

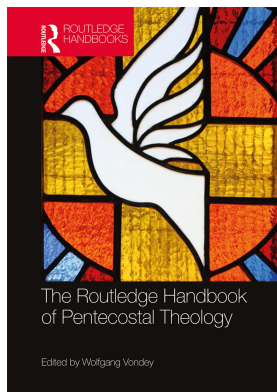
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Wolfgang Vondey

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Wonsuk Ma, Julie C. Ma

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MISSIOLOGY

Evangelization, holistic ministry,
and social justice*Wonsuk Ma and Julie C. Ma*

Pentecostal Christianity is known as a mission-focused tradition. Missiology occupies a central place in Pentecostal theology because of its close integration of doctrine and praxis, although mission is often practiced instinctively before it is articulated theologically. In its incredible diversity, the movement has grown exponentially in both geographical expanse and numerical strength, claiming to have reached 693.8 million people by the close of 2019 and expecting to grow to 1.1 billion by 2050, recording the highest growth rate of any religious tradition (Zurlo, Johnson, and Crossing 2019, 96). Alongside, Pentecostal missiology has expanded from a narrow understanding of evangelizing the lost to the complex dynamics of global renewal. This chapter aims at providing a critical overview of the development of global Pentecostal mission thinking and practices. We argue that three dominant trajectories have motivated and shaped Pentecostal mission: evangelism, holistic mission, and social justice may be viewed as the three concentric ripples of Pentecostal missiology. This three-stage scheme implies neither a sequential development or mutual exclusiveness; focus on one of the three waves always carries implications for the others because the foundational constant is the active presence and work of the Holy Spirit at the center. We begin by detailing the characteristics of Pentecostal mission and theology before looking in more detail at each of the three trajectories.

Theological motivation for Pentecostal mission

Pentecostal mission may be compared to concentric ripples representing a set of theological forces driving Pentecostalism outward from a primary concern for evangelization to holistic mission and justice. At the center of these ripples stands the outpouring of the Holy Spirit on the day of Pentecost as the originating event of the mission of the church (Yong 2014, 19–36; W. Ma 2017). The Spirit is the primary agent of mission: birthing the church that is sent out to the world, opening territories for God's reign, and manifesting God's love and power for salvation (see Chapter 27). While this dynamic emerges from Pentecost as the shared origin of all churches, Pentecostal mission is historically driven by a particular set of theological characteristics that carry the ripples outwards.

The first motivation is a sense of eschatological urgency found among early Pentecostals. The experience of the baptism in the Holy Spirit accentuated a premillennial orientation,

popularly found in the self-designation of Pentecostal revival as the “latter rain” (Joel 2:23), which signaled that the church was now in the last days before the imminent return of Christ (see Chapter 25). The window for “saving souls” was quickly closing; evangelism became an urgent priority, and many young men and women went immediately into the mission field (Anderson 2007). By 1910, close to 200 Pentecostal missionaries, later dubbed “one-way missionaries,” traveled to many parts of the world, often with no training (McGee 2003, 888) and with no intention to return.

Second, the baptism in the Holy Spirit was seen as empowerment to witness—mirroring Acts 1:8, the banner passage for the movement. The theological link between Spirit baptism and mission understood as witness to the lost had decisive implications for mission practices, chief among them the understanding of speaking with tongues: many Pentecostal pioneers believed to have received the gift of known languages (*xenolalia*) to supernaturally empower them to be a witness to the world. This euphoric anticipation was often disappointed, but the sense of Spirit empowerment carried on, and missionaries did not return even when they had not received the actual spoken languages (Anderson 2007).

Third, the conviction that Spirit baptism was for “all believers” (see Acts 2:17–18) re-configured the understanding of divine calling: the call to mission was no longer seen as exclusively given to the clergy but was expanded to all believers. Blurring the clergy-laity demarkation and mobilizing women and children, Pentecostalism became a grassroots missionary movement (McClung 1986). Mission was a way of life rather than an isolated aspect of church ministry.

Fourth, many of the early Pentecostal believers came from lower social strata and found their spiritual experience uplifting, liberating, and empowering. Pentecostalism became a religion of the poor, welcoming the socially marginalized into their midst and expanding mission to all social strata (W. Ma 2007). In turn, Pentecostal mission reached out to the margins of the world by extending throughout all social strata with the explicit intention of holistic transformation.

A final motivation is the clear role of spiritual experience in the missional orientation of Pentecostals. Their theology focuses on the encounter with God (Warrington 2008), with claims of “hearing” from God, experiencing his “touch,” and encountering God’s presence. The Pentecostal worldview exhibits a keen consciousness of the spiritual world, expecting the active presence of both the Holy Spirit and evil spirits in the world around them. Following the examples of the early church, spiritual gifts have become part of Pentecostal mission strategy to serve as “signs and wonders” of the authenticity of the Christian message (Ma and Ma 2010, 59–71). Hence, missiology is also a dynamic expression of spiritual warfare (see Chapter 30). The dynamic of these different motivations carry Pentecostal missions along three dominant waves.

Evangelistic mission: saving souls as the mother of mission

The primary goal of mission is the proclamation of the gospel, and the innermost ripple of Pentecostal missiology is always a concern for “saving souls.” With its pneumatological center, mission is understood in its most immediate sense as facilitating divine power for witness “to the ends of the earth” (Acts 1:8). The Pentecostal movement shares this soteriologically driven mission as evangelization of the “lost” with the birth of the ecumenical movement in the twentieth century (Hunter 2010). Until the 1970s, Pentecostal missiology was almost entirely perceived as a form of world evangelism and church planting (Ma and Ma 2010, 117–33). The goals of this soteriological missiology are often pragmatic and present several challenges.

Mission as evangelism

Pentecostals who experienced a miraculous encounter with God have been zealous evangelists resulting in the establishment of churches, which, in turn, emphasized the evangelistic power of the Holy Spirit. Yoido Full Gospel Church in Seoul, Korea, is an important example. Established in 1958 in a post-war outskirts of the metropolis among the poor, the church was quickly known for its healing ministry and special emphasis on prayer, healing, miracles, and mission (Cho 2008). As the church grew exponentially, it began to mobilize lay leaders in home cell groups—a system often considered to be a distinct expression of Pentecostal missiology. Based on the theological principle of the “prophethood of all believers” (Stronstad 1999), the church has systematically promoted evangelistic church growth principles based on the principle that witness to the gospel is the calling of every person.

Another significant missionary strategy which fueled the evangelistic expansion of Pentecostalism was the training of national workers and leaders. Early on, Pentecostals established Bible institutes and theological schools to train people for evangelism and church planting. Pentecostals focused on training large numbers of spiritual “foot soldiers” that accomplished the spread of the Pentecostal message and who, in time, established national leadership in most mission fields.

Complementing the bottom-up strategy of evangelism is the Pentecostal megachurch phenomenon, a growing development now witnessed worldwide (W. Ma 2018, 36–37). Large single congregations in urban centers represent powerful demonstration of faith that function as centers of evangelization in addition to the “saturated presence” of many small Pentecostal congregations (W. Ma 2018, 38). Global Pentecostal evangelism is grounded in the theological emphasis on the Spirit’s empowerment that mobilizes every believer to be a witness to the gospel. Healing is a particularly prominent characteristic of Pentecostal evangelists gathering large crowds. The experiential manifestation of God’s supernatural power has turned many animistic communities to Christ (J. Ma 2001). Large and small outdoor healing “crusades” have become the hallmark of Pentecostal evangelism. Mission as evangelization proceeds through both the large and the small.

Challenges of evangelistic mission

Considering the pragmatic and activist nature of Pentecostal evangelism, most documents available to offer insights into this mission focus are missionary newsletters, denominational magazines, and mission (auto)biographies. Academic and critical studies were produced only rarely (Hodges 1976) until focus on church growth rose to an academic discipline in the 1980s and Pentecostal churches were used as successful models (Wagner 1974). Yet, in spite of the positive contributions to the growth and vitality of global Christianity, the primary focus on evangelism has come with numerous challenges.

Above all, mission perceived primarily as evangelization has brought significant challenges to Christian unity (see Chapter 35). Either by intention or by unwitting circumstances, the “growth” of Pentecostalism has been achieved in part through boundless internal divisions and splits. The sensational nature of Pentecostal experiences and spirituality causes uneasiness among many existing churches, including accusations of proselytism (“Evangelization, Proselytism, and Common Witness” 2010). While some denominations have embraced Pentecostalism, others remain divided between existing and new Pentecostal groups, and still others have been organized by those who left their traditions because of their Pentecostal experiences. Pentecostals face important ethical challenges in their primarily evangelistic

campaigns, particularly with the popularist prosperity gospel (see Chapter 38). Claims of healing and miracles have attracted attention as well as scrutiny, and moral failures and extravagant lifestyle of high-profile charismatic evangelists, both in the West and the majority world, raise theological and practical questions about the relationship between and consistency of Spirit-empowered mission and Spirit-led life. Mission perceived exclusively as evangelization risks neglecting the importance of developing a consistent Pentecostal mission spirituality (White 2016) that extends further toward human flourishing and social welfare.

Holistic mission: responding to human suffering

Following the primary importance of evangelism, caring for the destitute is an inherent part of Pentecostal mission (Lord 2005). Seen as a second ripple of Pentecostal mission, social engagement and “mercy” ministries range from caring for the sick, disaster relief, emergency services, and medical assistance, to providing education and counseling (Miller and Yamamori 2007, 41–43). The initial theological motivation was and still is to serve the evangelistic goal of Pentecostal mission. However, response to human suffering has significantly broadened the purview of Pentecostal mission from a focus on saving the lost to a mission to the poor and destitute.

Important in this context is the self-identity of many Pentecostals, particularly in the majority world, as the “poor” or the socially marginalized. The Azusa Street mission in Los Angeles, often seen as the birthplace of Pentecostalism in North America, was looked down upon by mainstream Christianity for its uneducated Afro-American leader, William Seymour. In the midst of racial segregation, the mainstream media harshly criticized the mission’s interracial worship (see Chapter 39). Classical Pentecostalism quickly became a haven for immigrants, colored groups, and the poor with an emphasis on empowerment of the socially marginalized (W. Ma 2007, 28–29). In Latin America, this phenomenon of upward social mobility and the ongoing cycle of social uplift are particularly evident (Martin 1993). The impact of social uplift fuels evangelistic outreach.

In turn, a holistic view of mission has further extended Pentecostal responses to human suffering. Pentecostals have always viewed healing as an expression of God’s goodness and as an expected outcome for all believers (see Chapter 24). The materiality and corporeality of salvation marks a significant component of Pentecostal soteriology (Volf 1989). Historically, however, Pentecostal life and mission turned toward a holistic understanding of human life and the gospel only after the initial preoccupation with eschatological urgency began to wane slowly but steadily with the second and third generations of Pentecostals. With the advent of the Charismatic movement in the 1960s and the rise of independent and indigenous churches embracing Pentecostal beliefs and ethos, the focus shifted from other-worldly to this-worldly matters. Evangelistic mission shifted to holistic mission.

Areas of Pentecostal holistic mission

Holistic mission is no longer the domain of foreign missionaries and evangelists. Pentecostal missiology has actively engaged with different expressions of social ministry most notably through the use of indigenous networks and natives of affected regions. An important expression of this holistic mission is the care for the destitute. In addition to immediate relief activities for disaster victims, many Pentecostal missionaries established orphanages and shelters for children and widows. Pandita Ramabai (1858–1922) was born into a Brahmin family and after her conversion to Christianity devoted herself to the affairs of culturally

oppressed Indian widows by promoting the education of women and children. Her Mukti mission eventually housed around 1,500 children and contributed to the Mukti revival in 1904 (Anderson 2006). Similarly, Lillian Trasher (1887–1961), a “one-way” missionary of the early Pentecostal revival in North America, left for Egypt, where she spent most of her life. With a desire to care for destitute children and women, she began an orphanage in 1915, which grew to serve 25,000 children and widows. A feeding program was added to serve 4,500 meals each day by the 1960s. Not evangelization but the spiritual transformation of the children and women were the focus of this mission, which contributed to a Pentecostal revival in 1927. When Trasher passed away in 1961, she was affectionately and respectfully called “Mama Lillian” and the “Nile Mother” (McGee 2010, 164–65). Although these compassionate responses were initially more intuitive than reflective, the theological motivation for this broadened mission spirituality stems from an emphasis on human dignity, the image of God in every person, and a holistic view of life.

Another area of holistic mission is education, which is often viewed as a viable exit strategy from poverty. Philippe Ouedraogo (2013, 85–86), a Pentecostal minister of Burkina Faso, led a process that identified the root of chronic national poverty in the lack of education. Through the Association Évangélique d’Appui au Développement, involving churches and mission agencies, a nine-month fast-track educational program was designed, and between 2006 and 2012, a total of 3,355 children aged 9–12 completed the program. More than 5,000 children attended Christian elementary schools, and the program was praised by the government particularly for its contribution to female education. A large number of children and their families have become Christian, affirming the Pentecostal motivation of holistic mission remains to support the primary evangelistic goal.

A third area is the direct intervention of the church to alleviate suffering. In Korea, David Yonggi Cho, the founder of Yoido Full Gospel Church, began his ministry in a post-war poverty-stricken community with focus on God’s healing and goodness. From the 1990s, the church began intentional social service programs (Lee 2009, 125). In 2007, construction for Cho Yonggi Heart Hospital in Pyongyang was hailed as an example of the church’s role in national reconciliation. Cho has postulated that healing and poverty is part of the curse that humans have to bear as the consequence of sin. Therefore, like many Pentecostals, he considers blessing to be the entitlement of God’s people (Cho 1997).

Despite the important role played by leading figures, holistic mission requires the participation of many Christians who volunteer to make the social ministries successful. Such local-level small-sized missionaries abound among “progressive Pentecostals” (Miller and Yamamori 2007, 5–6) who address social issues in their local contexts often without external resources. The mobilization of the Pentecostal masses for mission remains grounded in the belief that every believer is empowered for witness coupled with an ethical mandate to participate in the mission work. The mission field has moved effectively from the ends of the world to the homes and neighborhoods of the people.

Critical responses to holistic mission

While care for the suffering has become an integral part of Pentecostal mission practices, particularly among those who share similar experiences of sickness, poverty, and marginalization, institutional policies and academic reflections on holistic mission among Pentecostals are still an after-thought. The appearance of *Called and Empowered* (Dempster, Klaus, and Petersen 1991) marked a watershed point of Pentecostal mission studies, laying a biblical and theological ground for critically engaging in a Pentecostal holistic missiology. The fourth

quinquennium of the international dialogue between Pentecostals and the Roman Catholic Church (1990–97) focused its critical attention on social justice and mission (“Evangelization, Proselytism, and Common Witness” 2010). At the end of the same decade came the “Brussels Statement on Evangelization and Social Concern” (1999). Centered around the kingdom of God, the statement declares that love of neighbors is not only the fulfillment of God’s Great Commandment but also the sign of the in-breaking of God’s reign (42–43). However, critical voices have raised concerns about exploiting people’s suffering for the purposes of evangelization under the pretense of service and love. In response, formal policy changes were introduced, for example, in 2009 when the Assemblies of God added “showing love” and “serving (the poor and suffering)” to its constitution and bylaws included in the strategies for mission (General Council 2009).

Another criticism of holistic mission in response to human suffering has been what has been critically called “prosperity preaching.” Considering that poverty and illness are two principal causes of human suffering, the message of the prosperity gospel serves not only as concrete sign of God’s reign but also meets real-life needs. Promises of health and wealth, however, are not the primary message of the gospel, and Pentecostal mission practitioners and thinkers are called to discern and reflect on the challenges. The prosperity gospel distracts from the evangelistic intentions at the heart of Pentecostal missiology to be in the first place a witness unto salvation.

Justice as mission: rebuilding society

The outer ripple of Pentecostal mission extends to social and structural injustice. Although Pentecostal missiology in response to human suffering has dived fully into the second ripple in terms of serving the poor, it has yet to venture far into the third (see Chapter 40). This outer realm of mission in the diverse contexts of social injustice is often compared with the focus of liberation theology and its highly politicized mission practice viewed with hesitation by many Pentecostals. The initial engagement with concerns of social justice is often an outgrowth of the Pentecostal commitment to serve the poor and the suffering. A more explicit missiology in terms of justice is building only gradually in the areas of human flourishing, social equality, public engagement, and racial reconciliation. As these domains comprise the outer ripple of Pentecostal missiology, many of these areas are still uncharted territories of a Pentecostal theology of mission.

Human flourishing

Compassion ministries often reach the concerns of justice once the immediate relief work is done. Participants in diakonic mission then move to the long-term strategies necessary to rebuild individual lives, families, and communities. This task is where challenges are identified in the established social structures that hinder the fullness of equality and human dignity caused by deeply ingrained socio-cultural structures. It is in these contexts that liberation theology and its variations take socio-political structures as the main cause of poverty and social marginalization (Gutiérrez and Müller 2015). Advocates of liberation theology present broad biblical bases for active resistance and struggle against the established political powers. In contrast, Pentecostals have approached the same challenges differently. Consistent with its grassroots nature, the Pentecostal faith has created a non-confrontational bottoms-up movement through the advocacy of the Spirit’s empowerment and godly living. In Latin America, where liberation theology is prominent, Pentecostals have achieved an upward

social mobility with a focus on transformation through the individual (Martin 1993, 205–32). In Malaysia, many Pentecostal congregations set up homes for children and the elderly, drug rehabilitation centers, and dialysis services for those who cannot afford treatment. In Korea, Pentecostal mission empowers its converts to experience liberation from poverty, addiction, and broken relationships, similar to Minjung theology (Kim 2007). However, the emphasis on transformation is attributed to the unique Pentecostal view of human existence where inner transformation affects a change of life-style that also transforms the social environment. This “one-at-a-time” approach may be criticized as an ineffective individualistic method, especially in comparison to the broad activist struggle of liberation theology. Nonetheless, the outcomes are indeed transformative and affect long-term alleviation of social injustices. The effectiveness of this mission focus may be attributed to the inside-out direction of social transformation (W. Ma 2007).

Social equality

The aim of personal transformation is social equality rather than conversion (McGee 2010, 142). Trasher’s orphanage in Egypt was the very first one in the nation that directly challenged the long-established cultural patterns placing the responsibility of caring for orphans on the extended family system. It practically relieved the government and society of such a responsibility. By introducing a public institution called “orphanage” and demonstrating a Christian virtue of altruistic care for orphans and widows, this mission introduced the transforming work of the Holy Spirit into concerns for social equality. Similarly, Ramabai began her work caring for destitute children and widows in a society where the caste system was strictly maintained. As a Brahmin woman, Ramabai freely engaged with people of different (and lower) castes, and her acts of compassion began to challenge the established social norms. When she initiated a full-blown campaign for women’s education in India, her Pentecostal mission engagement confronted deeply rooted socio-cultural structural prejudices (Anderson 2006), which, in turn, changed the directions of foreign missionaries (McGee 2010, 130–34).

Similarly, the widely studied cell group system of Yoido Full Gospel Church has empowered lay women by placing them in leadership roles (Cho 2008). Although the importance of David Yonggi Cho, the founder of the church, is well acknowledged, the role played by Jashil Choi, the mother-in-law of Cho was crucial through her role-modeling, organization, and management. Her significance is particularly evident in the context of heavily male dominant Confucian social norms. In all these examples, the socio-cultural marginality of women (and children) is challenged through a Pentecostal mission to transform society beyond narrow evangelistic concerns.

Public engagement

Public engagement is a broad area of mission far beyond traditional evangelistic concerns. Only two spheres of Pentecostal engagement may be elaborated. The first is an influence on policy-making as a result of Pentecostal engagement in holistic mission. One example is the campaign launched by Pentecostal churches in Zambia to counter the HIV/AIDS endemic. Joshua Banda (2013) has started several initiatives since 1992 to provide public ministry to HIV/AIDS patients and their families. With the growing trust of people affected, the church’s clinic tested and provided ongoing medical care for patients. The church houses children orphaned by AIDS, and the church’s education program promotes marital fidelity.

This model was soon adopted by other churches in the country and contributed to the formation of the Health Care Association of Zambia, which became responsible for providing about 50% of the nation's HIV/AIDS care (Banda 2013, 42). From 2007, Banda served as the chairman of the National AIDS Council, influencing national and regional AIDS policies. He has defended the Christian-based national policy against the human-rights-based measures of the United Nations by suggesting that Christian mission is to transform individual and communal life without neglecting to bring people under the lordship of Christ. Similarly, the continuing evangelistic motivation and the educational work in Burkina Faso provide important cases where Christian witness is now present in the public sphere.

On the political front, however, Pentecostals have been mostly ambivalent if not apolitical (Yong 2010, 4–14). Many Pentecostals still take a non-engagement stance, focusing primarily on spiritual matters and, only lately, public service. Pentecostals have not yet developed a robust theology of mission in the terms of public engagement. In South Korea, in the 1970s and 1980s, the entire nation was engulfed in the democratic struggle against the military regime. And progressive Christian churches, particularly the Roman Catholic and some member churches of the National Council of Churches, took this national issue to the streets and public debates braving government crackdown, arrest, and imprisonment. However, most Evangelical and notably Pentecostal churches closed their ears to the injustices perpetrated by the military dictatorship (Suico 2003), and church leaders focused their attention on the spiritual affairs of their congregations. Such a non-engagement stance may have been the result of a secular-religious dichotomy still dominant among Pentecostals. More likely, however, local-church oriented ecclesiology still lacks the public dimension of mission while prioritizing individual and (local) ecclesial dimensions of faith and praxis.

Still, Pentecostals are often intentional in addressing the spiritual and personal aspects of socio-cultural issues as the starting point for national transformation. This perspective does not exclude political engagement, and an increasing number of Pentecostals, both lay people and clergy, have tried for public offices and engage in democratic and anti-colonial struggles (Lindhardt 2014). Although taking public issues as a mission agenda is encouraging, the questions of the legitimacy and extent of political involvement by Pentecostals requires a careful theological foundation yet to be developed.

Racial reconciliation

Racial divisions are a significant mission concern and cause of civil wars and social tensions which stand directly against the church's witness to the loving and saving grace of God. In this area, the track record of Pentecostalism is rather mixed (see Chapter 39). As with public and political engagement, a Pentecostal missiology that includes racial identity and reconciliation is yet to be developed. The original inter-racial composition of the Azusa Street mission and revival confronted the norm of racial segregation, aptly expressed by Frank Bartleman (1980, xviii), a white Pentecostal leader, in the exclamation: "The color line was washed away in the blood." However, this powerful demonstration of the Spirit's work was soon usurped by the organization of many Pentecostal denominations along racial lines. The majority of Pentecostal denominations in North America are still racially defined, and both evangelism and holistic mission are affected by this divide. Similarly, in South Africa, the painful experience of the apartheid rule divided the Apostolic Faith Mission, the largest Pentecostal denomination in the country, along the color lines. Besides the leadership exercised by the minority white over the majority colored, injustices perpetrated by white Pentecostal believers against fellow colored believers raise serious questions about the precedence of one's racial identity over one's

Christian identity. These and other experiences point to the theological and missiological inconsistencies faced by Pentecostal mission and the question how the Spirit's work in justice and righteousness can be realized amidst contrasting attitudes and stereotypes.

Other uncharted territories

These uncharted territories suggest that missiology is never a static endeavor but that the broadening of Pentecostal mission is a key contributor for productive and constructive Pentecostal theology. Pentecostals continue to explore other unfamiliar areas as an integral part of what is now Pentecostal mission (Kärkkäinen 1999; Yong 2010). One area is the growing problem of displacement in a world affected by refugee crises that redefines traditional ideas of the mission "field." With political, social, economic, and human rights affected, mission as a ministry of social justice tends to work with other Christian and humanitarian agencies, governments, and international institutions.

These cooperations have also shown a positive impact on Pentecostal involvement in ecumenical and inter-churches encounters (see Chapter 35) particularly in the global South (Robeck 2014, 201–6). The Global Christian Forum is a newly created "neutral" ecumenical space, and Pentecostals have actively engaged in its leadership, global, and regional encounters. Pentecostal attitudes toward the relationship with other religions (see Chapter 41), however, have been rather cautious (Yong and Clarke 2011) and often under the domain of the primary ripple of evangelistic concerns (see Chapter 41) and traditional Christological perspectives of mission (Yong 2003). Considering the social reality that many Pentecostal believers in the global South interact, live, and work on a daily basis with neighbors of other religions, reflection on the missiological implications of engaging with other religions is an urgent matter for Pentecostal missiology (Yong 2014, 77–140). Similarly, concerns for creation and environmental stewardship have not yet become a Pentecostal mission agenda. A gradual appearance of Pentecostal ecotheology, however, is encouraging (see Chapter 33). Lastly, the topic of human sexuality has found only a limited discussion among Pentecostals (Ma, Reid-Martinez, and Hamilton 2019) and reflects the challenges at the outer ripple to engaging with newly emerging problems distanced from primary evangelistic concerns.

Conclusion

The success of mission has made Pentecostalism the second largest tradition of global Christianity. This growth is partly attributed to the strong evangelistic motivation that has turned Pentecostal believers into zealous and committed grass-roots mission players. Yet larger than evangelism alone, the Pentecostal mission ethos is one of pragmatism and activism. At the same time, there are a number of concerns which both Pentecostal mission thinkers and practitioners need to engage to ensure a healthy mission dynamic continues, above all theological consistency. For the model of concentric ripples to be congruent, each wave of Pentecostal mission should draw its motivation from the theological center originating with the outpouring of the Holy Spirit. Despite its popularity, a pneumatological Pentecostal missiology is still under development. The model employed in this chapter suggests that a theology of holistic mission can be conceived as aiding evangelism, while several areas of justice mission are the consequence of a holistic motivation for mission. When all the ripples draw their motivation and resources from the common theological well of a Spirit-motivated missiology, Pentecostal mission will maintain an organic and dynamic cohesion, where one area of engagement strengthens and complements the others.

Still, a word of caution is in order regarding the primacy of evangelization. Originating with the outpouring of the Spirit at Pentecost, the innermost ripple of Pentecostal mission is to be a witness to the gospel. The second and third stages of mission are carried by this first ripple and should not outgrow the original concern for evangelization. Historical lessons warn Pentecostals that holistic mission and social justice are rooted in the witness of the gospel, and Pentecostals must maintain that only when the inner ripple is strong, can the next one have a sound impact. If it is difficult to maintain all three waves of mission, Pentecostalism would do well to focus on the original concern of evangelism as a theological priority to correct and develop its missiology.

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