Missional Focus in a Milieu of Multiplicity:
A Mental Map for Pentecostal Leaders

Grant McClung[*]

Pentecostal church and mission leaders[1] operate in a "milieu of multiplicity" as they grapple with a multiplicity of challenges, from a complex diversity of alternative agendas to competing visions. In contexts of constant change and cacophony, "When everything is mission, nothing is mission,"[2] their challenge is to maintain missional focus. Their mandate is to remain faithful to the task with singular obedience to the straightforward instructions of the Great Commission.

This calls for Pentecostal leaders to continue on the path of scriptural engagement by keeping themselves, their leadership teams, and their constituencies on a missional journey through God's Word. This practice brings the Bible into the center of our missions conversations and consultations as the primary source of our definitions, practices, and strategies.[3] Missional focus requires an ongoing personal and corporate worship experience with the Triune God, constantly receiving empowerment, anointing, and guidance from the Holy Spirit. This "Scripture-Spirit" template of exegesis and experience is "truth on fire."[4] It is indispensable and foundational to our leadership; everything else revolves around and emanates from it.[5]

This essay suggests a "Model for Missional Conversation – Global Quadrologue" and offers a "mental map" (Whole Gospel, Whole Church, Whole World) for setting missional priorities. *Reflection/Discussion* questions at the end of each section encourage prayerful reflection by the individual leader and leadership team.

> *[Reflection/Discussion: What are the spiritual disciplines and practices of spiritual formation that I follow and employ with my leadership team to hear from God through Scripture and the Holy Spirit? By learning from others (historically and presently), what are new practices I/we can develop?]*

[*]Grant McClung (grant.mcclung@gmail.com) is President of Missions Resource Group (www.MissionsResourceGroup.org), and Missiological Advisor to the World Missions Commission of the Pentecostal World Fellowship. Since 1976 he has served in full-time missions as a missionary educator (European Theological Seminary in Germany and Pentecostal Theological Seminary in Cleveland, Tennessee) and field director for Church of God World Missions (Europe and Middle East). He writes and travels from Cleveland, Tennessee where he and his wife (and fellow missionary), Janice, have led a world missions prayer ministry in their local church for 25 uninterrupted years.

A Model for Missional Conversation: "Global Quadralogue"

Because the mission of God is for all the people of God, missional conversation should be an ongoing "global quadralogue" among (1) the *assembly* (local churches and church movements), (2) the *agency* (missions agency), (3) the *academy* (missiologists, trainers), and (4) the *agora* (missional laity in the marketplace).[6] These four representative bodies are common shareholders in global mission and equally mandated as Christ-followers by the Great Commission.

This commonality is valued in the Pentecostal experience, which embraces God's promise received by the Early Church on the Day of Pentecost: "I will pour out my Spirit on *all* people" (Joel 2:28; Acts 2:17).[7] Ground level missional focus is maintained by reminding ourselves that Pentecostal mission/missions/missiology is *superintended* by the Holy Spirit, *stewarded* by the *whole* Church, and is *specific* to *every* Christ-follower who is "called and empowered" by God into a witnessing community.[8]

A global conversation helps leaders in various arenas (assembly, agency, academy, and the agora) avoid isolation and nurture lifelong learning. It encourages peer mentoring in the pursuit of best missions practices. Paul W. Lewis reminds us that:

> Many voices from a diversity of backgrounds (e.g. geographical, ethnic, cultural, economic, social status) can help us reevaluate our missions practices; we ask ourselves 'Is the way we are doing missions the best way?' This constant attitude of learning and growth guided by the Holy Spirit can open up new opportunities of ministry and new ways to do things, as the world is constantly changing and is in continuous need of the eternal message of the Gospel.[9]

Finally, Pentecostals cannot afford to confine their conversations on mission among themselves. They must foster the friendship and fellowship of the evangelical "Great Commission" community (and among believers on mission in broader Christian families). We have much to learn from them and we also have much to give.

> *[Reflection/Discussion: How are we hearing all the voices of our partners in mission (the assembly, the agency, the academy, and the agora)? How are we including age, gender, ethnic, global diversity in our global conversation? What are the vehicles of communication by which we receive input from them and give feedback? Where are examples of our fellowship beyond Pentecostal circles?]*

Whole Gospel, Whole Church, Whole World

The Lausanne Covenant asserts that "… evangelization requires the whole Church to take the whole gospel to the whole world."[10] Following Christopher J. H. Wright's idea, I'm changing the order to "Whole Gospel, Whole Church, Whole World" as a three-fold outline to project some major missiological emphases in maintaining missional focus.[11]

In missions training and leadership, I have found it helpful to outline issues and actions in God's global mission as relating to these three categories: (1) Whole Gospel: the biblical/theological understanding and motivation; (2) Whole Church: the basic "workforce" of laborers for the harvest; and (3) Whole World: the scope of our mission strategies toward making disciples. Using these categories, this essay offers a "mental map" for maintaining missional focus and priorities. The topics, themes, and issues for consideration will be highlighted as "M" words. They are not an exhaustive or final list but beginning points for continued dialogue, prayer, and action.

> *[Reflection/Discussion: Before reading the following list, what topics and issues come to your mind when you think of (individually): (1) "Whole Gospel," (2) "Whole Church," and (3) "Whole World?"]*

Whole Gospel: (1) Meanings; (2) Memories; (3) Message; (4) Miracles; (5) Mercy

Whole Church: (6) Meeting with God [worship, spiritual renewal, intercession, spiritual warfare]; (7) Morality [holiness/integrity]; (8) Marriage [family]; (9) Missional [local] church; (10) Mobility, Mobilization, Media; (11) Mentoring Millenials; (12) Missionary [training, care]; (13) Monetary [Resources]; (14) Mutuality [cooperation]; (15) Monitoring [trends, issues] and Metrics [research, evaluation]

Whole World: (16) Making Disciples and Multiplying Churches; (17) Most Neglected [least engaged and evangelized] and Most Receptive; (18) Maps and Migration; (19) Megacities and Multicultural [societies]; (20) Minors [children]; (21) Mars Hill [universities/students]; (22) Muslim world; (23) Middle Kingdoms [China and India]; (24) Marginalization, Militancy, and Martyrdom; (25) Moments [*kairos*, missional moments}.

Whole Gospel

Meanings: *Missio Dei*; mission; missional; missions; missiology

A context of constant change demands that we continually clarify the meaning of our mission. Thus, it is crucial to define our terminology, noting the uniqueness of individual terms such as '*missio Dei*,' 'mission,' 'missional,' 'missions,' and 'missiology.'

Missio Dei

The "Whole Gospel" is the "gospel of God" (Rom. 1:1),[12] "The Living God is a Missionary God,"[13] and biblical mission is "*missio Dei*, ("the mission of God," or "God's mission").[14] J. Herbert Kane describes God, as the source and sustainer of mission, in a poetic manner:

> Christian mission is *God's* mission, not man's. It originated in the *heart* of God. It is based on the *love* of God. It is determined by the *will* of God. Its mandate was enunciated by the *Son* of God. Its rationale is explained in the *Word* of God. For its ultimate success it is dependent upon the *power* of God.[15]

Missions historian Wilbert Shenk traces the "*missio Dei*" term, noting that, "In 1952 the International Missionary Council agreed that mission is an action initiated by God that was enacted most fully in the ministry, death, and resurrection of Christ through the power of the Holy Spirit. This formulation was soon spoken of as *missio Dei*."[16]

In the opening lines for their essay in the widely-read *Perspectives on the World Christian Movement*, Henry T. Blackaby and Avery T. Willis state:

> God is on mission. He has been on mission throughout history to accomplish His purpose throughout the earth. Each time we see God in the Bible, He is acting in accordance with His purpose: to reveal Himself in order that His name would be glorified, that His Kingdom would be established and that some from every people would be reconciled to Himself.[17]

The title of their chapter, "On Mission with God," is a phrase that has been popularized in their Southern Baptist circles and across the spectrum of the evangelical missions family. The focus and aim of that mission for disciples of Jesus, they argue, is to, "become involved in His mission to reconcile a lost world to God."[18]

Mission

Frontier missiologist Ralph Winter asserted that understanding "mission" is crucial to completing our missionary obligation. In the late 1990s, Winter complained that the common [mis]understanding of "Christian world mission" had drifted into becoming defined as "… the redemptive activities of the church within societies where the church is found (at home or abroad) rather than the redemptive activity of the church within societies where the church is not found."[19]

Winter's concern has been clearly lifted up in the Pentecostal missions movement by Alan R. Johnson whose book, *Apostolic Function in 21st Century Missions*, should be basic reading for every Pentecostal leader and required in ministerial training curricula.[20] With clear focus on the lost, Johnson argues that the, "… 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."[21]

Pentecostal *mission* cannot drift aimlessly into anything and everything the Church does in the world. It must be understood and practiced out of the context of preaching the Good News of the gospel to lost people with the intended results of conversion, discipleship, responsible church membership, and the planting/multiplication of churches among the least evangelized. Many exemplary mission and vision statements from churches, networks, and associations across the Pentecostal movement stress these key points. The mission statement of Assemblies of God World Missions is a clear cut example of focused mission: "Reach the lost, plant churches, train leaders, touch the poor: so all can hear the saving message of Jesus"[22]

Missional

"Missional" is a word that has become commonplace in the missions community. Thought by many to be a recently coined term, Shenk says that, "*Missional* can be traced back to at least 1907 (*Oxford English Dictionary*) . . . and John Howard Yoder was using *missional* in his writings by the early 1980s . . . By 1990 *missional* was increasingly used to signal the shift from the older 'missionary' language that emphasized human initiative, to mission as that which originates in the nature and will of God."[23]

The term "missional" was popularized in the opening decade of the 21st century by bloggers and writers associated with the controversial "emergent church" movement. J. Todd Billings observed, in March 2008, that the terms "missional" and "missional church" were bringing up ". . . more than a half a million hits on a Google search. Churches are inundated with missional books, missional websites, missional consultation groups, and missional speakers. Yet the meaning of the term remains unclear."[24] Billings lamented the hijacking and reinterpretation of "missional" that overlooked the centrality and uniqueness of Christ for salvation, downplayed the role of the Church, and took a dismissive view of missions history.[25]

As a descriptive adjective ("missional living," "missional preaching," "missional cooperation," etc.), and a way of describing how believers are to be on daily mission with God, "missional" appears to be here to stay. The term is commonly used in evangelical and Pentecostal language to describe mission that is focused on proclamation evangelism, conversion, disciple-making, and church planting through word and deed.[26]

It is important, however, to monitor and assess the use of the term to determine its compliance with the clearly stated mandate of Jesus Christ *to the Church* in the Great Commission. Paul E. Johnson conducted a survey among leading writers, thinkers, and speakers who have significantly influenced "missional church" thinking (particularly in North American evangelical thought) and found, "Surprisingly, only nine of the eighteen leaders identified the Great Commission and the making of disciples as the essence or heart of the mission of Christ."[27]

Mission[s]

Finally, our focus is maintained and also our constituencies are helped when we differentiate between "mission" and mission[s] as articulated by David Bosch:

> We have to distinguish between *mission* (singular) and *missions* (plural). The first refers primarily to the *missio Dei* (God's mission), that is, God's self-revelation as the One who loves the world, God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate. *Missio Dei* enunciates the good news that God is a God-for-people. *Missions* (the *missiones ecclesia*: the missionary ventures of the church), refer to particular forms, related to specific times, places, or needs, of participation in the *missio Dei*.[28]

Through traditional word associations and the negative fallout of colonialism, "missions" has suffered a bad reputation and some have suggested dropping the term with its associated practices and structures.[29] "Missions," however, is not a bad or outdated word, but it is a *limited* word if our constituencies think of it as compartmentalized to a denominational department or the unique business of a missions agency they are called upon to financially support (without their active participation). It is convenient for the "missionally reluctant" to excuse themselves from *missions* if they do not comprehend that they, as required of all disciples, are on God's *mission.*

Missiology

Missiology, as an interpretative science, has developed from centuries of missionary practice and the global expansiveness of the Christian faith, as especially evident in the Pentecostal and Charismatic movements. Samuel Escobar stresses a definition of missiology that keeps Scripture at the center, and integrates an interdisciplinary approach to understand missionary action:

> It looks at missionary facts from the perspectives of the biblical sciences, theology, history, and the social sciences. It aims to be systematic and critical, but it starts from a positive stance towards the legitimacy of the Christian missionary task as part of the fundamental reason for the church's 'being.' A missiological approach gives the observer a comprehensive frame of reference in order to look at reality in a critical way. *Missiology is a critical reflection on praxis, in light of God's Word.*[30]

With *The Indigenous Church,* Melvin L. Hodges offered one of the first formal missiological reflections from a Pentecostal insider.[31] A growing number of missiological self-definitions were published in the mid-1980s and early 1990s as a formal Pentecostal missiology began to emerge.[32] There is now a globally expanding articulation of Pentecostal missiological paradigms in the academy, and this is only the beginning.[33] As the gospel continues to advance into new territories and among new peoples, we will constantly need fresh and humble biblical *mission reflection* to accompany our *missionary action*, thus keeping us grounded in the revealed truth of Scripture.

Due to the alarming drift toward theological "slippage" on the part of some in the Christian community, we will continually need the ballast and balance of biblical exegesis (both Old and New Testaments) conducted under the rubric of "the biblical

theology of missions." Pentecostals, sometimes known only for their focus on the Holy Spirit, will also need to remember that they are on mission with the triune God revealed as Father, Son, and Holy Spirit, and will need a Trinitarian framework to inform their missiology.[34]

> *[Reflection/Discussion: In a basic paragraph, am I able to define the difference between Missio Dei, mission, missional, missions, and missiology? What is the understanding of the difference between these terms/definitions among our leadership team and throughout our constituency? What difference does it make in our practices, methods, and outcomes?]*

Memories

Faithfulness to the "whole gospel" also includes maintaining the biblical memories of how God has acted in salvation history and in our Pentecostal heritage. In explaining the early worldview of our movement, Pentecostal historian/missiologist Gary B. McGee asserted that "the history of Pentecostalism cannot be properly understood apart from its missionary vision."[35] The *ethos* of our essential self-identity is that we are a missionary movement raised up by God to evangelize the world in the last days.[36]

Memories, however, are not just the property of the past but also propel us into our future. Therefore, keeping alive the *memories* of our movement and our claims of New Testament Christianity—with its apostolic/missional outreach—are central to understanding our meaning and communicating it to the next generation. Stories of God's mission from Scripture and memories of the powerful acts of God in our unique histories motivate toward new missional movements.

Otherwise, we are prone toward the "danger of drift" in mission as described by Peter Greer and Chris Horst in their insightful book, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities, and Churches*.[37] After a selected study of Christian organizations, the authors found that most leaders had not stayed true to their mission. They noted an unfortunate natural tendency of many originally Christ-centered missions to drift. They assert that one of the main remedies and correctives to mission drift is the constant revisiting of the memories of the mission and the original vision of the founder(s), and the sharing of those stories with the next generation.

[Reflection/Discussion: "Who are the memory maintainers/story tellers in our ministry? What is the practice by which we return to our memories and founding vision? How are we communicating the stories of God acting in our history to the next generation? How and where do we give space for "testimony" in our churches, agencies, and schools?]

Message

The ministry of proclamation is central to our understanding and practice of mission. This is especially evident among Pentecostals in the Majority World who demonstrate that the truth of the gospel is meant to be verbally expressed under the anointing of the Holy Spirit, with the expectation of a verdict on the part of the listener.[38]

Evangelistic preaching is in our missional DNA, and is often noted as one of the marks of our movement. Proclamation is modeled by our Lord Jesus Christ who launched His mission and continued His public ministry with preaching

> The Spirit of the Lord is on me, because he has anointed me *to preach* good news to the poor. He has sent me *to proclaim* freedom for the prisoners and recovery of sight for the blind, to release the oppressed, *to proclaim* the year of the Lord's favor (Luke 4:18-19, KJV *italics* mine).

> Now after John was put in prison, Jesus came into Galilee, *preaching* the gospel of the kingdom of God ("*proclaiming* the good news of God" NIV *italics* mine) (Mark 1:14; KJV *italics* mine).

> I must *preach* the good news of the kingdom of God to the other towns also, because that is why I was sent. And *he kept on preaching* in the synagogues of Judea (Luke 4:43-44, KJV, *italics* mine).

In the preaching ministry of Jesus and Early Church witnesses, there is a clear correlation between being filled and anointed with the Holy Spirit and the verbal expression of the gospel.[39]

Andy Crouch, Executive Editor of *Christianity Today*, has taken note of the decline in proclamation evangelism in younger generations, noting that it has been sidelined in favor of other expressions of ministry: "These days I do not often meet Christians so passionate about evangelism they question the need for doing justice. I am

more likely to meet Christians so passionate about justice that they question the need for evangelism . . . In short, working for justice is cool. Proclaiming the gospel is not."[40]

We must be vigorous in our pursuit of a personal experience with God through the Lord Jesus Christ in the power of the Holy Spirit—with a corresponding passion to make Christ known among the nations, both through evangelistic preaching and social activism. While encouraging other forms of Christian witness, we must prioritize proclamation evangelism, and should not assume that it is automatically taking place in our ranks. This is especially fundamental for the future of the Pentecostal movement, and must be communicated to and modeled for younger generations in our churches, agencies, and schools. [41]

> *[Reflection/Discussion: What are the evidences that we are maintaining the priority of evangelistic proclamation in our mission? How do we know if people in our local churches have a clear understanding of the basic gospel message and how to communicate it? How can we affirm evangelists and highlight the ministry of evangelism in the curricula of our ministerial formation and missionary training? Where are the models of proclamation evangelism in the emerging generation of young Pentecostals?]*

Miracles

For Pentecostals, the "whole gospel" is defined as the Spirit-empowered "full gospel" accompanied by *miracles,* signs, and wonders. The expectation of miracles in world evangelization at the close of the nineteenth and outset of the twentieth centuries became what McGee called the "radical strategy in modern mission" for "radical evangelicals" and emerging Pentecostals in their theology and practice of missions.[42] In the pattern of what they saw from the Book of Acts and throughout the New Testament, they expected their evangelism to be "supernatural evangelism."[43]

There was a strong (and often overlooked) Christology among early Pentecostals who worshipped Jesus Christ as, ". . . Savior, Sanctifier, Spirit Baptizer, Healer, and Coming King." [44] They believed, as we must, that supernatural empowerment through the baptism in the Holy Spirit was an indispensable requirement for all believers as essential equipping for mission. This was highlighted by J. Rowell Flower in 1908 and may be one of the first written missiological statements on the relationship of the baptism of the Holy Spirit to world evangelization:

The baptism of the Holy Ghost does not consist in simply speaking in tongues. No. It has a much more grand and deeper meaning than that. It fills our souls with the love of God for lost humanity, and makes us much more willing to leave home, friends, and all to work in His vineyard, even if it be far away among the heathen. . . . 'Go ye into all the world and preach the gospel to every creature.' This command of Jesus can only be properly fulfilled when we have obeyed that other command, 'Tarry ye in the city of Jerusalem till ye be endued with power from on high.' When we have tarried and received that power, then, and then only are we fit to carry the gospel. When the Holy Spirit comes into our hearts, the missionary spirit comes in with it; they are inseparable, as the missionary spirit is but one of the fruits of the Holy Spirit. Carrying the gospel to hungry souls in this and other lands is but a natural result of receiving the baptism of the Holy Ghost.[45]

[Reflection/Discussion: Where do we see the "radical strategy in modern missions" evidenced in our ministries? How are we giving priority to and "making space" for the baptism of the Holy Spirit as indispensable preparation and ongoing empowerment among our personnel?]

Mercy

Missional Pentecostalism believes and practices a whole gospel of *message* (word) and *mercy* (deed) with a biblical balance of evangelism and social action.[46] Pentecostals believe that planting churches through the proclamation of the Good News of the gospel is intrinsically, in and of itself, a positive social action that leads to societal transformation. They resonate strongly with evangelist Luis Palau who asserted, "Evangelism *is* Social Action," and said, "Conversion leads to the greatest social action. As people's lives are changed, they are different in their families, in their jobs, and in society."[47]

Ground-breaking sociological studies on Pentecostal churches have empirically demonstrated a positive correlation between the dynamics of Pentecostal spirituality and transformational social activism. [48] Also, there is a growing presence of "public Pentecostalism" in the political arena and Pentecostals are actively advocating peace, justice, human rights, as well the care of creation and the environment. [49]

[Reflection/Discussion: Where are there indicators in our circles that the prioritization of evangelism and church planting is leading to social change? What are the ways we can improve our activism in issues of justice, human rights, ecology, etc? What models do we offer to our younger generation to balance social action and evangelism? How can we provide missional equipping for our members who are active in the public square of politics?]

13

Whole Church

Whole Church: (6) Meeting with God [worship, renewal, intercession, spiritual warfare]; (7) Morality [holiness/integrity]; (8) Marriage [family]; (9) Missional [local] church; (10) Mobility, Mobilization, Media; (11) Mentoring Millenials; (12) Missionary [training, care]; (13) Monetary [Resources]; (14) Mutuality [cooperation]; (15) Monitoring [trends, issues] and Metrics [research, evaluation]

Meeting with God [worship, spiritual renewal, intercession, spiritual warfare]

"Meeting with God" is an umbrella phrase to capture the vital indispensability of worship, spiritual renewal, intercession, and spiritual warfare in the missional outreach of the Church. Indisputably, Pentecostal mission was born and bred in the fires of prayer and revival. Any bibliographical revisiting of the Azusa Street Mission notes the centrality of worship and prayer. Their hunger for God created an expectant environment for the intimate presence of His power that propelled them into global mission. As I have noted, "Indeed, early Pentecostal missiology was not only a missiology of the pulpit and pew, but, more importantly, a 'missiology of the altar.'"[50]

There is yet much to be explored on the relationship of biblical worship and mission, probing themes such as "worship *as* mission," and "mission *in* worship." Since dynamic worship is one of the notable hallmarks of Pentecostal life and practice, how does this powerful experience in individual and corporate meeting with God translate into missional activism to the outside world? Pentecostal pastors, worship leaders, and artists must be challenged to prayerfully examine their role in moving the church *gathered in worship* towards being the *church scattered in mission*.[51]

Ministries focused on itinerant revivalism and renewal among the churches must be challenged to emphasize that revival should result in reaching out to the lost beyond the church culture. Movements of intercession need to be fostered and multiplied, calling the churches to pray for communities, nations, and missionaries. The theology and practice of spiritual warfare must be lifted up as essential in arming the believers to advance the gospel in the face of demonic resistance.[52]

> *[Reflection/Discussion: What are the ways we can begin a conversation on "missional worship" with pastors, worship leaders, and artists? How can we facilitate a better connection in local churches between revival/spiritual renewal and missional outreach (locally and globally)? What are the ways we can*

highlight the centrality of missions intercession and improve prayer resources? How are we giving a voice to our personnel who have experience in spiritual warfare and its role in world evangelization?]

Morality [holiness/integrity]

Maintaining a missional focus requires the whole Church, especially those called upon to serve in leadership, to live out a lifestyle of personal *morality*. The Early Church was surrounded by a context of immorality. They understood that their personal integrity and their corporate presence in holy living would lead to open doors for proclamation. Into a pagan environment, they brought the Good News of deliverance and the promise of being washed clean from all impurity and iniquity.

Paul urged the Philippians to remain, ". . . blameless and pure, children of God without fault in a crooked and perverse generation, in which you shine like stars in the universe as you hold out the word of life." (Phil. 2:15-16). This message is desperately needed in our day.[53]

As Peter wrote to "God's elect, strangers in the world," he reminded them of "the sanctifying work of the Spirit" (1 Pet. 1:2). He connected holy living to evangelistic proclamation, making a direct link between *morality* and *mission*:

> But you are a chosen people, a royal priesthood, a *holy* nation, a people belonging to God, that you may *declare* the praises of him who called you out of darkness into his wonderful light. . . . Dear friends, I urge you, as foreigners and exiles, to *abstain from sinful desires*, which wage war against your soul. *Live such good lives* among the pagans that, though they accuse you of doing wrong, *they may see* your good deeds and glorify God on the day he visits us. (1 Pet. 2: 9-12, italics mine)

> *[Reflection/Discussion: What are the means by which I maintain personal integrity and holiness? How can we foster a community culture of mutual accountability for spiritual growth in our leadership teams? What are the ways we can teach and model the biblical connection between morality and mission?]*

Marriage [family]

In light of the contemporary assault on the biblical values of marriage and sexuality, more discussion is needed on the *mission of marriage* and the evangelistic presence of Christian families in society. A Google search with key phrases such as "marriage as mission" reveals useful blogs and websites that highlight the sanctity and strategic missional role of Christian marriage and family in our world. Attention also

needs to be given to pastoral care of missionary families.[54] Church and mission leaders would do well to create models of cooperation and interdependence with those among us who demonstrate calling and expertise in marriage and family, incorporating their assistance into our missions ministries.

> *[Reflection/Discussion: Where are the models of missional witness through families and how can they be highlighted? What is being done in the arena of member care for Pentecostal missionaries in our ministry? Who are the resource people to help us with these emphases?]*

Missional (local) church

Church and missions leaders may speak (correctly) about "the global Church" and the importance of the indigenous "national church," but we must embrace and encourage the *local* church as the seedbed from which all mission grows, both globally and locally. This simultaneous global/local outreach has been popularized as "glocal mission."[55] The primary purpose of local church missional leaders is ". . . to empower congregants to accomplish the present mission of God in the world. …ascertain ways of involving parishioners in God's present-day mission." [56]

The essence of Pentecostal ecclesiology, noted by the World Assemblies of God (WAGF) Theological Commission, ". . . sees the Church as a Spirit-infused living organism, the agent of God's kingdom on earth. The plan of God for the restoration of the world is fulfilled in the Kingdom mission of Jesus, the Spirit of Pentecost and the emergence of communities of Christ-followers."[57] Howard A. Snyder reminds us that these communities of Christ-followers ". . . must have a visible, local expression, and at the local level the Church is the community of the Holy Spirit."[58]

> *[Reflection/Discussion: How are we improving the conversation between mission leaders (the so-called "missions community") and local church leaders (pastors, laity) on the missional outreach of local churches? Where are the resources and examples?]*

Mobility, Mobilization, Media

Mission in a globalized world is now appropriately described as being, "from everywhere to everyone, everywhere"[59] and business consultants write about *Globality: Competing with Everyone from Everywhere for Everything*.[60] Like Priscilla and Aquila of the Early Church (Acts 18:1-3), Pentecostal laity are traveling throughout the world in connection with civilian and military careers, using their professional skills and

occupations as today's "tentmakers." They are "mobile in the marketplace" and must be mobilized to bring their witness into their work world.[61]

Marketplace laity are taking an active lead in enterprising and creative world missions ventures through the "Business as Mission" (BAM) movement. In 2010 there were more than 300 "Great Commission companies" worldwide. Those in such BAM ventures are business-for-profit leaders who see their business presence in another country as missions outreach. They provide capital investment, job opportunities, and a bridge for employees to hear the gospel, many of whom become believers. The movement has developed ministry networks and resources. Like other strategies throughout missions history, there are cautions and critics.[62]

Human mobility is also changing the world of "short-term" missions (STM). No longer a Western phenomenon, there are signs that this missions strategy is a global movement. STM leaders have recognized the need for collaboration and standards of excellence and have taken steps for evaluation and improvements.[63]

> *[Reflection/Discussion: How has the increase in human mobility and international travel changed our missions approach and what challenges and opportunities will it bring in the next decade? How can we capitalize upon the new missional options through the Business as Mission movement? What are we doing to assess and improve our practices in short-term missions?]*

Mobilization

Biblical mission also calls for the *mobilization* of the whole Church. The activism and participation of the laity is one of the most oft-cited marks of Pentecostal growth. Mission is a natural result when the local church gathers around God's Word for a refreshed engagement with Scripture and a rediscovery of the *missio Dei.* Thus, we must call for a renewal of anointed biblical teaching and preaching as a launching pad for new missional movements.[64]

Media

Since the early days of our movement, when at least thirty-four Pentecostal periodicals came into existence between 1900 and 1908, Pentecostals have seized the popular media as an instrument of evangelism and discipleship training.[65] It is evident that they are also present today in the three main types of media noted by Andy Crouch at

the Lausanne Global Leadership Forum (GLF) where he discussed mass media (electronic), elite media (word based), and social media.[66]

What would be the consequences if today's Pentecostal media would use more of their vast communication resources at their disposal to lift up world evangelization through mobilization and curriculum training? Church and mission leaders must find ways to facilitate and grow "missional conversations" with Christian media personnel.

> *[Reflection/Discussion: When have we assessed and evaluated the effectiveness of our missions mobilization? Where are the local church models of fruitful missions-centered teaching and preaching and what are the lessons we learn from them? What is our missions team doing to effectively incorporate various forms of media in our mobilization? Where are examples of mission training by Christians in various forms of media?]*

Mentoring Millennials

A discussion of missionary mobilization and strategic missional possibilities through media must acknowledge the media savvy "Millennial generation." This demographic grouping, also known as "Generation Y," was born between 1982 and 2000 and includes the ages (in 2016) of 16-34. An estimated 80 million worldwide, it is considered the largest cohort size in history, not escaping the attention of demographers, sociologists, and marketing experts. Missions strategists note the missiological importance of millennials both as an unreached population in need of evangelism as well as an integral part of the missions work force—both present and future.[67]

Younger men and women were founders and leaders of Pentecostal churches, parachurch ministries, networks, movements, and denominations over a century ago. If our global horizon is to be anything like our heritage, Pentecostal leaders must give attention to the mentoring of millennials in mission. This is of vital importance for local churches, church networks and denominations, missions agencies, and training programs.

> *[Reflection/Discussion: Do we have the kind of mission and vision that is attracting the passion of millennials? Are Pentecostals recruiting millennials into their full-time intercultural missionary force? Where are the models of productive incorporation of millennials into missions leadership teams? What can we learn from their diverse voices (gender, ethnicity, culture), their spiritual experiences, and their leadership? What are millennials seeking from mature leaders? Where are the models of generational interdependence?]*

Missionary [training/care]

It will also be an important question to ask, "Where is the next generation of full-time career missionaries and how are they being trained?"[68] The attention to preparation and training must include pre-service and in-service methodologies in the content and emphasis of missions curricula (formal, non-formal, informal) in Pentecostal churches, missions agencies, and training institutions.

If, in general, the curricula of higher education across the Pentecostal movement informs and shapes our future, then we must also survey the intercultural studies requirements (or the lack thereof) and global emphases of program concentrations in our colleges and universities. Networks such as the World Missions Commission of the Pentecostal World Fellowship and the World Alliance for Pentecostal Theological Education will have be close interlocutors in order to creatively address the need for globally focused, mission-centered curricula in colleges and universities.[69]

Responsible and sensitive pastoral care will be needed for those the church sends. They are "too valuable to lose," says William Taylor whose writings and efforts spearheaded two "Reduction in Missionary Attrition Projects" (ReMAP I and II). The listening project catalogued the voices and concerns of over 13,000 (ReMAP I) and almost 40,000 (ReMAP II) evangelical missionaries worldwide. The results provided counsel, information, and training to sending agencies on best practices for missionary care in succeeding decades.[70]

> *[Reflection/Discussion: Where are models of best practices in missionary training (pre-service, in-service; formal, non-formal, informal) and what can we learn from them? What are the basic components that should be included in missionary training curricula? What is happening in global and intercultural emphases within Pentecostal higher education (models, examples, trends, issues, etc.)? What are the major issues in member care/pastoral care of Pentecostal missionaries and how are they being addressed?]*

Monetary [Resources]

Since the time when the Apostle Paul developed an ongoing donor partnership with the church in Philippi and asked the church in Rome for financial support for new field ministry among the unreached, missionaries have found creative ways to fund the cause of world mission. While following time-tested patterns and support streams, church

and mission leaders will need to stay current concerning the new attitudes and styles of donor support for world missions causes. We will also need to rethink the traditional missionary teams, their funding, and composition.[71]

In August 2015, this became clear for the International Mission Board (IMB) of the Southern Baptist Convention. Within a year of being named the IMB leader, David Platt and the team were facing a $21 million deficit. Platt announced that to balance their budget and prepare for the future, they would have to cut some 600 to 800 missionaries and staff. The financial problem had developed over the former six years (before he assumed leadership) in which the agency had to use financial reserves and global property sales to keep missionaries on the field.[72] Scott Moreau, editor of *Evangelical Missions Quarterly*, said the budget cuts could be an indicator of things to come:

> Since the 1700s," he said, "evangelicals have used the 'William Carey' model of missions funding. In that model, churches and individual Christians donate to a mission society, which then sends out missionaries. It's a model that could falter in the future. This might be a step toward the demise of the centrally funded mission agency.[73]

> *[Reflection/Discussion: Where are the resources and models of biblical teaching missions support raising? What are the significant major trends in monetary resources for missions? What are the top three monetary issues you and your team face in the future? Is it time to re-invent vehicles of mission support?]*

Mutuality [cooperation]

Pentecostal mission is exercised in the global Church through the *mutuality* of cooperation, interdependence, and partnership.[74] This is characteristic of the heritage of our "ecumenism of the Spirit" from our early days and continues as the stated vision of the Pentecostal World Fellowship, which understands its self-identity as ". . . a coalition of commitment for the furtherance of the gospel to the ends of the world."[75]

Mutuality in mission is characterized by the true diversity (age, gender, ethnicity, intercultural, global), we bring to our work. It is marked by the partnership of women and men, recognizing the equal participation and leadership of women in mission.[76]

Pentecostal leaders maintain missional focus by their participation in national, regional and international mission networks within their own circles. In addition, they should develop their involvement and leadership within interdenominational fellowships such as the World Evangelical Alliance (WEA) and the Lausanne Movement for World

Evangelization. These contexts of cooperation provide an environment in which they receive (and give) mutual fellowship and encouragement with fresh appreciation for the reality of interdependence.

> *[Reflection/Discussion: What have we learned through cooperative efforts and missions partnerships? How have I and my leadership team facilitated the leadership of women in our missions ministry? As a missions ministry (assembly, agency, academy) where have we "plugged into" associations for missiologists and evangelical missions networks such as World Evangelical Alliance and Lausanne (receiving and giving), and what have been the benefits?]*

Monitoring [trends, issues] and **Metrics** [research, evaluation]

In a "milieu of multiplicity" and constant global change, Pentecostal leaders need a "monitoring strategy" to remain in constant awareness of emerging global trends and developing missions issues. The varieties of means are as creative as the gift mix of the leader and leadership team and could include survey reading (Executive Summaries, etc.), webinars, intensive training courses, consultations, conferences, and "think tank" style focus and advisory groups. A starting point for many web links on missions perspectives and secular trends research are available at Mislinks (www.mislinks.org).

Metrics

Effectiveness in mission from the whole Church is strengthened by research and evaluation. Therefore, there is room for the input of researchers who help us quantify our task and measure our results. David B. Barrett called for the importance of studying missions ". . . in ways that are empirical, quantitative, and metrical," calling it "missiometrics."[77] Donald A. McGavran was critical of "verbal fog" in missions reporting and called for stringent pragmatism in assessing activities and outcomes that result in conversions, discipleship, and church growth.[78]

There are consultations and measurement resources now developing "a community where Christ-centered organizations, churches, and individuals leverage their combined learning to achieve the best in relief and development. . . . [helping] our members reach their full potential by operating in community—sharing knowledge, skills, and support with one another."[79] Greer and Horst have noted that "Mission True" organizations track metrics reflective of their full mission: "We are

stewards," they state, "Metrics help us to remain accountable for the work that God has placed in our hands."[80]

> *[Reflection/Discussion: Do I and my team have a "monitoring strategy" to remain aware of missions trends and issues? If so, what is it and what have been the benefits? If not, what is our plan to get started? How has research and internal evaluation brought about productive changes in our work?]*

Whole World

(16) Making Disciples and Multiplying Churches; (17) Most Neglected [least engaged and evangelized] and Most Receptive; (18) Maps and Migration; (19) Megacities and Multicultural [societies]; (20) Minors [children]; (21) Mars Hill [universities/students]; (22) Muslim world; (23) Middle Kingdoms [China and India]; (24) Marginalization, Militancy, and Martyrdom; (25) Moments ["kairos," missional moments}.

Making Disciples and Multiplying Churches

As many writers have noted, "make disciples," was the central command of Jesus in the Great Commission mandate (as recorded in Matt. 28:18-20) and, "The other action words, 'go . . . baptizing . . . and teaching' were all commanded actions, but they each filled out part of what Jesus meant by the pivotal command: 'Disciple all the peoples.'"[81] Faithful discipleship is lived out in the community of the local church. "In order to be counted as a disciple," C. Peter Wagner claims, "a person should be committed not only to Jesus Christ, but also to the Body of Christ."[82]

Wagner's study of global church growth led him to conclude that church planting, ". . . is the single most effective evangelistic methodology under heaven."[83] Pentecostals see this modeled in the New Testament and believe that the establishment and multiplication of local churches is the "abiding fruit of world evangelism."[84] They understand that "a Pentecostal missiology must hold to church planting as its primary objective or it ceases to follow the pattern of Acts."[85]

Most Neglected [least engaged and evangelized] and **Most Receptive**

In order for the Great Commission to be completed, disciples must be made and churches planted among the least engaged and evangelized—where the Church is *not*.[86]

A review of leading Pentecostal missions publications and websites indicates a significant involvement in that vision. In the last few years, however, some of the statistical benchmarks of the "unreached, unengaged peoples strategy" have come under critique and its proponents have been asked to rethink too hasty of a departure from strategically ripe and receptive fields where churches already exist.[87]

Citing Donald McGavran's focus on receptivity, Southern Baptist missiologist Robin D. Hadaway believes that both "harvest missions" among receptive populations and "pioneer missions" among the unengaged should continue simultaneously. He recommends that missions leaders should "determine the places that are the most receptive to the Gospel and send new missionaries [expatriate and national] there in greater force" and also, "continue the advance to reach the Last Frontier."[88]

[Reflection/Discussion: In our mission, why has church planting (both monocultural and intercultural) increased or decreased? What are the lessons we are learning as we review our outreach to unengaged and unreached people groups? How are we balancing "harvest missions" and "pioneer missions" in the deployment of missionaries? What is the status of church planting awareness in our churches and training curricula in our schools?]

Maps and Migration

A geographical paradigm (nations, regions) informs how statistics and trends are reported, how we strategize and administer our work, and should thereby guide us in our pray for nations, their leaders, and people groups.[89] Mission in our world is now also defined by the significant missiological opportunities of *migration* and global *mobility* in a borderless world in which more than 200 million people are living ouside their countries of origin.[90] Migration among those seeking relief from violence and economic need came into the spotlight in Europe in 2015. By mid-year, more than 300,000 migrants and refugees had entered the region as the situation reached disaster proportions.[91]

The late missions visionary/missiologist Ralph Winter wrote that "Diaspora missiology may well be the most important undigested reality in missions thinking today. We simply have not caught up with the fact that most of the world's people can no longer be defined geographically."[92] In the last decade, a series of consultations, studies, and publications have contributed to a growing network that addresses this new global reality. As an emerging missiological discipline, "diaspora missiology" is defined as ". . . a

missiological framework for understanding and participating in God's redemptive mission among people living outside their place of origin."[93]

Researchers do not only view the global diaspora as the evangelistically unreached, but also see the diaspora believers and churches as *co-workers in mission* where they are scattered. The global phenomenon of migration is not only bringing unreached peoples to our doorsteps, but is also providing the vehicle whereby fellow Christians are moving around the world as *missional migrants*.

Some, such as Filipina domestic workers and South Asian construction workers in the Arabian Peninsula, are moving into formerly impenetrable contexts. Others, such as African and Latin American immigrants into Europe, are bringing a new resurgence of Christian spirituality and vitality to a region sometimes declared post-Christian.[94]

> *[Reflection/Discussion: Are we continuing the organization and administration of our mission in terms of geography (maps), departing from it, or combining it with hybrid models? How has internal (within a country), regional, and international migration changed all the aspects (focus, mobilization, funding, administrative structures, deployment of personnel, etc.) of how we do missions? Where do we see examples of diaspora missions and diaspora missiology being integrated into our churches and missions training? What are the lessons we are learning on the missional outreach from diaspora churches?]*

Megacities and Multicultural [societies]

Our world is becoming demographically defined by *mega-cities* and *multicultural* societies. The urban challenge is massive, but the outpouring of God's Holy Spirit is amazing. Pentecostal and Charismatic churches are found by the thousands in 80% of the world's largest 3,300 cities. Multicultural, international, English-language churches are being planted exponentially in mega-cities around the world. Typically, these congregations represent dozens of nationalities and are filled with refugees, diaspora immigrants, international students, expatriate business people, and bilingual nationals.

Timothy Keller notes how globalization and urbanization are removing the older distinctions of "home" and "foreign" missions, bringing the world to our megacities. He states that the city will be the strategic place for reaching the younger generation, "cultural elites," formerly inaccessible unreached people groups, and the majority of the world's poor.[95]

> *[Reflection/Discussion: Are we sufficiently training our people for urban mission (in the discipleship/ministerial formation curricula of churches, agencies, and*

schools)? What can we learn from effective models of pre-service and in-service urban mission training (informal, non-formal, and formal)? What is the missional impact of multicultural, international churches in mega-cities and how can this be multiplied? How can we maximize the missional influence of urban laity in the marketplace?]

Minors [children]

Dan Brewster argues that the whole world challenge must also include *minors* [children], a sizeable and growing bloc of our world's population. Brewster, missions strategist Luis Bush, and many others have called for a strategic push to reach and disciple children in the ages of 4-14, most of whom are growing up outside of a Christian influence and away from access to the gospel. The focus has been popularized as the "4/14 Window."[96]

[Reflection/Discussion: How can we provide room for leaders in ministry to children to train and mobilize our people? What are the particular issues we need to lift up in this ministry?]

Mars Hill [universities/students]

The missional outreach to international students and scholars is missiologically important since this population represents the future leadership and cultural influencers in our world. There is significant potential in this group as future nation builders, agents of societal transformation, and as returning witnesses of Christ to their home countries. Unfortunately, though there are more than 4 million international students globally (with over 40% in Asia) it is not always automatic that local and national churches reach out to them—sometimes even shunning this strategic harvest.[97]

[Reflection/Discussion: Are Pentecostals present on "Mars Hill" and what are we learning from their stories? What are we learning from the examples of Pentecostal congregations that are being mobilized and trained in outreach to international students?]

Muslim World

The world of Islam poses the greatest challenge for Christian mission, and Muslims remain the largest single bloc of unreached people group on the planet. Muslims constitute almost a quarter of the world's population (23.4%) and that percentage is expected to increase to about 35% by 2030. Studies from the Pew Research Center claim that Islam will overtake Christianity as the world's largest religion by 2070.[98]

Compared to centuries of outreach to Muslims by Christian missionaries, the last few decades have been marked by unprecedented response to the gospel. Through consultations, curricula, and communications efforts, Christians are being mobilized to pray for Muslims and to enter their worlds with gospel presence and witness. This resolve has been, and will continue to be, tested by the radicalization of sections of Muslim societies with the resulting terrorist attacks becoming common across our world—many of them against Christian "soft targets."[99]

Lausanne network research indicates that the lifestyle and personal testimony of a Christian friend was the main reason given by over 30% of Muslims who came to faith. Unfortunately, the research also shows that 86% of Muslims, Hindus, and Buddhists do not personally know a Christian. As followers of the Prince of Peace, Pentecostals must resist the path of prejudice, hatred, and fear, and should proactively engage their Muslim neighbors.[100]

> *[Reflection/Discussion: What is the status of engagement of Muslims in the circles I represent? What are we learning from models of Pentecostal ministry among Muslims? How can we better train our people in this ministry? From our interdenominational collaboration with others, what are we learning from (and contributing to) this ministry?]*

Middle Kingdoms [China and India]

"Middle Kingdoms" is used symbolically of the geographical locations, population strengths, and global influence of China and India. These countries consistently lead any listing of the top ten countries by population in the world. From the standpoint of birthrates and population dominance, says researcher Todd Johnson, ". . . future missionaries will most likely need to focus on places like China and India to fulfill the Great Commission. If you're not evangelizing in an area that has a high population growth, you're losing ground."[101]

Rajan Matthews, an evangelical Information Technology leader in India, has noted the growing economic strength of his country, which is predicted to become the world's fourth largest economy by 2020. At that time, he stated, one in three technical persons in the world will be from India (where 60-70% of the population is already penetrated by mobile phones). Matthews calls for attention to India's "emerging youth tsunami" where there are *now* 400 million young people under 25 years of age, with a full

50% of them female, and a major internal migration is underway from the villages to urban areas. He asks, "Will this youth tsunami be a part of the 'great crowd' of Revelation 7:9-10?"[102]

A generation ago, David Barrett was publishing demographic cross-sections of global Pentecostalism that seem interestingly concurrent with what we are now seeing in places like China and India. Barrett said a composite sketch of the international Pentecostal: "Is more urban than rural, more female than male, more Third World (66 percent) than Western world, more impoverished (87 percent) than affluent, more family-oriented than individualistic and, on the average, younger than 18."[103] The coalescing of Barrett's demographic cross-section of Pentecostals and the calls for missional response from Johnson and Matthews make it apparent that Pentecostals, and their evangelical missions partners, are divinely positioned to reap the harvest in China and India, and among Chinese and Indian diasporas around the world.[104]

Missiologically noteworthy and strategic is the growing reality that the peoples of China and India are not only a mission *field, but* also the churches there are becoming a mission *force.* South Indian evangelists/church planters have been active for more than two decades with notable fruitfulness among unreached peoples of North India and across the border into Nepal.

David Ro provides a stimulating report in *The Lausanne Global Analysis* on the Chinese missions movement. He discusses recent consultations in Seoul, Korea, between several prominent leaders from the unregistered churches of China and selected global and Korean evangelical missions leaders. A "Mission China 2030" vision was launched in Seoul at the Asian Church Leaders Forum in 2013. Returning in 2014, China's leading pastors laid out plans to accomplish the vision to raise up a younger generation to ". . . plant thousands of churches in the cities, reach China's 500 unreached minority people groups, and send out 20,000 overseas missionaries by 2030."[105]

> *[Reflection/Discussion: What are the specific implications of the demographic realities cited by Barrett, Johnson, and Matthews for me and my missions team? Are there Pentecostal responses, and what can we learn from them, among Chinese diaspora (in places like Africa) and Indian diaspora (in places like the U.K. and North America)? How can we better partner with Chinese and Indian missionaries among their global diasporas?]*

27

Marginalization, Militancy, and Martyrdom

Great Commission believers move into a hate-filled and violent world, and are faced with *marginalization, militancy,* and *martyrdom*. Hostile secularists seek the marginalization of believers and the cultural symbols of their faith in Western societies. Militancy against Christians is on the rise worldwide from radicalized non-Christian religionists (Muslims, Hindus, Buddhists, and others). Evangelical and Pentecostal believers are under pressure and persecution from older, nominal forms of Christianity. Religious terrorism has become commonplace. We are encountering challenges unprecedented in the history of the worldwide expansion of the Christian church.[106]

Though sometimes viewed as an expression of global triumphal *ethos* (dynamic and successful church growth), the *pathos* of our Pentecostal heritage has also been marked by suffering, persecution, and martyrdom.[107] Together with the global Christian community, we must grapple with what these realities present in our current situation and portend for our future.

> *[Reflection/Discussion: What is being done in my circles to mobilize prayer and advocacy for the persecuted church? Where do we see constructive models of peacemaking by Pentecostals? How can we more effectively serve as advocates for human rights for the persecuted? Where are the biblical expositions of a Pentecostal theology of suffering and how are these discussed in our training? Does my ministry have contingency plans related to persecution and martyrdom among our national church partners and our missionaries?]*

Moments [I, missional moments]

Although engaging observable, recognized trends and issues, we must allow room for the unanticipated—always ready to proactively respond to the *kairos* missional moments created by the sovereign, saving God of history. From the pages of the New Testament and the patterns of Pentecostal expansion, this is the *kairos* missions *heritage*, and it must remain in our missions *horizon.*

Kairos is a New Testament Greek word which describes a specific, strategic, and opportune moment in time. God carefully prepared the world and orchestrated His precision *kairos* moment, as revealed in Galatians 4:4a, "But when the time [*kairos*] had fully come, "God sent his Son." In turn, Jesus told his disciples, "As the Father has sent me, I am sending you" (John 20:21); and He continues sending us today.

Although a predictable pattern of mission was provided to the disciples (Acts 1:8 "Jerusalem, Judea, Samaria, ends of the earth"), *kairos* moments awaited Early Church witnesses at every turn. More often than not, they were moved by the unpredictable "surprises of the Spirit" that advanced the gospel, quite unexpectedly, into new missional directions among new peoples.

For example, there was: the unanticipated commissioning of a lay evangelist to an Ethiopian who took the gospel home to Africa (Acts 8); the unexpected vision revealed to a reluctant disciple, sending him to a religious terrorist who was destined to be an apostle to the nations (Acts 9); the startling summons of a recalcitrant Jewish preacher to enter the home of a Gentile, a Roman military officer (Acts 10); a sudden command of the Holy Spirit setting apart two leaders into expanded international witness and the formation of the first intercultural missions sodality (Acts 13).

> [*Reflection/Discussion: In the missions ministry I represent, where have we seen kairos moments in our history, and what were the results? Are there current kairos moments we are now experiencing and how are we proactively responding?*]

Conclusion

This reflection paper has been offered to the globally-focused Pentecostal leader as a step toward maintaining a missional focus in a milieu of multiplicity. A "Model for Missional Conversation – Global Quadrologue" has been provided that incorporates the voices of the (1) the *assembly* (local churches and church movements), (2) the *agency* (missions agency), (3) the *academy* (missiologists, trainers), and (4) the *agora* (missional laity in the marketplace) as mutual shareholders in global mission.

A "mental map" has been outlined that includes: (1) Whole Gospel—the biblical/theological understanding and motivation; (2) Whole Church—the basic "workforce" of laborers for the harvest; and (3) Whole World—the scope of our mission strategies toward making disciples among all peoples in every nation. The topics, themes, and issues—highlighted as "M" words—have been based upon biblical/theological reflection, historical lessons from our Pentecostal mission heritage, and observable mission trends in the Church and the world. *[Reflection/Discussion]* questions have been provided. A communication and missional conversation of these "M" trends and issues among our constituencies has been recommended.

God's presence is promised to Pentecostal leaders as they stay on task with obedience to the Great Commission: "And surely I will be with you always," Jesus said, "to the very end of the age" (Matt. 28:20). Keeping themselves on the path of scriptural engagement and in the power of the Holy Spirit, they will receive focused clarity as they move into God's missional future.

---

[1] The term "Pentecostal leader(s)" does not refer exclusively to church movement leaders, denominational executives, and missions agency directors. It also includes globally-focused, missionally active leaders such as missiologists, missions mobilizers and trainers, pastors, evangelists, missionaries, and missional laity in the marketplace (reflecting age, gender, ethnic, and global/local diversity).

[2] Stephen Neill, *Creative Tension* (London: Edinburgh House Press, 1959), 81.

[3] A model for scriptural engagement is found in Grant McClung, "How Big is Our Bible? Confidence in the Bible for Missional Leadership," *Evangelical Missions Quarterly* 50, no. 1 (January 2014): 104-108. (https://emqonline.com/node/2921); also posted at "Resources," www.MissionsResource Group.org.

[4] David J. du Plessis, *A Man Called Mr. Pentecost* (Plainfield, NJ: Logos International, 1977), 181.

[5] Grant McClung, "'Try to Get People Saved:' Revisiting the Paradigm of an Urgent Pentecostal Missiology," in *The Globalization of Pentecostalism: A Religion Made to Travel*, ed. Murray Dempster, Byron D. Klaus, and Douglas Petersen (Oxford, UK: Regnum Books International, 1999), 46-47.

[6] I am indebted to Gary Corwin, associate editor of *Evangelical Missions Quarterly* for the "Assembly, Agency, Academy" model, and to missions mobilizer Monroe Brewer for the "Agora" concept.

[7] All scripture references cited, unless otherwise noted, are from the New International Version.

[8] Murray A. Dempster, Byron D. Klaus, and Douglas Petersen, eds. *Called & Empowered: Global Mission in Pentecostal Perspective* (Peabody, MA: Hendrickson Publishers, 1991), xvi.

[9] "Multiple Perspectives," *International Journal of Pentecostal Missiology*, vol. 2 (2014) https://www.agts.edu/IJPM/articles/IJPM_volume_2/Editorial_finalized.pdf.

[10] https://www.lausanne.org/content/covenant/lausanne-covenant, section 6.

[11] "Whole Gospel, Whole Church, Whole World," found at https://www.lausanne.org/content/whole-gospel-whole-church-whole-world.

[12] All biblical quotations will be from the King James Version unless specified otherwise.

[13] John R. W. Stott, "The Living God is a Missionary God," in *Perspectives on the World Christian Movement* (hereafter *PWCM*), ed. Ralph D. Winter and Steven C. Hawthorne, 4th ed. (Pasadena, CA: William Carey Library, 2009), 3.

[14] David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 10.

[15] J. Herbert Kane, *Understanding Christian Missions* (Grand Rapids, MI: Baker Books, 1974), 26 (italics mine).

[16] Wilbert Shenk, "*Missio Dei*," *Christianity Today* (May 2008): 9.

[17] Henry T. Blackaby and Avery T. Willis, Jr., "On Mission with God," in *PWCM*, 74-77.

[18] Ibid., 77; See also *On Mission*, the publication of the Southern Baptist North American Mission Board (www.namb.net), and resources from the International Mission Board (www.imb.org).

[19] Ralph Winter, "The Meaning of Mission: Understanding this Term is Crucial to the Completion of the Missionary Task," *Mission Frontiers* (March-April 1998), accessed April 28, 2017, http://www.missionfrontiers.org/issue/article/the-meaning-of-mission-understanding-this-term-is-crucial-to-the-completion.

[20] Alan R. Johnson, *Apostolic Function in 21st Century Missions* (Pasadena, CA: William Carey Library 2009).

[21] Alan R. Johnson, "Pentecostals and the Unreached: Reaching Them Together," in *Together in One Mission: Pentecostal Cooperation in World Evangelization*, ed. Arto Hamalainen and Grant McClung (Cleveland, TN: Pathway Press, 2012), 84.

[22] Assemblies of God World Missions, "Mission Statement," accessed May 5, 2017, https://agwm.com/mission-statement.html.

[23] Shenk, "*Missio Dei*," 9.

[24] J. Todd Billings, "What Makes a Church Missional?" *Christianity Today* 52, no. 3 (March 5, 2008), 56.

[25] Ibid., 56-59.

[26] Note for example, Terry Minter, "The Missional Church," *Assemblies of God Enrichment Journal* (Fall 2012), found at http://enrichmentjournal.ag.org/201204/201204_EJO_Missional_Church.cfm; World Assemblies of God Fellowship (WAGF) Theological Commission. "The Essential Nature of the Church as the Missional People of God as Reflected in Pentecostal Self-Understanding," (May 2014), found at http://worldagfellowship.org/wp-content/uploads/2009/11/4e.FinalVersion-EssentialNatureofChurchRevCdnTheoComm1.pdf; Thomas J. Doolittle, "A Pentecostal Perspective of the Missional Church," in *Issues in Contemporary Pentecostalism*, ed. R. Keith Whitt and French L. Arrington (Cleveland, TN: Pathway Press, 2012), 39-54.

[27] "Eighteen Leaders Discuss the Mission of Jesus Christ Today," *Evangelical Missions Quarterly* 50, no. 2 (April, 2014): 215.

[28] Bosch, *Transforming Mission*, 10, italics in original.

[29] Note the discussions on "missions" terminology in *Evangelical Missions Quarterly* by Colin E. Andrews, "The Death of Missions: An EMQ Symposium," (April 2011): 230-241; and Marvin Newell, "Symposium: The 'De-missionization of Missions," 51:1 (January 2015): 46 – 55.

[30] Samuel Escobar, "Evangelical Missiology: Peering into the Future at the Turn of the Century," in *Global Missiology For the 21st Century: The Iguassu Dialogue,* ed. William D. Taylor (Grand Rapids, MI: Baker Academic, 2000), 101.

[31] Melvin L. Hodges, *The Indigenous Church* (Springfield, MO: Gospel Publishing House, 1953).

---

[32] McClung, "Try to Get People Saved," Dempster, Klaus, Petersen, eds. *Globalization of Pentecostalism* (1999), 44-45; See articles related to mission, missiology, evangelism, in Stanley M. Burgess and Eduard M.Van Der Maas, eds. *The New International Dictionary of Pentecostal and Charismatic Movements*, Rev. and Exp. ed. (Grand Rapids, MI: Zondervan Publishing House 2002), hereafter *NIDPCM*.

[33] For example (to name a few from recent years): Wonsuk and Julie C. Ma. *Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology* (Oxford: Regnum Books 2010); Allan H. Anderson. *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (Oxford University Press 2013); Wonsuk Ma, Veli-Matti Karkkainen, and J. Kwabena Asamoah-Gyadu, eds., *Pentecostal Mission and Global Christianity* (Oxford, UK: Regnum Books International, 2014), hereafter *PMGC*.

[34] Alan Roxburgh, "Rethinking Trinitarian Missiology," 180, and Ajith Fernando, "Grounding Our Reflections in Scripture: Biblical Trinitarianism and Mission," 189–256, in *Global Missiology For the 21st Century: The Iguassu Dialogue,* William D. Taylor, ed. (Grand Rapids, MI: Baker Academic, 2000); Timothy C. Tennent. *Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century* (Grand Rapids, MI: Kregel Publications 2010).

[35] Gary B. McGee, "Early Pentecostal Missionaries: They Went Everywhere Preaching the Gospel," *Assemblies of God Heritage* 3, no. 2 (Summer 1983), 6.

[36] Grant McClung, "Pentecostals: The Sequel—What Will it Take for This World Phenomenon to Stay Vibrant for Another 100 Years?" *Christianity Today* (April 2006): 30.

[37] Peter Greer and Chris Horst, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities, and Churches* (Bloomington, MN: Bethany House Publishing 2014).

[38] Allan Anderson, "Towards a Pentecostal Missiology for the Majority World," in *Azusa Street and Beyond*: *Missional Commentary on the Global Pentecostal/Charismatic Movement*, ed. Grant McClung (Alachua, FL: Bridge-Logos Publishing, 2006), 169-189.

[39] Note the pattern, "filled with the Spirit and spoke boldly" (Acts 2:4; 4:31; 9:17, 20; 12:9, 10; 19:6).

[40] Andy Crouch, *Playing God* (Downers Grove, IL: InterVarsity Press 2013), 82.

[41] Christopher Little, "The Case for Prioritism," unpublished paper presented at the annual meeting of the Evangelical Missiological Society (EMS), Dallas, Texas, September 18-20, 2015 and later published in *Controversies in Missions: Theology, People, and Practice of Mission in the 21st Century*, edited by Rochelle Cathcart Scheuermann and Edward L. Smither, Evangelical Missiological Society Series 24, 23-50 (Pasadena, CA: William Carey Library Publishers, 2016).

[42] "The Radical Strategy in Modern Mission: The Linkage of Paranormal Phenomena with Evangelism," in *The Holy Spirit and Mission Dynamics*, C. Douglas McConnell, ed. (Pasadena, CA: William Carey Library 1997), 69-95. Also, fully expanded and richly footnoted in Gary B. McGee, *Miracles, Missions & American Pentecostalism* (Maryknoll, NY: Orbis Books 2010).

[43] McClung, "Evangelism," in *NIDPCM*, 619; and "Supernatural Evangelism" in Grant McClung, *Globalbeliever.com: Connecting to God's Work in Your World* (Cleveland, TN: Pathway Press, 2000), 168-169.

[44] Frank D. Macchia, "Theology, Pentecostal," in *NIDPCM*, 1140; Also, note Donald W. Dayton. *Theological Roots of Pentecostalism* (Metuchen, NJ: Scarecrow Press, 1987).

[45] McClung, *Azusa Street and Beyond*, 4-5; J. Kwabena Asamoah-Gyadu, "'You Shall Receive Power': Empowerment in Pentecostal/Charismatic Christianity," in *PMGC,* 45-66.

[46] Murray W. Dempster, "Evangelism, Social Concern, and the Kingdom of God," in *Called & Empowered*, ed. Dempster, Klaus, and Petersen, 22-43; McClung, "Social Action or Evangelism?" *Globalbeliever.com*, 164-165; Note the sections on evangelism, social responsibility, concerns for human rights and justice in various documents from the Lausanne movement, www.lausanne.org.

[47] Luis Palau, "Evangelism is Social Action," *World Vision* (April-May 1990): 4-5.

[48] Donald E. Miller and Tetsunao Yamamori. *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley, CA: University of California Press, 2007); Bryant L. Myers, "Progressive Pentecostalism, Development, and Christian Development NGOs: A Challenge and an Opportunity," *International Bulletin of Missionary Research* 39, no. 3 (July 2015): 115-120; Richard H. Burgess, "Pentecostalism and Development in Nigeria and Zambia: Community Organizing as a Response to Poverty and Violence," *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 14:2 (2015), 176-204 (http://equinoxpub.com/PENT); and Johan Mostert, "Ministry of Mercy and Justice," 162-181; Douglas Petersen, "Word, Work, and Wonder as Holistic Ministry," 255-271; Japie La Poorta, "Church and Society: A Pentecostal Perspective from the Southern Hemisphere," 292-300; and Miguel Alvarez, "Pentecostals, Society and Christian Mission in Latin America," 301-323, all in *PMGC*.

[49] "Spirit and Power: A 10-Country Survey of Pentecostals." The Pew Forum on Religion and Public Life (October 2006) at http://pewforum.org/surveys/pentecostal; The Pentecostal Charismatic Peace Fellowship (www.pcpf.org); Commission on Human Rights (www.pentecostalworldfellowship.org); The Evangelical Environmental Network and *Creation Care* magazine (www.creationcare.org); Evangelicals for Social Action (www.esa-online.org); Jonathan W. Rice, "Ecology and the Future of Pentecostalism: Problems, Possibilities and Proposals," in *PMGC*, 360-379.

[50] McClung. *Azusa Street and Beyond*, 5.

[51] Kenneth J. Archer. *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene, OR: Pickwick Publications, 2011); Ruth A. Meyers, *Missional Worship, Worshipful Mission: Gathering as God's People, Going Out in God's Name* (Grand Rapids, MI: Eerdmans, 2014). Note the resources of the Lausanne Issue Network on the Arts at www.lausanne.org.

[52] Michael Dissanayeke, "The Global Prayer Network for Missions," www.pwfmissions.net; Links to multiple intercessory prayer networks at www.operationworld.org; Opoku Onyinah, "Principalities and Powers," in *PMGC*, 139-161.

[53] Michael Oh, "The Danger of Fruitfulness without Purity," *Anthology* 3, no. 1 (May 2015): 61-65. Roger Helland and Leonard Hjalmarson. *Missional Spirituality: Embodying God's Love from the Inside Out* (Downers Grove, IL: InterVarsityPress, 2011); see also John Koeshall review of Helland and Jalmarson, *International Journal of Pentecostal Missiology* 2 (2014): 119-21 (www.agts.edu/IJPM); "The Integrity of the Witnesses" (*The Manila Manifesto*) and "Calling the Church of Christ back to humility, integrity and simplicity," (*The Cape Town Commitment*), at www.lausanne.org.

[54] Matthew Ling, "Family and Missions," at www.pwfmissions.net; "Walk in Love, Rejecting the Idolatry of Disordered Sexuality," Cape *Town Commitment* (www.lausanne.org): 60-62; Dwight P. Baker and Robert J. Priest, Editors. *The Missionary Family: Witness, Concerns, Care* (Pasadena, CA: William Carey Library, 2014).

[55] Bob Roberts, Jr. *Transformation: How Glocal Churches Transform Lives and the World* (Grand Rapids, MI: Zondervan, 2006); see also www.glocal.net.

[56] Minter, "The Missional Church"; and "The Local Church in Mission: Becoming a Missional Congregation in the Twenty-First Century Context," Lausanne Occasional Paper #39 at www.lausanne.org.

[57] WAGF Theological Commission, "The Essential Nature of the Church as the Missional People of God as Reflected in Pentecostal Self-Understanding," 3.

[58] Howard A. Snyder, "The Church in God's Plan," in *PWCM,* 156.

[59] Michael Nazir-Ali. *From Everywhere to Everywhere: A World View of Christian Mission* (1991; repr., Eugene, OR: Wipf and Stock Publishers, 2009); Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove, IL: InterVarsity Press, 2003).

[60] Harold L. Sirkin, James W. Hemerling, and Arindam K. Bhattacharya, *Globality: Competing with Everyone from Everywhere for Everything* (New York: Business Plus, 2008).

[61] McClung, *Globalbeliever.com*, 277-278.

[62] See the sources at www.BusinessAsMission.com; and see Christopher R. Little, "Business as Mission under Scrutiny," *Evangelical Missions Quarterly* 50:2 (April 2014): 178-185.

[63] Andy Crouch, "Unexpected Global Lessons," *Christianity Today* 51, no. 12 (December 2007): 30-33; Roger Peterson, "Missio Dei or 'Missio Me'? Short-Term Missions and God's Global Purpose," in *PWCM*, 752-756; and Shellie Bowdoin, "Short-Term Mission: A New Construct for More Effective Integration into the Traditional AGWM Mission Paradigm," *International Journal of Pentecostal Missiology* 1 (2013): 55-73 (www.agts.edu/IJPM).

[64] Grant McClung, "Multiplying the Vision: Preaching World Missions," *Ministries* (Summer 1986): 56.

[65] McClung. *Azusa Street and Beyond*, 153-155; and McClung, "Pentecostal/Charismatic Perspectives on Missiological Education," in *Missiological Education for the 21st Century*, ed. J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston (Maryknoll, NY: Orbis Books 1996), 57-66.

[66] As presented at the Lausanne GLF in Bangalore, India (June 17-21, 2013); McClung "Executive Summary Report of the GLF" (unpublished) is available upon request (grant.mcclung@gmail.com).

[67] Thom S. Rainer and Jess W. Rainer, *The Millennials: Connecting to America's Largest Generation* (Nashville, TN: Broadman Press, 2010); Jim Raymo, "Millennials and Mission: Demystifying and Unleashing a Generation," *Evangelical Missions Quarterly* 50, no. 2 (April 2014): 158-167; Jim and Judy Raymo, *Millennials and Missions: A Generation Faces a Global Challenge* (Pasadena, CA: William Carey Library, 2014); and Jolene Cassellius Erlacher, *Millennials in Ministry* (Valley Forge, PA: Judson Press, 2014).

[68] DeLonn Rance, "Assemblies of God Missions (USA) and the Challenge of Majority World Missions," *International Journal of Pentecostal Missiology* 2 (2014): 114-8 (www.agts.edu/IJPM 2). See also International Missionary Training Fellowship from the World Evangelical Alliance (www.worldea.org).

[69] On the World Alliance for Pentecostal Theological Education see www.wapte.org; and see Paul Alexander, "Creating Pentecostal Mission Unity through Theological Institutions," in *Together in One Mission,* 131-144.

[70] David Williams, "Pastoral Care of Missionaries: Turning Theory into Practice," *Evangelical Missions Quarterly* 46, no. 4 (October 2010): 426-430; and William Taylor and World Evangelical Fellowship, *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition* (Pasadena, CA: William Carey Library, 1997); Note also missionary care resources from the World Evangelical Alliance (www.worldea.org).

[71] Greer and Horst, *Mission Drift*, 110-123; Gilles Gravelle. *The Age of Global Giving: A Practical Guide for the Donors and Funding Recipients of Our Time* (Pasadena, CA: William Carey Library, 2014); John

Heinz, "Co-Mission: The Sharing Economy & The Mission World," *Evangelical Missions Quarterly* 51, no. 3 (July 2015): 296-302; Steve Steddom and Thomas Harvey, "The Millennials: How to Engage Them in Missional Giving," *Lausanne Global Analysis* 3, no. 6 (November 2014), (at www.lausanne.org); See also the Issue Group on "Resource Mobilization" at www.lausanne.org, and books on "Sending/Supporting" at www.missionbooks.org.

[72] Bob Smietana, "Southern Baptists Will Cut 600 to 800 Missionaries and Staff" (accessed August 27, 2015), http://www.christianitytoday.com/ct/2015/august-web-only/southern-baptists-will-cut-800-missionaries-imb-david-platt.html.

[73] Ibid. see also Jocelyn Green, "Pinching Pennies: the dollar's fall has squeezed missionary budgets—with no reprieve in sight," *Christianity Today* 52, no. 1 (January 2008): 17; and Scott A. Bessenecker, *Overturning Tables: Freeing Missions from the Christian-Industrial Complex* (Downers Grove, IL: InterVarsity Press, 2014).

[74] William T. Snider, "An Historical Overview of Partnership in Mission," 12-38, and Mike McAteer, "Partnership in Mission: An Analysis of Hindrances and Practical Suggestions for Implementation," 39-54, *International Journal of Pentecostal Missiology* 1 (2013) (www.agts.edu/IJPM).

[75] On the website, www.PentecostalWorldFellowship.org; McClung, "A Coalition of Commitment: Cooperation Challenges for Contemporary Pentecostal Missions," at http://www.missionsresourcegroup.org/resources.html, also located in *Together in One Mission,* 63-76.

[76] See the Issue theme "Pentecostal Women in Missions," *International Journal of Pentecostal Missiology* 3 (2014).

[77] David B. Barrett, "'Count the Worshipers!' The New Science of Missiometrics," *International Bulletin of Missionary Research* 19, no. 4 (October 1995): 154; Todd Johnson (Barrett's successor) and research team at the Center for the Study of Global Christianity (www.globalchristianity.org) publish annual updates of missions statistics in the January issue of the *International Bulletin of Missionary Research* (www.internationalbulletin.org).

[78] McClung interview with McGavran, *Globalbeliever.com*, 199.

[79] http://www.accordnetwork.org/who-we-are/; and see Global Scripture Impact at www.gsimpact.org.

[80] Greer and Horst, *Mission Drift*, 124-136

[81] Steven C. Hawthorne, "Mandate on the Mountain," in *PWCM,* 128; and see the Global Great Commission Network at www.ggcn.org.

[82] C. Peter Wagner, "On the Cutting Edge of Mission Strategy," in *PWCM*, 576.

[83] C. Peter Wagner. *Church Planting for Greater Harvest* (Ventura, CA: Regal Books 1990); and see Church Planting Issue Network at www.lausanne.org.

[84] Melvin L. Hodges, "A Pentecostal's View of Mission Strategy," in McClung. *Azusa Street and Beyond,* 157. See also Melvin L. Hodges. *A Guide to Church Planting* (Chicago, IL: Moody Press 1973).

[85] WAGF Theological Commission, "Position Paper on the Essential Nature of the Church," 15.

[86] See Finishing the Task at www.finishingthetask.com; the Issachar Initiative at www.issacharinitiative.org; the Joshua Project www.joshuaproject.net; and Ethnê to Ethnê at www.ethne.net.

[87] Ted Esler, "Symposium: The Unengaged: An Engaging Strategy . . . or Not?" (with responses by Steve Sang-Cheol Moon, Paul Eshleman, and John Becker) *Evangelical Missions Quarterly* 51, no. 2 (April 2015): 134-144.

[88] Robin D. Hadaway, "Harvest Missions vs. Pioneer Missions: Is it Time for a Change?" unpublished paper presented at the September 2015 meeting of the Evangelical Missiological Society. Robin D. Hadaway, "Balancing the Biblical Perspective: A Missiological Analysis," *Journal of Evangelism and Missions* 2 (Spring 2003): 111-112, and "A Course Correction in Missions: Rethinking the Two-Percent Threshold," *The Southwestern Journal of Theology* 57, no. 1 (Fall 2014): 24 (17-28) (https://swbts.edu/sites/default/files/images/content/docs/journal/57_1/57.1%20A%20Course%20Correctio n%20in%20Missions%20Hadaway.pdf).

[89] Jason Mandryk, *Operation World: The Definitive Prayer Guide To Every Nation*, 7th ed. (Downers Grove, IL: InterVarsity Press, 2010).

[90] Sadiri Joy Tira. *The Human Tidal Wave* (Manila, Philippines: LifeChange Publishing 2013); Diasporas Issue Network, see https://www.lausanne.org/content/lga/2015-03/diasporas-from-cape-town-2010-to-manila-2015-and-beyond; and Global Diaspora Network at www.global-diaspora.com.

[91] International Organization for Migration (www.iom.int); Refugee Highway Partnership (www.refugeehighway.net); International Association for Refugees (www.iafr.org); Nick Park. *Ministry to Migrants and Asylum Seekers: A Guide for Evangelical Churches* (Ire.: Evangelical Alliance Ireland, 2015).

[92] Cited in Enoch Wan, "The Phenomenon of Diaspora: Missiological Implications for Christian Missions," www.globalmissiology.org 4:9 (July 2012). Jehu Hanciles. *Beyond Christendom: Globalization, African Migration and the Transformation of the West* (Maryknoll, NY: Orbis Books, 2009); A. Scott Moreau and Mike O'Rear, "Diaspora on the Web," www.emqonline.com (July 2011); J. D. Payne. *Strangers Next Door: Immigration, Migration and Mission* (Downers Grove, IL: InterVarsity Press, 2012); Chandler H. Im and Amos Yong, eds., *Global Diasporas and Mission*, Regnum Edinburgh Centenary Series 23 (Eugene, OR: Regnum/Wipf and Stock Books, 2014).

[93] From the "Seoul Declaration on Diaspora Missiology," in *Scattered to Gather: Embracing the Global Trend of Diaspora* (Manila, Philippines: LifeChange Publishing, 2010); Also posted at https://www.global-diaspora.com/scattered-to-gather-free-download/.

[94] Jayson Casper, "Why Christianity is Surging in the Heart of Islam," *Christianity Today* 59, no. 7 (September 2015): 19-20; Philip Jenkins, *God's Continent: Christianity, Islam, and Europe's Religious Crisis* (Oxford: Oxford University Press, 2007); Dawit Olika Terfassa, "The Impact of Migration on Evangelism in Europe," *International Review of Mission* 103, no. 2 (2014): 256-74; Kwabena Asamoah-Gyadu, "African-led Christianity in Europe: Migration and Diaspora Evangelism," *lausanneworldpulse.com* 7 (2008), www.lausanneworldpulse.com; and Claudia Wahrisch-Oblau. *The Missionary Self-Perception of Pentecostal/Charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel* (Leiden: Brill, 2012); also see John Koeshall's review in www.agts.edu/IJPM 3 (2014) (see note 53).

[95] Timothy Keller, "The Call to the City" *Anthology* 2, no. 1 (April 2014): 22-33 (www.MissioNexus.org); and see Eric Metaxas, "Cultural Elites: The Next Unreached People Group," *Anthology* 2, no. 1 (April 2014): 34-44 (www.MissioNexus.org.); and Paul Hildreth, "Commitment to the City," *Lausanne Global Analysis* 3:2 (March 2014).

[96] The Global Alliance for Advancing Holistic Child Development (www.hcd - alliance.org); www.4to14window.com; www.global414day.com; www.compassion.com; "Evangelization of Children" Issue Network at www.lausanne.org; Note also resources on "Children" at www.missionbooks.org.

[97] International Student Ministry Issue Network (www.lausanne.org); McClung, Executive Summary Report on the Global Leadership Forum.

[98] "The Future of World Religions: Population Growth Projections, 2010-2050," at www.pewresearch.org.

[99] John Azumah, "Responding to the Challenge of Boko Haram," *Lausanne Global Analysis* 3, no. 6 (November 2014); John Azumah, "The Challenge of Radical Islam: An Evangelical Response," *Lausanne Global Analysis* 4, no. 2 (March 2015).

[100] Islam Issue Network and Call to Action on "Living the Love of Christ Among People of Other Faiths" (*Cape Town Commitment*, (47) IIC) at https://www.lausanne.org/content/ctc/ctcommitment#p2-3; Note also the resources on Muslim ministry at www.globalinitiativeinfo.com, www.commanetwork.net, and www.missionbooks.org.

[101] Sarah Eekhoff Zylstra, "Babies Halt the Great Commission: Christian Researchers Think Population Growth Will Stall the Gospel's Spread," *Christianity Today* 59, no.6 (July/August 2015): 18-19. More of Todd Johnson's and colleagues work is available from the Center for the Study of Global Christianity (www.globalchristianity.org), and the Study of Global Christianity Issue Network at www.lausanne.org.

[102] From the McClung Executive Summary Report on the Global Leadership Forum.

[103] D. B. Barrett, "Statistics, Global," in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Gary B. McGee (Grand Rapids, MI: Zondervan, 1988), 811.

[104] See the websites: www.southasianconcern.org; www.eauk.org/saf; and www.ethnicamerica.com.

[105] David Ro, "The Rising Missions Movement in China (the World's New Number 1 Economy) and How to Support It," *Lausanne Global Analysis* 4, no. 3 (May 2015), at https://www.lausanne.org/content/lga/2015-05/the-rising-missions-movement-in-china-the-worlds-new-number-1-economy-and-how-to-support-it.

[106] William D. Taylor, Antonia van der Meer, and Reg Reimer, eds., *Sorrow and Blood: Christian Mission in Contexts of Suffering, Persecution, and Martyrdom* (Pasadena, CA: William Carey Library, 2012); Todd M. Johnson and Gina A. Zurlo, "Christian Martyrdom as a Pervasive Phenomenon," *Modern Society and Social Science* 51, no. 6 (2014): 679-685; McClung, "How to Pray for Persecuted Believers," at http://www.missionsresourcegroup.org/resources/PrayerforPersecuted.pdf; and Elizabeth Kendal, Religious Liberty blog/resources at http://rlprayerbulletin.blogspot.com; see also www.persecutedchurch.org.

[107] Gary B. McGee, "Historical Perspectives on Pentecostal Missionaries in Situations of Conflict and Violence," *Missiology: An International Review* 20, no. 1 (January 1992): 33-43.