from the Korean church. The truth was that we did not check with the would-be giver, the Korean church. But we felt that the Korean church owed its gospel debt to those who had sent their missionaries to us, and it was our turn to do something about it.

Our missionary motivation, therefore, was not so much “spiritual,” but more practical—a real but often concealed mark of the Pentecostal way of doing. Wonsuk began to teach at a Pentecostal seminary and Julie taught at a national Pentecostal Bible college, while we both continued our “spare-time” mission. March 1983 saw the birth of a Korean Pentecostal missionary family, although in God’s mind, our missionary birthday may have been much earlier.

In retrospect, however, there were at least five other factors contributing to our decision making. The first was *the increasing exposure to the larger world and God’s plan to bring the whole world to Him*. Encounters with many communities stricken by poverty and hopelessness, especially in prisons and slum areas, impacted our view of the gospel.

The second was *our encounters with people from other cultures*. In addition to our exposure to local environments, the regional

Pentecostal school brought students from many Asian countries. Close friends from countries like Indonesia, Malaysia, Singapore, Myanmar, Thailand, and others challenged our monocultural rigidity and our small worldviews.

The third was *the perception of Pentecostalism*. In Korea back then, David Yonggi Cho was constantly criticized for his Pentecostal message and life by many mainline churches. Pentecostals were not considered part of mainstream Christianity in Korea, and they were viewed with a good degree of suspicion. In the countries I was slowly being exposed to, including the Philippines, Pentecostal churches were better accepted and part of the mainstream. This was a new experience: we do not have to live as an illegitimate child of Christianity!

The fourth was *several positive role models*. Among others, a Japanese-American missionary professor was particularly influential for several reasons. His gentle demeanor and sensitivity to Asian ways of feeling, knowing, and acting earned him high respect. At the suspected pressure from the dominant (i.e., American) culture through his own colleagues, he served as a refreshing role model for multicultural living and working.

The fifth we would count were *formal courses on mission*, such as “Cross-cultural Communication” taught by a veteran missionary to Africa. Also, other courses were presented intentionally from missionary perspectives. This was where we learned the fundamental conviction we have maintained since then: The core of Pentecostal theology is mission through the empowerment of the Holy Spirit.

LEARNING TO BECOME MISSIONARIES

The next four years are divided into two radically different periods. The first two years were the “induction years” to the vast sea of mission, while in the next two, we found ourselves in California for another study.

Our missionary journey began in an international and multicultural setting, and this brought several serious challenges.

The first challenge was English. Managing our studies in a new language was one thing, but trying to teach courses in English to international classes was entirely another. Preparing lessons with reading and writing took far more time than our English-speaking colleagues would spend. Thus, we had to live with a deep sense of frustration and disappointment. Language learning, we found out, was part of enculturation that is entering into a whole new world. Most missionaries from “new” places will therefore need to overcome a double language challenge: learning both the local language and the international language, which is often English. This process also affected our own lifestyle. We became extremely conscious of the “otherness” of our surroundings, demanding careful observation of cultural cues and patterns. Although often discouraged and even depressed by our own inadequacy in communication, it was clear that it was our conscious choice. When I (Wonsuk) later led a multinational faculty as dean, I paid particular attention to those who struggled with language issues.

The second challenge was the tricky cultural dynamics of the seminary community. This had two particular implications to seminary life. One is the institutional culture as a theological school. Like many institutions established by Western missionaries, the dominant culture had been shaped by the main players of the institution, not by locals. Naturally and rightly, English was the *lingua franca* for teaching and research. However, an unintended spillover had a deep shadow: the Western way of thinking and living became a benchmark, and this also applied to doing theology. A more serious problem was that this was simply accepted both by Westerners and Asians. The other was the challenge of cross-cultural living and working. In the faculty, Asian and Western members had a wide parity in their living standards, resources, and lifestyle. Also, missionary faculty members (including Wonsuk) were “volunteers,” while national members were salaried. Due to the de facto “standard” status of Western culture, curriculum, and ethos, Asian or local culture and its serious role in the communication of the gospel were not duly counted. It was almost like running an American institution to train Christian

workers for somewhere in the United States, but it happened to be in the Philippines. This westward orientation was further strengthened by the argument that Pentecostalism was “made in the USA,” which was seriously challenged only in later years.

This is not to suggest that the seminary community was culturally out of place. On the contrary, expatriates and nationals earnestly believed in the historic mandate of the work of the Holy Spirit. The vision was quite clear that we were “latter day” or “latter rain” saints who were called to renew His church to prepare for the return of the Lord. This was a warm and caring community, which challenged and nurtured our own spirituality. One American colleague was extremely influential in ushering in the powerful Charismatic Movement in the early 1980s in the Philippines, and many early pioneers were “converted” to become “born again” through the Word and the Spirit. In fact, the school began to offer Master of Divinity courses (and Wonsuk was in the first graduating class in 1983), even before its American flagship seminary did later. Nonetheless, we had to struggle a great deal to fit into this international community. Being the first missionaries of the Korean Assemblies of God (with appointment retrospectively affirmed), we just did not have a model to look up to, nor any support system to make our life possible. This international and multicultural living and working has laid an important foundation for our later international ministries.

Our two study leaves (1985-87; 1992-96) at Fuller were an extremely useful period, not only to advance our studies, but more importantly to expand our narrow view of Christianity, all moving around our two Christian orientations: Pentecostalism and Koreanness. In the first study leave, only Wonsuk began his study, and Julie started hers in the second leave, with sufficient off-site courses before her residency. We received our degrees on the same day! In the selection of our study areas, we were conscious of our own settings: both Pentecostal and mission. I (Wonsuk) judged that we Pentecostals pay little

attention to the Old Testament, although finding in my casual reading that there's much more to explore than Joel 2. I was committed to research on the Spirit of God in the Old Testament, although it would be the Book of Isaiah for my Ph.D. dissertation. Julie's study was based on the ministry we developed between the first and second study leaves. Her study looked at the worldview of a northern Philippine mountain tribe among which the Assemblies of God had a splendid missionary work, resulting in many village churches throughout the region. The study traced a history of mission, an anthropological analysis by comparing the worldviews of the Kankan-ey and Pentecostals, and contextual theology of these tribal Pentecostals.

The studies laid an important foundation for our ensuing missionary work in several areas. The first was its tremendous contribution to multicultural work. Our stay in California affirmed the profound advice I received from a Filipino colleague at the seminary: "Wonsuk, since you will be working with Americans, you should live there to know why they think, live, and behave as they do." This was perhaps the most valuable piece of advice I ever received. Julie had a different learning experience as she worked to support the family.

The second study leave is, of course, our academic and research preparation. Somehow, we felt strongly that in overcoming the tension between Pentecostal spirituality and higher learning, we might find the best possibility in the Asian context where learning is highly prized. We also felt that Pentecostalism was maturing to explore serious reflections for powerful spiritual and missional impact.

The third challenge was our introduction to the ecumenical world. As our awareness of global Christianity and diverse Christian traditions grew, so did our desire to bring Pentecostal gifts and experiences to the broader Christian world and its missionary discussions. In spite of the stigma that the word and concept of "ecumenism" posed to Evangelical and Pentecostal minds, again, we saw a good possibility that newer

churches, like Asians with less historical baggage, can engage ecumenically with relative ease.

The fourth challenge was our growing passion for the contextual aspect of theological exploration. We learned that there is no such thing as “standard” theology. Virtually every theology has to engage with its own context, as the gospel is by nature “translatable” according to Andrew Walls.⁷ This understanding encouraged us to develop a network of Asian Pentecostal thinkers who would do research on topics that were unique to their experiences. Asia needs to bring its contribution to global Pentecostalism with its own resources, but not emulating to be Westerners. In fact, the typical Pentecostal worldview appears to be closer to those of the non-Western ones.⁸

MISSION AS ASIAN PENTECOSTALS

By the time we returned to the Philippines in 1987 from the first study leave, two major changes awaited us. First, the seminary we served had moved to the northern part of the Philippines, the heartland of mountain tribes. This opened wide and new ministry opportunities, as this rugged and vast area known as the Cordillera had not been touched by the three centuries of Spaniard rule. These tribes, collectively known as the Igorots, had preserved their deep animistic beliefs and community life.

The Assemblies of God had a unique and successful missionary record among the Igorots, or among the Kankanaey, to be more precise. This began with Elva Vanderbout, an American widow missionary who began her ministry among the mountain communities in the 1950s.⁹ Although her initial commitment was evangelism, her ministry expanded quickly to what is called “holistic mission,” caring for children and poor families. Miraculous healings were a regular feature

⁷ Andrew F. Walls, *The Cross-cultural Process in Christian History: Studies in the Transmission and Reception of Faith* (Maryknoll, N.Y.: Orbis, 2001).

⁸ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, Mass.: Hendrickson, 1997) 18-24.

⁹ Elva Vanderbout's story is published in Inez Sturgeon, *Give Me This Mountain* (Oakland, Calif.: Hunter Advertising, 1960).

of her ministry. She traveled to remote mountain villages, and many national workers and leaders were trained by her. She was followed by other missionaries from Finland, the United States, and Japan. We were later able to join this legacy, and further expanded neighboring tribes including Bantoncs, Ibalois, and Kalangoyas, in addition to the lowland Ilocano-speaking towns. This ministry resulted in two concrete fruits: Julie's dissertation,¹⁰ which made her an expert in Pentecostalism in tribal contexts, and 160 village churches by the time we were leaving the Philippines. This also became the basis for our later commitment to holistic mission studies.

The second major change was our academic development. Although Wonsuk continued to enhance his teaching and administrative experiences, our earnest academic life took shape after the second study leave. This time, Wonsuk became academic dean of the seminary, while Julie served as the principal faculty resource person for mission studies. As academicians, we paid serious attention to research, conference participation, and publication. They were all "luxury items" for a developing mission institution. But we reminded ourselves that the Ph.D. degree was only the beginning of a serious academic journey, not its end. Knowing that we would be swamped with teaching, administration, and ministry, we immediately accepted the first international conference assignments on Globalization of Pentecostalism in Costa Rica before we returned to the Philippines.

We also sought to publish our dissertations, and even the processes helped us to expand our circle of Pentecostal colleagues. Walter J. Hollenweger was an editor of Peter Lang's mission series, and he had become an important friend to us. Since then, publication has become our passion. Wonsuk soon found out that editing a collected essay volume provided an excellent opportunity for emerging, thus unknown, Asian Pentecostal scholars to publish their studies along with established Western

¹⁰Julie C. Ma, *When the Spirit Meets the Spirits: Pentecostal Mission to an Animistic Tribe of the Northern Philippines* (Frankfurt: Peter Lang, 2000).

scholars. This was how two Festschriften were edited to honor two significant Pentecostal scholars.¹¹ Soon, in 1998, another space was created for serious Asian Pentecostal studies: *Asian Journal of Pentecostal Studies*. Wonsuk served as co-editor until he left the seminary. This biannual journal further encouraged emerging Asian Pentecostal scholarship, and it has become a well-received publication. Soon another journal was launched in 1999: *Journal of Asian Mission*. Wonsuk served as the founding editor, and Julie also served in the same capacity.

The formation of the Asian Pentecostal Society in 1998 provided another important space for Asian Pentecostal scholars to come together for fellowship and scholarly sharing. Three distinct components contributed to the birth of the Society, during the Pentecostal World Conference week in Seoul, Korea. First was the strong encouragement of fine Western scholars such as Vinson Synan and William Menzies (both were founders of the Society for Pentecostal Studies in the early 1970s). The second was the disappointing lack of an academic component in the triennial gathering of world Pentecostal leaders; and the third was of course the need for Asian Pentecostals to network with one another and share their studies together. The annual meetings have been faithfully organized to this day, and the Society played a critical role in organizing an academic conference prior to the Pentecostal World Conference in 1998 (Seoul), 2001 (Los Angeles), and 2004 (Johannesburg).

Soon we began to represent Asian Pentecostals in various academic and ecumenical settings. The *Journal*, the Society, and our own publications must have created such unusual profiles of us. From 1997 for seven years, both of us participated in the annual theological dialogue between the World Alliance of Reformed Churches and Pentecostals. This helped us to understand not only our Reformed colleagues, but also our own Pentecostal friends from different church traditions and

¹¹ Wonsuk and Robert P. Menzies edited *Pentecostalism in Context: Essays in Honor of William W. Menzies* (Sheffield: Sheffield Academic Press, 1997) and *The Spirit and Spirituality: Essays in Honor of Russell P. Spittler* (London: T. & T. Clark, 2004).

various places. When Julie was invited to address selected leaders of the World Council of Churches, it further opened doors for us to be deeply involved in a new and broader ecumenical initiative: Global Christian Forum. Wonsuk was invited to present a keynote address on Pentecostal mission at its international gathering in 2007 in Nairobi. We also represented Asian Pentecostal churches in the Conference of World Mission and Evangelism in 2005 in Athens. When Wonsuk presented his keynote address, three other colleagues (including Julie) of the seminary were present. We had come a long ecumenical way in a decade.

In spite of these international and ecumenical activities, we were deeply committed to Asian Pentecostal studies. As missionaries, we have also been interested in Pentecostal missiology.¹² Asia Pacific Theological Seminary grew to become a well-respected institution not only among Evangelicals, but also mainline churches, as the school has been accredited by Evangelical and ecumenical theological associations. Wonsuk believed that institutional excellence could truly be achieved by maximizing its theological distinctiveness. School curricula included an increasing number of courses on Pentecostalism, and the seminary also instituted postgraduate programs on Pentecostal studies. But this focus also came with its toll on us, particularly to Wonsuk. First, he soon lost his Old Testament expertise, as he diverted his interest to Pentecostal and also to mission studies. He just remained an Old Testament “generalist.” As we increased our international links, we could not diligently nurture our Korean links or resource its missionary programs. More seriously, when we realized that all the things we had once set as our goals for the institution and ministry had already been accomplished, we had to offer a painful prayer: “What’s next”?

GLOBALLY SPEAKING

With much difficulty in trying to figure out our new life, we assumed the next task to be global in scope, based on our experiences in Asia. Nonetheless, our move to Oxford,

¹²The publication of our *Mission in the Spirit: Toward a Pentecostal/Charismatic Missiology* (Oxford: Regnum, 2010) reflects this commitment of ours.

England, in 2006 came with many challenges to our faith and understanding of mission. We initially doubted if Pentecostalism had anything to do with Oxford Centre for Mission Studies (OCMS), or if Korean had anything to do with an English postgraduate school. The community has played a crucial leadership role in global mission from its inception in the early 1980s through its postgraduate programs with 120 Ph.D. scholars, as well as publications.

Our story with OCMS and global mission leadership is still in the making, and we will have to wait to see its full extent. However, after a five-year work, we began to see the significance of our Koreanness (as part of “southern” Christianity) and Pentecostal heritage in the context of the institution, as well as in the mission of the global church. These all play out to form a forceful implication when we recognize that in our own lifetime, Christianity has made a radical shift to become a religion of the global South. This reality hit hard the world church and mission leaders during several global mission gatherings in 2010, in celebration of the historic 1910 Edinburgh Missionary Conference.

As a reflective research and leadership community of mission, OCMS came with a rare capacity to work with and resource both Evangelical and broader Christian constituencies. OCMS has played a pivotal role in the Edinburgh 2010 process. It has cohosted Study Commission IX “Mission Spirituality and Authentic Discipleship.”

The school also contributed another study on Holistic Mission to the Edinburgh 2010’s study program. Wonsuk has also organized a team of a dozen Pentecostals worldwide to publish on Pentecostal mission to the Edinburgh 2010 collection. Julie played a governance role as a member of the General Council of Edinburgh 2010, the governing body, as the representative of world Pentecostal families. She was responsible for the selection of thirty Pentecostal delegates to the conference, and also made the invitation to a Pentecostal plenary speaker. Regnum Books, the imprint of OCMS, publishes the full titles of the Edinburgh 2010 Series.

A careful reading of the “Common Call” of Edinburgh 2010 will reveal substantial contributions that the Pentecostals made to the process. For example, the last item reads:

9. Remembering Jesus’ way of witness and service, we believe we are called by God to follow this way joyfully, inspired, anointed, sent and empowered by the Holy Spirit, and nurtured by Christian disciplines in community. As we look to Christ’s coming in glory and judgment, we experience His presence with us in the Holy Spirit, and we invite all to join with us as we participate in God’s transforming and reconciling mission of love to the whole creation.¹³

Historically, OCMS has a long, close relationship with the Lausanne movement. In its massive and well-organized congress in Cape Town led by our own students, many key leaders of both the first and current generations are connected with the OCMS community in various ways. Several key discussions to shape the future of Christian mission were again attended by OCMS folks, including the faculty, alumni, and current scholars. For example, OCMS faculty members and several current scholars provide important leadership for the Diaspora Multiplex, as well as in the formation of the Global Diaspora Network. The ensuing meeting in Europe further signifies the unique mission leadership of the OCMS community.

SO WHAT?

As we are concluding this reflective journey of our missionary years, we felt extremely uncomfortable as it appears to be a self-promotion of our own “achievements.” We maintain a strong providential view of God’s work; that is, God has not only carefully led our lives, but also created a suitable environment with various “actors” so that we could walk the path as we did. We are also aware of the role of a human response to God’s initiatives, which seriously influences or even determines the outcome. Therefore, we often feel that

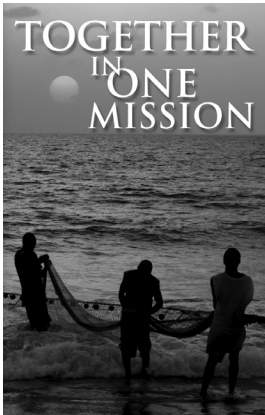
¹³Edinburgh 2010, “Common Call” (www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/conference_docs/Common_Call_final.pdf), accessed on March 28, 2011.

we happen to be at the right place at the right time, and it is God who orchestrates it all.

We also live with the full conviction that Pentecostal Christianity, especially of the South, is called to play a critical role in the future of global Christianity and its mission. We owe it all to the Lord that we were born as Korean Pentecostals in a time like this when global Christianity has made a radical shift from the North to the South. It happens only once in a thousand years, as the last time when Christianity made its global shift (that time, from the South to the North) was about a thousand years ago.¹⁴ We are therefore to discern the time and the call upon us which can be accomplished by no one else, but by us.

However, we still feel that the journey began not long ago, and what we see now is only the beginning of something much bigger. After all, the early church, empowered by the Holy Spirit, invaded the world with the good news, and we have the same calling, opportunity, and empowerment today. Triumphalism? No, but Christ, the Triumph!

¹⁴Johnson and Ross, *Atlas of Global Christianity*, 52-53.



CHAPTER 10

KEVIN HOVEY

A COOPERATIVE MISSION VISION FROM AUSTRALASIA

The Australian missiologist Dr. Alan Tippett makes a provocative but important point when he says, “The greatest threat to an indigenous church is the denominational character of Christian missions. Every missionary organization should be ready to fit the culture.”¹ It is interesting to see this played out positively and negatively through some examples of the missionary outreach coming from Assemblies of God in Australia (AOG Australia), with a lot of our case study coming from their involvement in planting and developing Assemblies of God in Papua New Guinea (AOG PNG).²

¹Alan R. Tippett, *Introduction to Missiology* (Pasadena, Calif.: William Carey Library, 1987) 379.

²The author has chosen Assemblies of God of Papua New Guinea due to his more intimate knowledge of that movement. His article “Pentecostal Churches in Papua New Guinea,” in *Catalyst* 20.1 (1990): 63-71, provides a more comprehensive, although dated, overview of Pentecostal churches and mission organizations in PNG.

COOPERATION FOR EFFECTIVENESS

In 1948, when the AOG Australia missionaries were first deployed to Papua New Guinea, the movement they came from was relatively new, having only constituted itself in 1937, and small, with just thirty-seven churches. On arrival in Papua New Guinea, they were guided by the government to a province where there was no other evangelical mission, and to a location that had limited mission contact of any sort to that point in time. So there was much to do and limited resources with which to do it.

The following year, the South Seas Evangelical Mission sent their first missionaries. In interaction with the AOG missionaries, it was decided that the best way they could demonstrate unity was to allocate different tribal areas to each organization and then to work as hard as they could within their allocated region. This style of comity arrangement became quite prevalent as many more evangelical mission organizations began ministry in Papua New Guinea in the post-World War II period.

Histories of mission often speak negatively of such comity agreements without a good appreciation of the field situation of the time. But the attitude behind these agreements can be seen in the formation of the Evangelical Alliance of Papua New Guinea in the mid-1960s with the majority of these evangelical mission organizations, including AOG, becoming foundation members. In the case of AOG in PNG, this happened some years before the sending movement in Australia became members of Evangelical Alliance.

Following the comity arrangements referred to already, as other Pentecostal mission organizations began ministry in Papua New Guinea, they also ministered in designated rural areas, founding and serving tribal village churches as well as churches in regional urban centers.

But the cooperation operated at deeper levels than the mutual respect of comity arrangements. As AOG's program continued to develop, the Apostolic Mission in the Enga

Province in the Highlands region of Papua New Guinea asked if they could send some of their more promising young pastors to the AOG Bible School, seeing they did not have such a program themselves at that time. The answer was a ready “yes.” So a number of the first Apostolic Mission pastors to be Bible school trained were trained by AOG.

Through the coordination of Evangelical Alliance in Papua New Guinea, the strengths of various mission organizations were brought to bear on particular projects. One was an interdenominational evangelical Bible college—Christian Leaders Training College—which provided English language Bible college training. Quite a number of key Assemblies of God pastors were trained at that school. Then there was a teachers training college operated by Asia Pacific Christian Mission (now Pioneers) at Awaba, and later at Dauli, where most of the earliest national teachers for the AOG primary schools were trained.

As Pentecostal mission organizations became more numerous in the densely populated Highlands region of Papua New Guinea, the missionaries developed an annual Pentecostal Missions Conference. Because the AOG mission served on the other side of the country, they were initially unable to participate, but from 1977 onward they were usually represented.

COOPERATION FOR SURVIVAL

Papua New Guinea became an independent nation in 1975. From that time the newly independent government continued to stamp its mark on the nation, steadily moving away from the colonial structures and systems that had been established under Australian control. Initially that was focused on governmental structures, and later turned its attention to the business sector. The focus with the business sector was to ensure that Papua New Guineans were able to gain employment in their own nation. This was done by demanding that training programs and equal-opportunity advantages be provided to Papua New Guineans and by limiting the work visas available to expatriates. By the early

1980s, the government came to realize that the other major and very active sector of the foreign community in their nation was that of the Christian missions—eight hundred languages and rugged geography led to a plethora of mission agencies involved. So new policies were implemented that required mission organizations to register to be able to “employ expatriates.” Only when the enormous amounts of paperwork was completed and approved were visas issued for foreign missionaries. Many pundits of those mission organizations saw this as being “the beginning of the end,” as the government could use this to seriously restrict the number of missionaries. In the meantime, the smaller organizations were faced with difficult choices. They still had to fulfill the same arduous amount of paperwork that was required of the larger organizations, but if it was “the beginning of the end,” was it worth the effort? In response to this, a National Council of Pentecostal Churches was formed. This would give them greater voice while interacting with the government, and provide an umbrella organization through which the larger organizations could help the smaller organizations if that was ultimately needed.

As part of that process, two of the Pentecostal movements that were predominantly funded from Scandinavia formed direct relationships with AOG. For one of those it became a permanent linkage, while for the other, AOG was able to assist them with missionary visas until they were able to get their own visas approved—which took several years.

COOPERATION—BECAUSE OF WHO WE ARE

AOG PNG started in a remote rural area, where there had been little exposure to the gospel, and similarly little exposure to school-based educational programs. But by the early 1980s, the situation had dramatically changed. AOG had hundreds of churches in the province where it begun, had spread to other provinces, had a quickly developing ministry in the capital (Port Moresby), and had many well-educated members. AOG operated government-recognized primary schools, and was

renowned for the quality of that education. As all of these factors came together, leadership realized they needed a ministry training program suited to those English-educated Papua New Guineans who were making themselves available for ministry and would be the leaders of the future.

However, rather than instantly rushing to start their own English medium training institution, they had in-depth discussion with Christian Leaders Training College to see if there was a way for Pentecostal-background students (in this case, AOG) to receive their general training through the sound evangelical approach of Christian Leaders Training College, complemented with specialized classes taught by Pentecostal lecturers to suit them for ministry within Pentecostal churches. The topic of freedom of expression of their Pentecostal spirituality on campus was also discussed in depth. Although eventually AOG leaders decided not to pursue this approach, it was considered very seriously, and the door was not ultimately closed by Christian Leaders Training College. But after prayer and in-depth consideration, it was amicably decided to use a different approach.

Subsequently, AOG leaders talked with another Pentecostal organization that had major ministry in the capital city at that stage, to again explore the possibility of a joint-venture training program. The discussions themselves were very amicable, but on this occasion it was the other organization who felt it was best for them to go ahead by themselves. The end result was that AOG founded its own English-speaking Port Moresby Bible College in the capital in 1983. But the relationship between those two Pentecostal schools was such that occasionally they conducted joint programs.

COOPERATION—EXPRESSION OF TRUST

During the 1980s, the long-term positive involvement of AOG had opened the door for their wide participation throughout the country. The influence of the Charismatic Movement also contributed to the openness of other non-Pentecostal organizations to have meaningful ministry association with AOG. But

there was still some residual distrust of Pentecostals generally. On one occasion, this author was asked to conduct a teaching seminar on the Holy Spirit for an evangelical organization in another province. When asked why they didn't invite the Pentecostal organization who was physically closer to them to provide the teaching, their answer was, "We know that if you AOG people agree to come, you will bless us in any way you can—and you will leave. You won't try to build your work on top of ours."

Similarly, during the 1980s and early 1990s, when this author was being invited to conduct cultural and leadership seminars for many non-Pentecostal denominations, a highly respected evangelical missionary statesman, reflecting the view of many of his evangelical colleagues, gave this advice: "Because you are being invited by so many churches, it is possible that you would think of leaving AOG and operating independently. But please don't do that. For those of us in the other organizations, we trust AOG, so therefore we find it easy to trust you."

COOPERATION—EXPORTED TO OTHER FIELDS

While this has been written predominantly from the experience of Papua New Guinea, it is also worth noting the approach that the AOG Australia World Missions leadership implemented as that organization began sending missionaries to other nations in the 1980s and 1990s. As distinct from Papua New Guinea, where AOG Australia was one of the first Evangelical and Pentecostal mission organizations to begin ministry there, these later developments were in countries where other organizations were already ministering, and often where national church movements already existed.³ In those cases, the AOG Australia World Missions negotiated agreements that outlined the areas of ministry their missionaries would engage in, levels of assistance they would be willing to provide the national movements with, and so on.

³In particular but not exclusively, that last statement refers to the Assemblies of God missionary and national church movements in those countries.

This formal and structured approach was appreciated by all involved. The national movements felt that they were being acknowledged and honored, while the other missionary organizations appreciated the fact the Australian AOG missionaries came to operate within known roles and responsibilities, rather than fearing that their activities could undermine the long-term efforts of their ministries.

COOPERATION—LESSONS TO BE LEARNED AGAIN

In this chapter, we have been able to look at the positive demonstrations of cooperation and collaboration that over time became an operational principle of the AOG PNG, and from AOG Australia. At the same time, one should ask the question, “Did it always happen this smoothly?” Of course, the answer is “No, not always.” But even when it didn’t, usually there were genuine attempts to resolve conflicts that did occur. So again, the operating principle was that of cooperation rather than that of antagonism and unbridled competition. This story is told to help the reader see that this cooperation was not always planned at the beginning, but by the Lord’s leading, it developed that way. So the Lord gets the glory for the process and the results.

As we look forward though, we notice that changes have taken place. During the 1990s and 2000s, the growth, strength, and influence of local AOG churches in Australia, combined with other factors—the growing affluence of Australian society and therefore church members, cheaper airfares relative to income, and more countries accessible on tourist visas—has resulted in significant numbers of Australian AOG (now Australian Christian Churches) congregations and leaders redefining not only their involvement in missions, but redefining missions itself.

Their involvement has become much more related to short-term hands-on activity. That often weakens the underlying principle of cooperation at both ends of the missions relationship. With short-term involvement, a church leader or congregation member can inadvertently use a “don’t

know, don't ask" approach. In looking for someone they can link with quickly, it is easy to not take the time to find out about the networks that church or Christian leader is a part of. Neither is time invested in asking how those on-field networks and relationships can be enhanced. At the same time, a national leader can easily see that developing a close relationship with this overseas ministry could have benefits for them, often expressed in the form of dollars—once again hardly a good platform for cooperation and collaboration with other churches and ministries around them.

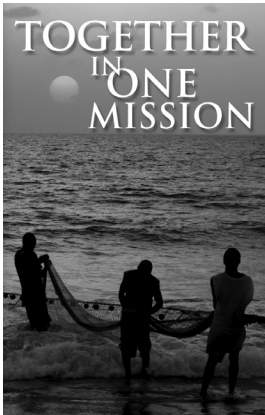
So learning the lessons from this chapter, could there be wisdom in local churches pausing to ask the question about the networks, fellowships, cooperation, and collaboration that already exist in the fields in which they are now starting to work? If this is not done, but enthusiastically pushing forward internationally, using the approach that seems instinctive to them from their local church experience in their own country can weaken long-term effectiveness. But it is possible to enhance cooperation and unity in Christian ministry while fulfilling other goals. If this isn't done, however, as Tippett has warned, the "denominational character" of independence taken across a cultural barrier could be counterproductive for the development of national movements in the countries in which we are working.

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CHAPTER 11

ESME BOWERS

SPARKS AND FIRE FROM AFRICA: PENTECOSTAL WOMEN IN PAN-AFRICAN AND GLOBAL COOPERATION

Are there places for Pentecostal women to lead in the global church? Yes and no. Women cannot demand to be let into this space, but the doors need to be opened by others who hold the keys. Very often these keys are held by men. At an international ecumenical gathering I attended at Uppsala University in Sweden in 1999, one of the speakers emphasized the need for inviting Pentecostals to participate (and especially Pentecostal women) to form part of any leadership team. He said, “They bring an unexplainable presence of God which we need in the boardroom of Christian organizations.”

During my ministry, I have been empowered by many men and women who have created opportunities for me to

use my gifts and allowed me to grow and serve the Kingdom. Today I look for other women who are people of prayer, passion, and Holy Spirit power to serve with me in mission endeavors.

There is so much we must still do in making Christ known to the world that we need the partnership of others to accomplish this great task. My story is one of learning to partner with ecumenicals and Evangelicals for the extension of God's kingdom.

THE SPARK IS LIT IN SOUTH AFRICA: SYNERGY FOR FREEDOM IN OUR LAND

As a young black student in South Africa during the struggle for liberation, I was offered an opportunity to study overseas to prepare myself for political leadership when democracy would be birthed. At the age of 16, I was perceived as a political risk by the South African Department of Home Affairs and was offered an exit permit (meaning that I would not be able to return to South Africa) and denied a passport. I was never able to travel outside South Africa until 1990 when the Apartheid government began discussions with Nelson Mandela and other leaders of the liberation movement, and were pressured to grant passports to previous activists. In the meantime, I had married a minister in a Pentecostal church and had begun studying to prepare myself for effective ministry in a sub-economic community where we served.

The activist in me wanted to see change. As my husband had adopted an integral model of ministry in the community, proclaiming the gospel in Word and deed, I was able to engage with the community as a Christian women's leader. This was a community saturated with churches, some competing and others working together when they came from similar theological streams. The social challenges in the community needed a cooperative strategy, and the church was well placed to initiate projects meeting the needs of the poor and marginalized. My naiveté questioned the disunity of the churches, so I went about meeting the women leaders

of the various churches in the area with a vision to transform the community through raising Christian women leaders. We began by inviting the local women leaders to a workshop on addressing the challenges in the community and realized that we had so many things in common.

This was the start of women working together in holistic mission, and denominationalism was not an issue, as it was for our spouses. In fact, many of us from a Pentecostal background were seen as the “more spiritual” and we were often the ones asked to minister at large community events. People wanted us to pray for them, and they came to us for spiritual advice, especially when it came to supernatural activity.

There was a perception at that time that Pentecostals did not concern themselves with community matters, but when they saw the community programs we had developed and the training we were offering, they looked to learn from us. These women came from affluent suburban churches and poverty-stricken township churches – and they were black, white, and all colors in between.

In fact, this cooperation was in the pattern of the early church, which had a unity that transcended all outward distinctions – Jew, Gentile, male, female. The baptism into the body of Christ introduces one into a new community in which people find their identity in Jesus and not in race, social class, gender, or culture (see 1 Cor. 12:13).

When one is out to change your world, you do not ask too many questions from those who are willing to partner with you. There is a bigger picture, and time and energy cannot be wasted on small matters such as these: “Do you speak in tongues?” “How do you baptize?” “What is your theology of women in leadership?” We rather asked: “Is Christ Lord of your life?” “Are you willing to submit to the Word of God as the final authority?” and “Are you available to be a servant in the Kingdom?”

Furthermore, in South Africa women were working in partnership with men in the struggle for democracy, and as

men began to articulate their vision for a free South Africa, women began to discuss what they wanted in the new era. “The bill of rights” would have to include women’s rights and give us more opportunities for equal pay for equal work – no glass ceiling – and women rising in political, business, and church leadership. Both our vision for a transformed South Africa under God and our vision for freedom drove us to work together as sisters.

This was thirty-five years ago and these friendships remain strong. Many of the women leaders have retired, but the memories and results of our partnerships are evident in the communities in which we worked.

And so began my learning curve of working across denominational lines and having a “Kingdom vision” rather than growing our own local church. As we worked together, many new Christians were born into the Kingdom and mentored as we shared our lives with them. My own backyard was the training for working ecumenically in the future. I learned the skills of listening, mediating, reconciliation, and debate among these Christian women leaders. As one of the younger leaders coming from a business background, my role was to serve. I learned much from those coming from historical churches, and we enriched each other as friends but also spurred each other on in areas where we were weak.

THE FIRE STARTS: ‘AFRICA, HERE I COME!’ FINDING SISTERS WITH A PASSION FOR TRANSFORMING A CONTINENT

My world began opening up after receiving a passport to travel for the first time in 1990 to attend The Pan-African Christian Women’s Alliance (PACWA) conference in Malawi. There I met a group of more than 2,500 women from twenty-eight African nations with a shared vision to transform Africa together. For me the excitement was the challenge of a working partnership with sisters from Africa. Our South African status as a pariah state in Africa was not even considered, as it was about the whole body of Christian women working

together under one vision—namely, that of bringing Christ to our continent and to dispel the idea of “Africa the Dark Continent” given to us by the colonialists. The reverberating chorus of “Our Time Has Come” is documented.¹

The group included women in politics, theological education, development, business, church leadership (pastors and lay leaders), community leadership, medicine, and education. These were women leaders in their field who were confident, skilled, and experienced, giving leadership to this African movement—a vibrant group of reflective practitioners. Various consultations were held to empower women in their fields. In 1993, political leaders gathered to discuss the challenges Christian politicians face in Africa and were encouraged that “the Pentecost mandate is the proclamation of the kingdom of God and His justice.”² Expatriate women working in mission organizations were welcome to join, but the leadership was from Africa for Africa to Africa.

African women are women of prayer, so on the first morning of this initial meeting I joined the prayer group meeting at 5 a.m. I expected a small group, but was overwhelmed by the fact that almost all the participants had come to pray. Each one prayed as the Spirit led, sometimes individually and sometimes in concert. I felt at home in this atmosphere of spiritual warfare, but soon found that the group consisted of people from the Congregational, Presbyterian, Baptist, Catholic, Nazarene, Salvation Army, Anglican, Assemblies of God, Methodist, and other denominations. Some prayed in their mother tongue, and some prayed in tongues and no one raised an eyebrow. For me it was difficult to discern between a dialect and tongues! I was introduced to a vibrant group of women who had a deep love for the Word, a powerful prayer movement, a passion for reaching the lost, and discerning hearts to do God’s will.

¹Judy Mbugua, ed., *Our Time Has Come: African Women Address the Issues of Today* (Grand Rapids: Baker, 1994) 11.

²Mbugua, ed., *Making a Difference: Christian Women and Politics* (Nairobi, Kenya: Association of Evangelicals in Africa, 1993) 66.

For the past twenty-one years I have served with this organization in various positions of leadership, and at no time was being a Pentecostal an issue. We were just a group of women willing to serve our Master. I presently serve as the chair for the continental executive together with Presbyterians, Baptists, Charismatics, and Pentecostals, and there is not a hint of prejudice toward anyone. Knowing who we are in Christ and the contribution we make as God's servants dispels any power games. We are all sisters in the Lord, serving His purposes in our generation. We are the body of Christ, sometimes weak and sometimes strong, but we strive to maintain the unity of the Spirit in the bond of peace.

PACWA is the women's commission for the association of Evangelicals in Africa and, as such, brings together the whole spectrum of Evangelicals in Africa. As an African group we are totally accepting of each other. We have experienced fractures during our years of journeying together, but our ethos is to strive to be reconciled and to move away from stereotypes inflicted upon us by some of the early missionaries, including gender, racial, and denominational stereotypes.

People have tried to give us Western labels, but these do not set well in our African culture. We are more about community and doing God's will for our continent than deciding whether we are feminist (we are a women's movement!), egalitarian, complementarian, and leftist or rightist. We do have theologians in our number who may express a strong view either way, but this has never been a point of contention as we work together. We are wary of controversies that could sidetrack us from our mission, but often issues are resolved through consultation, discussion, and waiting on God. It has always been about the common good and the unity of the Body.

One of our strong principles is that we work together with men as partners in the gospel, bringing our gifts and talents for the greater good of all. We are often invited to speak, teach, and preach at churches. I have never been asked if I

am a Pentecostal or a Baptist, but have been warmly welcomed to minister as the Holy Spirit leads. We have learned to submit to God, serve the body of Christ with humility, and have seen God open doors for our ministry in places we could never imagine.

I have often prayed for people in churches that are not Charismatic or Pentecostal. As the Holy Spirit begins to move and people are slain in the Spirit, demons manifest and deliverance takes place, no one questions but submits to God's moving. Pastors in Africa are always grateful for God's presence and a fresh wind of the Holy Spirit blowing through their churches.

This ministry has now been launched in thirty-four African countries including the East African islands, with the African diaspora starting chapters in USA, Europe, and Australia. We joined with women around the world in Houston, Texas, at the Global Women's Celebration 2000. There we met Christian women from all spheres of life and celebrated what God had done in the twentieth century through the sacrifice and commitment of women working together in the gospel.

The fire is fed as I find brothers and sisters working together in stratified evangelism.

In 1997, I was invited to serve on the South Africa Board of African Enterprise, a mission organization founded by Michael Cassidy, a member of the Anglican Church. The vision of African Enterprise is to evangelize the cities of Africa in Word and deed. Ten teams had been established in Africa to put legs to the vision, and each year a major city in Africa was targeted. I had been invited to join the leadership missions which took place a year prior to the actual citywide mission. Leadership missions targeted the church, business, political, and civic leaders in the city in a bid to establish a bridgehead for the main mission.

The reason for my inclusion in the leadership team mission was that African men and women were looking at the church to see if they were open to women in leadership. Many of the new African democracies had quotas for women

in parliament and civic structures and they wanted to make sure that we did not perpetuate any form of patriarchy.

For many years I worked alongside some of the most outstanding African evangelists of my time in the cities of Africa, taking the gospel to the leadership of these cities. The team consisted of people from all denominations. At planning meetings we would consider people's gifts, calling, and expertise and we would be sent where we would be most effective with our skill set.

I was always treated as an equal partner, my opinions and wisdom were recognized, and these men became true brothers in the gospel. As I continue to serve on the international board, I have seen more women brought into the organization as evangelists. These are strong women of God who have the calling of an evangelist, working across Africa in evangelizing and discipling Africa.³

PENTECOSTAL WOMEN AROUND THE WORLD ARE BURNING FOR CHRIST!

I have observed that many historical global mission movements from the North had a bent toward accommodating the more conservative churches in their midst. Therefore, women leaders would not be found in the leadership of the organization. Although women might be highly qualified with theological training, they would have to be willing to become the personal assistant to the director or would often opt for an overseas stint to live out their calling on the mission field!

In the past five years, I have seen a growing move away from this trend as the global South becomes a mighty mission-sending force with many women serving in various fields. The growth of the church in the Majority World has seen the increase of women taking leadership positions, especially in the fast-growing churches on the African continent. These are the new leaders emerging on the global stage, many coming from the Pentecostal/Charismatic stream.

³ Anne Coomes, *African Harvest: The Captivating Story of Michael Cassidy and African Enterprise* (Grand Rapids: Kregel, 2003) 358-59.

These women lead from a position of servanthood and serve well in a culture where there is a strong team environment. They understand anointing for a task, spiritual gifts, and team work, using all the gifts Christ has given the Church for the perfecting of the saints. They come with experience and spiritual maturity and are not afraid to have their voices heard in the boardroom. When they come to serve under the anointing of the Holy Spirit, people open their hearts to God and to them and are often amazed at the contribution these women make to the Kingdom.

There are still challenges that women will need to overcome, such as the Western historical bias against women in leadership, often raised by Western women who partner with African women who are leading mixed gender teams. Another challenge is the bias against Pentecostalism, which is much stronger from the West than in Africa. I have experienced this when we invited some of our friends to minister with us at conferences. The work and moving of the Holy Spirit was often questioned and condemned as they felt uncomfortable in the meetings. The African audience, however, fully participated in the move of God.

My work with the Lausanne Congress on World Evangelization has shown that there is a new openness to women by the leadership of Lausanne. In 2004, at the Lausanne Consultation on World Evangelization held in Thailand, an issue group comprised of both men and women, met to discuss how this partnership could be enhanced. The Occasional Paper generated from the discussions during the conference was critiqued especially for its challenge to men in releasing women as partners in the gospel.⁴

At the Third Lausanne Congress (Cape Town 2010), women played a major role in leading and directing some of the committees that put the conference together. Some of us were naturally charismatic in nature and others conservative, but we found a deep love and respect for each

⁴Alvera Mickelsen, *Empowering Women and Men to Use Their Gifts Together in Advancing the Gospel* (Lausanne Occasional Paper no. 53, 2004) 9-26.

other as we worked, played, and prayed together. We knew which church stream we came from, and I watched with interest as we blended together in the work for our Master. The Pentecostals would worship with hands raised and lead worship with choruses, while some of the other Evangelicals would use the beautiful old hymns, but this all enhanced the tapestry of the movement. I was asked by a participant at the congress what it was like being a Pentecostal in leadership in Lausanne. Taken aback, I responded that it was a challenge and that I felt a call to hear from God clearly to help guide the congress and future movement into God's agenda, with grace and humility, recognizing that God can use anyone. I am grateful He has chosen me.

CAN THE FIRE BLAZE BRIGHTER?

God is building His church! In the early church, men and women were called to take the gospel to the whole world. The women of the early church were active, Spirit-filled, and willing to sacrifice their lives together with their brothers for the sake of the gospel. Many were martyred in the process of living out their faith. The early church was called "a religion of women" by the Greeks, as their good works and effective witness began to affect the fabric of Greek society.

There is a new breed of Pentecostal women who will not wait for mission organizations and all the usual trappings before they go to set the world ablaze with the gospel. They will travel light (not looking for expensive transport and all the conveniences for living), using what is available where they are. They will be connected to the world through information technology and social networking sites, having prayer partners around the world with instant reports of what God is doing through them. These will be people of prayer who will hear directly from God about their next assignment.

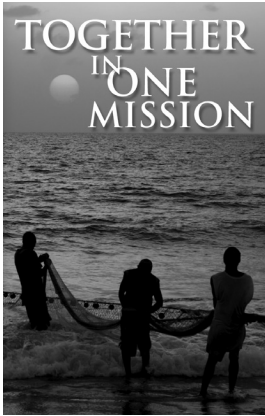
They will be "people-people," building relationships, and working in partnerships to complete the Great Commission.

They will be good stewards of the gifts, resources, and anointing, seeking out effective networks for enhancing the call of God on their lives, working with men and those with a similar passion. They will go as servants with hearts of compassion and love for humanity—not as crusaders holding positions of power, but setting the world ablaze in the power of the Holy Spirit.

They shall be people of faith like Abraham, called out to fulfill God's agenda.

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CHAPTER 12

JEAN-BAPTISTE SAWADOGO

PENTECOSTAL UNITY IN REACHING WEST AFRICA: THE BURKINA MISSIONARY MOVEMENT

In order to understand and appreciate this mission work and its impact in Burkina Faso (a French colony, formerly Upper-Volta), we must go back to the early years of the twentieth century. After the 1906 outpouring of the Holy Spirit in Los Angeles, California, many who had received the baptism in the Holy Spirit could no longer remain in their churches and had to leave. Their desire was to preach the good news of the gospel everywhere. In order to do this, they united their efforts and vision. One example was the forming of a new denomination in 1914 called the Assemblies of God. At that time, the Word of God was being preached throughout the United States and in some European countries, such as England, Italy, and some Scandinavian countries.

THE CALL TO MOSSI LAND

One Sunday morning at a church in Hot Springs, Arkansas, just seven years after the birth of the Assemblies of God, the Holy Spirit spoke saying, "Living in Africa is a group of Mossi people. I want them to hear My saving grace. Who will go and preach my gospel to them?" The elderly man continued to speak that prophetic word until the Sunday morning meeting was over. In the evening service, the same prophetic word came forth again. Two single ladies and two couples responded to the prophetic call. They all stood up, ready to go and obey the voice of God.

After sharing their call and vision in the Assemblies of God churches, they all left the USA by boat. They arrived at Dakar, Senegal, after fifty days on the ocean. In Dakar, the capital city of French West Africa, they inquired about the Mossi people. Where are they? How can they go to them? They were led to Sierra Leone and then to Conakry, Guinea. After leaving there, they traveled by boat on the Niger River, reaching the inland countries of West Africa. They traveled across Guinea, Mali, and on down to Moli. From there, they were directed to Mossi Land. Then they reached Ouahigouya, the northern capital. There they were informed that the Mossi emperor lived about two hundred kilometers south of Ouahigouya.

The men missionaries traveled on horses and donkeys and the ladies were carried by hammock. In December 1921, after crossing the villages of Gourssi, Yako, and Bousse, they finally reached Ouagadougou, the capital city of Mossi Land. They were warmly welcomed by the emperor of the Mossi people. He ordered one of the ministers to give them a piece of land. This land (for many decades), was the first U.S. Assemblies of God missionaries' station. From there, the Mossi people, along with other ethnic groups, were to be reached by the Word of God.

ADAPTABILITY OF THE FIRST MISSIONARIES

Right from the beginning, the missionaries hired workers to build them some mud round houses in which to live.

During this time, they all began to study the Moore language and to write it down phonetically. Within a short time, they began to communicate in the Moore language. They also began sharing the good news of the gospel with the people. One by one, our ancestors began to accept Jesus Christ as their personal Savior.

Then the missionaries began building larger, rectangular houses. They hired workers to work for them on a day-to-day basis, working from early morning until evening. Each worker was paid at the end of each working day. Before and after each working day, the missionaries prayed and shared the Word of God with their workers. People began to see the difference between those who were working for the colonial white men and those working for the American missionaries. Not only did the workers get paid for their work, they also were not mistreated by them. Many of the day workers came to Christ while working for the missionaries. These new Christians (men and women) faced much persecution (opposition) from their families, but they stood firm in their newfound faith. They did not renounce Christ, their Lord and Savior.

THEIR STRATEGY FOR REACHING THE LOST

The missionaries began reaching villages not far from Ouagadougou. As missionaries increased, they were able to reach other large areas located outside Ouagadougou. From the beginning, new converts were taught how to read and write in the Moore language. Some were taught to memorize Bible verses. Some of the words in our traditional songs were taken from the Bible verses. Week after week, reading skills greatly improved.

Quickly, some of the first converts began to share the Word of God with other people. Some of them felt the call from the Lord to serve Him. They received three weeks' teaching and then were sent back to share all they had learned from the Bible with others. They returned often to receive more teaching before going back again to the

villages. Each time the missionaries went to a new village or a new town, they took two young Africans with them. In this way, they helped the new converts share their faith with other people.

When many of the new Christians learned to read and write, they felt called to serve the Lord. At that time, the missionaries started teaching them at a Bible school in Ouagadougou. At a later date, Bible schools were also started in Kaya, Yako, Koudougou, and Ouabigouya. After receiving three months' training, some were sent to large regions of Upper-Volta (Burkina Faso). After one year of putting what they had learned into practice, they returned to Bible school for more training before being allowed to go back.

Very soon, some missionaries felt led by the Lord to move among other ethnic groups, such as the Gourousi of Po and the Bissa of Zabre. Wherever they went, well-trained Mossi pastors traveled with them. After a very short time, they mastered Gourounsi and the Bissa languages and began to preach. Realizing this was the best method, early missionaries taught the new Christians how to be home missionaries to their own tribes and to other people groups. Wanting to help the new Christians, the missionaries hired them as cooks and gardeners. They also taught some how to plant and grow mango trees and raise pigs, chickens, rabbits, sheep, and cows. Others were taught different jobs, enabling them to take care of their families while serving the Lord at home, on the mission field, in their villages, and throughout Burkina Faso. Each pastor had to have his own field and garden. This enabled him to take care of his own family and also the new converts whose parents had rejected them because of their conversion to Christianity.

Even when some of the American and French missionaries felt led by the Lord to leave Mossi Land and go to the other countries of West Africa – Ghana, Togo, Benin, Ivory Coast, Senegal, and others – they took some Burkina Faso pastors with them. Some of them took their cooks with them. Most of these Mossi cooks felt called to become pastors in these

foreign countries. All of our pastors who went with these missionaries had to have a field or a garden, or be a tailor in order to earn their living while serving the Lord.

In 1984, the Lord put in our hearts the vision to establish a Home and Foreign Missions Department. We literally followed the example of our very first American and French missionaries who brought us the Word of God. Among our five thousand pastors in Burkina Faso, not one of them has had the privilege of being fully supported. All of them had to have a field or a garden, or raise cattle, sheep, pigs, and chickens. Some are both pastor and schoolteacher and others have varied occupations.

These different jobs have helped our pastors serving in Burkina Faso as home missionaries and in other countries as foreign missionaries. In this way they didn't depend on someone else. They could take care of their own families and be able to pay the school fees for their children. Since the very first start of missions in Mossi Land, our American and French missionaries taught us how to do it the right way. I would like to express my gratitude to them. What they have given and taught us on missions, we will teach to our children from generation to generation: to not forget investing themselves always in missions.

EXAMPLES OF THE FIRST MISSIONARIES

1. Examples of Courage and Determination. During the Second World War, all missionaries in Burkina Faso could not return to their own country. They no longer received regular financial support. This was a very hard time for these missionaries and their families. They could have moved into more comfortable and easier places to live with their families, but they didn't. Why? They learned to adapt, imitating our parents. They grew their own food in their own gardens during that critical period.

2. Examples of Their Faith and Vision. One day, after the preaching of Reverend Harold Jones, our American missionary living in Koudougou, three young men came

to him and said, "When you preached, you spoke about the call of the Lord to go to Bible school. The three of us felt that call and want to go to Bible school. We came to tell you and ask what we should do."

Even before they came, when they were still walking to his house, the Lord spoke to Reverend Jones: "Three young people are coming to you. They feel called to go to Bible school. The two on your right can go, but not the one on your left."

When they got to the house, he received them and listened to them. He said to them, "It is true that all of you have been called. But not all of you will go to Bible school. The two of you [pointing to his right] can prepare to go this year. But as for you [pointing to his left], you are not called to go to Bible school. Come back to me this evening and I will take time to explain why."

As one can imagine, two of them returned with joy, but the third came back head down and very sad, not knowing what the missionary would tell him. Reverend Jones told him, "The Lord has clearly told me that He has called you and that He will bless your business, so that you can help and support all those who go to Bible school in their ministries. Can you believe that?"

The young man replied, "Yes I can, but I do not have a business anymore. I sold all my goods to go to Bible school. What can we do?"

Reverend Jones asked him where he put the money. The young man replied, "I have it all here in my pocket."

"Keep it," replied Reverend Jones. "Next week I can take you to Kumasi, Ghana. You can buy all the goods you were selling before and start your business again."

From that day, Brother Yamyidgri Bouda began to think about what the missionary had told him, without realizing at that time what it really meant. One week later, Reverend Jones took him to Ghana. There, Brother Bouda bought back all the things he had sold. While his two friends went

to Bible school, he returned to his small business. That was in 1941.

The Bible school was built in an isolated place. The area was filled with lions one year after starting the Bible school. Within a month, fifty-two lions were trapped and killed. The missionaries decided to move the Bible school site to a nearby village. Because they were not receiving financial assistance from the USA, they could not do it. At that time, Brother Bouda heard about it. Within one year after starting his business, he had bought his first new big truck. He was transporting goods from all the surrounding capitals to Ouagadougou.

He decided to put his brand-new truck, his driver and workers, and the needed fuel at the disposition of the missionaries to help in construction. Within a very short time, the work was completed, enabling them to start the second year of Bible school. God blessed Brother Bouda so much that during his second year of business, he was able to buy another new big truck.

According to the revelation and the vision the Lord had shown to His servant, missionary Harold Jones, God was indeed blessing Brother Bouda according to the prophetic word the Lord gave him. I can recall some other things Brother Bouda invested in the Lord's work to help and speed the spreading of the gospel. Responding to the Lord's will, he was able to buy a new car for Pastor Lebende Minougou, the second president of the General Council of the Assemblies of God of Upper-Volta. In one of our General Councils of the Assemblies of God, held under our famous mango trees in Ouagadougou, he brought in one of his big trucks filled with new black English bicycles and gave one to each pastor.

I was very young at the time, just attending primary school, but I will never forget it. I can still visualize this event and how the pastors were so grateful. From that day, the pastors who were walking from village to village to preach the Word of God could cover more and more villages in a week and in a month. By the next General Council, the

number of churches more than doubled and the number of Christians had greatly increased.

A few years later, the good news came that people in Senegal were positively responding to the saving gospel of Christ. Without hesitation, Brother Bouda sent enough money to an American missionary in Dakar, Senegal, to equip all the pastors there with new bicycles. Some people asked, "Why are you spending your money on things that will soon make you poor?" His reply was, "I do not own anything of my own. I am just the keeper of the Lord's money. I am just doing what He tells me to do."

Indeed, until the Lord called him home in 1993, he always invested in church buildings. He built a Bible school for the General Council of the Assemblies of God in Burkina Faso, where hundreds of young people are now being trained for the ministry. His children and his widow are following in his footsteps. May the Lord continue to give us men and women of that caliber, so that the Assemblies of God in different poor African countries may become a mission tool for the glory of God. May the Lord continue to raise up more and more people in our African countries who will invest in the Lord's mission while there is time.

3. Examples Given by Our Forefathers. In Hebrews 13:7 we read, "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith." In studying the examples of how our parents received the living Word of God, how the American and French missionaries taught them, we would be amazed at their faith. With zeal and eagerness they accepted it, and put it into practice. Many of them left their country and parents to go into other West African countries to preach the Word of God. Let us now consider some of these early missionaries.

There is the example of Simpore Naaha, who was nicknamed "Naaba Terra," meaning "Chief of Terra." Just a few years after accepting the Lord and His call to serve Him wherever He would send him, Terra felt called by the Lord

to go to Niger to preach the good news of the gospel. He went on a horse, with his wife and two children on a donkey. It took them six months to go. They stayed in Niger for six months, and their return trip to Upper-Volta took six months. He took his time on his return to preach the Word of God in all the main villages. He prayed for the sick and many were healed. He along with his wife and children repeated these missionary journeys over and over again. In 1962 he left his hometown and started his trip to Niger. After going forty kilometers, the Lord told him to go back home. He clearly said he was going to die and come home to be with Him. He obeyed the voice of the Lord of the Harvest and returned home. A few days later, he became ill and died. He went to be with his Lord, exactly as he had been told.

In following their footsteps, our Missions Department was able to send eight foreign missionary couples in 1987. While Naaba Terra was serving in Niger, we had some of our early pastors serving in Togo, Ghana, Ivory Coast, Mali, and Senegal. Some of them never did come back home. Many of these missionaries, their wives, and children died in these countries and were buried there.

I pray that our very first missionaries and our parents will continue to serve us as living examples until the Lord's return. I pray also that we will remember their work of faith and imitate their dedication in our mission work.

BIRTH OF OUR MISSIONS DEPARTMENT

When I finished my Bible school training from February 1971 to October 1972 in England, the Lord gave me an opportunity to serve Him as dean of students for one year before returning home in November 1973. I did not know exactly what the Lord would have me do. Whatever I tried to do, the Lord kept telling me, "No." I kept asking Him, "Lord, what do You want me to do?"

One day the Lord made it clear to me that He wanted me to develop the missionary vision. My first reaction was, "How can this be? How can a poor African church become a

missionary-sending church? But Lord, this is not possible!" Month after month, the Lord kept reminding me what He wanted: "I called you; I have formed you for what I want you to do. Just be obedient to My leading and do it."

After two years, I began to share my vision with other pastors. All the feedback I heard was, "It is not possible. Have you ever seen an African church become a missionary-sending church? Has the three years in England deformed your African mentality?" I began sharing the vision with some pastors I knew well and who were my age. I began speaking of this vision in churches. Some pastors, even elderly ones, thought that something was wrong with me. But the more I waited, the more the burden grew deeper in my heart.

One day the Lord Jesus reassured me, "Do not give up. I will help you. Let the people say what they like. I want you to carry on. Do not react negatively to them. They are sincere in what they say, even though they are wrong. I want you to start a church in the area of town you are living in."

In April 1982, on Easter Sunday, we started a church in a small mud-brick house. That first day we had three families, seventeen people in all. Within a few weeks we had to move into a bigger hut. People were getting saved. In 1983, we built a new larger church 20 by 10 meters.

I began speaking and teaching on missions. Telling the missionary vision should be the goal of each local and national church. At the same time, I kept sharing the vision with some pastors and in some Bible schools where I was given opportunity to teach. Every time I was invited to a church, I would share the vision God put into my heart. Many of the churches that promised to call me never did. Just a few of them did.

In April 1984, pastors of three local churches met in Ouagadougou to launch the Burkina Faso Assemblies of God Missions Department. These churches were as follows: Assembly of God of Cissin 1, Tanghin Barrage Assembly of God, and the Colma Assembly of God in Bobo-Dioulasso. Our annual budget was 60,000 CFA, 350,000 CFA, and

550,000 CFA respectively, making a total budget of 960,000 CFA. What could we do with such a yearly budget? There was no way we could send a missionary couple. We invested the money in the existing Bible school.

The Missions Department was officially recognized by our General Council in December 1985, under the presidency of Pastor Pawentaore Ouedraogo. There were twelve local affiliated churches. By the end of 1986, more than fifty local churches were supporting the mission. From that time, the number of affiliated churches and their financial donations increased. After three years, an unbelievable thing took place. We sent our first three missionary couples to Ouida (Benin), Dakar (Senegal), and Niamey (Niger).

SENDING HOME-MISSIONARY COUPLES

After we sent our first three foreign missionary couples, we decided to send out fifty home-missionary couples to serve among our sixty-six unreached ethnic people groups living in Burkina Faso. We decided to support each home-missionary couple with 7,500 CFA a month each year. After supporting each couple for two years, the support was stopped and transferred to fifty other home-missionary couples. (The amount of 7,500 CFA is equivalent to U.S. \$15.00.) One would ask, "But how on earth could this insignificant amount of support help?"

We also asked the same question. We knew that with or without such a small assistance, they would still go to serve among their unreached people groups. Realizing we already had our three foreign missionary couples to support until they returned home, we decided to maintain our home-missionary support at U.S. \$15 per month. This insignificant amount of support to our home-missionary couples has greatly helped each one of them to have a field to cultivate, start raising cattle, or start a small garden for growing cabbage, tomatoes, onions, and other vegetables.

Because of this program, we have been able to send more than eight hundred home-missionary couples within our

own country. Now the Assemblies of God in Burkina is working in more than forty-five unreached people groups. We now have thirty, forty, or fifty young people responding every year to the Lord's call to enter one of our Bible schools. After Bible school they go back to their own people to serve as pastors and evangelists. Some of the local churches are now helping these young people with Bible school tuition and an additional two years support as a home missionary upon graduation.

In 2007, our Missions Board decided to increase our home-missionary support to U.S. \$20 per month for two years. If this eagerness and zeal for home missions continues, and we are praying for that, eventually we will be able to have a missionary in all of our sixty-six unreached people groups. Please pray with us for that goal to be reached, for the glory of the Lord of the Harvest.

Since 1986, when we saw our very first missionary couple and their children leaving Burkina Faso for Ouida in Benin, we could not help but express our thanks to the Lord. I had the privilege of driving them to Benin in a pickup the American Mission loaned us. It took us one whole day to drive to Lome and then on to Ouida. After committing them to the Lord, I returned home expressing my thanks for this miracle I had just witnessed. Seven years later, after serving two three-year terms, they returned home leaving behind one church and some preaching points.

A second missionary couple was sent to carry on the work. For more than twelve years, they too gave the best of themselves. After the twenty years of service of these two missionary couples, the Ouida region has more than ten churches and several preaching points. Many voodoo people accepted Jesus Christ as their Lord and Savior. About six of them accepted the Lord's call and are now sending out pastors among their own people.

From 1985 to 2010, our Missions Department was able, by the Lord's help, to send thirteen foreign missionary couples to Mali. After serving more than two three-year

terms, three couples returned home. Ten couples are still working there. By the grace of the Lord, each one of them was able to open one or more churches. All ten of them had more than twenty preaching points. We are grateful to the Lord for what they are doing in Mali.

COUNTRY OF FRENCH GUINEA

In 1985, word came to us that one of our pastors and his family had left Burkina Faso after Bible school graduation to go to Conakry, French Guinea. They felt led by the Lord to serve there. No one knew of their departure. There was no missionary department at that time. Their journey took them to Bouake, Ivory Coast, where they ran out of money. They stayed for six months. Being a carpenter, the husband started making benches to sell. The wife went from house to house offering to do laundry for families, in order to earn some money.

After six months they earned enough money to continue. When they reached Kan, the second biggest town in Guinea, they found themselves short of money again and could no longer go on. They stayed there two years and started preaching the Word of God. To support themselves, the husband started a carpentry business and his wife did laundry. The Lord blessed them and provided for their needs.

Since their objective was to reach Conakry, the capital city of French Guinea, they turned over their new church to another evangelical mission and continued on. After reaching Conakry, they had little money and could not rent a house. They kept moving from one place to another. One day someone had pity on them and offered them his empty storage container. For some time the three of them (the pastor, his wife, and their infant son) lived in that container. When it was hot outside, it was like an oven inside. When it was cold at night, it was freezing inside. Their firstborn child died because of such poor conditions.

It was at that time that we heard about them. We asked them to come back home. They did come back and we

listened to them. We were convinced without hesitation that the Lord had indeed called them. After some years in Burkina Faso and after receiving more counseling, our Missions Department sent them back to Conakry. The Lord has blessed their ministry. Their second son was born during their first stay in Guinea. When they were still in Burkina Faso, one day he asked his parents, "When are we going back home?" For him, Guinea was his home. After serving three more terms of three years, they came back to Burkina Faso. He opened some local churches in our capital city of Ouagadougou. He too, has become a strong supporter of our Missions Department.

For many years, we had several hundred Christians from Burkina Faso who went to Ivory Coast to work in various plantations. Many different people groups in Ivory Coast were saved. Some of them began serving as deacons in the churches. As the Lord called them to serve Him, they decided to attend Bible school. Then they returned to Ivory Coast to work for the Lord. With the arrival of some French and American missionaries from Burkina Faso, French language Bible schools were opened.

Many of the first graduates were from Burkina Faso. A number of them became owners of coffee, banana, and pineapple plantations while doing the work of a pastor at the same time. When the Assemblies of God National Church was established in Ivory Coast, the very first leaders were people from Burkina Faso. At the present we have more than five hundred missionary couples serving there. Some are receiving full support from their churches and some as tentmaker, bi-vocational pastors.

DIFFERENT CATEGORIES OF MISSIONARIES

First Category. These missionaries are sent as "tentmakers," and they fully support themselves while being thoroughly involved in their mission work.

Second Category. These "home missionaries" are supported a minimum of U.S. \$20 per month for two years. After

that, their support is cut down. They may also receive some farming equipment to help them earn a living.

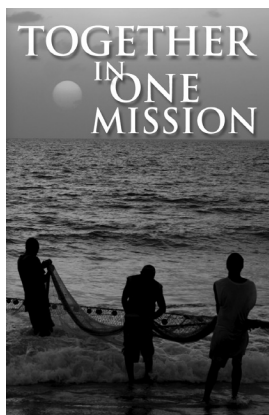
Third Category. These couples are sent to other countries. They have to have monthly financial support from their local churches that will provide for them until they return home.

Fourth Category. These are sent out to another country as “foreign missionaries,” and have raised monthly financial support that lasts to the end of their term.

IMPACT OF OUR MISSIONS DEPARTMENT IN WEST AFRICA AND BEYOND

As the first leader of our Missions Department, I have had the privilege from the very start of our mission work to accompany many of our foreign missionary couples into their respective countries in West Africa. Because of this, I have been privileged to be invited by many Assembly of God presidents in West Africa and church leaders in Africa to come and share my vision for missions. Some of these countries are Nigeria, Gabon, Equatorial Guinea, South Africa, Malawi, and Kenya.

In all of these countries, where it was my joy to share our Burkina Faso experience with missions, the people have been amazed at how one of the poorest countries in Africa has been able to develop such a dynamic missions outreach. What we in Burkina Faso have been able to do, in spite of our limitations, your country can also do, and even more. Just do what you can, and the Lord of the Harvest will do the rest.



CHAPTER 13

BRAD WALZ

EMERGING PENTECOSTAL MISSIONS IN LATIN AMERICA: A GROWING FORCE TO REACH THE UNREACHED

In the past decade, much has been discussed about the emergence of “Third World missions,” also commonly called missions from the “Global South.” The statistics in this phenomenon have often been greatly exaggerated. This has not been intentional, but the result of a lack of concrete data and evidence. It has usually caused more confusion and enthusiasm than realism and correct perceptions. That personal opinion is based on our experience of leading one of the largest missions agencies in Latin America, with 160 missionaries in thirty-seven nations. In 2009, it became the first agency in Latin America to surpass a million U.S. dollars in offerings and income in a calendar year. Our experience and context has caused us to take hard looks at “data and trends” that

are sometimes circulated in missiological articles. The claim that missions efforts from the “Global South” surpassed Western efforts many years back in the 1990s could be questionable. It may have done so more recently, or even just now it is at a tipping point.

Part of the problem with the confusion in this area is a definition of the term *missionary*. Churches and movements in South Korea would claim many missionaries. On the other hand, others might define them as immigrants going to other nations and pastoring or working among their own people. I certainly would want to be cautious in defining an American working with American servicemen on a military base in Germany as a “missionary.” Geography alone does not “make a missionary.”

It is a challenge to document cooperation and unity when there are not that many concrete statistics, case studies, models, books, literature, or articles on the subject. Much of the observations of tendencies in the growth of missionaries sent from the Global South are opinions without documentation. It is a correct assumption that missions from the Global South is growing, and is changing the face and future of missionary efforts. It may not, however, be with the magnitude most often assumed.

In spite of the lack of literature and resources, I can present two case studies with statistics, graphs, and documentation. We have lived them out for more than twenty years and are joyfully observing the progression and advancement of unity and cooperation in both of these case studies. One of them focuses on a country, and the other on a continental network.

COUNTRY CASE STUDY: ASSEMBLIES OF GOD OF ARGENTINA

We arrived in Argentina in January 1989. The young missions department that had been formed in 1983 had planted one church in a province of the country and had several failed attempts in additional church planting. The one missionary candidate that had been approved to Asia

had changed her mind about her call. They were about to “shut down,” as they considered it a “good idea” that wasn’t going to work. Thank God it did not. Our timing, directed by God, coincided with the first meeting of the second try. We were in the right place at the right time, ordained by God.

The first six years were extremely difficult. A common mentality was, “Other missionaries come to give us money, and you come to tell us we need to give money?” Our discouragement, great at many times, was even greater with many of our expatriate missionary colleagues. They simply did not understand the vision that the land God had called them to was going to send missionaries around the world.

New paradigms often come slowly, and we faced opposition from every side we could imagine. But God was faithful. On January 1, 1995, I was in a bi-annual retreat outside Argentina where I presented a “spiritual resignation” to my regional director. Thankfully, he turned it down. Upon my return to Argentina, there was a phone call from a brother who would eventually become a leader in our future “strong department.” He wanted to give up his nursing job to take his family to Congo and work with Rwandan refugees. It was an emotional interview and the start of a “wave” of new candidates that year that changed forever the history of our young and struggling missions agency and program.

By the end of 1997, we felt that the *no se puede* (“it can’t be done”) mentality was broken because we were sending missionaries out every month. In that same year, we had grown to more than one hundred missionaries, including new candidates. It was remarkable. That growth spurt had happened rapidly. Many mistakes were made that became learning points for future adjustments. But after six years of much struggle, tears, and battles, we surpassed a “critical mass” and our organization would never be the same.

Since then, we’ve had many highs and lows. One was the horrendous peso crash in 2002 that we thought we might not survive. But God was faithful. We did, and were the stronger

for it. Breaking a million U.S. dollars income in 2009 was an incredible marker in our history. Seeing a great team formed and raised up and bringing back former missionaries on our staff to be regional supervisors was very rewarding. Due to responsibilities on a world level, we wanted to and almost turned over leadership to that excellent team. They asked us to stay longer, promising to cover for us and allow us to invest the majority of our time in international networks and helping other countries grow or get started. To work with this amazing team of ten full-time people has been a joy as they have contributed to the development of other countries. We've had informal seminars in our offices in different years where leaders from other countries have come to learn from that same staff. It is very rewarding to experience these examples of unity, cooperation, and networking that take place within these new Pentecostal missions efforts.

PRINCIPLES OF UNITY AND COOPERATION

When we started, we faced such obstacles as a poverty mentality, lack of missions vision, and unawareness of the world. One of the major ones was a mentality that cooperation was impossible in our context. Opponents felt that only local churches should send out missionaries and therefore any type of agency or cooperation between churches is wrong. It was a sincere conviction and something we had to overcome. We had to explain to those with this view that, if only local churches were to send missionaries, then only larger churches could participate in missions. This would also mean that potential candidates would not be able to be sent from smaller churches. We developed biblical teaching materials to demonstrate the necessity for a denominational missions agency. Most of all, we had to just keep plodding away, working with those who were open, and modeling by results. It was not easy, but slowly we turned the corner.

One of the many other excuses given at that time was, "This is a U.S. program and is copying the U.S. Assemblies of God." That might be perceived as true, but what is correct

is we took the “principles” that work there, applied them with a Latin face, adjusted them as needed, and saw them flourish in Latin soil. Ironically, today no one says we have an American model, but other countries will say, “That is the way they do it in Argentina.”

The biggest example of that has been through our missionaries doing deputation work, raising funds by visiting a number of churches. It has worked, and has been a singular reason why many new churches have developed local missions programs. Because a missionary veteran (or candidate) preached a missions message in a missions service in their local church, other young missionaries have been called to a future career.

It has been a joy to see how churches cooperate with each other, and there is a common unity in our denomination. We want to see everyone who has a call get to the field, and with few exceptions they have. We also have future missionaries in preparation. We have named one part of our department “Future potential missionaries.” There we are working with 160 people who are called to sixty-two countries. These people want to go out within ten years.

Consider these additional examples of cooperation and unity in our denominational program. There are the missions congresses and retreats, where people attend from churches all over the country. Pastors send us their “future missionary” and sign their application to be part of the program. They also accompany their church members to the missionary candidate interview. Though we had many individual contributors, most of our 1,100 donors in 2009 were local churches. Some 15 to 20 percent of our offerings come from non-Assemblies of God churches. Most of them did not have programs in their own denominations. We received the approval by our denomination to accept non-Assemblies of God candidates in the future. More than 50 percent of our local churches are participating (more than 550 of 1,100).

This is still far from what we want, but a huge step from those early days when we had five churches “open” to

giving missions offerings. We still have so much to learn, and our learning is a constant process. What everyone said could not be done has become a reality, and we have done it through “cooperation.”

One must say that it is not everyone’s preferred example of “cooperation.” Many Latin leaders were upset at the growth of a denominational missions program. They felt that it took Western patterns and imposed them on an impressionable Latin America who needed to have only local-church-sending models, or at best interdenominational agencies. They believed that a denominational example would be a negative thing and a further impact of “American colonialism” upon Latin America. We would disagree. A denominational missions agency takes a natural “network” that already exists, and it potentially speeds up the process of capturing a missions vision.

Unity and cooperation are necessary for missions from the Global South to advance. There are massive churches that could do it alone, but they are not common. The majority of our churches are not huge or megachurches. Together, a number of churches can be far more effective than a single local church trying to go it alone.

CONTINENTAL CASE STUDY: LATIN AMERICA ASSEMBLIES OF GOD MISSIONS NETWORK

Our network started a number of years ago with six missions departments. Today we have missions departments in all Spanish-speaking countries except Cuba. They are all growing. Between them, more than \$4 million was given in 2009. There are close to five hundred foreign missionaries sent out to seventy-nine countries, and another four hundred intercultural workers. We have leaders meetings each year. A congress every three years has drawn an average of eight hundred delegates.

In the last congress a leader observed, “Everyone who is someone in leadership in Latin America is here. There is no event that draws more leaders than the missions congresses.” This observation, from a leader who is still

in the process of being “converted” to personally have a missions vision, illustrates the impact of this network. In the annual meetings, attendance is now topping two hundred, with enthusiasm from the participants and a willing sacrifice to pay the travel costs to go to the host country. We have 100 percent participation from our member countries. It is a strong, functioning network.

We strive to make sure it is not “one large single Assemblies of God Latin America missions-sending agency.” That would never happen, should not happen, and would be the death of a good and functional network. Like a true network, communication, information, contacts, and motivation flow in the meetings and between the leaders of different countries. They have become friends and colleagues, each year enthusiastically waiting to see each other for mutual learning and encouragement.

That did not happen overnight or with the wave of a magic wand. The start of that network was also difficult and required years of patient sowing, strong leadership, and even Western resources that were strategically invested to help in key moments.

The origins of our network were as early as 1989, with initial meetings between American personnel. In 1994, work was done on position papers. Attempts were made at more than just a figurative missions committee under the umbrella of the network of national church leaders. There was an informal beginning of *Misiones en Conjunto* (“missions together”) in 1997. It was unique because it was a cooperative effort between two networks: one comprising fourteen countries (northern South America, Central America, Mexico, and the Caribbean) and another one from six other countries of South America. The only other department or network functioning in this way is Christian Education. In 1998, we were given a more formal mandate. In 2000, we had our first leaders meeting in Panama and, in 2001, our first congress in Guatemala. In 2002, a political problem in one country canceled that year’s consultation. From 2003, however, we have had events each

year, building on the success and response of the prior year.

Our committee is made up of seven people from six countries—two Americans and five from the continent—and we meet at least once a year. The network is functioning and is making a big impact in Latin America. It has been responsible for placing workers from stronger countries to weaker ones, assisting in the start-up or growth of their missions department. Argentina sent a worker in 1998 to Venezuela. Venezuela repaid their spiritual debt in sending their leader to Peru in 2010.

At present we have four strong missions departments, six intermediate, and nine weaker ones still in the pioneer stage. But all are growing, learning, and advancing. I would observe that within the Assemblies of God, our Latin network is about ten years ahead of Asia, and twenty years ahead of Africa. Asia at one time was doing well and has been on a plateau. It is our hope we can get it relaunched informally or formally in the near future.

Finally, we have in the formation stage a worldwide network, sort of a network of networks, with representation from each major part of the world. Though this is still in construction, it certainly has the potential to have a worldwide influence such as the Latin American one has within our region.

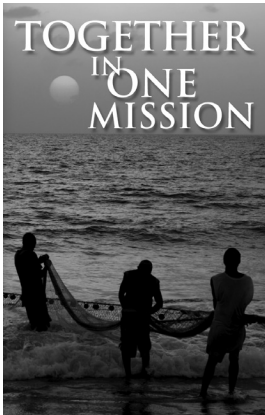
THE REALITIES OF THE GLOBAL SOUTH: STILL IN A PIONEER EFFORT

There are positive signs from Latin America. Yet one has to recognize that in some larger countries with three thousand churches, their monthly per-church giving is only 60 U.S. cents. The reality is that in the grand majority of our national churches in the “Global South,” missions is still in the pioneer stage or doesn’t exist at all. Nevertheless, there is a positive and growing trend. The Spirit of God is moving in these countries, calling their young people, even as we say in Latin America, and with irony and yet admiration, “without our permission.” There is no doubt that unity and cooperation has played an important role in the growth of

our Argentine program and our Latin network.

CONCLUSION

Many times, outsiders view Pentecostals as independent, and with little or no unity, as well as little or no cooperation. The fact is, however, the Assemblies of God of Latin America are not only cooperating but would be a model to show what can be done with cooperation and unity. May God give us grace in these special times so we can accelerate our response to His Great Commission!



CHAPTER 14

ARTO HÄMÄLÄINEN

THE PENTECOSTAL MOVEMENT IN EUROPE: FROM FRAGMENTATION TOWARD A THEOLOGY OF UNITY

The title of Matti Repo's article, "One Revival or a Hundred and One Revivals?" sums up the main difficulty with examining the history of the global Pentecostal Movement. Matters get even more complicated when the Charismatic Movement is included in the dilemma. Over half a billion people are involved in the Pentecostal/Charismatic Movement. Therefore, it is logical to divide Christendom into four main branches: Roman Catholic, Orthodox, Reformed, and Charismatic. However, Repo justifiably asks whether it is reasonable to talk about only one Charismatic movement when the movement has, in fact, had a significant influence, for example, on the Roman Catholic Church. It is difficult to define the common

features of the Pentecostal/Charismatic Movement. For example, personal conversion and gifts of the Holy Spirit are usually associated with the whole movement. On the other hand, features like prosperity theology can be linked with Pentecostal/Charismatic churches, though supported by only a part of the actors within the movement.¹

In Europe, the organized branch of Pentecostalism is represented by the Pentecostal European Fellowship (PEF), which unites all European Pentecostal churches. Internationally, the World Assemblies of God Fellowship (WAGF) unites Pentecostal churches with a congregational emphasis, and the Pentecostal World Fellowship (PWF) brings together different kinds of Pentecostal movements. The studies on Pentecostalism, however, have not given a lot of attention to these organized branches and fellowships.

In this chapter, I aim to show that the historical progress of the PEF does not support the view that Pentecostalism would be merely an indefinite set of fragmented movements. An organized branch, which is developing its doctrinal identity, is clearly visible within the Pentecostal Movement. It is not reasonable to bundle this branch together with the more indefinite and broad Charismatic Movement.

DEFINING PENTECOSTALISM

Missions statistician David Barrett reports that 601 million people were involved in the Pentecostal/Charismatic Movement in 2008.² Barrett divides Pentecostals into first-wave and third-wave Pentecostals. The second wave consists of the Charismatics within traditional churches. First-wave Charismatics, Barrett notes, can be divided into classical Pentecostals (the Holiness Movement, Baptist, and Apostolic Pentecostals) and “Oneness” Pentecostals, who do not accept the Trinity doctrine (only Jesus). Within this group, “Oneness” Pentecostals are a small minority.³

¹Matti Repo, “One Revival or a Hundred and One Revivals?” *Reseptio* 1 (2007).

²*International Bulletin for Missionary Research* (IBMR), vol. 32, no. 1, Jan. 2008

³David Barrett, “The Worldwide Holy Spirit Renewal,” in *The Century of the Holy Spirit*, ed. Vinson Synan (Nashville: Nelson, 2001) 388-89.

According to Paul Schmidgall, a leading German Pentecostal theologian, there were 215 million classical Pentecostals and 110 million third-wave Pentecostals at the turn of the twenty-first century.⁴ Barrett indicates that the third wave of Pentecostals consists of a miscellaneous group of movements, born during the latter half of the twentieth century, that have separated themselves from the Pentecostal/Charismatic Movement within traditional churches, or have been born completely separate from it.

Eventually, church-growth expert C. Peter Wagner began to call them “third-wave Pentecostals.”⁵ Researcher Patrick Johnstone calculated that there were 115 million Pentecostals in the world at the turn of the twenty-first century. He appears, however, to have included only first-wave Pentecostals.⁶

The difficulty of compiling coherent statistics reflects the problematic situation of Pentecostal fragmentation. Pentecostal missiologist Grant McClung claims, citing Barrett, that there are 11,000 Pentecostal denominations and three thousand independent Charismatic denominations in the world.⁷ The fragmentation of the Pentecostal Movement is a reality. It is, however, necessary to note that nowadays the majority of Pentecostals are organized either on a continental or a global scale. This especially applies to the big movements. The fragmentation of the movement is most evident when examining the abundance of small denominations without strong networks with others.

THE GLOBAL EFFECT OF EUROPEAN PENTECOSTALISM

Europe is by no means a bastion of Pentecostalism. According to Johnstone, there were 4.3 million Pentecostals in

⁴Paul Schmidgall, *Von Oslo nach Berlin* (Erzhausen, Germany: Leuchter-Edition, 2003) 9.

⁵Barrett, 396-97.

⁶Patrick Johnstone and Jason Mandryk, *Operation World* (Cumbria, England: Paternoster Lifestyle, 2001) 3.

⁷Grant McClung, “Try to Get People Saved: Azusa Street Missiology,” in *Azusa Street and Beyond: Missional Commentary on the Global Pentecostal/Charismatic Movement*, ed. Grant McClung (Gainesville, Fla.: Bridge-Logos, 2011) 235.

Europe at the turn of the twenty-first century. It is, nonetheless, important to be aware that Pentecostalism appears to be the fastest-growing form of Christianity in Europe (an annual growth rate of 3.6%).⁸

It is also important to remember the influence of European Pentecostalism on the rest of the world. For example, the largest Pentecostal movement in the world, Brazil's Assembleias de Deus (15.4 million members according to Brazil's official statistics), was born through the influence of two Swedish mission workers. Finland also contributed to the development of the movement later on.

The Scandinavian countries have planted many Pentecostal churches in eastern and central Africa. In these countries, there are about four million members in the churches planted by Scandinavian mission workers. The efforts of Finnish mission workers Anna-Liisa and Sanfrid Mattson resulted in the founding of the Ethiopian Pentecostal movement in the beginning of the 1950s. There are presently more than 2.5 million Pentecostals and more than 6 million Charismatics in Ethiopia.⁹

Why has Pentecostalism not been able to gain as firm a foothold in Europe as it has in Africa, the Americas, and in many countries in Asia? According to David Barrett, Europeans were not ready to leave their big state churches during the first wave. Instead, after the Charismatic Movement spread into the traditional churches in the 1970s, this type of Pentecostalism has gained a firm foothold. As a result, there are a lot more Charismatics compared to Pentecostals in Europe than on any other continent.¹⁰

BERLIN AND BARRATT— TWO INFLUENTIAL FORCES

For decades, one of the hindrances to the spread of Pentecostalism in Europe was the Berlin Manifesto, drafted

⁸Johnstone and Mandryk, 52.

⁹Johnstone and Mandryk, 244.

¹⁰Barrett, 385.

by the German Evangelical Alliance in 1909. The Manifesto took a strong stand against Pentecostalism. According to the Alliance, the Pentecostal Movement was from the depths (*von unten*) and under satanic and demonic influences. The Manifesto had a large-scale effect on European Christians, and it provoked prejudices and suppressed real dialogue for a long time. Only in 1996, the Kassel Declaration was given. In this declaration, both the Bund Freikirchlicher Pfingstgemeinden (BFP)—the main Pentecostal movement in Germany—and the German Evangelical Alliance accepted spiritual gifts and other charismatic behavior influenced by the Holy Spirit. Both parties are also worried about certain ultra-charismatic phenomena that occur from time to time.¹¹

The influence of the Norwegian Thomas Barratt on the development of European Pentecostalism has been evident. During a fund-raising trip in the USA, this Methodist pastor from Oslo experienced being filled with the Holy Spirit. This was influenced by news of the events on Azusa Street in Los Angeles, though Barratt never went there himself.¹²

The new movement began to spread in Europe after Barratt returned to Norway from America in 1906. The following year, it had spread to fifty-one towns and villages in Norway. In 1911, Barratt brought the movement to Finland. Likewise, his influence extended at least to Germany, England, Denmark, France, and Switzerland. According to Nils Bloch-Hoell, the following factors contributed to the spread of the movement in Europe:

1. Sensational news items from Sweden, England, and Germany
2. Barratt's visits to different countries
3. Pentecostal literature distributed by Barratt. His magazine, *Korsets Seier* (*The Victory of the Cross*), was printed in Swedish, Finnish, Russian, German, and Spanish.¹³

¹¹Schmidgall, 19.

¹²Schmidgall, 21.

¹³Schmidgall, 21.

However, Barratt was not the only factor contributing to the spread of the movement in Europe. Also the contacts between different European countries and the USA played a part in the process. This was the case in the Netherlands, Belarus, Latvia, Lithuania, Romania, and Italy. Ivan Voronaev, who got acquainted with Pentecostalism while he pastored a Russian church in the USA, greatly contributed to the onset of the Pentecostal movements in Bulgaria, Ukraine, and Russia.

In many other European countries, mission work from other European countries triggered the Pentecostal Movement. Sweden played an important part in Spain, Austria, Belgium, and the Baltic countries. Also Finland contributed to the work done in all of these countries. Pentecostalism in England gave impetus to the birth of French Pentecostalism. It is also interesting that the roots of the Portuguese Pentecostal movement are in Brazil. The missionaries sent from Brazil built the foundation for the Pentecostal movement in Portugal. Influences spread from Germany to Poland. The movement in Hungary was kindled by efforts both from the USA and Russia.

Paul Schmidgall has studied the birth of European Pentecostal churches. His book *Von Oslo nach Berlin* is the only book I know that discusses the history and statistics of European Pentecostalism up to the present day with a pan-European scope.

Since the Pentecostal movements in different countries began in different ways, the movements were not necessarily interconnected from the beginning. The Scandinavian countries—in which the movements were led by the Norwegian Thomas Barratt, the Swedish Lewi Pethrus, and the Finnish Eino Manninen—found it easy to maintain connections with each other from an early stage. The movements were connected by a strong Presbyterian/Congregational outlook on the church.¹⁴ All three leaders emphasized the role of the local church combined with a loose national organization.

¹⁴ Arto Hämmäläinen, *Leadership: The Spirit and the Structure* (Helsinki, Finland: Fida International, 2005) 113-20.

Some other countries, on the other hand, progressed toward more centralized administration and coordination. This was the case, for example, with the Church of God (Gemeinde Gottes) churches, which had strong ties with the American movement (Church of God, Cleveland, Tennessee). The Church of God can be seen as an international church. On the other hand, some other churches within the Pentecostal Movement with contacts with and roots in the USA emphasized the independence of national churches. This has been, and still is, a central principle of the work of the American Assemblies of God. The church firmly adheres to the principle of three “selves” – the goal being *self-governing*, *self-supporting*, and *self-propagating* national churches.¹⁵

EARLY EFFORTS TOWARD COOPERATION

European Pentecostals made efforts toward cooperation already at an early stage. Well-known preachers were invited to speak at conferences held in different countries. Thus, a somewhat loose network, based on the mutual familiarity between a small group of leaders, was created. The International Pentecostal Council was founded in 1912. The Council was able to assemble a few times before the First World War. It is noteworthy that its emphasis was clearly on Europe. Americans were, however, invited to the Council as guests. Thus, European Pentecostalism has been rather independent from the very beginning, though interaction with North America has often been considered useful.

The International Pentecostal Conference was held in Amsterdam after the First World War in 1921. However, this contact between Pentecostals remained brief since the national Pentecostal movements were taking form in the 1920s. Attention was thus drawn to the national level. In addition to this, the countries did not have convergent views on organizational questions and domestic issues overshadowed international contacts.

¹⁵Melvin Hodges, *The Indigenous Church* (Springfield, Mo.: Gospel Publishing, 1999) 22, 42, 74.

However, Donald Gee, an Englishman, strove to unite European Pentecostals. An opportunity arose when Sweden showed interest in the issue. In 1939, a Pentecostal conference was held in Stockholm. This was the fulfillment of Gee's dream. However, matters which were to influence future developments came up at the conference. The independence of national congregations was so highly valued by the Scandinavian countries that they refused to accept any form of an organized national denomination. The rest of Europe had advanced in the opposite direction.¹⁶

After the Second World War, the endeavors toward unity took another step forward as the first Pentecostal World Conference was held in Zürich in 1947. Though there were tensions between Scandinavia and the rest of Europe while organizing the conference, Donald Gee's perseverance and patience kept the dream of unity alive.

Later on, the European Pentecostal churches that had organized themselves into denominations met in Rome in 1966. Together, they founded an umbrella organization, the European Pentecostal Fellowship (EPF). The members of the EPF were mainly Assemblies of God churches, or churches similar to them, which highlighted the strong role of local churches. However, also more Episcopal Pentecostal movements were involved in the EPF. The EPF began to assemble annually.

THE EUROPEAN CONFERENCES

Though the congregationally-oriented churches of Scandinavia shunned away from certain organizational structures, even they saw the importance of having connections with others. Once every three years, the Scandinavian countries began to organize European Pentecostal Conferences, which were based on their own congregational views. The first Pentecostal European Conference (PEC) was held in Nyhem, Sweden, in 1969. The aim of these conferences was to gather European Pentecostals together. The conferences succeeded in

¹⁶Schmidgall, 22.

this goal despite the different prevailing views on organizational issues.¹⁷ A committee, which was responsible for planning the conference, had different European countries represented in it.

The following conferences have been held:

- 1969 Nyhem, Sweden
- 1972 Bern, Switzerland
- 1975 Hedmarktoppen, Norway
- 1978 The Hague, Netherlands
- 1981 Helsinki, Finland
- 1984 Stuttgart, Germany
- 1987 Lisbon, Portugal
- 1991 Jönköping, Sweden
- 1994 Bordeaux, France
- 1997 Frydek-Mistek, Czech Republic
- 2000 Helsinki, Finland
- 2003 Berlin, Germany
- 2007 Oslo, Norway
- 2008 Madrid, Spain

European Pentecostals once again reached a higher level of unity in 1987 as the EPF and the PEC were merged together and the Pentecostal European Fellowship (PEF) was created. The PEF has kept on developing into a continually stronger institution that represents European Pentecostalism. It continues to organize PEC conferences. During the Berlin Conference in 2003, the PEF Committee made a decision to register the organization in Belgium. The registration was confirmed in 2005. The PEF now has a coordinator and an office in Brussels. The coordinator of the PEF is Daniel Costanza from Belgium, the chairman is Ingolf Ellssel from Germany, and the secretary is Arto Hämäläinen from Finland.

What was the reason behind the long-lasting juxtaposition between Scandinavian views on the church and the views of the rest of Europe? During the Pastors' Conference

¹⁷Schmidgall, 23.

of 1919, Sweden's Pentecostal movement made the decision that local churches should be free and should not accept any form of authority above them.¹⁸ Another effect of this theological interpretation was that around 1930, Sweden, Norway, and Finland closed down the mission organizations they had already established.¹⁹

The Scandinavian countries thus conformed to Orlando E. Costas' views on modality concerning the missionary nature of the church. However, they ignored the view that a sodality (association) structure is needed within and as a part of the modality structure (the church).²⁰ In Finland, Pentecostals became aware of this during the end of the 1940s, and the Pentecostal mission, Finnish Free Foreign Mission (Suomen Vapaa Ulkolähetys), was brought back to life in 1950. The name was changed to Fida International in 2001. Similar events took place in Norway in 1986, and in Sweden only in 1998.

THE ECCLESIOLOGICAL PROBLEM IN SCANDINAVIA

The history of Scandinavian Pentecostal missions clearly illustrates the problems in Scandinavia. The ecclesiology of the local church was strong. However, the theology of the body of Christ—that is, cooperation between churches—was weak. This also had repercussions on how the Scandinavian countries viewed pan-European connections. Scandinavians shunned away from organizational structures. However, the connections created by the conferences fit easily into the Scandinavian mind-set since they had more to do with spiritual edification than with committing to mutual goals. In 2005, the PEF was shaped into an organization that required the membership of national churches. This was a huge theological leap for all Scandinavian countries which—apart from Denmark—are now full members of the PEF. Even for

¹⁸Arthur Sundstedt, *Pingstväckelsen och den vidare utveckling* (Stockholm, Sweden: Normans Förlag, 1978) 231.

¹⁹Hämäläinen, 115.

²⁰Hämäläinen, 247-250.

Denmark, this is most probably not a theological issue but one that has to do with the limited resources of a small movement.

In my doctoral thesis, I studied the opinions of Pentecostal mission workers and the pastors of their international partners on the independence of local churches. When I asked whether local churches should be completely independent, 36 percent of the mission workers and 14 percent of the local pastors answered yes.²¹ In my study, the mission workers represented Finnish Pentecostalism. A conclusion can be drawn that in the twenty-first century, when the study was completed, extremely congregational thinking was no longer predominant in Finnish Pentecostalism. It is also evident that Finnish mission workers have not advocated congregationalism very strongly to the international partners since they were even less inclined to support the complete independence of local churches than the mission workers. However, I cannot claim that support for congregationalism would have disappeared completely.

As a part of my study, I also examined the cooperation between churches from a theological perspective. The question was whether the cooperation between churches is a spiritual or a practical issue. The national partners perceived it primarily as a practical issue (56% of the respondents), whereas the majority of the mission workers perceived it as a spiritual issue (about 70% of the respondents).²² The mission workers thus approached the unity of the body of Christ from a spiritual premise, but for some reason the partners were more inclined to see it as a practical issue. Could the old Scandinavian fear of organizational structures still be looming in the background?

The PEF has strengthened European Pentecostalism significantly during the last decade. The PEF has different branches such as the Pentecostal European Mission (PEM), which began operating in 1991. The members consist of about 27 Pentecostal missions, and it represents around 1,700

²¹Hämäläinen, 235.

²²Hämäläinen, 236.

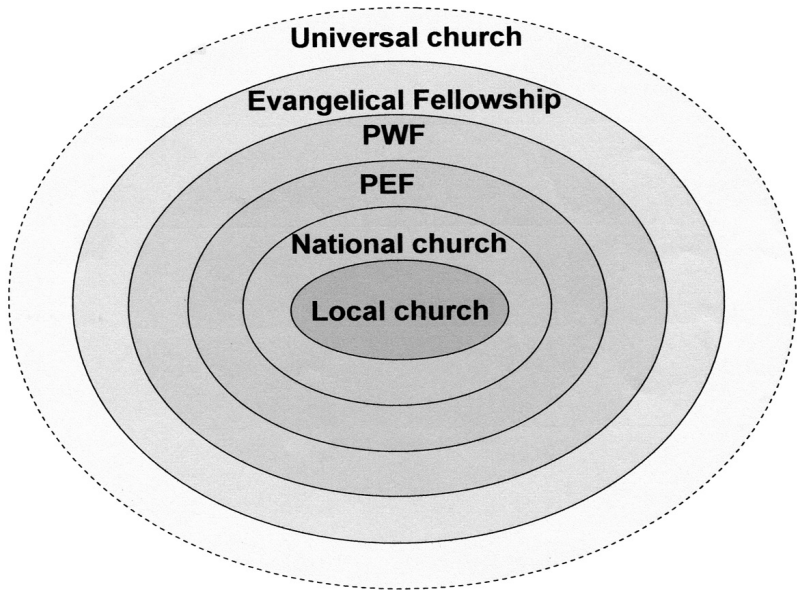
mission workers in about 100 countries. Other branches are the European Pentecostal Theological Association (EPTA), the Pentecostal European Fellowship-Youth (PEFY), the Pentecostal European Fellowship-Women (PEFW), and the European Pentecostal Press Association (EPPA). The European Pentecostal Relief Organization (EPRO), founded in 1987, was incorporated into the PEM in 1999.

European Pentecostals have connections with global Pentecostal organizations. Many of them are members of the World Assemblies of God Fellowship (WAGF). The WAGF had 57 million members in 2008 according to the information given in the WAGF World Conference in Lisbon (updated to 64 million in 2012 according to the WAGF website). Many of the WAGF's member churches are also members of the Pentecostal World Fellowship (PWF), the largest Pentecostal organization in the world. While the members of the WAGF are Presbyterian/Congregational, also Episcopal Pentecostal churches are represented in the PWF. Also, the World Missions Commission and a few other branches have functioned within the PWF since 2005.

How do European Pentecostals view their position within Christendom? In a presentation I gave in the PEF Leadership Conference in Vienna in 2006, I illustrated the question with the graphic at the top of page 235.

Through this picture, I wanted to illustrate the theology of the body of Christ. The ties between Pentecostals and other denominations belong in the outermost circle, the universal church. Nationally, the situation is very diverse and even within Europe the connections are not very significant. One of the first more significant definitions of policy in this area was the presentation given by the PEF's chairman Ingolf Ellssel in the Leadership Conference in Madrid in 2008. His message was (1) to strengthen Pentecostal identity; (2) to build connections with other churches, thus supporting the unity of the body of Christ; and (3) to be faithful to the Great Commission.²³

²³Ingolf Ellssel, Presentation to the PEF Leadership Conference, Madrid 2008.



THE CHALLENGES TO UNITY

In his speech, Ellssel brought up the need to engage in dialogue with the Roman Catholic Church. Though there have been doctrinal discussions between Pentecostals and Roman Catholics, the PEF and the PWF – the big Pentecostal umbrella organizations – have not taken part in them. Ellssel does not want dialogue at any cost but rather a dialogue that is not ignorant of the critical questions. He has seen the Roman Catholic Church express genuine interest toward Pentecostalism and feels that Pentecostals need to respond to this interest in some way.

Pentecostals have generally been critical of the World Council of Churches. Cecil M. Robeck Jr. remembers the open ecumenical attitude and the negative attitude toward denominations expressed by early Pentecostals, such as Parham, who hoped that the Pentecostal Movement would act as a regenerative force within traditional denominations. However, new denominations were inevitably formed and

Pentecostals slowly developed a critical attitude toward the ecumenical movement.²⁴

In Robeck's opinion, Pentecostals shy away from anything that has to do with the organic unity of churches.²⁵ This has been the case with Pentecostalism itself, as I stated while discussing the ecclesiological development of Scandinavia.

The PEF has been rather open toward the Global Christian Forum. The most likely reason for this is that it is not a denominational organization but rather a meeting place. European Pentecostals have taken part in these meetings. In addition, cooperating with other Evangelical Christians has not been a problem for Pentecostals. Many Pentecostals, for example, have been active in the World Evangelical Alliance (WEA) and the Lausanne movement.

The PEF has actively built connections with the European Union (EU), wanting to act as an influence in European society. Since the end of the 1990s, it has taken part in the EU Commission's Forum of Churches and Religions. The PEF advocated mentioning God's name in the EU constitution and worked together on this with Prodi and Barruso's adviser, Dr. Michael Weninger. It was also invited to and attended the Milan Conference of churches, religious groups, and religious and nonreligious organizations in 1999, and it gave a statement on the future legislative need of the EU on religious matters.²⁶

The PEF still faces challenges when it comes to creating stronger connections between different groups of Pentecostals. Jean-Daniel Plüss underscores the need to take especially the South and the East into account. Some of the biggest Pentecostal churches in Europe are African. Ghanaian churches are already members of the PEF. The Pentecostals in Singapore, on the other hand, are members of the PEM and do mission work in Europe together with their European partners.

²⁴Cecil M. Robeck Jr., "Pentecostals and Ecumenism in a Pluralistic World," *The Globalization of Pentecostalism: A Religion Made to Travel*, ed. Murray W. Dempster, Byron D. Klaus, and Douglas Petersen (Oxford: Regnum, 1999) 341-43.

²⁵Roebeck, 351.

²⁶Antonio G. Chizzoniti, ed., *Chiese, associazioni, comunità religiose e organizzazioni non confessionali nell' Unione europea* (Milano, Italy: V&P Strumenti, 202) 193.

There are also other obstacles on the way of stronger unity. Risto Ahonen, referring to Allan Anderson, expresses his concern about the lack of definition when it comes to the Pentecostal concept of a church. It is not even always clear who is a member and who is not.²⁷ By this he may be referring to the British policy of not using membership registers. As far as I understand, however, this practice is not a characteristic feature of classical Pentecostalism. Nonetheless, I do agree that it is challenging to define what a *church* is. Miroslav Volf's generalizations on free churches too often apply to Pentecostalism as well. According to Volf, Pentecostals too often interpret the independence of a local church not only as independence but also as complete self-sufficiency. This leads them to neglect other churches and thus violate the principle of ecclesiality.²⁸

Through dialogue, Pentecostals and Roman Catholics have managed to find common interests in ecclesiology. Especially, their views on the Church as the body of Christ and as God's people have been similar. There have been, however, big differences between how the two parties understand the relationship between the universal and the local church.²⁹

In the USA, Pentecostals were accepted in 1942 into the National Association of Evangelicals, an umbrella organization representing Evangelicals.³⁰ In Europe, different countries progressed at their own rate. The connections between the PEF and the Evangelical Alliance of Europe have deepened only recently. It should be noted, however, that in many individual European countries, Pentecostal churches and national movements have been members of national evangelical alliances for years.

In Finland, the doctrinal discussions from 1987 to 1989, which took place between the Lutheran Church and the

²⁷Risto Ahonen, *Civita Dei* (Helsinki, Finland: Suomen Lähetysseura, 2007) 177.

²⁸Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical, and Global Perspective* (Downers Grove, Ill.: Intervarsity, 2002) 138.

²⁹Ahonen, 178.

³⁰McClung, 10.

Pentecostal Movement, were groundbreaking in Europe.³¹ Apparently, similar discussions have not taken place in other countries. There were somewhat similar features to the process that led to the Kassel Declaration in Germany. There, the discussions took place between Germany's Pentecostal movement and the German Evangelical Alliance, but the starting point was very different. The roots of the Kassel process were in the Berlin Declaration. In Finland, it was not a problem that led to the discussions but rather a genuine will to get to know the other party.

A common theological foundation has been a significant factor uniting different Pentecostal movements. The PEF, the WAGF, and the PWF have their doctrinal statements to which the members commit. The main doctrines usually contain the elements of the Apostolic Confession of Faith. Naturally, Pentecostals also want to include something about the Holy Spirit and spiritual gifts in their doctrines (e.g., *www.pef.net*).

In the area of practical theology, cooperation has been achieved in the humanitarian aid projects coordinated by the PEM (e.g., the Asian tsunami 2004–2005, Myanmar 2008). *Koinonia* has been achieved through the cooperation of many Pentecostal missions. The Scandinavian countries, being the most experienced, have served as the locomotive force.

Philip Jenkins brought the shift of Christianity's focal point to the Southern Hemisphere into public consciousness. According to him, the sun has already set on European Christianity, but Southern influence on the North may offer a glimmer of hope for Western Christianity.³²

Frans J. Verstraelen does not fully agree with Jenkins' views. According to Verstraelen, after the period of post-secular Christianity, a new wave of Christianity – in many ways similar to Southern Christianity – will sweep across Western countries. This new Northern Christianity will have

³¹Päätösasiakirja. Suomen evankelisuterilaisen kirkon ja Suomen helluntaiherätyksen viralliset neuvottelut 1987–1989. Ristin Voitto ry./Suomen evankelisuterilaisen kirkon ulkomaanasiainkeskus, 1989.

³²Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford UP, 2002) 192.

to find its niche as a part of a multipolar global Christianity.³³

This is also true for European Pentecostalism. Through connections with global networks, it will become a part of global Pentecostalism and Christianity. In the best case, it may be able to bring a new and fresh beat to those networks and be a strong actor in a new Christianity, as described by Verstraelen, acting as a counterforce against secularization in Europe.

SUMMARY

The development in the Pentecostal European Fellowship shows that the term *Pentecostal/Charismatic* is often imprecise since it includes very different types of churches. This way of bundling overlooks the fact that the Pentecostal Movement has developed organizational structures on a national, continental, and global level.

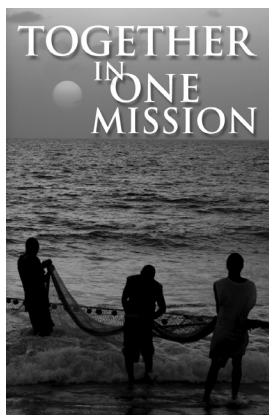
European Pentecostalism has come a long way from fragmentation to the structure promoting the unity of the body of Christ that is now represented by the PEF and its branches. The PEF has aimed to find a balanced view on church structure, continually emphasizing the crucial role of the local church. In the past decades, the understanding on the importance of cooperation and the structures that support it has been strengthened. The PEF as a church organization has concentrated primarily on strengthening its own identity, but it is simultaneously striving for a functioning relationship with other Christians and the surrounding society. The theology of the body of Christ within it is becoming stronger.

³³Frans J. Verstraelen, "Jenkins' The Next Christendom and Europe," *Global Christianity: Contested Claims*, ed. Frans Wijsen and Robert Schreiter (Amsterdam: Rodopi, 2007) 108-09.

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CHAPTER 15

GREG MUNDIS

HAND IN HAND OVER THE CONTINENTS: HIGHLIGHTS AND CHALLENGES IN THE USA/EUROPE COOPERATION

An African proverb says, “If you want to go fast, go alone. If you want to go far, go together.” As Assemblies of God World Missions USA (AGWM) has developed and matured over the decades, the idea of partnership with others of like faith or mission also developed. It came to a point that, as AGWM developed its core values, partnership was placed alongside the indigenous church principle. John York, a longtime Africa missionary and educator, affirms this core value in his book, *Missions in the Age of the Spirit*: “The two concepts that have most widely defined Pentecostal missiology are those of the indigenous church and partnership.”¹ York

¹John V. York, *Missions in the Age of the Spirit* (Springfield, Mo.: Logion, 2000) 153.

goes on to say, “Next to the indigenous church concept, the concept of partnership may be regarded as the strongest organizational component of the Pentecostal paradigm for missions.”² AGWM decided it wanted to go far.

PARTNERSHIP

Partnership, in the sense I am speaking about, is defined by Luis Bush as “an association of two or more autonomous bodies who have formed a trusting relationship and fulfill agreed-upon expectations by sharing complementary strengths and resources to reach their mutual goals.”³ He continues, “In our context of Europe, this ‘we’ thinking is important: We need to work together. We need the national church. We have therefore taken a posture to come alongside the respective churches in Europe and not begin a U.S. Assemblies of God work, but partner with existing indigenous Pentecostal churches and movements.”⁴

Scripture certainly supports the idea of working “together,” or partnership. One could consider the following Scripture verses as examples for partnership:

- “Although an assailant may overpower one person, two can withstand him. Moreover, a three-stranded cord is not quickly broken” (Eccl. 4:12 NET).
- “Can two walk together, except they be agreed?” (Amos 3:3 KJV).
- “Again, I tell you the truth, if two of you on earth agree about whatever you ask, my Father in heaven will do it for you” (Matt. 18:19 NET).
- “Jesus called the twelve and began to send them out two by two. He gave them authority over the unclean spirits” (Mark 6:7 NET).
- “These two went down and prayed for them so that they would receive the Holy Spirit” (Acts 8:15 NET).

²York, 158.

³Luis Bush, *Partnering in Ministry: The Direction of World Evangelism* (Downers Grove, Ill.: InterVarsity, 1990); quoted in Gregory M. Mundis, *Eye on Europe: Charting the Course for Our Mission in Europe* (Springfield, Mo.: Assemblies of God World Missions, 2000) 36.

⁴Bush, 35.

- “I always pray with joy in my every prayer for all of you because of your participation in the gospel from the first day until now” (Phil. 1:4-5 NET).

These few examples illustrate what the Godhead demonstrates in its form as the Trinity, that is, unity, cooperation, and partnership. The essence of God in the Trinity is the example for believers to live in community and work in partnership for the evangelization and discipleship of the world.

AGWM is committed to partnership, and AGWM Europe, as previously stated, seeks to embody this principle in its relationships on the continent. Naturally, because of the variations in church polity, historical ties, and present-day realities, partnership is not a onetime template that is laid down and exactly the same in every context. However, Morris Williams (former Africa regional director for AGWM) laid out several essentials that transcend the variations just spoken about: “The first essential is love, the second is communication, and the third is definition of role.”⁵ The heart of his understanding of partnership is with the receiving national church and how to continue to foster its indigenoussness and yet accelerate its growth through missionary support.

Because of the nature of our partnerships, there is a dynamic and a tension involved. This tension, in some manner of speaking, is obvious. It involves two separate organizations, or bodies, with two separate histories, two separate church polities, two separate contexts, and possibly two separate missiological and ecclesiological worldviews, endeavoring to cooperate in the fulfillment of the Great Commission in the receiving organization’s or body’s country and beyond its borders. For AGWM, this is very apparent in the European context. In the overwhelming number of partnerships (formal or informal) in Europe, AGWM has found partners that were not established by AGWM missionaries. The dynamic and tension of this type of partnership differentiate it from a

⁵Morris O. Williams, *Partnership in Mission: A Study of Theology and Method in Mission* (Springfield, Mo.: by the author, 1979) 161.

partnership where a mother mission birthed, nurtured, and then established a partnership with a mature church. Melvin Hodges (former AGWM Latin America and Caribbean field director, and author of *The Indigenous Church*) said, "If the missionary finds an indigenous church already under way in his area, either the product of spontaneous national effort, or the fruit of missionary labors, he must be extremely careful not to adopt measures that will choke it out."⁶

AGWM Europe has with great intentionality designed a purpose statement that takes into account the unique relationships within the European context of Pentecostal churches. It reads: "As missionaries we accelerate the spread of the gospel, model biblical integrity, minister in the Spirit, and partner with those of like vision to build the church of Jesus Christ." This, then, folds into the AGWM mission statement, which is "Reaching, Planting, Training, and Touching." The Europe purpose statement uses the verbs *accelerate*, *model*, *minister*, and *partner* and is folded into a missiology that embraces the principle of the indigenous church and partnership.⁷

DYNAMICS AND TENSIONS IN PARTNERSHIP

Nevertheless, the dynamics and tensions in a partnership represent ongoing challenges that need to be addressed because of changes in leadership, generational change, political change, and other factors that cannot be foreseen. There must be more than mutual consent to a partnership if it is to survive the dynamic and tension of which we speak. We, therefore, see partnerships as not just organizational, but rather as relational partnerships. J. Philip Hogan, former executive director of the Division of Foreign Missions (AGWM), said it this way: "The sovereign wind of the Holy Spirit blows around the world. The Division of Foreign Missions, in concepts and its leaders, from its inception until

⁶Melvin L. Hodges, *The Indigenous Church* (Springfield, Mo.: Gospel Publishing, 1976) 127.

⁷Mundis, *Eye on Europe*, 36.

now, have believed in, depended upon, welcomed, and sought the wind of the Spirit."⁸ Hogan also puts the strategy of man and organizational and administrative work (which, in my opinion, would include partnerships) into perspective when he says, "Make no mistake, the missionary venture of the Church, no matter how well planned, how finely administered, or how fully supported, would fail like every other vast human enterprise were it not that where human instrumentality leaves off, a blessed ally takes over. It is the Holy Spirit who calls, it is the Holy Spirit who inspires, it is the Holy Spirit who reveals, and it is the Holy Spirit who administers."⁹

The vitality, health, and effectiveness of partnerships depend not only on the essentials mentioned and the agreement of organizations or bodies in regard to partnership and the biblical elements, but also are heavily dependent on the work of the Holy Spirit in knitting hearts together. Partnerships are heavily dependent on the guidance of the Spirit uniting two organizations to achieve common goals, including world evangelization. The role the Spirit plays is not often trumpeted in partnerships; however, with this quiet, gentle, and empowering Third Person in the partnership, a positive spiritual difference in the form of cooperative ministry can be achieved. When the Spirit is not the third partner, the partnership is in jeopardy.

A DEEPER LEVEL OF PARTNERSHIP

This brings our attention to a very significant point in any relational partnership. I use the term "relational partnership" now to draw attention and contrast to an institutional or organizational partnership agreement. My view is that, as Christians and church leaders forming partnerships with other organizations or bodies of believers, we have a rationale

⁸Everett A. Wilson, *Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide 1960-1990* (Irvine, Calif.: Regnum, 1997) 194.

⁹Gary B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions Since 1959*, vol. 2 (Springfield, Mo.: Gospel Publishing, 1989).

of partnering that goes deeper in the area of relationships than a regular institutional partnership would go. In forming partnership agreements, institutions look at common goals and mutual benefits. I view this as an important component of partnership, but one that is subsidiary to the other elements in partnership, which carry more weight—namely, the essentials described by Morris Williams above and the biblical example.

Beyond that, I would refer to the definition of partnership mentioned in this article and draw attention to the phrase “trusting relationship.” My experience over the thirty years that I have worked in Europe (eleven years as an Austrian missionary; seven years as an area director for Central Europe, which included the countries of Austria, Czech Republic, Slovakia, Poland, and Hungary; and the past fourteen years as regional director for all of Europe, which includes thirty-seven countries and territories) teaches me that trust is one of the most essential elements in a partnership with other Christian organizations or bodies.

One could argue that trust may be incorporated into the love that is spoken about as an essential. I would counter that trust is an element and definitely a part of love because of its importance in any relationship, but in a relational partnership it must be particularly noted and emphasized. The other most essential element has just been discussed, and that is the role of the Spirit in the partnership. When we combine the most important essentials, trust and the Holy Spirit, with the essentials put forth by Morris Williams (love, communication, and definition of role) and the scriptural examples, and then incorporate the definition of partnership, we have a formula that provides a great basis for a relational partnership.

Of course, the most critical part of a relational partnership is the personnel involved. The cornerstone of AGWM is the missionaries who are called by God, confirmed by a detailed process of screening from the local to the national level, and then tested and trained through an itineration process of fifteen to eighteen months, followed by a missionary

training period. AGWM believes that God calls people to geographical ministry, people ministry, and specific cross-cultural ministries. Successful partnership hinges on the mutual recognition (by AGWM and the national church partner) of God's hand on individual lives for the purpose of accelerating the spread of the gospel. There is a time to send, sustain, and then withdraw personnel in the economy of God. AGWM and its partners strongly believe that an understanding of the AGWM's and the national church's roles in facilitating personnel will enhance the partnership relationship.

Another critical part of the relational partnership is the role that finances play in the partnership. Needless to say, it is true that in certain contexts and circumstances, finances can make or break a partnership. The area of finance can cause much tension and strain in the relationship between AGWM and the host movement. Clearly defined expectations of the partners are absolutely necessary to avoid this tension. AGWM controls and sets the budget for its personnel. As a general principle, the Assemblies of God does not financially support national pastors. To ward off jealousy and misunderstanding, it is a general principle that the distribution of funds for projects will be made through the partner's executive leadership.

STAGES OF PARTNERSHIP

Naturally, there are various stages of partnership that need to be taken into account when speaking to this subject. AGWM is in various stages of development with its partners in Europe. I would describe the stages in the following way: initial, developing, maturing, and mature. When describing a partnership in this manner, the length of time in the partnership is only one of the factors that determine the stage of the partnership. Other contributing factors would include the measure of trust between AGWM and the movement, the relationship of the missionaries and the European movement pastors, as well as the relationship of the leaders of the mission and the movement's leadership.

The contribution of the mission to the goals of the European movement, and vice versa, is also an important element in the stages of the partnership. It should be noted that the stages of partnership involve progression as well as regression, depending on various factors and circumstances. A mature partnership could regress to an initial stage of partnership, or be broken because of a breach of trust or change in leadership of the mission or movement.

Likewise, an initial stage of partnership could progress to a developing stage relatively quickly if a leadership relationship blossoms or a bridge of trust in a mutually important matter is established. It is a given that time in relationship is an important factor, perhaps the most important factor, in determining the level of partnership, but there are other contributing factors as well.

EXAMPLES OF PARTNERSHIP

Several examples can serve to illustrate this point. AGWM's partnership with the Assemblies of God in Spain resulted at one point in history in what was termed as a "divorce." However, there was a "changing of the guard" in AGWM and in the Spanish AG's leadership level, as well as in the missionary family. The result, over a period of more than a decade, has been a stage of partnership that could be described as mature. Both entities are in constant dialogue and communication with one another, and common projects and consultation on important matters such as church planting, missions, ministerial training, and church development are discussed, and agreed-upon strategies are implemented.

Finland would be an example of a maturing partnership relationship. Although there are no AGWM personnel in the country at the moment (there was a couple who served at the Bible school in the past), the relationship is strong because of a deep relationship between the leaders and a very similar missiology. The partnership demonstrates itself in cooperative efforts in third-country missions where both partners contribute to make the ministry in each country indigenous.

An example of a developing relationship would be Iceland. Just a few years ago, a partnership agreement was signed between the two movements. The catalyst for partnership has been AGWM personnel serving in Iceland in the capacity of media. Their work has brought a greater sense of unity on the island, and their involvement in the Pentecostal Movement has lent itself to coming to this agreement. The partnership focuses on the missionary personnel and their work through the media, but a warm relationship exists between the mission leaders and the Pentecostal Movement.

Yet another example of a developing relationship is with the Assemblies of God of the United Kingdom. Dating back to the turn of the twentieth century, there was an unspoken agreement that AGWM would not send missionary personnel to the United Kingdom. However, after a number of spiritual revelations, including prophetic visions, the district of Scotland invited AGWM to partner with them in Scotland, planting churches and working with youth and children. The leadership of the United Kingdom was called upon to bless this partnership, which they did. Shortly thereafter, a delegation from the United Kingdom AG leadership traveled to Springfield, Missouri (the National Resource Center for the U.S. Assemblies of God), and a partnership was agreed upon by the two movements. There are now AGWM personnel in Scotland, Northern Ireland, Wales, and England. The relational partnership (along with many others in Europe) is growing.

I am sure one can understand the hesitancy in mentioning a partnership that has regressed. However, I am prepared to say that there are a couple of situations faced by AGWM in Europe that can be categorized in this manner. Without disclosing the details, it can be said that the relationship regression is not one-sided. In my opinion, both parties have contributed to the regression. Speaking from an AGWM perspective, this regression, in one case, may have been exacerbated by a growing lack of trust when relational issues with local pastoral leadership escalated to include national leadership.

Other contributing factors to any regression could be the perception that AGWM is only valued as a “money partner.” This perception accelerates distrust and contributes to a breakdown in relationship. Overcoming the negative factors is definitely an uphill climb. Memories are “long” in Europe, and trust is normally built slowly. Intentional bridge-building in relationships is necessary to change present circumstances toward a more positive change and a progressive stage in the partnership.

Unfortunately, the possibility of putting a hold on a relationship exists. Sometimes, when the trust level is broken and a way forward cannot be found after many attempts and years of effort, the only way forward is to separate and take a pause in the relationship. This may have the effect of providing each partner with space to evaluate or reevaluate the partnership without the pressure to maintain it. When a partnership turns dysfunctional, both parties are miserable and the work of the Kingdom suffers, as does the testimony of each partner. The biblical precedent I see for this course of action would be found in Acts 15:35-41.

SUMMARY

AGWM is committed to partnerships. It is particularly interested in relational partnerships.

1. Three essentials of partnership are *love, communication, and definition of roles*.

2. AGWM Europe’s purpose statement is “to accelerate the spread of the gospel, model biblical integrity, minister in the Spirit, and partner with those of like vision to build the church of Jesus Christ.”

3. The most essential elements in a relational partnership are the *Holy Spirit* and *trust*.

4. Personnel and finances are a critical component of partnership.

5. The stages of partnership identified in this chapter are *initial, developing, maturing, and mature*.

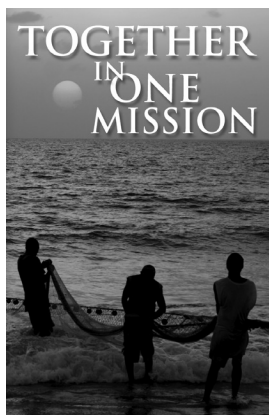
6. When partnership regresses and common ground for future working together is not found, one solution could be a hiatus in the partnership.

CONCLUSION

This chapter began by quoting an African proverb: “If you want to go fast, go alone. If you want to go far, go together.” In this case, *far* is not a matter of geography but rather of going the distance in relationship. AGWM is interested in relational partnerships that progress to mature partnerships because of the knitting of the partners’ hearts together by the Spirit, mutual trust, and critical agreement in regard to personnel and finances, shared essentials, and common goals (primarily the Great Commission).

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CHAPTER 16

VINSON SYNAN

MEMPHIS 1994: MIRACLE AND MANDATE— A HISTORY OF THE PENTECOSTAL/CHARISMATIC CHURCHES OF NORTH AMERICA (PCCNA)*

It was a day never to be forgotten in the annals of American Pentecostalism—October 18, 1994—when the Spirit moved in Memphis to end decades of racial separation and open doors to a new era of cooperation and fellowship between African-American and white Pentecostals. At the time, it was called the “Memphis Miracle” by those gathered in Memphis as well as in the national press, which hailed the historic importance of the event.

It was called a miracle because it ended decades of formal separation between the predominantly black and white

*Used by permission. This chapter appears under the same title in *Servants of the Spirit: Portraits of Pentecostal/Charismatic Pioneers*, ed. Andrea Johnson (Des Moines, Iowa: OBC Publishing, 2010).

Pentecostal churches in America. In its beginnings, the Pentecostal Movement inherited the interracial ethos of the Holiness Movement at the turn of the century. One of the miracles of the Azusa Street Revival was the testimony that “the color line was washed away in the Blood.” Here in the worldwide cradle of the movement, a black man, William J. Seymour, served as pastor of a small black church in Los Angeles, where (from 1906 to 1909) thousands of people of all races gathered to receive the baptism in the Holy Spirit with the accompanying evidence of speaking in tongues. Often black hands were laid upon white heads to pray down the power of Pentecost. From Azusa Street, the movement spread to the nations and continents of the world.

In the beginning, practically all the Pentecostal movements and churches in America were inter-racial, with many having thriving black leaders and churches. But from 1908 to 1924, one by one, most churches bowed to the American system of segregation by separating into racially segregated fellowships. In “Jim Crow” America, segregation in all areas of life ruled the day. Gradually, Seymour’s Azusa Street dream of openness and equality faded into historical memory.

THE PFNA

The separation of black and white Pentecostals was formalized in 1948 with the creation of the all-white Pentecostal Fellowship of North America (PFNA) in Des Moines, Iowa. As incredible as it seems today, no black churches were invited. The races continued to drift further and further apart.

But by the 1990s, the climate had changed drastically in the United States. The civil rights movements and legislation of the 1950s and 1960s swept away the last vestiges of legal “Jim Crow” segregation in American life. Schools were integrated. Many doors were opened for all to enter into American public life. Most churches, however, remained segregated and out of touch with these currents. The year 1948 also saw the beginnings of the salvation-healing crusades of Oral Roberts and other Pentecostal evangelists.

Both blacks and whites flocked together to the big tent services. Along with Billy Graham, Oral Roberts and other Pentecostal evangelists refused to seat the races in separate areas. Although the churches remained separate, there was more interracial worship among blacks and whites who flocked together to the big tent services.

The advent of the Charismatic Movement in 1960 and the creation of the Society for Pentecostal Studies (SPS) in 1970 brought more contacts between black and white Pentecostals. The congresses sponsored by the North American Renewal Service Committee (NARSC) in the 1980s and 1990s also brought many black and white Pentecostal leaders together for the first time while serving on the Steering Committee to plan the massive Charismatic rallies in New Orleans, Indianapolis, and Orlando.

THE ARCHITECTS OF UNITY

The leaders who, above all, brought the races together in Memphis in 1994 were Bishop Ithiel Clemmons of the Church of God in Christ (COGIC) and Bishop Bernard E. Underwood of the International Pentecostal Holiness Church. These men had met while serving on the NARSC board planning the New Orleans Congress of 1987. With great trust and mutual dedication, these two men were able to lay the groundwork for the 1994 meeting in Memphis.

The process began when Underwood was elected to head the PFNA in 1991. At that time he purposed in his heart to use his term to end the racial divide between the Pentecostal churches. On March 6, 1992, the Board of Administration voted unanimously to "pursue the possibility of reconciliation with our African-American brethren." After this, there were four important meetings on the road to Memphis.

The first meeting was on July 31, 1992, in Dallas, Texas, in the DFW Hyatt Regency Hotel where COGIC Bishop O. T. Jones captivated the PFNA leaders with his wit and wisdom. The second meeting was held in Phoenix, Arizona, on January 4-5, 1993, where COGIC Pastor Reuben Anderson from

Compton, California (representing Bishop Charles Blake) played a key role in bringing understanding of the challenges of urban ministries in America. The third session convened at the PFNA annual meeting in Atlanta, Georgia, on October 25-27, 1993. Here, Jack Hayford of the International Church of the Foursquare Gospel, and Bishop Gilbert Patterson, of the Church of God in Christ, strongly affirmed the plans for reconciliation. A fourth meeting in Memphis in January 1994 became known as the "20/20 Meeting" because 20 whites and 20 blacks joined to plan the climactic conference that was planned for October 1994 in Memphis. There, it was hoped, the old PFNA could be laid to rest in order to birth a new fellowship without racial or ethnic boundaries.

THE MEMPHIS MIRACLE

When the delegates arrived in Memphis on October 17, 1994, there was an electric air of expectation that something wonderful was about to happen. The conference theme was "Pentecostal Partners: A Reconciliation Strategy for 21st Century Ministry." More than three thousand people attended the evening sessions in the Dixon-Meyers Hall of the Cook Convention Center in downtown Memphis. Everyone was aware of the racial strife in Memphis where Martin Luther King Jr. was assassinated in 1968. Here, it was hoped, a great racial healing would take place. The night services reflected the tremendous work done by the local committee in the months before the gathering. Bishop Gilbert Patterson of the Temple of Deliverance Church of God in Christ, and Samuel Middlebrook, pastor of the Raleigh Assembly of God in Memphis, co-chaired the committee. Although both men had pastored in the same city for twenty-nine years, they had never met. The Memphis project brought them together.

The morning sessions were remarkable for the honesty and candor of the papers that were presented by a team of leading Pentecostal scholars. These included Dr. Cecil M. Robeck Jr. of Fuller Theological Seminary and the

Assemblies of God, Dr. Leonard Lovett of the Church of God in Christ, Dr. William Turner of Duke University and the United Holy Church, and Dr. Vinson Synan of Regent University and the Pentecostal Holiness Church. In these sessions, the sad history of separation, racism, and neglect was laid bare before the one thousand or more leaders assembled. These sometimes chilling confessions brought a stark sense of past injustice and the absolute need of repentance and reconciliation. The evening worship sessions were full of Pentecostal fire and fervor as Bishop Patterson, Billy Joe Daugherty, and Jack Hayford preached rousing sermons to the receptive crowds.

The climactic moment, however, came in the scholars' session on the afternoon of October 18, after Bishop Blake tearfully told the delegates, "Brothers and sisters, I commit my love to you. There are problems down the road, but a strong commitment to love will overcome them all."

Suddenly there was a sweeping move of the Holy Spirit over the entire assembly. A young, black brother uttered a spirited message in tongues, after which Jack Hayford hurried to the microphone to give the interpretation. He began by saying, "For the Lord would speak to you this day, by the tongue, by the quickening of the Spirit, and He would say:

'My sons and my daughters, look, if you will, from the heavenward side of things, and see where you have been, two separate streams, that is, streams as at floodtide. For I have poured out of My Spirit upon you and flooded you with grace in both your circles of gathering and fellowship. But as streams at floodtide, nonetheless, the waters have been muddied to some degree. Those of desperate thirst have come, nonetheless, for muddy water is better than none at all. 'My sons and my daughters, if you will look and see that there are some not come to drink because of what they have seen. You have not been aware of it, for only heaven has seen those who would doubt what flowed in your midst, because of the waters muddied, having been soiled by the clay of your humanness, not by

your crudity, lucidity, or intentionality, but by the clay of your humanness, the river has been made impure.

‘But look. Look, for I, by My Spirit, am flowing the two streams into one. And the two becoming one, if you can see from the heaven side of things, are being purified, and not only is there a new purity coming in your midst, but there will be multitudes more who will gather at this one mighty river because they will see the purity of the reality of My love manifest in you. And so, know that as heaven observes and tells us what is taking place, there is reason for you to rejoice and prepare yourself, for here shall be multitudes more than ever before come to this joint surging of My grace among you, says the Lord.’”

Immediately, a white pastor appeared in the wings of the backstage with a towel and basin of water. His name was Donald Evans, an Assemblies of God pastor from Tampa, Florida. When he explained that the Lord had called him to wash the feet of a black leader as a sign of repentance, he was given access to the platform. In a moment of tearful contrition, he washed the feet of Bishop Clemmons while begging forgiveness for the sins of the whites against their black brothers and sisters. A wave of weeping swept over the auditorium. Then, Bishop Blake approached Thomas Trask, general superintendent of the Assemblies of God, and tearfully washed his feet as a sign of repentance for any animosity blacks had harbored against their white brothers and sisters. This was the climactic moment of the conference. Everyone sensed that this was the final seal of Holy Spirit approval from the heart of God over the proceedings.

In an emotional speech the next day, Dr. Paul Walker of the Church of God (Cleveland, TN) called this event “the Miracle in Memphis,” a name that struck and made headlines around the world. That afternoon, the members of the old PFNA gathered for the final session of its history. In a very short session, a motion was carried to dissolve the old, all-white organization in favor of a new entity that would be birthed the next day. But more reconciliation was yet to come!

When the new constitution was read to the delegates on October 19, a new name was proposed for the group—Pentecostal Churches of North America (PCNA). It was suggested that the governing board of the new group have equal numbers of blacks and whites and that denominational charter memberships would be welcomed that very day. But before the constitution came before the assembly for a vote, Pastor Billy Joe Daugherty of Tulsa’s Victory Christian Center asked the delegates to include the word *charismatic* in the new name. Over a hastily called luncheon meeting of the “Restructuring Committee,” it was agreed that those Christians who thought of themselves as “Charismatics” would also be invited to join. When the vote was taken, the body unanimously voted to call the new organization the Pentecostal and Charismatic Churches of North America (PCCNA). Thus, the Memphis Miracle included the beginning of healing between Pentecostals and Charismatics as well as between blacks and whites.

Another milestone of the day was the unanimous adoption of a “Racial Reconciliation Manifesto” that was drafted by Bishop Ithiel Clemmons, Dr. Cecil M. Robeck Jr., Dr. Leonard Lovett, and Dr. Harold D. Hunter. In this historic document, the new PCCNA pledged to “oppose racism prophetically in all its various manifestations” and to be “vigilant in the struggle.” They further agreed to “confess that racism is a sin and as a blight must be condemned” — while promising to “seek partnerships and exchange pulpits with persons of a different hue — in the spirit of our Blessed Lord who prayed that we might be one.”

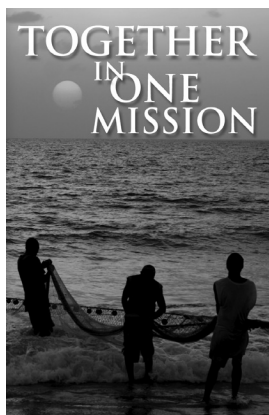
After this, the election of officers took place, with Bishop Clemmons chosen as chairman and Bishop Underwood as vice chairman. Also elected to the board was Bishop Barbara Amos, whose election demonstrated the resolve of the new organization to bridge the gender gap as well. The other officers represented a balance of blacks and whites from the constituent membership.

THE MEMPHIS MANDATE

The subsequent meetings of the PCCNA in Memphis in 1996 and Washington, D.C., in 1997 have shown that the road to racial reconciliation in America will not be short or easy. Everyone agrees that there is much more to be done and much to overcome. The incredible “Memphis Miracle” has now become the “Memphis Mandate.” All Spirit-filled believers must join in a crusade of love and goodwill to show the world that when the Spirit moves, those who have been baptized in the Holy Spirit will move forward to bring the lost to Christ, and to full ministry and fellowship, in churches that have no racial, ethnic, or gender barriers.

PART III
PERSONAL
REFLECTIONS
AND
PROJECTIONS





CHAPTER 17

TIM STAFFORD

JACK HAYFORD'S JOURNEY TOWARD KINGDOM COOPERATION*

After fifty years in ministry, Jack Hayford continues to confound stereotypes—all to the good. They say Pentecostals are divisive. They say Pentecostals make poor theologians. They don't know Jack Hayford.

In 1969, thirty-five-year-old Jack Hayford pulled up to a stop light in front of First Baptist Church of Van Nuys. Like any other pastor in Southern California, he knew of the Baptist congregation. It was growing like a weed, drawing nationwide publicity under the leadership of Pastor Harold Fickett. Hayford's church, a few blocks down Sherman Way, was an aging Foursquare congregation with just eighteen members. Two weeks before, Hayford had taken on the church temporarily while serving as

*Used by permission. This article first appeared as "The Pentecostal Gold Standard" in *Christianity Today*, July 1, 2005.

dean of students at L.I.F.E. Bible College (now Life Pacific College), an institution of his Pentecostal denomination, the International Church of the Foursquare Gospel.

Parked at the light, Hayford felt a burning sensation on his face, a startlingly physical sense of the church's intimidating presence. Through an inner voice, God spoke to him, reprovingly: "You could at least begin by looking at the building."

He turned and saw nothing but a modern brick structure. "What now?" Hayford asked.

"I want you to pray for that church," God said. "What I am doing there is so great, there is no way the pastoral staff can keep up with it. Pray for them."

As Hayford began to pray, he felt an overflow of love for Van Nuys Baptist. It seemed to take no effort. Through the days to come, the same sensation came to him every time he passed by a church—any church. "I felt an overwhelming love for the church of Jesus Christ. I realized I had them in pigeonholes."

A few days later he approached a large Catholic church. Having been raised to take strong exception to Catholic doctrine, he wondered whether he would have the same feelings. He did, and heard another message from God: "Why would I not be happy with a place where every morning the testimony of the blood of My Son is raised from the altar?"

"I didn't hear God say that the Catholics are right about everything," Hayford says now, remembering the experience that changed his ministry. "For that matter, I didn't hear Him saying the Baptists are right about everything, nor the Foursquare."

The message was simply that people at those churches cared about God. These were sites dedicated to Jesus' name. And he (Hayford) was supposed to love and pray for them.

KINGDOM BRIDGES

According to Steve Strang, publisher of Charismatic magazines *Charisma* and *Ministries Today*, Hayford has emerged as

Pentecostals' and Charismatics' gold standard. "Pastor Jack would fall into a category of statesman almost without peer," Strang says. "His integrity and theological depth are so well known that he can draw together all kinds of factions."

In Southern California he is known as founding pastor of the Church on the Way, a congregation of ten thousand that he built from that struggling eighteen-member start in Van Nuys. Its onetime Anglo suburban neighborhood has become gritty Latino turf, but the church has not moved. Hayford has a strongly physical sense of God's work, and he believes that the Church on the Way was called to that very location. Spanish-language services have become the leading edge of the church, averaging six thousand in weekly attendance.

Having reached an age when it would be reasonable to retire into statesmanship, Hayford has taken on more challenges. He is the president of King's University, ironically located on the former campus of Van Nuys Baptist. In addition, one week of every month he leads the Jack W. Hayford School of Pastoral Nurture, a five-day seminar for pastors at which he speaks for six to eight hours a day on his philosophy of ministry. Hayford continues to write (he has written more than forty books), teach on radio and TV, and speak all over the world.

Hayford brings Pentecostals together with other Evangelicals. He has done this less through grand strategy than by patient outreach, one person at a time. In his public speaking he makes frequent, appreciative references to non-Pentecostal influences, from C. S. Lewis to Richard Foster. He reaches out to other Los Angeles-area pastors. John MacArthur counts him as a friend despite their many theological differences. Presbyterian pastor and former Senate chaplain Lloyd Ogilvie considers him one of his oldest and dearest prayer partners.

Likewise, there is hardly an evangelical leader Hayford does not know and speak well of. He is reliably involved as a leader in interdenominational activities, from mayoral

prayer breakfasts to the 2004 Los Angeles Billy Graham Crusade (which he cochaired). A prominent speaker at Promise Keepers rallies, he has been heavily involved in efforts at racial reconciliation.

He does all this without toning down his Pentecostalism one decibel. He is, in fact, aggressive about his beliefs, though he presents them graciously, in a way that explains and persuades. *Leadership* executive editor Marshall Shelley recalls hearing Hayford at a prayer summit at Multnomah Bible College. Most of the gathered pastors were conservative non-Pentecostals.

“By the time he was done, he had most of those pastors lifting their hands in praise,” Shelley says. “He did it by explaining why it was biblical and why it mattered. He made sense. He brought rationality to spiritual expressiveness.”

Hayford does not always get the same respectful treatment in return. One reason he is sensitive to racial injustice, he says, is because he experienced parallel mistreatment as a young Pentecostal. Prejudice is fading, he believes, but it still galls him that some bookstores won’t stock his books, and that certain radio networks exclude him.

“I made a very distinct choice [to be a full-strength Pentecostal],” he says. “I could have been more reserved, silent on things that were my true conviction, but you don’t make headway against prejudice by compromise.”

He can be sharply critical of non-Pentecostal positions, such as what he sees as the temptation of Reformed thinking to fall into fatalism. “Reformed theology has . . . ended up creating a monster of theology that dampens the place of our passion and partnership with God.”

He is quite willing to critique fellow Pentecostals too, and admits that charismatic televangelists can be extremely imprecise in their theological utterances. He tends to excuse them, though, as well-meaning and excitable. If you’re choosing up teams, there is no doubt where his sympathies lie. That makes it all the more remarkable how far he extends

himself outside of Pentecostal circles.

David Moore, a professor at Regent University who wrote his thesis on Hayford, notes that Hayford's Lausanne II address, given in Manila, was titled "Passion for Fullness." In Hayford's vocabulary, "Genuine spiritual fullness is bridge building. To be fully Pentecostal means being open to the fullness and breadth of the church. If you have a commitment to building the kingdom of God, you have to be committed to the church beyond the sector you're in." Hayford conveys remarkable graciousness toward those who disagree with him, as well as to those who have fallen from grace. Thus, he has invited both John MacArthur and Jim Bakker to preach in his church.

Hayford likes to note the cornerstone of the Angelus Temple, from which founder Aimee Semple McPherson built the Foursquare denomination. It reads, "Dedicated unto the cause of Inter-denominational and World Wide Evangelism." Like McPherson, Hayford works within a church and a denomination, but his eyes look outward.

THE LORD'S VOICE

Hayford tells many stories that feature the Lord's voice. He doesn't hear audible sounds, he says, but receives strong mental impressions, sometimes so clear that he feels he could almost say, "The Lord told me, and I quote." Though always mindful to assert that the ultimate voice of God is found in the Scriptures, he describes guidance aided by vivid mental pictures and dreams. Many of his most pivotal moments came as a result of such experiences.

"I'm not glib about that," he says. "The Lord and I don't have an ongoing conversation. We do have an ongoing relationship." A daily, attentive, childlike relationship to God is at the heart of Pentecostal belief, Hayford thinks, and he wishes it for every Christian.

Not surprisingly, it was divine guidance that first prompted him to take on the pastorate of a tiny, aging congregation in Van Nuys. Hayford had already turned down one of the

most prestigious pulpits in the denomination. Young and rising in reputation, he agreed to take a six-month interim in Van Nuys only because he would be free to go to a more significant church when fall rolled around.

He was in the denomination's downtown LA offices, conversing with Rolf McPherson, head of Foursquare and son of founder Aimee Semple McPherson, when quite apart from the conversation "there descended on me an awareness that I was to stay at the church. It was not a delightful realization."

His first congregational meeting had sixteen of the eighteen members in attendance. The average age was more than sixty-five. He remembers their faces shining with joy – not because they grasped what he said about his goals in ministry, but because he was young. They saw a young, dynamic pastor, his wife and children, and they felt hope.

Hayford says he had two main pastoral ideas in mind when he began in Van Nuys. One was an emphasis on the ministry of all believers. The pastor's job, described in Ephesians 4:11-12, was to equip the congregation for ministry, not to do the ministry himself. The second idea was the priority of worship, coming before evangelism and mission in the life of the church.

Neither idea was unique. In northern California, a Bible-church pastor named Ray Stedman was gaining national attention preaching about "body life," using exactly the same passage in Ephesians. Meanwhile, the Jesus movement had brought an upsurge in contemporary music that would lead to vastly increased appreciation for worship all over.

Hayford, however, integrated these ideas with a strong, practical, and Pentecostal theology of the kingdom of God. If Pentecostals are not stereotypically theological thinkers, Hayford breaks the stereotype. "What an outstanding intellectual Jack is," Lloyd Ogilvie notes. "He is a deeply rooted scholar in the biblical tradition."

On a Saturday night, Hayford was praying through his church sanctuary. He likes to do this every Saturday night – to go through the room laying hands on each seat, praying

for God's blessing on the people who will sit in them Sunday morning. It's typical that his view of God's working in the congregation is so physically rooted, right down to the actual seats in the actual room. This is his preparation for Sunday worship: praying over the place.

On this occasion, he was with two other staff members when a college-age member knocked on the door. She had noticed some activity and came over to see whether she could join in. Hayford felt led to direct them into the four corners of the sanctuary, where they raised their hands up and over the space between them, as though extending a canopy. For some time they sang spontaneously before the Lord.

When they were done, they felt deeply moved, for reasons they could not quite explain. The youth pastor, Paul Charter, made a suggestion: "The Lord impressed on me that the reason the experience seemed so profound was that we were standing with angels, blending with them in worship."

Hayford thought no more of it until the next Tuesday, when he attended the early-morning men's prayer meeting. He was "feeling tired . . . as spiritual as a toad." Despite that, the Lord spoke to him during the meeting: "The angelic creatures I showed Paul are the four living creatures of Revelation 4."

"I'm thinking, *Of course,*" Hayford says sardonically. "*Where else but in Van Nuys. I'm thinking, This is the way kooks start. Entire cults began with less than this.*" Nevertheless he got up on the platform and read to himself the passage from the pulpit Bible—John's vision of ecstatic worship around the throne of God.

Ten days later, Hayford says, in the church parking lot, he suddenly caught a mental picture so vivid that he understood God's message. What he saw was an alignment between the throne of God described by John, and the church he pastored on Sherman Way in Van Nuys. One seemed to blend into the other: vast multitudes of praising creatures in John's vision overlapping with the praising

people of the Church on the Way. As Hayford saw it, the entire San Fernando Valley, ten miles wide, became an amphitheater of praise surrounding God's throne.

Reality, as Hayford came to grasp it, is that God works simultaneously in the visible and the invisible, in the physical and the spiritual. The worshipping church stands at the heart of His reign.

Thus, the church Hayford pastored (and any church, potentially) was more than a gathering of people dedicated to a far-off spiritual kingdom and to somewhat abstract principles. The church at worship became an expression of the power of the kingdom of God, with the literal presence of God in the middle of its sanctuary.

David Moore says Hayford's theology of the kingdom of God is strikingly similar to George Eldon Ladd's. The difference, Moore says, is that "Ladd doesn't make the application. He says a lot of the same things, but he doesn't apply them with the same dynamism."

Hayford's passion is the kingdom of God operating in the here and now, with power, through the church — any church, big or small. Though he grew a megachurch, Hayford cares little for techniques of church growth. His idea of spiritual warfare centers on a worshipping congregation.

That is why classically Pentecostal forms of worship matter. He believes in pushing people out of their comfort zone into the free exercise of congregational singing, of praise, of shouting before the Lord. Such worship liberates people to live out the kingdom of God. Therefore people's self-awareness, their reluctance to let themselves go in praise, is an obstacle pastors must forcefully confront.

"It is infinitely easier," Hayford says, "to cultivate a congregation that will listen to the Word of God than to cultivate a people who will worship God."

He believes lifting hands to God is more than an option — it is a timeless demand suited to our bodies. Music, too, taps in to God's power. Hayford is a musician who has written

more than four hundred songs, including the well-known "Majesty." He understands congregational singing as a God-mandated form for praise.

While Hayford subscribes to Pentecostal doctrine that tongues is a "sign gift," indicating the baptism in the Spirit, he doesn't think the point can be conclusively proved one way or the other from Scripture. Instead he emphasizes that tongues is a useful gift—useful to the worshiper in prayer, and thus useful to the kingdom of God, which works through praying believers. "I have a passion to move every Christian to the free exercise of tongues, not as a proof of spirituality but as a privilege for worship and intercession."

He thinks the obstacle to speaking in tongues is less theological than personal—people's fear of the unknown. Here too pastoral leadership is needed, he says, because tongues enable God's people to pray effectively even when they don't know how to pray.

Intercessory prayer, like worship, is a hallmark of Hayford's practical theology. Early on he instituted "prayer circles" at morning worship. The congregation breaks into small groups to pray for each other, for their community, and for the world. Prayer circles apprentice people in the service of prayer.

Hayford takes prayer as a heavy responsibility. "If I don't pray for [my wife], Anna, there's a gaping hole of vulnerability." Prayer embraces much more than family and church matters. The fence in front of Hayford's home has eleven pillars, which he uses to remind him of eleven areas of responsibility that demand his prayer. One column is for his city. His vision of the physical-spiritual alignment tells him that the church's location in Los Angeles is no accident. He sees God's people going out from worship to affect every aspect of LA—from its ethnic diversity to its Hollywood glitz. He chokes up describing his "great affection in terms of mission to my city."

The church, he believes, should avoid any hint of political

partisanship or Christian self-righteousness. He rejects “triumphalism that only sees triumph in getting exactly what you asked for. I don’t think we’re called to silence, but we are called to sensitivity. We’re not good at that.” He does, however, believe in the church’s call to make a difference on earth, not merely to redeem people for a future in heaven.

LISTENING TO MOTHER

Hayford was born in Los Angeles and dedicated in a Foursquare church in Long Beach. Most of his childhood, however, was spent in Oakland. His father was a switchman for the Southern Pacific railroad; his mother was a Bible teacher who spoke widely in interdenominational women’s classes and in Women’s Aglow Fellowship (now Aglow International). Neither parent graduated from high school, but they were outward-looking and “a wordy family,” said Hayford’s wife, Anna. “They had wild discussions.”

Hayford admired both his parents, but “he is exactly like his mother,” Anna says. Like Jack, his mother “could be very demanding.” But she was a compassionate woman, “always championing the cause of someone not so lovable.”

“The first time I interviewed [his mother], Delores, I was just taken back,” says David Moore. “I thought, *I’m meeting Jack Hayford.*” Moore mentions her quick wit, her precision, and her broad awareness.

From his mother, Hayford got his intellectual curiosity (lately he has been reading on string theory), and his strong sense of accountability before God. He remembers her saying, “Tell me the truth, Jack, in the presence of Jesus.” He never took this as manipulative. The sense was that since Jesus knew the truth, Jack couldn’t gain much by concealing it.

For ten years, until Jack was fourteen, his father refused to go to church, where his smoking and occasional lapses into drinking would be looked down on. Out of loyalty to

her husband, Hayford's mother stayed home too, sending her children off to church without her. "He once beat me up," Hayford says of his father, "and Mother threw herself over me." She protected her ten-year-old cub and warned off her husband in no uncertain terms.

Hayford grew up with a keen religious awareness. "He probably has the healthiest sense of the fear of God of anyone I've ever met," says Jack Hamilton, his longtime colleague in ministry. In college, Hayford noted the angel Gabriel's words in Luke 1:19: "I am Gabriel. I stand in the presence of God" (NIV). In the margins of his Bible, Hayford wrote, "May this always be true of me." He has endeavored to live in that kind of God-consciousness. His "fear of the Lord" embraces his obedience to God's daily leading.

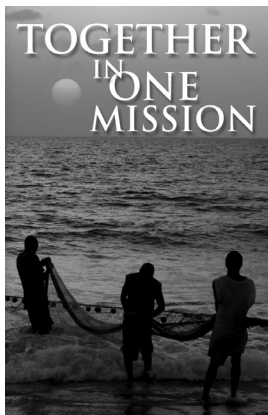
For example, Hayford doesn't believe the Scriptures require teetotalism, but he says many years ago the Lord impressed on him that he personally ought not to drink wine. Then, "Seventeen years ago, in my kitchen, the Lord spoke to me: 'Chocolate shall be to you as wine.'" Hayford understands that as a private, but absolute, mandate not to touch chocolate. "I believe that the Lord knows my body, and knows what is good for me. And I fear the Lord. I would not dare disobey. It's about as righteous as that I'm not going to step off the edge of a five-story building."

He studies Scripture with the same spirit. Every day he reads on his knees. It's a physical discipline reminding him that every word addresses him, so he must constantly ask, "What does this have to do with me?"

While Hayford encourages accountability groups and structures, he warns pastors that only accountability to God can protect them. "Ultimately, it's the only thing that will make me accountable to anyone else—my wife, my congregation, even myself."

Always, not far from his mind is the heavenly assembly, praising God around his throne. The kingdom of God is present in Van Nuys, California, even while creation waits

for “the revealing of the sons of God” (Rom. 8:19 NKJV). And always somewhere within his awareness are the words, “Tell me the truth, Jack, in the presence of Jesus.”



CHAPTER 18

ASA KAIN

COOPERATION THROUGH THE PENTECOSTAL ASIA MISSION

There is a great move of the Holy Spirit in Asia. Our history shows that, as the Holy Spirit moved, revival spread, and the churches began to grow in numbers and in strength. As the churches experienced revival, mission was born. The revival at Azusa Street sent out missionaries to Asia and the region was on the receiving end of missionaries until the 1960s. Then another wave came and these churches became vibrant. As a result, they began to be involved in mission and started to pray, give, and send missionaries – the basics of mission.

GROWTH OF SOUTHERN WORLD MISSIONS

For a number of years the vision for mission in the Southern World was initiated by missionaries from the Western nations. The Asians did not own the vision. A new wave of

revival moved many in this continent to own and adopt their own vision and move into Asian missions outreaches.

A revival swept across the Southern World nations and the churches began to have phenomenal growth, beginning in Latin America, moving on to parts of Africa and Asia. These nations which once received missionaries began to seriously catch the vision for world mission in the 1960s. Until then, most missionaries came from the Western World. That sending trend changed the face of mission.

Reports show that by February 2006 . . .

- There were 14,806 Korean missionaries in 180 countries. They plan to send 1 million tentmakers by 2020 and 100,000 missionaries by 2030.
- There were 604 Filipino missionaries in 23 countries.
- There were 5,000 Indian missionaries all over India and overseas.
- Indonesian churches had sent out 280 missionaries.

One agency, Operation Mobilization (OM), began to mobilize missionaries from all over the world. The historic change came and, by 2000, South Korea and India joined the USA and the United Kingdom as the largest missionary-sending nations in the world. Today, 62 percent of all OM workers are from new sending nations. In 1972, OM sent out 1,000 missionaries worldwide. By 2009 they had sent out 67,000 missionaries.

PENTECOSTAL ASIA MISSION (PAM)

The Pentecostal Asia Mission (PAM) was formed in the model of European Pentecostal missions agencies coming together to form their own association called Pentecostal European Mission (PEM). Arto Hamalainen and Veikko Manninen, Pentecostal leaders from Finland, and David Wang from Hong Kong felt the need to promote Pentecostal unity in Asia. This led to the organizing the first Asian Mission Consultation in Hong Kong in 1994, with the theme "Together We Change . . . to Change the World."

Eventually, a series of such consultations gave birth to the vision of PAM. Many other Pentecostal leaders from Asia joined these brain-storming and mission-challenging meetings. The Pentecostal leaders who joined from Asia were Hanny Manday (Indonesia), Surapong Prathumwan (Thailand), Takashi Yoshida (Japan), Tissa Weerasingha (Sri Lanka), David Mohan (India), Asa Kain (Bangladesh), and many others from many different Asian nations and the world.

INITIAL PURPOSE, GOALS, OBJECTIVES

The stated purpose of PAM is this: “To empower Asian Pentecostal churches for world mission.”

Our basic goals are that . . .

- All Asian Pentecostal churches will be empowered to be fully involved in world missions.
- Every national church will have a mission department or organization.
- Every national church will send its own missionaries.

Our key objectives are to provide . . .

- Activities to enhance missions vision in national Pentecostal churches
- Tools for training in missional work
- Coordination for sending and receiving of missionaries in order to create cooperation and to avoid overlapping and unhealthy competition.

Action Plans

At the September 2010 PAM Mission Consultation in Osaka, Japan, action plans for PAM were adopted that would . . .

- Promote the mission vision in different regions of Asia in order for Asian Pentecostal churches to own this vision. Formerly, the PAM vision was perceived as a Scandinavian vision. This must change and the Asians must own this vision.

- Facilitate the growth and training available in the Asian region by linking the need to the source.
- Coordinate regional leadership. Asia is the biggest continent with a population close to four billion. This huge population needs to be subgrouped. Each region is to have a Leadership Coordinating Team of Pentecostals providing leadership to the mission movement. There is a great need for coming together for fellowship annually in sub-regions and triennially for all of Asia.
- Form strategies for sending and receiving missionaries into each other's nation and region.
- List unreached people groups and mobilize resources to reach them in each region for each specific group.
- Provide and facilitate seminars, workshops, conferences to keep the mission vision alive, and training for missionary sending.
- Mobilize resources to send missionaries across regions of Asia and the world.
- Create a free flow of information by creating an online "eCommunity."

A SIMPLE WORKABLE STRATEGY

There is diversity in the strategy of Southern World missions. For example, those in East Asia are working closely with the mission strategies they have inherited. We in the "developing nations" are coming up with a simple mission strategy. Our strategy is based solely on the call of God in the life of the missionary. We are partnering and networking together. In emerging missions, LINK will be a much-used strategy. More and more churches, missions, and missionaries will be linked up with the place of their calling and to the resources available in that region. Churches are coming together to network and partner together with shared resources in sending out missionaries to specific unreached people groups.

OPPORTUNITIES AND CHALLENGES

1. *Promotion and Personnel.* Speaking from Southern Asian perspective, there is still a general lack of candidates who will be willing to go out on a long-term mission field. This is due to a lack of promotion, projection, and awareness of mission in churches. Those who would want to go have expectations of promotional assistance. In certain parts of Asia, we are promoting the vision for mission by encouraging churches to pray and give for local missionaries. We also urge them to reach out to and through their own people who are spread throughout the world in the diaspora. These are small steps which will lead to long-term missionary sending and receiving across Asia.

2. *Training and Equipping.* The training and equipping of Southern World missionaries needs to come from within the indigenous churches. This training must be Bible-based and simple. In our local missionary sending, for example, we follow the pattern of Matthew 10 as our mission strategy. Our training includes (1) help in building relationships and bridges to ministry, (2) how-to models of active evangelism and seed sowing, and (3) encouragement in self-help through income generation and service in the community. Our emphasis in preparation is upon the missions worker, who should have a life of faith, God's heart for the lost, and move in the power of God.

3. *Resources and Support.* Finding local financial support is not difficult because finances are available in each nation. The big challenge is to motivate and mobilize them to give for missions. A financial problem is a spiritual problem. Satan knows if people give they will be blessed, so he hinders their giving. The sending church and agencies and those who go must understand that they need to allow a place for faith in God. Both must understand that God is the One who calls and sends.

4. *Other Missions and Missionaries.* If we are to go ahead with a new mind-set, then all missionaries coming into the country

(both local and expatriate) need to come with similar attitudes. All need to work together with mutual understanding in order for local vision to be materialized for mission.

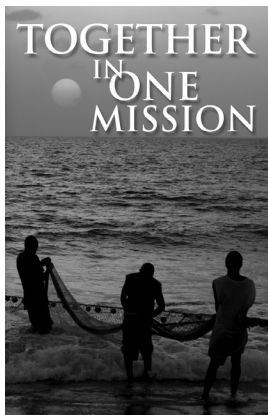
5. *Means of Entry and Vocation.* Obtaining an appropriate way of entering into a country is a big challenge. Normal missionary visas are almost nonexistent in many countries, and it will become more difficult to get one. These restrictions have brought much creativity in finding ways and vocations to enter a country. God always has means to fulfill His call. The challenge is to find that creative way to enter a new frontier.

6. *Radicalism and Militancy.* These are challenges confronting Southern World missions. That is why we emphasize home-trained and grown missionaries who will be well-equipped to handle these situations, wage spiritual warfare, and have the wisdom to answer questions.

THIS IS HARVEST TIME

We believe that if we have the workers we have the harvest. God is preparing workers and gearing up the churches in Asia for a full-scale mission. We in Asia foresee the coming decade as a time for growth in mission movement.

All glory to God!



CHAPTER 19

LAZARUS CHAKWERA

AFRICA'S CONTRIBUTION TO GLOBAL COOPERATIVE MISSION

“While the success of Christianity in Africa can be greatly attributed to the missionary efforts of the colonizing powers, the real secret lies in the ability of the African to adapt Christianity to her own context.”
—Keith Augustus Burton¹

“Christianity seems unique in being the only world religion that is transmitted without the language or originating culture of its founder.” —Lamin Sanneh²

Africa's role in God's redemptive drama is evident when one examines the record of Scripture. While the scope of this chapter would not allow for detailed definition of *Africa* and *Africans*, we can say we refer to the multiethnic communities that have lived and continue to live on the whole continent — some of whom

¹Keith Augustus Burton, *The Blessing of Africa* (Downers Grove, Ill.: InterVarsity, 2007) 16.

²Lamin Sanneh, *Whose Religion Is Christianity?* (Grand Rapids: Eerdmans, 2003) 98.

are closely linked to the Middle East (North) as well as those of European origin (South). In this way we want to avoid the ethnocentrism that would seek to always refer to Africa as “Black Africa.” This expanded view, as opposed to the narrow one, allows us to appreciate Africa’s contribution to the mission of God before Christ’s first coming, during Christ’s earthly lifetime, and after Christ’s ascension as the Church went forth to proclaim Him to the nations.

As Christ’s second coming draws nearer, I believe there will be a greater level of participation in completing the Great Commission through the Holy Spirit’s empowerment as is being evidenced already. I want to draw the reader’s attention to God’s plan from the beginning, Africa’s role in preserving that plan through the ages, and Africa’s place in proclaiming the same even as this age comes to an end.

God’s original intent was to fill the earth with people just like Him. Genesis 1:26-28 first describes this purpose. It was as if God was saying to Adam and Eve, “Fill the earth with Godlike people, just like I have created you in my image and likeness.” The other responsibilities of humanity flow from this *imago Dei*. Sin derailed God’s plan, but at the same time it helped define that plan in redemptive terms as Christ came to restore the broken and warped image, enabling humanity to live up to God’s original purpose.

The unfolding of this plan, from the first promise of Genesis 3:15, is what the rest of the Bible explains. God chose Abram (“father of a nation”) and later changed his name to Abraham (“father of nations”). We begin to see how Africans become prominent in preserving and protecting God’s elect people. This preservation climaxed in the time of Joseph, who interpreted his brothers’ betrayal of him in salvific terms. The Bible records Joseph’s response to his anxious brothers: “As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today” (50:20 ESV).

While in Egypt, Joseph married an Egyptian lady, Asenath. She and others—such as Tamar, Rahab, and Bathsheba—

became important personages in salvation history. And, of course, the mediator of the old covenant, Moses, was born in Egypt, trained in Egypt, and married a non-Israelite woman. The point here is that Africa had a tremendous role in preserving and shaping God's plan that is inclusive of all peoples.

Perhaps the greatest preservation is that of our Lord Jesus Christ, who had to be whisked away to Egypt as a child and came back to Israel only after having spent His precocious years in Africa. An African (Simon of Cyrene) helped Jesus in bearing the cross. The Ethiopian official (Acts 8) helped bring the gospel to Africa. There was an African on the ministry team of the church in Antioch (see Acts 11:20). Some of the most brilliant church fathers that helped in shaping orthodox faith and influenced European thought were North Africans. It must be understood that Africa's present and future participation in God's mission has precedence in the past.

But those of us who are alive today will not be asked to account for generations gone by. We are responsible for our generation. Africa's great diversity has in itself been such a blessing as the church in every geopolitical nation is involved in cross-cultural missions of some kind.

Africa is far from being a homogeneous community.

Despite the fact that the nations along the eastern, northern, and northwestern rim of the continent are mostly Islamic, and many sub-Saharan nations are steeped in animistic traditional religions, Spirit-empowered witness to Jesus Christ finds fertile soil. Methods and approaches may differ, but the message of life and hope is being received by many even in the so-called restricted nations. Jesus is showing Himself alive!

One of the most exciting developments is the intentional ownership of the mission of God on the part of many national churches. The realization that the gospel did not come to Africa to die there is helping turn mission fields into mission forces. Traditional receivers are turning into

deliberate givers and senders so much so that African Christianity is stamping her mark on world Christianity. Many churches are being planted and pastored by Africans in the Northern Hemisphere.

For several years, I and several others have crisscrossed Africa, particularly among national Assemblies of God fellowships, sensitizing and mobilizing leaders and churches on and for the mission of God through a mobile school of missions known as Eleventh Hour Institute (EHI).

Our 2011 EHI in Addis Ababa, Ethiopia, brought together church leaders from thirteen different denominations. Afterward, they understood the Bible and God's plan much better. They were able to relate the great growth of the church to the fact that God also trusts the African to play a significant role in the final push for world evangelization. Like the apostle Paul, we travel with an international team. We teach and show how multinational teams are going into countries taking the gospel of Jesus and establishing the church without insisting that it become American, French, or Nigerian.

As Africa becomes increasingly redeemed, I believe the observation that twenty-first-century missions will be from every nation to all nations, from everyone everywhere to everyone everywhere, will be one of the challenges to manage. Unreached (but reachable) tribes and nations must be reached by a deliberate unified approach of the world church. Because no one church is going to get the job done, there will have to be a level of humility on the part of the strong and the rich in order for them to join forces with the weak and not so rich. There also needs to be a level of confidence among emerging churches that their participation in God's mission is not mere tokenism or a nuisance to those who have been longtime practitioners.

In this regard, it may be necessary to use "pool vehicles" in order to fast-track the Great Commission. Otherwise, we are likely going to have a traffic jam as each church and country heads toward the same unreached peoples.

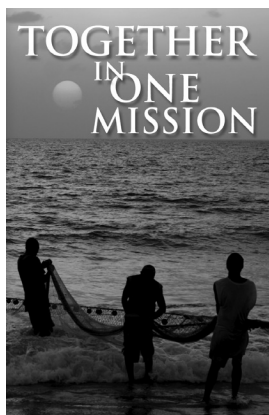
There is need for convergence from the divergence that characterizes the many streams of Pentecostal/Charismatic ministries. Collaboration and cooperation will kill the spirit of pride. Thank God for the growth of the church in the South.

This does not, however, exonerate the church in the North of continued involvement in God's mission. Nor does this encourage the church in Africa, Latin America, and Asia to begin to talk and act haughtily. I remember one speaker at the Lausanne 2010 conference in Cape Town, South Africa warning the Northern church against praising the Southern church for that which God is doing. The challenge before us, therefore, is how the whole church proclaims and lives the whole gospel to the whole world by intentionally targeting those yet to receive it, while at the same time strengthening those who have already received it so that they may be fit for God's purpose.

This is why I believe that Africa's participation is prophetically decreed by such scriptures as Joel 2:28 and Acts 2:39. The declaration of a Decade of Pentecost by the Africa Assemblies of God Alliance (AAGA) is one of many pushes to see at least ten million new believers baptized in the Spirit and empowered to participate in God's integral mission at every level of involvement by 2020.

As all kinds of indigenous groups on the continent converge and create a synergy that would be unprecedented, would this not be the unity with missional intent that the Lord Jesus prayed for in John 17:21-23? And would this not help in creating a confluence that floods the earth with the knowledge of the Lord as the prophets foretold in Isaiah 11:9 and Habakkuk 2:14?

May we witness this as we eagerly await the coming again of our Master of the harvest!



CHAPTER 20

RODOLFO “RUDY” GIRON

FROM A “MISSION FIELD” TO A MISSION FORCE: A PERSONAL EXPERIENCE IN PARTNERSHIP

During the past one hundred years, the world experienced one of the greatest shifts in Christian history. More than 70 percent of all Christians live now in the “global south.” That phenomenon has been evident not just in numbers of Christians but also in a new perception of those who typically were considered a mission field.

A well-known missiologist in the early 1990s once declared that the feet of the missionaries were changing colors—they were not just white, but brown, black, yellow, and red. That was a prophetic declaration of what is taking place in the missionary world today. Thousands of Korean missionaries are all over the world, working not just with Korean expatriates but also with nationals. The Indian,

Nigerian, Ghanaian, and Philippine missionary movements are also flourishing.

Latin America has not been an exception. The missionary spirit has exploded there and God is rising up a great army of missionaries. At the first Ibero-American Missionary Congress, "COMIBAM '87," in Sao Paulo, Brazil, Luis Bush declared: "Historically, in 1910, at the Edinburgh conference, Latin America was declared a Christian continent. Later in Panama, in 1918, Evangelicals declared it a mission field. Now, in 1987, Latin America declares itself A MISSION FORCE." That was a prophetic declaration that a paradigm shift in missions was taking place, and Latinos would become a significant missionary movement.

Missions has always been part of the Latin American church, even within countries and across the region. From being almost a nominal Christian continent in 1910 with just eleven thousand recognizable Evangelicals, by 2001 the number grew to more than fifty-five million. Although Brazilians sent their first missionary out of Brazil in 1914, missions was mainly perceived in terms of reaching out to their local community (Jerusalem) or their nation (Judaea). The idea of being a missionary force to other countries in their region (Samaria), much less to say "to the ends of the earth," was somehow a foreign idea.

Gradually, some countries (such as Brazil, Puerto Rico, Chile, and Argentina) began to send their leaders to other countries. In addition, through international missionary organizations (such as Operation Mobilization and Youth With A Mission) and few national missionary agencies (especially in Brazil), some went to countries outside the Americas. Nevertheless, it was not until the 1980s that a recognizable missionary movement was perceived.

IBERO-AMERICAN MISSIONARY MOVEMENT: A NEW PARADIGM IN MISSIONS

Led by Luis Bush, an orchestrated process took place. It involved intercession (cell prayer groups), instruction

(seventeen books on missions were printed in Spanish), involvement (several consultations on missions), information (data on fields and needs were spread all over), investigation (research on potential mission fields for Latinos), and implementation (the congress itself). The COMIBAM '87 congress brought together 3,300 people that came from the twenty-five Ibero-American nations, which includes the twenty-three countries of Latin America plus Spain and Portugal in the Iberian Peninsula. Also, at least fifty-nine other countries of the world were represented. There the continent accepted the challenge of becoming a missionary force. Right after the congress, the foundation was laid to begin a process of development that transformed the congress into a new movement called (in a Spanish-language acronym) "COMIBAM: Ibero-American Cooperation in Missions." A process that had begun earlier in the decade was now giving birth to a true missionary movement.

At a personal level, my journey in missions began in 1985, when I was invited to become a member of an intercessory cell group organized by Luis Bush among some professionals in Guatemala City. At that time I was the pastor of a midsize Church of God congregation in the city. My whole life and ministry was transformed by intercessory prayer, and a reexamination of the Scriptures in a way that not even my theological training had given me. Eventually that experience would lead me to become not just a mobilizer in Latin America, but a missionary to the former Soviet Union, and then to Spain.

At the end of 1985, Luis Bush invited me to be a member of the Executive Board of Directors of COMIBAM '87. I became the only Pentecostal pastor on the team, and participated in all the preparation process of the congress. I also had the privilege to be one of the two Pentecostal speakers at the congress. A highlight of my participation there was quoting Zechariah 4:6, "'Not by might nor by power, but by My Spirit,' says the Lord of hosts" (NKJV), and paraphrasing it as "Not with dollars, nor with computers, but by My Spirit says the Lord of hosts."

That declaration became a symbol of what was taking place. A continent traditionally considered poor and underdeveloped was now taking a step of action into world missions. Across Latin America, national and regional missionary conferences were celebrated. The missionary spirit started to flourish in the area. By the end of 1989, the Spirit of God clearly had raised up a movement characterized by a breaking of denominational, theological, and structural barriers. Somehow, the true unity of the Church was present as we became united "in missions."

In 1990 a change in the leadership brought interesting changes to the movement. Luis Bush left COMIBAM, and many feared that the movement would eventually die because of the resulting leadership gap. Nevertheless, God had a different plan and placed the movement in the hands of an inexperienced, unknown Latino leader. As a Guatemalan Pentecostal pastor, I became the new president of COMIBAM, while I was still the national director of education for the Church of God in Guatemala.

Completely unknown to the mainstream of the missionary establishment in North America and the world, it was a great challenge to give a recognizable structure and a perceivable identity to the emerging movement coming out of Ibero-America. It took a lot of faith, work, and wisdom to lead the continental movement. This was accentuated by the fact that traditionally such movements were led by more conservative non-Pentecostals.

The lessons learned by that experience showed me that unity and partnership within the body of Christ require a clear sense of your identity as a Pentecostal leader (self-knowledge and understanding of who you are), as well as knowledge, respect, and especially love for those who are different.

By God's grace, an international office was solidly established in Guatemala City. Several offices were set up to serve the movement in other parts of the continent. A number of new books on missions, written by Latino authors, were published

during that period. The "Adopt a People" campaign ("Adopte un Pueblo" in Spanish) was strongly embraced by many churches in the region. With few exceptions, every country in the continent established a national missionary movement. National conferences were celebrated and thousands of people made a commitment to missions.

In the United States and Canada in particular, I had the privilege to be one of the founders and the first executive director of COMHINA (The Hispanic Cooperation in Mission from North America). We convened the first-ever missionary congress of the Hispanics of North America (COMHINA '93) in Orlando, Florida. Participants from at least twelve different denominations (such as the Assemblies of God, Church of God, Foursquare, Mennonites, Presbyterians, Baptists, Bible Churches, Iglesia de Dios Pentecostal, M.I., and others) came in one spirit, with the purpose of awakening the Hispanic church for missions.

Today, with almost 65 million Hispanics in the USA and almost 23.5 percent being Evangelicals (according to different sources), the Hispanic missionary movement is surpassing in potential almost any other country in the Americas. Something that was unthinkable twenty years ago is taking place now. God's Spirit is blowing upon the Hispanic church in the USA to become a significant element in reaching the unreached in the twenty-first century.

For Ibero-America, those formational years of COMIBAM and COMHINA were a time of finding our own identity, outgrowing our childhood in missions, and overcoming our fears and complexes. It was a time of believing that which we wanted and seeing that we could do it. One of my favorite preaching subjects during those years was around the theme of changing our mentality by changing our geographical perception of ourselves.

Without any doubt, a map projection called the "Universal Corrective Map of the World," on which Australian Stuart McArthur challenges the common notion of North being up and South being down, was the epitome of that change

of mentality. That was a real shift of paradigm in terms of locating ourselves in relation to the rest of the world. We preached against the grasshopper complex in the life of many Christians in Latin America (see Num. 13:33). A real shift of paradigm was taking place.

I am not the best-qualified person to speak of all the details and achievements of God's work in Ibero-America. I just know that God has done something special . . . because when we celebrated COMIBAM '87 there were about 1,350 missionaries, many of them working in Latin America. By the end of 2010, however, we had at least 16,000 Ibero-American missionaries working in the world. A conservative projection tells us that by the year 2020, that number will grow to 32,000 missionaries.

One thing is important to say: we as Pentecostals can, and should, play a key role in what God is doing in missions in the world. It is a paradox to speak of being a Pentecostal and not being missionary-minded. As I have repeatedly affirmed: You do not need to be a Pentecostal to be a missionary, but you cannot be a Pentecostal if you are not missionary in your heart and mind.

EURASIAN THEOLOGICAL SEMINARY IN MOSCOW, RUSSIA

After serving the body of Christ in Ibero-America for about thirteen years, God called my wife and me to become missionaries with the Church of God to the former Soviet Union. We established the Eurasian Theological Seminary in Moscow, Russia. It took us nine years of heavy, difficult work to lay down the foundation for a seminary that today is firmly established. Creating a curriculum, developing a new faculty, creating and expanding a library, and constructing a facility in the city of Moscow would be something considered impossible for a foreigner. The overall project, finished at a cost of \$1.6 million may be worth about \$10 million today.

According to external sources, that facility was the first ever built in Russia for Evangelicals, with the authorization

of the government. The program of the seminary is growing, and has been accredited by the Russian government to grant a university-level diploma (bachelor’s). It has also been accredited by the Eurasian Accrediting Association of theological schools (EAAA). All of that was accomplished by the grace and help of God and the cooperation of God’s people in a period of twelve years of existence. To God be the glory!

That experience of being a Latino missionary working in Russia, learning a new culture and language was one of the highlights of my life. It was definitely a challenge to partner with fellow Pentecostal ministers who had a completely different worldview and culture. Using my professional skills as an architect was a great blessing. We faced the challenge and opportunities that we had never before even dreamed about. Nevertheless, through those experiences we learned that if we are in the center of God’s will, if we are in His *kairos* (opportune) time, and if we believe in His Word, nothing is impossible for us to achieve.

Upon returning to the United States, our denomination invited us to establish and lead the USA Hispanic Educational Ministries department for the Church of God. We learned many valuable lessons about the Hispanics in the USA – their struggles, needs, and potential. We established an educational plan aiming to develop the potential of our Hispanic brethren. Our motto for the program was “from GED to Ph.D.,” expressing the intention to help people at the level of literacy, as well as to develop a young generation of Hispanic scholars. That program is still in development in the USA.

IBERO-AMERICAN INSTITUTE OF INTERCULTURAL STUDIES

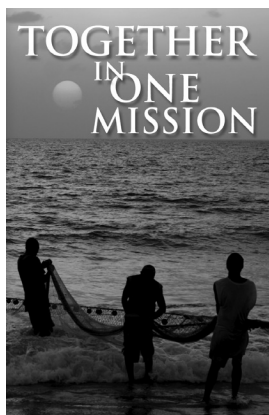
Only two and a half years of work into that ministry, God challenged us to go back to the mission field. In this case, we were challenged to leave our executive position and go as faith missionaries to Málaga, Spain, to lead the Ibero-American

Institute of Intercultural Studies (IIBET). Since 1999, that institute has trained more than five hundred Latin missionaries who are working among the Muslims and other groups. This is a nondenominational educational program that has tremendously helped to curb missionary attrition, especially due to the lack of proper training among younger missionary movements.

After coming to Málaga, God's grace has been bestowed on our ministry. In a short period of time, the Spanish churches embraced us and gave us the privilege to lead a multi-denominational, multi-institutional project called "VISION 2020." The main goal of this project is to establish the Ibero-American University of Spain (UNIBES), a university that will be a leader in training the new force of tentmakers to preach the gospel to the unreached. This is a new paradigm in missionary education for the Ibero-American missionary movement, and I firmly believe that God will do it again, as He always does. NOTHING IS IMPOSSIBLE FOR HIM as we collaborate together!

CONCLUSION

In conclusion, I believe the keys to reach the unreached in the twenty-first century are found in two biblical principles: First, true unity of the body of Christ (see John 17; Eph. 4); second, a true type of partnership where there is not big and small, old and young, white or black, Latino or Westerner—but a unity based on equality before God. That is the cooperation in mission that will really impact the world.



CHAPTER 21

INGOLF ELLSSEL

A VISION FOR PENTECOSTAL UNITY IN EUROPE

Without a radical revival, the spiritual situation of Europe is in a quickening downward trend. The basis of our Christian faith, namely that the Bible is the Word of God, is disappearing in the state churches.

Even the free churches are more and more lining up with liberal theology. A spiritual reformation is the only way to stop this development. Many feel that the Old Testament prophecy of Daniel indicates a revival of the Roman Empire in Europe in the last days. Brussels, Belgium, now is the center of this new growing empire. There is no other European country where the spiritual situation is as difficult as in Belgium. It seems as if mighty powers of darkness are at work there.

We will also have to face the foundation of a uniform religious law in Europe. These are the circumstances in

which we are living with our Pentecostal movements across the continent. What is the public/social role of the Pentecostal Movement? We are living in a democracy where only a lobby can be influential. If we form such a lobby, we can actualize solidarity with oppressed Pentecostal movements in other countries. For example, the more than 3.5 million Pentecostals in Europe can be a public voice. Already in the times of John the Baptist and Jesus, the leaders did not dare to confront the Christians publicly because John as well as Jesus had caused a unity among the believers.

THE COOPERATION WE NEED

Unity has been given a great value by God in the Scripture. By living in a Trinity, God is showing this unity in its most perfect form. Our Lord Jesus prayed for our unity: “that they may be one just as We are one” (John 17:22 NKJV). Christians know about the aims of the Spirit of Christ. He wants all people to come to know the truth. He wants to reveal Himself through the unity of Christians—“that they may be made perfect in one, and that the world may know that You have sent Me” (v. 23 NKJV)—in order that the kingdom of God may be advanced on this earth. Paul, in the fight of faith, calls Christians to set up and preserve with great zeal this unity in the spirit of Christ (Eph. 4:3). This is a task which is not fulfilled half-heartedly.

EXAMPLES FROM EUROPEAN AND AMERICAN PIONEERS

With a thankful heart, I look back to the initiative of Pastor Lewi Petrus from Sweden. He saw the visionary necessity of spiritual and practical unity of the Pentecostal movement in Europe.

Also the honorable efforts of his successor Jacob Zopfi, who was appointed by him, very often were frustrated by the national attitudes of the Pentecostal Movement. There were some hopeful beginnings, but they always suffered

from weaknesses. The help which our American brothers and sisters brought to us have caused many good things, and we are very thankful for that. They have really shown that they are our brothers and sisters. But as a result, the homogeneity of the European Pentecostal movement has been developed only in a very limited way. The greatest Pentecostal movements – Assemblies of God and Church of God – cannot give us a European identity as a Pentecostal movement. Their roots and organizations are from a different culture.

INTERNAL COOPERATION AND EUROPEAN IDENTITY

The Pentecostal movement in Europe will need to continue growing and developing its unique identity and interdependence across our region. With this identity we will then be able to cooperate with other Pentecostal movements from other continents. Over the past decades we began this process through the following developments:

1. *Pentecostal European Fellowship (PEF)*. As the name depicts, this was where leaders of movements met. This has helped in the process of coming to know each other. A common fellowship has strengthened our common faith and common works.

2. *Pentecostal European Conferences (PEC)*. Convening every three years, these conferences have led to a wider awareness of the European Pentecostal movement.

3. *Pentecostal European Mission (PEM)*. The mission directors of the European Pentecostal movements have met regularly in fellowship and consultation. This is an important signal. Arto Hämäläinen has done a good job in this.

4. *European Pentecostal Theological Association (EPTA)*. The directors of our theological seminaries have met together for many years. This also formed our common identity. The exchange of teachers has also caused a fertilization of knowledge among the movements.

VISIONARY STEPS INTO OUR FUTURE

The Bible tells us that God's people are destroyed because of their lack of vision. On the other hand, it requires a calling for visions to come true. All visions from the Lord, therefore, need to be accompanied with the prayer for workers. In more recent years, our movement has moved into the following twelve initiatives and we pray for workers and resources to continue these cooperative efforts:

1. Evangelistic Outreaches to European Capitals. Paul, led by the Holy Spirit, modeled the strategy to evangelize European capitals. If the Pentecostal movement in Europe takes a common responsibility for evangelism, then it can organize and develop strategies for cooperative urban evangelistic outreaches. Together we are strong. Especially the countries with a weak Pentecostal movement and a low percentage of Christians should be our main focus.

2. Youth Alive. Children and youth ministry, with a European conception in the way the Royal Rangers are structuring it at the moment, is another possibility. Youth exchanges, international understanding, and the teaching of unity in the Spirit will form a spiritually motivated generation. For this reason we continue to involve the key individuals of the children's and youth ministries of our movements as we meet together. In workshops they come to know each other, share their experiences, and develop ways to work and new cooperative possibilities.

3. Training Resources. Except in our English movements, the European Pentecostal movement suffers from a lack of quality discipleship-training materials. Very often, the smaller and financially weaker movements do not have the means to produce such material. Together this would be possible. The basic minimum would be to begin translating this material. Those who neglect the education of the children and youth do not act in a future-oriented way.

4. Television Ministry. Television ministry is the strongest means of multiplication of Christian values. Digital technology

is already making television ministry more affordable. The liberalization in the area of broadcasting rights presents a great possibility for the European Pentecostal movement. In my eyes, it would be a preferred working goal to establish our own TV channel as a European Pentecostal movement.

5. Social Work. Surely the social work of our movements is basically done in our own countries. But even now the governments for whom we pray support many of our social projects. The Scandinavian movements are the most experienced in this area. As our directors share their experiences in more dialogue, then European governments will grow in their trust of our work and support us in helping the needy.

6. Office for Public Relations. People form their opinions because of the media reports. With a professional press and media work, Christian values could make their appearance much stronger than it is at the moment. Grievances could be laid open and sectarian developments and moral decline could be admonished. In my opinion, the PEF should speak up much more. But it can only do it with a clear authorization. If we want to develop our identity in this area as well, we can bring our national experts together and authorize them in a visionary way.

7. PEF Magazine. The personalities of our public relations represent a good basis for a magazine, which reports about the different areas of work of the PEF. Through information, advertisements, and spiritual articles, we build confidence and come closer together.

8. Office for Music and Art. We have great choirs, singers, and musicians and we should offer them to one another in fellowship and exchanges. Music competitions and evangelistic and missionary tours would serve the people in our countries. We should also move toward wider use of a variety of artistic expressions of the gospel.

9. Fellowship and Federation. Not being committed is not only a weakness of the local church, but also in the PEF. If

our goals are worth something to us, we will also become committed. Abraham made a covenant with God. People in love make a life commitment to each other. Also the European Pentecostal movements can develop a family love for each other and enter into a commitment.

10. European Pastors' Conferences. Every three to five years the PEF organizes a European conference for pastors. Together we will seek God's face, intercede for Europe, and listen to God's directions in order to act effectively. We must strengthen the participation of younger pastors in these efforts.

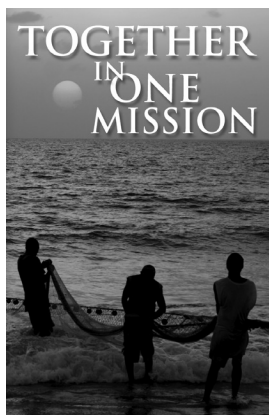
11. PEF Office in Brussels. To pray for the government in Brussels, one needs information. To enter into contact with the government offices for social needs, foreign aid, media support, and international understanding, we need personnel to be present. Like Daniel in the center of the Persian Empire, the Pentecostal Movement can raise its voice in Brussels.

12. Integration of Unaffiliated Churches and Charismatic Federations. Charismatic awakenings in the 1960s and 1970s led to a great number of new churches and organizations. While the Charismatic awakenings have a home inside the Lutheran, Protestant, Catholic, Methodist, and Baptist churches, the unaffiliated Charismatic churches and organizations are looking more and more for a spiritual home. For them the Pentecostal Movement is spiritually the closest relative, reliably matured in their teachings and practice.

CONCLUSION

Through the Pentecostal Movement, God has started the strongest missionary power of the end times. God only knows what His plan is until His coming. Even when sin and unrighteousness will become stronger in the last days, the Word of God is still true. The grace of our Lord Jesus Christ is still stronger!

Even if the way to this fulfillment seems long, the Lord is able through His reviving power to move mightily among the people in Europe. May the Lord use us for this purpose.



CHAPTER 22

VEERA TIKKAKOSKI

PENTECOSTAL EUROPEAN MISSION: A UNIFIED STRATEGY TOWARD 2020

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. . . . And they cried out in a loud voice: “Salvation belongs to our God, who sits on the throne, and to the Lamb” (Rev. 7:9-10).

The year 2010 was a milestone for European Pentecostal movements and mission organizations. On August 26, 2010, Pentecostal European Mission (PEM), the network of European Pentecostal mission organizations, accepted its first strategy in the PEM Annual Meeting in Stockholm. The mission strategy and its components, like the mission and vision statements, set the direction of any mission organization, and make a clear statement about its future.¹ This applies to PEM as well. In other words, it has a clear direction for the next decade.

¹Arto Hämmäläinen, *Leadership: The Spirit and the Structure* (Helsinki, Finland: Fida International, 2005) 54–55.

The main goal of the strategy is a statement that will require PEM to be much more than just a loose network of organizations: "Every European believer, pastor, local and national church be involved in fulfilling the Great Commission."² The strategy transforms this nonspecific goal into a more detailed list of objectives, which the leaders of PEM have decided to set as priorities for 2010-2020.

The objectives create the basis of the action plan for the coming years. Through these objectives, PEM aims at increasing the number of full and short-time missionaries, and at starting new missionary endeavors among new unreached people groups. A lot of people from these unreached people groups have immigrated to Europe, which in many ways has itself become an unreached region in the shadows of the cathedrals and Christian monuments.³ Thus, one subgoal of the PEM strategy is that everyone in Europe should hear the gospel by 2020. This shall be accomplished with strong support from prayer networks throughout Europe.

This chapter introduces PEM's 2020 Strategy and its creation process. The objectives and subgoals of PEM's 2020 Strategy are examined. Prior to this, the PEM network will be introduced in order to create a basis for understanding the background that has led to the present situation.

PEM—MORE THAN A NETWORK

As of January 1, 2011, Pentecostal European Mission (PEM) was a network of twenty-eight Pentecostal mission organizations, movements, and institutions joined together to strengthen and advance the fulfilment of the Great Commission and the missionary activities of Pentecostal movements in Europe. The role of PEM is to "serve the Pentecostal churches and movements in Europe by empowering them for world missions and by engaging in world missions activities under its structure as agreed upon by its members."⁴

²PEM Strategy 2020, slide 1; PEM Annual Meeting Minutes, August 2010.

³"Adequate Witness," *Today's Pentecostal Evangel*, Nov. 2, 2008: 14.

⁴PEM Strategy 2020, slide 2; PEM Annual Meeting Minutes, August 2010.

Creating a mission strategy is a challenging and, when done well, a fruit-producing task for any mission organization.⁵ For a network like PEM, the creating of a strategy means that the organization must take a step beyond its more passive role of providing a platform for fellowship and discussion. By forming a strategy, and by committing to it, PEM as an organization is taking the role of an active doer and implementer in mission activities.

Furthermore, although the strategy was not created with any of the individual PEM member organizations specifically in mind, by accepting the strategy of the network, the members agree to cooperate in reaching the goals, which were mutually agreed upon.⁶ However, the strategy was created in full cooperation with PEM members, and its creation was a process of two years of seeking God and His will for PEM as a network.

The term *strategy* was originally used in military contexts to denote planning. However, the content of the concept has occurred in missiological contexts since the times of Paul. In Romans 15:18-20, Paul gives several strategic statements when he describes his plan to preach the gospel to the Gentiles. Arto Hämäläinen, the chairman of PEM, analyzes the passage and lists examples of goals, processes, principles, values, and success factors. According to him, the “terminology of modern leadership theories” is not an absolute necessity to missiology, but such theories can offer some fresh perspectives and approaches so that missions, helping agencies, missionaries and churches can become more goal-oriented.”⁷

The very idea behind planning something – for example, a strategy – is to create structure to facilitate the work and to make it more effective. Examples of this can be found in several places in the Acts and the Pauline letters: concerning

⁵Hämäläinen, 31–45.

⁶Hämäläinen, 54.

⁷Hämäläinen, 30-31.

the organization of the early church (Acts 2:42, 47), diaconal work (6:1-6), first missionary endeavors (ch. 13, esp. v. 5), team ministry (20:4), ministry to the Gentiles (15:28-29), collecting of financial and humanitarian help (11:28-30; Rom. 15:25-27), and church form (Titus 1:5; 2:15), just to name a few.⁸

In a strategy, the structure and the way the organization works can be defined rather clearly. This is also the case with the PEM strategy.⁹ Furthermore, strategy steps beyond the structures and looks to the future. However, the setting of goals and even the creation or reevaluation of the structure should always be made in a prayerful atmosphere. Through prayer, the ultimate leadership role in the development process and in the implementation of the strategy is the Holy Spirit.¹⁰ With the strategy of PEM, our prayer has been that it would not be a heavy document but an effective tool, which could do its part in advancing the kingdom of God around the world.

CREATING THE PEM STRATEGY

In March 2009, in Emmetten, Switzerland, a part of the PEM committee (the PEM future planning team) gathered together to pray, to listen to God, and to launch the strategy-planning process, which had been started by the PEM chairman, Arto Hämäläinen, and the PEM committee.

During the two-day gathering, a lot of time was devoted to prayer and worship and to abiding in the presence of God in a prophetic atmosphere. The agreed objectives of the PEM network for the period of 2010-2020 were written down in the 2009 gathering in Emmetten during and after the time of prayer.¹¹

Later, the results were discussed in the PEM committee,

⁸Hämäläinen, 33-37.

⁹PEM Strategy 2020, slides 6-7, 12-17.

¹⁰Hämäläinen, 38.

¹¹PEM Committee, March 7, 2009.

and the next step was the PEM Consultation in Zagreb, Croatia. Pentecostal European mission directors gathered together to pray, strategize, and discuss the future of PEM during November 18-21, 2009. The participants were informed prior to the consultation about the connection between the event and the PEM strategy. The program of the consultation was constructed around the objectives, which were received in prayer, and which now are accepted as the official PEM strategy goals.

By 2020, the aim is to have reached the following objectives: (1) raising the number of full-time missionaries to 3,000; (2) sending out 7,000 short-term missionaries annually; (3) starting new missionary endeavors among 200 new unreached, least-reached, or unengaged people groups; (4) engaging and raising a force of 100,000 committed intercessors for missions; and (5) providing an opportunity for all Europeans to hear the gospel by the end of the decade. In the consultation, each of the objectives was first touched upon by a speaker, after which the participants discussed the goal in groups.¹²

The outcome of the group work in Zagreb was developed further in the next strategy-planning meeting on December 3-4, 2009, in Frankfurt, Germany. At that occasion, the strategy was further refined. The next step was the strategy-planning meeting in Palermo, Italy, in March 2010. The outcome of the proceedings was sent to PEM member organizations for comments. The suggested changes influenced the final version, which was unanimously accepted as the official PEM Strategy 2020 on August 26, 2010, in Stockholm, Sweden.¹³

PEM GOALS 2010-2020: OUR DREAM PEM MISSION AND VISION

The mission of PEM is to “promote the fulfilment of the

¹²Pentecostal European Mission 2009b, 3-4.

¹³Pentecostal European Mission 2010a.

Great Commission by mobilizing all PEF member churches to reach the whole world with the whole gospel."¹⁴ In order to reach this, PEM has envisioned to "be a dynamic mission motivator, coordinator, instructor, and implementer to empower the European Pentecostal churches for global missions."¹⁵

THE MAIN GOAL

To have all European Pentecostal believers, pastors, churches, and national movements participating in the Great Commission has not been chosen as a goal in order to reach something spectacular per se. The church is the central unit of doing missions. In the plethora of different church structures which exist among the European Pentecostals, the aim is not to inspire only individual believers to become mission activists. Therefore, whether the movement or church is centrally led, pastor-centered, or has a more shared leadership of many elders, it is the churches and movements that should be doing the task.

PEM serves as their supporter and partner in the work. In the increasingly globalized world, cooperation, networks, partnerships, and strategic alliances are vital. Whereas PEM will never replace the national and local missionary endeavors, it has agreed to take action in various areas in order to promote, support, and facilitate the mission involvement of European Pentecostal movements.

In recent years, the role of many Eastern European countries and movements has changed from receiving missionaries to sending their own to the mission field. In other words, global mission is from everywhere to everywhere. When being faithful to the Great Commission, it becomes impossible to avoid the responsibility that is given to each follower of Jesus concerning missions.

Consequently, PEM aims at becoming a network that

¹⁴PEM Strategy 2020, slide 3.

¹⁵PEM Strategy 2020, slide 4.

unites all European Pentecostals in mission activities. The main goal envisions the task being done in cooperation with and by everyone. This includes movements that are not at present actively engaged in missions.

OBJECTIVES 2020

The Bible calls for active involvement in missions. But what does that mean, specifically? To have everybody included is not enough; a more detailed plan is needed in order to succeed. During the prayer times in Switzerland, five objectives were listed to encapsulate the vision and create a basis for the first strategy of PEM. Below, they are examined in more detail.

1. Raising the Number of Full-Time Missionaries to 3,000. When the PEM strategy process was started, the number of full-time missionaries sent out by PEM members was estimated to be close to 1,700. During the period of ten years, the aim is to see that number almost doubled to 3,000. For this to take place, many things are required. First, national movements need to be inspired to contribute; and second, the vision will need to reach the grass roots—the local churches, their leadership, and all their members. In other words, the task needs to be shared by all. In the ideal situation, the goal of 3,000 full-time missionaries will be exceeded.

Even though the reaching of numerical goals is not our ultimate aim, specific numbers were nevertheless included in order to ensure the measurability of the strategy. This should facilitate the concrete presentation and conveying of the vision. When any of the numerical goals is met, PEM then needs to look forward. God wants to do much more than we can ever imagine. He is not limited by numbers, nor shall we be.

In discussing this goal, several questions were raised, especially at the PEM consultation in Croatia. These include the following: What shall these new missionaries do? Why do we send people from Europe instead of channeling financial support

from the wealthy West to more financially needy areas?

In recent years, the practice of mission has been examined extensively, and the topic of sending funds instead of people has become a point of discussion. The commandment of Jesus, however, has not ceased to be valid. He still says, "Go!" The Church needs to engage itself in not only being a blessing locally but also beyond, in their Jerusalem and their Samaria and their ends of the earth.

But where are these missionaries needed? There is surely no space for European missionaries to go anywhere to master over others. Instead, we are to send Spirit-filled and trained servants to partner with the local churches and movements, who know the needs in their countries and can also help in launching pioneer projects among the unreached people groups. In other words, building the Kingdom together is preferable to launching new individual projects indiscriminately. Pentecostal and Evangelical cooperation helps to reach synergy and structured cooperation instead of a competitive mentality.

Since a detailed list of tasks and locations would be too long, we would say that new missionaries should serve where God calls and leads them. This could include, for instance, the missions ministries of biblical training, development cooperation, tentmaking, business, youth and children's ministry, the poor, those suffering from HIV/AIDS, and so on. There are many ways to approach the tasks of humanitarian aid, development cooperation, or engagement in business, but these people can be sent out aware of their primary calling of serving Jesus as missionaries, and doing the work from a Christian basis and values.

In other words, missionaries who work in humanitarian aid, development cooperation, or business are ambassadors of Christ, spreading His love where the needs are great. However, missionaries are primarily needed to reach the unreached. Although the globe is in many ways covered by evangelical missions geographically, a huge number of people groups are still unreached. This question is discussed below

in more detail. However, regarding the task of raising the number of missionaries to 3,000, it should be noted that many of them should be working for the purpose of decreasing the number of nations which are now considered to be among the least-reached people groups. In conclusion, to be able to send more missionaries, our sending strategies need to be examined and developed, and new ways to strengthen our financial base need to be considered. Tentmaking and business as mission are definitely going to be important elements of mission in the coming years.

2. Sending Out 7,000 Short-Term Missionaries Annually. To reach the previous goal, more missionary candidates need to be inspired by the Holy Spirit, the Spirit of mission. Through short-term programs, especially the youth (but also other age groups) can be involved in, and introduced to, missions. A large percentage of those entering full-time ministry in missions have taken their first steps in different short-term missions. Nevertheless, short-term mission trips are not only a platform to enter something greater. For some, their very missionary task is connected to short outreaches. With regard to the changes in the project-based work culture and the busy lifestyle of many believers, short-term mission programs also provide many believers the possibility of being engaged in missions in spite of their busy calendars.

For churches, short-term programs serve as a great tool to engage the whole church in missions and to inspire senders. By sending outreach teams, the whole church can become more aware of the needs at the field, the relationship between the sent and the senders remains active and updated, and the church sees mission in its daily life more than is the case if the missionary visits the sending church only occasionally.

The Finnish organization, Fida International, one of the PEM members, serves as a channel for 400-500 mainly young people, who take part in its different short-term mission programs annually. I was present at a Finnish local church for a Sunday service, where more than thirty short-time

missionaries were sent out. That event was one of the highlights in the active mission life of that church.

In addition to all the benefits of short-term missions listed above, it is noteworthy that God really works through them. Those who go are blessed and changed, and God uses them to preach the gospel and to support the work around the world. They grow in discipleship and make disciples. Short-term missions are also a good way for new sending countries to begin to develop their mission programs.

3. Starting New Missionary Endeavors Among 200 New Unreached, Least-Reached, or Unengaged People Groups. In the first International Congress on World Evangelization in Lausanne, in 1974, global Christian attention was drawn to the challenge of the unevangelized. At the congress, it was stated that of the total population of the globe at that time, more than two-thirds had not by then heard the gospel.¹⁶ The congress is still seen as a significant landmark in the cooperation of Christians toward fulfilling the task of taking the gospel to all nations. One of the most noteworthy details of the event was the presentation of Ralph Winter, in which he introduced the concept of the unreached peoples.¹⁷ A majority of the 2,700 participants, which represented more than 150 countries and several Christian denominations, committed themselves to the Lausanne Covenant,¹⁸ which explicitly stated the necessity of bringing the gospel to the peoples that had not yet heard it. Prayer, strategic planning, and even reassessing the placement of the missionary resources that were located in already evangelized countries were mentioned as possible means to reach the goal.¹⁹

¹⁶J. R. W. Stott, "The Significance of Lausanne," *International Review of Mission*, 64 no. 255J1 (1975): 288, 291.

¹⁷The Lausanne Movement 2009a, *History and Heritage of the Lausanne Movement*, "The Whole Church Taking the Gospel to the Whole World" [article online] (The Lausanne Movement, 2009, accessed on April 2, 2009); available from www.lausanne.org/about.html.

¹⁸*History and Heritage of the Lausanne Movement*, 1.

¹⁹The Lausanne Movement 2009b, *The Lausanne Covenant* [article online] (The Lausanne Movement, 2009, accessed on April 2, 2009); available from www.lausanne.org/lausanne-1974/lausanne-covenant.html, 9.

At the gathering of the Lausanne movement in 1982, a project was launched to list the unreached peoples, a project which still remains unfinished. Based on the definition of a *people group*, the number of these groups varies greatly; the scale is from 7,000 to 27,000. The choice of the appropriate scale depends on the need for which it is used. If the aim is to evangelize through language-based projects, purely linguistic classification is of course adequate.

However, when research is done to facilitate more culturally sensitive projects like church planting, the amount of factors worth of consideration increases from a purely language/dialect matter to comprising issues like ethnicity, religion, caste, culture, education, politics, ideology, historical enmity, customs, and behavior. The latter list states the description of the so-called unimax peoples, based on which the number of separate people groups amounts to 27,000.

There are areas where language alone is an adequate factor to specify a nation or a people; but especially in Southeast Asia, cultural and behavioral issues carry a great importance, and should, according to many, be taken into serious consideration.²⁰

Today, the thinking on the unreached people groups has penetrated the world of missions, and there are initiatives to monitor the situation of where the gospel has been preached globally. One of these initiatives is Joshua Project, which concentrates on the challenge of establishing Christian presence where it is still lacking, by providing information on peoples and countries of the globe.

Based on a combination of various criteria and indicators used by different active parties in the work among unreached peoples, Joshua Project classifies people groups or nations according to the following criteria: (1) Unreached, or least-reached are peoples with 2 percent or less of Evangelicals and 5 percent or less of Christian adherents. (2) A nominal

²⁰Joshua Project, 2009b, "How Many People Groups Are There?" [article online] (accessed on April 2, 2009); available from www.joshuaproject.net/assets/HowManyPeopleGroupsAreThere.pdf, 1-2.

or formative church is considered to exist in places where the population consists of 2 percent or less of Evangelicals and more than 5 percent of Christian adherents. (3) A church is seen to be established among peoples that have more than 2 percent Evangelical believers, but where the number of Christian adherents does not exceed 10 percent. (4) If the number of Evangelicals is greater than 10 percent, the presence of the church is called significant.²¹ Following this classification gives much insight into the global situation. However, the lists provided by Joshua Project mainly follow the peoples-per-country division. This type of listing ignores the fact that not all peoples respect the sometimes artificial, political boundaries, but that one group can easily live in the area of two or more political states, and the results are to some extent misleading. The benefits of the approach, however, contribute to the local church-planting projects in different countries. If the country boundaries are ignored, the number of ethnic peoples (criteria: language/dialect, ethnicity, religion, caste, and culture) decreases from 16,000 to less than 10,000, and the number of least-reached peoples is reduced to either 6,700 or 4,100.²²

It is noteworthy that also the terminology is not stagnated. Recently, a new term has entered the discussion, and these nations are called not only “unreached” but also “unengaged.” This term, *unengaged*, is a recent one and, according to the “Finishing the Task Network,” refers to “a language or ethnic group (ethno-linguistic) that currently has no full-time workers doing evangelism and church planting, and there are less than 2 percent believers and 5 percent Christian adherents.”

The original meaning of the word *ethne* refers—in addition to people groups, in its plural form, in some cases—to all non-Jewish people, for example, to pagans.²³

²¹Joshua Project, 2009a, “All Progress Level Listing” [article online] (accessed April 1, 2009); available from www.joshuaproject.net/global-progress-scale.php.

²²Joshua Project 2009b, Internet, 2–3.

²³Diginovum, *Kreikka-suomi sanakirja* (Keuruu, Finland: Aikamedia/Data Universum, 1999) 1334.

The same word is used in Matthew 24:14; 28:19; Mark 13:10; and Luke 24:47, which form a part of the biblical foundation of the people-group thinking.²⁴ The general understanding supports the interpretation of its referring to people groups, and this understanding has led to great achievements through missionary movements—we have an urgent task given by God!

PEM affirms the urgent need of taking the gospel to the unengaged and aims to activate European churches and movements to reach them. A special work group was formed and started its work in 2010. The group monitors and maps where PEM members already work, and attempts to ascertain which 200 people groups PEM members should adopt for strategic prayer and action. In ten years, the goal is that PEM members have started to work among at least 200 new people groups.

But not everything needs to take place outside Europe. The huge wave of immigrants flooding to Europe has brought many unreached nations to our doorstep. Thus, in the future, many of the 3,000 missionaries may work in Europe itself by reaching those peoples God has sent here so they can hear the gospel at a place where freedom of religion exists. Furthermore, some of these immigrants reached for Jesus in Europe may be sent as missionaries to their home countries and peoples.

4. Building a Strong Prayer Network: 100,000 Intercessors.

None of the goals above can be reached without strong prayer support. The PEM strategy aims at spreading a vision of not only sending financially but holistically, for example, the senders should support the missionaries and needs of the mission fields by fervent prayer. In order to gain victories in the mission fields, to see churches established where they do not exist, to succeed in the started projects, and to see spiritual breakthroughs taking place, strong intercessory support is vital, as Paul states in Ephesians 6:18-20.

²⁴John P. Meier, "Nations or Gentiles in Matthew 28:19?" *Catholic Biblical Quarterly*, 39 no. 1, Jan. 1977, 94-102.

At the 2009 PEM Consultation in Croatia, a mission leader working in Central Asia stated that soon after the arrival of a new team member, it becomes apparent whether he or she has strong prayer support or not. According to the strategy, PEM recommends that its member organizations require all new missionaries to gather an active prayer network. The minimum number is ten committed prayer supporters. That means that if 3,000 full-time missionaries and 7,000 short-term missionaries all acquire 10 intercessors, there will be altogether 100,000 intercessors for missions. In addition, different prayer movements and networks are to be established in the coming years. It is one of our goals that the completing of the task that Jesus left us would become a priority in the prayer ministry of the European churches in the coming years!

5. Communicating the Gospel to Everyone in Europe.

Although the work of the PEM members is global, the 2020 strategy puts a special emphasis on the spiritual needs and situation in Europe. As mentioned above, several million citizens of the unreached people groups have immigrated here. In other words, millions of people, who have never really heard the gospel, now live in the former center of Christendom. Traditional church buildings are empty, torn down, transformed into cultural centers, and even sold to non-Christian religious groups. In addition to the immigrants and new Europeans, a majority of the youth and children of Europe grow without immediate influence of an evangelical church. Where are those missionaries who will start to target the unreached immigrants, and the native Europeans who have become unreached yet again, and tell them about Jesus?

According to some statistics, there are over 200,000 villages, towns, and cities in Europe without a church that witnesses to them about Christ. In about twenty European countries, less than 1 percent are estimated to be born-again Christians. "In many countries more than 98 percent of those who walk the streets are headed for eternal damnation."²⁵

²⁵"Lost Generations," *Today's Pentecostal Evangel*, Nov. 2, 2008: 13.

The task of providing everyone in Europe the possibility of hearing the gospel during the next ten years is something that no movement or denomination can do alone. The body of Christ needs to cooperate. By doing its part, PEM wants to be a part of that process. At the 2011 Conference of the Pentecostal European Forum for Youth Ministries (PEFY), some of the European youth leaders, no doubt inspired by the PEM strategy, presented a similar vision as a dream for the next ten years: Everyone in Europe should get a chance to make a decision for Jesus by 2020.

In March 2011, PEM put together a working group in order to achieve this goal. The aim is to spread the vision of evangelizing our own continent again – especially to the Pentecostal movements and to the Pentecostal European Fellowship (PEF). The most important partners in preaching the gospel in Europe are understandably the churches of this continent. Also in March 2011, the PEF Presidium discussed this very goal of PEM in Moldova, and accepted to stand behind it. Thus, the goal has become common for the European Pentecostals. It is time to be united in evangelism and mission.

PEM VALUES AND GUIDING PRINCIPLES

The values of PEM (i.e., unity, the inherent God-given value of every individual person, holism, truthfulness, and general call) make a clear statement of mission being a shared task for all believers. It is, indeed, a common call, which is to be realized in partnership and mutual respect between all stakeholders. The holistic approach emphasizes the fact that the human being as a whole needs to be taken into consideration. Missions shall not concentrate only on improving the life conditions of people and thereby neglect the spiritual aspect, nor shall it concentrate purely on the spiritual aspect and neglect the physical and emotional needs of people.

Concerning the guiding principles of PEM, the following should be noted. In all that PEM does, the guidance of God is

of utmost importance. Therefore, the leadership of the Holy Spirit is an absolute necessity of successful missions. In the globalized world, missions should be culturally sensitive, and follow the principles of partnership and networking. And in all this, the message shall remain clear: Jesus is still the only Savior and way to God. This is the message that needs to be heard around the world.²⁶

CONCLUSION

Bringing the nations of the world to a redeemed relationship with God has been His plan since the beginning. The mission is not ours but His. There is only one mission: *missio Dei*.²⁷ As Pentecostals in Europe, we have the privilege of being His coworkers and ambassadors in fulfilling the task. And since the plan is His, we know He wants to equip and empower us to go forward in the guidance of His Spirit.

The gospel of the Kingdom shall be preached *eis marturion pasin tois ethnesin* (as a witness to all ethnic groups), a task given by Jesus to His church (Matt. 24:14) — including European Pentecostal movements. We shall still send people, make disciples, pray, reach the unreached, and plant churches that do not only produce new believers but also believers and new churches with a missionary vision. In this process, the spiritual challenge and hunger of Europe is a task that PEM as a network cannot neglect.

The prayer of the PEM strategy working group and the whole network is that the strategy would be more than a piece of paper. It is our sincere hope that it will serve in reaching the divine goal and unite believers across Europe to go forward and change this world in the power and love of God.

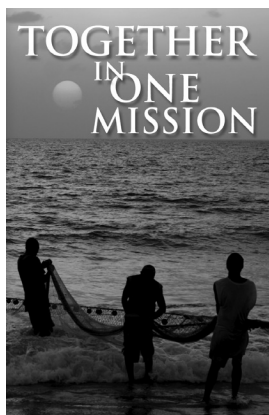
²⁶PEM Strategy 2020, slides 5-6.

²⁷Wilbert R. Shenk, "The Relevance of a Messianic Mission for Mission Today," in *The Transfiguration of Mission: Biblical, Theological, and Historical Foundations*, ed. Wilbert R. Shenk (Scottsdale, Ariz.: Herald, 1993) 17-18.

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CHAPTER 23

DANIEL COSTANZA

IMPACTING EUROPE TOGETHER

Today's Europe is a post-Christian continent and, as such, needs to be re-evangelized. As a matter of fact, less than 3 percent of people in Europe know Jesus, which means that European inhabitants are among the least-reached populations of the world.¹ The first step toward a possible solution is to create awareness of this serious situation within the church to remobilize Christians for evangelism.

This realization is at the heart of the vision and efforts that have been carried under the auspices of the Pentecostal European Fellowship (PEF), a network of fifty-two national Pentecostal denominations (in thirty-six countries) plus another ten associate members and its branches/networks: PEM (missions), EPPA (press), PEFY (youth), PEF-Women, PEF-Social Ministries, African churches, and EPTA (academic institutions). Under the leadership of Chairman Ingolf Ellssel since 2001, the PEF goal is to encourage a more visible presence of Christians in the public arena.

¹Randy Hurst, "Changing Face, Change of Heart," *Pentecostal Evangel*, April 3, 2011: 4.

In keeping with such a challenge, over the last ten years PEF has launched and organized major cooperative evangelistic efforts. With the involvement of youth teams from across Europe, attempts have been made to reach European capitals through annual IMPACT outreaches every year:

- Helsinki 2000, in conjunction with the Pentecostal European Conference (PEC)
- Berlin 2003, in conjunction with the PEC
- Brussels 2006
- Oslo 2007, in conjunction with the Pentecostal European Centennial
- Madrid 2008, in conjunction with the PEC
- Vienna 2009
- Stockholm 2010, in conjunction with the 22nd Pentecostal World Conference
- Budapest 2011, in conjunction with the Impact Now Missions Conference
- Luxembourg 2012, with the PEC

I have been privileged to serve in the coordination of these efforts since 2005, upon the opening of the PEF head office in Brussels, Belgium.

Over the succeeding years, though the process of mobilization has been slow, it has been encouraging to see teams of energized young people (100 to 300) from different European regions participate in these initiatives, resulting in mutual support and interaction. We have also seen the benefit of such exchanges in terms of Christian fellowship and spiritual unity.

The sense of urgency for the task of evangelism and missionary cooperation in Europe seems to be growing among leaders and believers at large. With this background in mind, I would like to submit the following personal observations relating to cooperative evangelism in Europe, with implications for our future.

EUROPEAN PENTECOSTALISM: A “PARALYZED POTENTIAL”

It is true that European Pentecostals have vibrant and growing youth ministries in many countries of Europe. Yet such potential is not always channeled into evangelism on a European scale. We have great youth events and gatherings, but the question is, In what measure is evangelism a priority over the legitimate social and spiritual needs of our youth?

A close analysis of each national Pentecostal movement shows that there are many ministry and material resources available in the area of missions (people, finances, organizations) that could shake cities and nations if combined together.

Yet there is little synergy between all of them. Stronger organizations could help weaker ones if there were more cooperative efforts. This element could explain that, in spite of significant evangelistic efforts in a number of countries, the overall impact of the gospel in Europe is rather weak. A conservative figure shows that there are some five million Pentecostals in Europe, yet many in the secular world still ignore our very existence.

INTERNAL OBSTACLES TO OVERCOME

Denominational Barriers and Structures. While we give thanks to God for each Pentecostal denomination He has raised in the twentieth century, it is also true that sometimes global evangelism is hindered by internal barriers and structures. It is time for leaders to realize that only if we work together with all Pentecostal/Evangelical denominations will we be able to reestablish our presence on the map.

Spiritual Selfishness and Protectionism. For too long, the mind-set of the majority has been, “We have so much to do in our own country that we have no time to think about the rest of Europe.” The truth is that Europe is no longer to be seen as a faraway reality. Europe is now part of our

daily lives at all levels. With the current demographic, ethnic, and linguistic trends and European policies, we need to see ourselves as European Pentecostals versus national Pentecostals, and thus see Europe (as a whole) as our mission field. Indeed, the mixed presence of so many Europeans in our countries represents a great opportunity for an international ministry.

Lack of Biblical Teaching and Practice in These Three Areas:

1. *Unity and cooperation.* Too often Pentecostals are stuck in the idea that unity is uniformity. Many have been taught that, unless we have the same traditions, customs, and culture, we cannot work together in the major cause of evangelism. I have heard of situations where missionary cooperation has been denied just on the basis of dress codes!

2. *Kingdom mentality.* The Enemy has built very subtle strongholds within our ranks; namely, a spirit of competition, rivalry, and criticism among sister organizations, based on fear and pride even in the area of evangelism. May God forgive us! We need to learn to rejoice in the victories God gives to every group that is led by His Spirit and His Word, and suffer together when there are failures. We must realize that we are all together in the same spiritual battle for the lost and that we need each other. Let us pray for a new spirit of biblical unity that promotes God's Kingdom, regardless of who God chooses and uses.

3. *Financial support for missions.* Many times we have people, young and older, that would like to take part in missionary projects and make a difference in needy areas. Yet, very often, finances are a problem as local churches and even national organizations are struggling in this area. Like never before, we need to teach biblical generosity in our churches so that missions will not suffer because of finances.

EXTERNAL OBSTACLES TO OVERCOME

1. *Legal Restrictions and Challenges.* The growing anti-Christian sentiment prevailing in Europe makes public

evangelistic efforts difficult. In our IMPACT outreaches in Brussels and Madrid, we faced hostilities on the part of local authorities. It took God's supernatural intervention and our determination to carry out our project. However, we found that when we obey the Lord's Commission, He knows how to take care of our problems. He did turn our problems into miracles! While we definitely need to depend on His help, we also need to be proactive in understanding and defending our legal rights.

2. *Weather Conditions for Open-Air Activities.* I have noticed that our "visibility" can be enhanced by good weather conditions. For example, it is a blessing for our Pentecostal churches in southern Europe to be able to hold evangelistic activities in the open air (tent meetings, beach ministry, public squares, concerts, etc.) versus the northern countries where sunny days are numbered (e.g., Belgium). Nonetheless, these factors should not be an excuse for a passive and defeatist attitude.

3. *Apparent Attitudes of Indifference From Secular Europeans.* Oftentimes we are discouraged by the overall hostile attitude that Europeans display in the area of spiritual matters. We all know that the very mention of God was intentionally omitted in the current European Lisbon Treaty. On the other hand, we see people are open to the supernatural as they explore Eastern religions and philosophies, including occult practices. May God help us to be at the right place at the right time with the right message so that the harvest will not be wasted!

POSSIBLE SOLUTIONS TO THE SPIRITUAL PARALYSIS

1. *Unity in Prayer and Intercession for Spiritual Revival in the Church.* We all know that every wave of God's visitation has been preceded and sustained by intercessory prayer. A few years ago, the Lord birthed in our hearts to start monthly prayer concerts for the French-speaking region of Belgium, which represents such a needy mission field,

not to mention the weakness of the church at large and the division among Pentecostal denominations. This initiative called *Espoir Wallonie* (Hope for Wallonia) has allowed an increasing number of Christians and leaders to come together and seek the Lord for a spiritual breakthrough. As a result, we are starting to see reconciliation among Christians and a growing desire to work together for the sake of the lost.

2. *There must be an intentional effort to build bridges with leaders, movements, and organizations for sincere and tangible cooperation, refusing the status quo.* We should not wait for others to take the initiative. Let us take the first step. God will always honor our humility. In any evangelistic project, let us be inclusive, even if we will never have a majority with us.

3. Invest time and energy in solid biblical teaching and training to create a new mind-set that fosters the growth of God's kingdom.

4. Encourage national leaders to partner with European networks (such as PEM, PEFY teams, etc.) for support (invite teams for training and outreach). Information is available at www.pef.eu, www.pef.pem.eu, www.pefy.eu.

5. Stronger countries/churches can assist weaker countries/churches through joint projects.

6. Release and bless youth teams to go out and see other models of effective evangelism.

7. Encourage young people to use gifts/talents, their professional skills, and connections for new avenues of evangelism.

MISSION POSSIBLE?

As we look at the huge task ahead, we could be appalled by the many negative factors against us. To better understand the importance of living out biblical unity for missional cooperation, it is necessary to seriously respond to Europe's spiritual cry, in light of the following recent research:

- Of the 12 top atheist/agnostic countries in the world, 9 are in Europe.
- Of the 731 million Europeans, less than 2 percent actively follow Jesus Christ, and at least 20 European nations have less than 1 percent of an evangelical presence.
- Europe's fastest-growing religion is Islam (the second-largest religion in 16 of 37 European countries).

Sadly, many Christians in Europe ignore these disturbing truths, and so cannot heed the call to put Europe back on the missions map, nor understand the urgent and extreme need for concerted action, especially in the area of evangelism.² However, we need to remember that God has promised a mighty outpouring of His Spirit on all flesh in the end times. He is faithful, and He will accomplish His Word!

On the other, such a promise should not lead us to a passive attitude. On the contrary, it should energize us and bring us to bold and urgent action. IMPACT outreaches over the last decade have proven that the attitude of indifference from secular Europeans is only apparent, and that there is a real hunger for spiritual reality. We cannot afford to neglect our spiritual responsibility toward our own continent, including the many unreached groups—a total of 333 in all of Europe, according to a recent study.³ The results will be amazing if we just obey the call to preach the gospel, which is the power of God for the salvation of all those who believe (see Rom. 1:16).

Let us recover the zeal and passion of first-century Christians, as we see them in action throughout the Book of Acts. The key word about their extraordinary conquest is *together*.

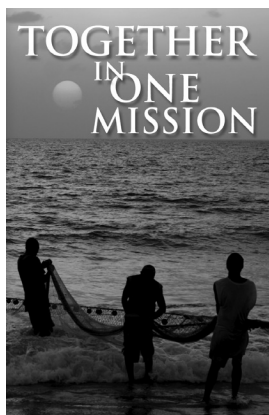
Let us encourage every generation group in the church to arise and go out with the love of Jesus. No one can

²Deborah Meroff, *Europe: Restoring Hope* (Nürnberg, Germany: VTR Publications, 2011) vii-viii, 57.

³Meroff, 159.

resist genuine love. It is so refreshing to see the emerging generation with lots of authentic passion and creative plans to take their cities and nations for Jesus.

Yes, together we can make a difference in Europe by the power of the Holy Spirit! Will you be among those who will respond to God's call and say, "Here am I; send me"?



CHAPTER 24

HANNELORE ILLGEN

THE POWER OF PENTECOSTAL WOMEN WORKING TOGETHER

Working together! Cooperation in God's kingdom is bringing forth creativity, newness, power, and life. In my view, the first example of this is the "cooperation" of the Word of God and the Spirit of God in the Creation. The story of this powerful act of God says, "The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters" (Gen. 1:2).^{*} When God said, "Let there be light" (v. 3), that is exactly what happened! The result was a tremendous change on the earth.

In every area of Creation that followed, including the making of man and woman, God's spoken Word brought the same powerful results. When God created the man out "of the dust of the ground" (2:7), He breathed His breath of

^{*}Unless otherwise noted, Scripture quotations in this chapter are taken from the *New King James Version*.

life, His own Spirit, into him. So man became a living being! The result of the interdependence of God's forming and breathing was tremendous. It was not only a living human creature in the image of God, but also the seed for billions of lives which came out of Adam and Eve until today.

In human reproduction, the cooperation of male and female brings forth new life. It has the dynamic to multiply itself—a powerful blessing to “fill the earth” (1:28). No wonder the serpent, Satan, tried to deceive Adam and Eve. He tried to separate them so there would be no interdependence in producing new life, eventually culminating in bringing forth the life of Jesus, the Son of God, our Redeemer. The Creator announced salvation right at the very beginning of Creation, in the midst of the terrible fall and the separation from the Father of all creation. God told the serpent (Satan), “He [Jesus] shall bruise your head, and you shall bruise His heel” (3:15).

PENTECOST MAKES THE DIFFERENCE

The principle of life-bringing interdependence between God's Word and His Spirit is evident throughout the Scriptures. For example, the amazing Old Testament exodus of the Jewish people from Egypt could only happen because God spoke a word and it was performed through the cooperation of Moses, Aaron, and Miriam—the three Hebrew leaders. “For I brought you up from the land of Egypt, I redeemed you from the house of bondage; and I sent before you Moses, Aaron, and Miriam” (Mic. 6:4). The Exodus is a model of the cooperation that also is at work between God's Word and His Spirit in bringing the gospel to the whole world and leading mankind out of Satan's “house of bondage.”

Because the task is so big, God is pouring out His Spirit on all flesh. It started with Jesus' command, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded

you” (Matt. 28:19-20). Seen from a human perspective, it is an impossible task! But on the Day of Pentecost, the Holy Spirit, this incredible power of God, appeared and began to work together with the 120 men and women who received Him. When “they were all with one accord in one place . . . there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. . . . And they were all filled with the Holy Spirit” (Acts 2:1-2, 4).

This filling with the Spirit empowered the 120 so that they were called “these who have turned the world upside down” (17:6). In fact, nearly the whole known world at that time was reached with the gospel through the apostles and their followers – the first powerful global cooperation! It is still going on, but needs to be continually inflamed!

NETWORKING MAKES A DIFFERENCE

Women were among the Spirit-filled Christians in the early church. It is a sad fact in church history that their part got smaller and smaller as the church became more and more an institution. But through the centuries, there were always some brave women who acted upon the Word of God through the power of the Holy Spirit.

One of the most remarkable among them in recent history is Catherine Booth, the cofounder of the Salvation Army. Consider also the many Catholic nuns or the evangelical deaconesses through the centuries, who felt called by the Lord to live together in sisterhoods to better serve the Lord, mostly through serving people selflessly. Surely, one of the most famous we know is Mother Teresa and her sisterhood worldwide. In modern terms, one would say it was a networking for the sake of the Kingdom to better minister to the needs of the disadvantaged of this world. They used their spiritual gifts for the common good. Without cooperation with the Holy Spirit, these sisterhoods could have never done their good works.

As Pentecostals, we believe that the outpouring of the Holy Spirit at the beginning of the twentieth century on

the whole earth is the expansion of God's word promised through the prophet Joel and initially experienced on the Day of Pentecost. This has been an amazing move of the Holy Spirit in all countries of the world! Some fifty years later, it reached the traditional churches, and the Charismatic Movement emerged. Many women were involved in the original mainline Pentecostal revival and the later Charismatic Movement. Many of the missionaries and evangelists coming from both streams were women. Some did church planting and others even started denominations. Aimee Semple McPherson, for example, was the founder of the International Church of the Foursquare Gospel.

UNGODLY COOPERATION

Meanwhile, the feminist movement in the Western world has drawn women to their values. Women had been treated unjustly, seen as minors, or only recognized when having a husband. They didn't have the right to vote. I personally believe, if the church of Jesus Christ would have taken seriously how God has created women—in the image of God like men—and would have treated them as partners in the kingdom of God as the apostles treated them, and worked together with them, a feminist movement would not have been necessary, or would not have been as radical as it turned out to be. During the last decade, it seems to have culminated in the "gender mainstream" ideology, which is terribly undermining biblical values.

"GREAT IS THE COMPANY . . ."

In these last days, I believe that God—through the Holy Spirit and by the Word of the Father—is calling into life a movement of women who know who they are in Christ and who know about the power and equipping of the Holy Spirit. Filled with Him, they can reach out to the women in their world, wherever they are, and proclaim and experience salvation, healing, and freedom from bondages. I believe the prophetic word for women in these days before the return of Christ is found in

Psalm 68:11-12: "The Lord gave the word; great was the company of those who proclaimed it: 'Kings of armies flee, they flee, and she who remains at home divides the spoil.'" This Scripture passage indicates a powerful move of God among and through women in the last days—based on the Word of the Lord. It is an interdependence between God's Word and His Spirit! The expression "company of those who proclaimed" designates women. *The Amplified Bible* reads, "The Lord gives the word [of power]; the women who bear and publish [the news] are a great host. The kings of the enemies' armies, they flee, they flee! She who tarries at home divides the spoil [left behind]."

It speaks of women who publish, who communicate the good news. It speaks of housewives ("she who tarries at home"). Wherever women are, they "make" a home, whether they are singles or married or have a family. Even at workplaces, women create an atmosphere of "feeling at home"—of caring, welcoming, friendship. In these places they reach out to others. Women's gifts of hospitality help in sharing the gospel of Jesus Christ. Statistics say that the conversion of a woman has a positive influence on her husband, family, workplace, and neighborhood. When asked in an interview why his church is growing so much, Dr. David Yonggi Cho said, "If a woman finds Jesus, this will affect her whole house and more will follow. If a man finds Jesus, it is one person who finds Him." More than 80 percent of the house-group leaders of his Full Gospel Church are women. According to another study, when a woman is living with Jesus, changes take place concerning her social life, health, and family relations, and it has a positive effect on men.

In all denominations we find godly women who feel called by Christ and who go their way with the Lord, with more or less opposition, and they influence their surroundings for good, may it be small or large. But it seems that the Lord in these days is calling a great company of women (Ps. 68:11).

EXAMPLES OF WOMEN WORKING TOGETHER

Why do I believe this? For one, there is an example existing now for more than forty years. Four simple housewives had the desire to meet together as Christian women in a hotel in Seattle, Washington, USA. This desire was not for themselves, but to be equipped and to pray together as they had seen in meetings of women in many denominations. They wanted a new approach in which they could have a neutral place to invite their neighbors and friends, where they could listen to the gospel in the form of personal testimonies. Little did they know that they had started a movement which came to be known as Women's Aglow Fellowship. By 1973, Aglow was moving onto the global stage as fellowships began in Canada and New Zealand.

Today, the ministry is called Aglow International and it spans the globe as an expression of Psalm 68:11-12. It continues to reach out to women of every creed, color, and culture, and, through women, to families worldwide. More than 21,000 Aglow leaders worldwide minister in their communities and nations to an estimated 17 million people each year. Aglow International is working in more than 172 nations and all of them have indigenous women leading the work. Because I was involved in Aglow for twenty years, I know about the calling and the practice of this ministry as expressed in their mission and vision statement:

Aglow is committed to seeing women restored, equipped, and empowered to reach their God-given destiny. Recognizing that restoration begins with salvation through Jesus Christ, Aglow is committed to the Great Commission (Matt. 28:18-20). Recognizing that equipping comes through caring, open relationships that foster healing, Aglow is committed to providing a safe place for women to grow in their relationship with Jesus Christ and others. Recognizing that empowerment comes through understanding your value, purpose, and destiny in God, Aglow is committed to enabling and encouraging women to develop and use their gifts and abilities to further the kingdom of God. Aglow

is committed to developing and training women in leadership so as to fulfill their calling and destiny in God. Aglow is committed to a global perspective that applies biblical truth to today's compelling issues in order to help further the kingdom of God on earth (www.aglow.org).

Another example of "women working together" is a ministry known as "Project Hannah," whose purpose, as stated on the website www.projecthannah.org, is . . .

- to raise awareness and empathy for the plight of women worldwide
- to pray for women who are being abused emotionally, physically or spiritually
- to broadcast the gospel of Jesus Christ to women around the world, encouraging them to experience God's love, freedom, and power as they face life's daily challenges; embrace their God-given destiny and glorious inheritance in Christ Jesus, whatever their cultural, social, or economic situation; pass on to their children a legacy of faith, wisdom, and godly character.

Project Hannah is a ministry of Trans World Radio, offering compassion, encouragement, and hope to suffering women worldwide through prayer, awareness, and radio programming. Prayer is the "backbone" of Project Hannah—mobilizing individuals, churches, and women's groups to participate in it. Countless women and men are using the monthly prayer calendars, asking God to intervene on behalf of women who face daily challenges in sometimes horrible circumstances.

Each broadcast in every language is covered with prayer. Prayer partners intercede daily for the plight of women and for Women of Hope production teams around the world. Each day, listeners are learning about the God whom David writes of in the Psalms: "The righteous cry out, and the Lord hears them; he delivers them from all their troubles. The Lord is close to the brokenhearted and saves those who are crushed in spirit" (34:17-18 NIV).

Additional illustrations of the ministry of women in the spirit of Psalm 68:11-12 are growing daily, such as “Moms in Touch” (www.momsintouch.org), another international network among Christian women.

CONCLUSION

Inspired by these networks, my national ministry team and I asked ourselves a few years ago. “Isn’t it time to cooperate with the women in the European Pentecostal movements on our continent?” My conviction is that Pentecostal women are a sleeping power. All the other networks are wonderful, and some Pentecostal women have joined them, love them, and are a blessing there; but they are interdenominational. So, after one year of prayer, in 2003 we took our first step and dared to have a part for women during the scheduled Pentecostal European Conference, convened by the Pentecostal European Fellowship (PEF) in Berlin. Some four thousand women came to our service. We offered eight seminars with women’s issues and we had evangelistic actions with our women on the streets.

We started with the idea of working together. I had invited sisters from all European Pentecostal movements, through their superintendents. At that time, I found there were only a handful of national Pentecostal ministries for women. One national leader said to me, “Sorry, we have forgotten to think of our sisters!” But all the sisters were open to networking, and “PEF-Women” was launched in March 2007. The PEF-Women mission statement reads:

The gift of the Holy Spirit is giving both men and women in the church the ability to be witnesses of salvation and to make disciples, wherever God is calling them. As is true for all of mankind, women are unique in the eyes of the Lord, having their own identity in Christ and possessing specific gifts and callings, as granted by the Lord. PEF-Women want to encourage and support each other and reach out to women in the different European nations by establishing Pentecostal women’s ministries/associations.

Our vision is to have a great host of women in each European nation—in the east and west, in the north and south—who share healing and deliverance, emotionally and physically, with the millions of women who do not know about this. We want them to share how (1) to live a godly life in a family setting, as a single, and in the marketplace; (2) to reach out to women not having a relationship with Jesus Christ; and (3) to influence a community with Christian values and mercy ministries.

A CALL TO THE PENTECOSTAL NATIONAL LEADERSHIP WORLDWIDE

I believe in experiencing our personal Pentecost. The Lord is giving to each woman His Word, as expressed in the beginning of Psalm 68:11. It is up to us to proclaim and communicate it! What would happen if Pentecostal women all over the world would be blessed, encouraged, and released through their national leadership to work together in their own nations, with the goal to reach out in creative ways to those who do not know the Lord? With our modern communication systems that reach into nearly every corner of the world, we can connect with one another at any time and will be able to share our experiences, victories, and advice.

“The Lord gave the word; great was the company of those who proclaimed it: ‘Kings of armies flee, they flee, and she who remains at home divides the spoil’” (Ps. 68:11-12). Let us work together toward a global Pentecostal sisterhood!

