

Challenges, Contributions and Commitment of Pentecostals in Missionary Work among Other Faiths^{*}

Julie Ma[†]

Introduction

As the global Christian center has moved southward in the last quarter of the Twentieth Century, the proportion of global mission forces has changed, including the number of missionaries from the global South. This has presented several critical challenges in mission thinking and engagement, and nowhere is this more evident than in Christian relationships with other religions. Unlike the traditional mission traffic from Christian countries to non-Christian ones, today's missionary engagement takes place on a daily basis by Christians in the South who live with neighbors of other faiths. Even Western churches are surrounded by growing non-Christian religious communities, and Christianity is now being weakened and threatened by the invasion of 'pagans' into traditional Christian lands.

Along with this global shift of Christianity, there have been signs of a change in the Pentecostals' mission engagement. Shifting their mission paradigm was needed because of rising needs in society. Although the emphasis on proclamation with the resultant establishment of local congregations remains strong, the scope of mission engagement now includes what is called diakonic dimension, or care for the needy in society.

Looking at the Azusa Street Mission at the turn of the Twentieth Century, for example, a newspaper report describes the congregation comprising "colored people and a sprinkling of whites" and "company of fanatics."¹ The wider Los Angeles area at that time had large ethnic communities, including African-Americans, Mexican-Americans and Russian immigrants. In the 1994 research, Jean-Jacques Suurmond

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[†] Julie Ma, a Korean Pentecostal, is a Research Tutor of the Oxford Centre for Mission Studies, Oxford, UK. She and her husband, Wonsuk Ma, were missionaries in the Philippines for 27 years.

observes that half of all Pentecostals, nearly two hundred million people, live in slums in serious poverty. Out of that number, nineteen million are the poorest of the poor who "have to scrape through the rubbish heaps each day in search of food."² A secular institution shares this observation. According to a 1999 U.N. report, Pentecostalism is "a vibrant faith among the poor; it reaches into the daily lives of believers, offering not only hope but a new way of living. Pentecostal churches have been the most successful at recruiting its members from the poorest of the poor."³ It is clear that the Pentecostal movement has drawn its members from lower socio-economic strata, thus forming powerful grassroots religious communities, attracting the fellow marginalized into the Pentecostal religious folds.

Today Pentecostal churches and missionaries are involved in significant social works such as HIV/AIDS care, feeding programs, relief work and others. The rise of such 'progressive Pentecostals'⁴ may attribute to the rise of Pentecostal churches in the global South where the church is compelled to engage in the daily struggles of a given society. And there is no doubt that such a change in mission attitude and engagement is viewed as a positive development in inter-church and inter-religious relations.

In order for us to identify unique challenges that Pentecostals face from other religious communities, it is important to probe what makes Pentecostals assume their distinct missionary approaches. For example: From what theological resources do they draw their motivation for their unique perspective of mission? I will briefly look at several areas of Pentecostal mission engagement with social issues beyond its traditional evangelism and church planting⁵; and I will present some Pentecostal unique challenges in mission, particularly in relation to other religions. This study has one question to ask: What are the Pentecostals' unique challenges and contributions to inter-religious relations while they continue their commitment to Christian mission?

1. Theological Motivation for Pentecostal Mission

Out of several commonly identified theological capitals of Pentecostal mission, two are discussed here: pneumatology and eschatology.

1.1 Baptism of the Holy Spirit

Although the exact language used in reference to the work of the Holy Spirit differs, the role of the Holy Spirit in motivating believers in mission has commonly been held. For example, William Seymour, the leader of the Azusa Street Mission, made it clear that the experience of the Holy Spirit, especially baptism in the Spirit, was not the end in itself but a means to mission: “Now, do not go from this meeting and talk about tongues, but try to get people saved.”⁶

Although the Holiness branch of early North American Pentecostalism linked baptism in the Spirit to the sanctifying work of the Holy Spirit, an increasing number of later Pentecostals interpreted this unique experience as missionary empowerment based on Acts 1:8. Charles Parham, the other Pentecostal pioneer who predated Seymour, even advocated tongues as a missionary language, supernaturally equipped by the Holy Spirit to expedite the end-time harvest.⁷ J. Roswell Flower, an early leader of the (U.S.) Assemblies of God, first made a theological link between the Great Commission and the promise of the Holy Spirit. According to him, the Great Commission can only be suitably accomplished when the other command is obeyed, “...but wait for the gift my Father promised...” (Acts 1:4).⁸

1.2 Urgency of Christ’s Return as Motivation for Mission

This missionary movement, rooted in its emphasis on the Holy Spirit’s empowerment, was augmented by temporal urgency. *The Apostolic Faith*, the publication of the Azusa Street Mission, provides several enlightening glimpses of the early Pentecostal eschatological paradigm. Here is one example:

There is no man at the head of this movement. God himself is speaking in the earth. We are on the verge of the greatest miracle the world has ever seen, when the sons of God shall be manifested, the saints shall come singing from the dust (Isaiah 26:19) and the full overcomers shall be caught up to meet the Lord in the air: The political world realizes that some great crisis is at hand, the scientific world, the religious world all feel it. The coming of the Lord draweth nigh, it is near, even at the doors.⁹

At least two elements of the day contributed to this eschatological urgency. The first is a pre-millennial version of the last days, commonly held among the Holiness branches of North American evangelicalism. The return of the Lord coincides with the rapture of his church before the seven years of tribulation. An unprecedented

missionary work, or a 'great harvest' will precede this historical climax, and the special endowment of spiritual power found its theological justification. For this reason, the contemporary advent of the Spirit was popularly called the 'latter rain' in contrast to the original outpouring of the Spirit recorded in Acts 2. The second is the general mood of the age as the clock ticked toward the new century. There was a growing expectation that something extraordinary was to take place as a sign of the last days. The outpouring of the Holy Spirit at the turn of the century at Parham's Bible school signaled exactly this momentous climax of human history to watchful believers. There is no indecision that their general eschatological urgency must have strengthened their determination, and surely as powerful was their passion for the lost.¹⁰

2. Dimension of Social Engagement in Pentecostal Mission

In general, evangelical mission has expanded the scope of its mission engagement to include the social dimension. The most visible turning point is the adoption of the Lausanne Covenant, which declares proclamation and social service as 'partners' of mission.¹¹ Although the exact relationship between the two and the issue of priority have been hotly discussed since the Lausanne Conference in 1974, evangelicals steadily explore various social issues as part of their mission agenda, which includes poverty, social injustice, children at risk, disaster relief among others.¹² Recently the Cape Town Commitment elaborates the social dimension of Christian mission: "the Bible tells us that the Lord is loving toward all he has made, upholds the cause of the oppressed, loves the foreigner, feeds the hungry, sustains the fatherless and widow. The Bible also shows that God wills to do these things through human beings committed to such action."¹³

Pentecostals, partly riding this change in evangelical mission thinking and practice, and partly with the waning expectation of, and emphasis on, the imminent return of the Lord, began to expand their mission scope. To be fair, however, it is important to note that from the beginning, Pentecostal missionaries incorporated what is called 'mercy mission' in their missionary praxis, but often as a tool for evangelism. Some of them from the past and the present will be highlighted in this section. Recently a handful of Pentecostal missiologists formulated a theological basis

for such mission engagement, sometimes with the encouragement of ‘radical evangelicals.’¹⁴ Still another motivation comes from the rise of Southern Christianity which is predominantly Pentecostal-charismatic in its orientation. Their socio-cultural contexts and daily interaction with social realities have encouraged or sometimes forced them to take mission more holistically. Here are some successful Pentecostal ministries with a holistic view of mission.

2.1 Teen Challenge

The ministry of Teen Challenge grew out of the burning vision of David Wilkerson, an Assemblies of God pastor, to bring transformation to troubled youths. The brutal murder of an innocent man by eighteen teen gang members was headline news for months. This incident challenged Wilkerson to seriously expand his view of mission to address social issues such as this. In 1957, Teen Challenge was born in New York as a residential drug rehabilitation program, and today it has become one of the world’s most successful drug recovery programs. The life-changing impact of the ministry has been popularized through *The Cross and the Switchblade*, both in print and in a movie.¹⁵ The story of John Melendez may illustrate the transforming missionary engagement of Teen Challenge. When this drug addict was brought to Teen Challenge in 1964 from the Dragons Gang, he was close to death. He had a radical experience of transformation through the Teen Challenge program. He later joined the US Army as a chaplain after completion of a graduate theology program, and traveled to battle zones ministering to soldiers of every rank.¹⁶

The genius of the ministry lies in its duplicability in various forms and in diverse socio-cultural contexts. Since the first Teen Challenge training center pioneered in Rehrersburg, Pennsylvania in June of 1962, other centers opened in Chicago, Boston, Dallas, Philadelphia, San Francisco, and Los Angeles. These new Teen Challenge ministries were pioneered by people who had read *The Cross and the Switchblade*, or from just a simple visit to a Teen Challenge center. Soon magazines spread the stories of Teen Challenge worldwide, and invitations from around the world came to David Wilkerson to speak and share of the amazing experiences of young people. Today Teen Challenge operates an international ministry known as Global Teen Challenge across many countries.¹⁷ In Cambodia, Teen Challenge was invited by the government to operate facilities for a drug rehabilitation program:

Teen Challenge offers a holistic program that cares for and reintegrates these males back into mainstream community. This program includes counselling, character development, English and Khmer classes, vocational training and social and recreational activities. The children at Teen Challenge receive nutritious meals and support from their teachers and trainers.¹⁸

Through Teen Challenge programs, thousands of young people have experienced the transformation of God in their lives and have become pastors, missionaries, evangelists, teachers, and business leaders. Sonny Arguinizoni, one of the earliest 'graduates' from Teen Challenge in 1962 attended a Bible school. After working for Teen Challenge for several years in Los Angeles, he established Victory Outreach, a church for drug addicts and their families. The church grew and began to plant other churches. Today there are more than 300 congregations that are part of the Victory Outreach Fellowship, and many of these churches have a rehabilitation program for drug addicts.¹⁹

In 1976, the federal government funded a research project that confirmed that over 70% of the graduates of Teen Challenge are maintaining a drug-free life.²⁰ It makes Teen Challenge one of the most successful programs to free people from drug addiction.

2.2 Calcutta Mercy Ministries

A missionary couple, Mark and Huldah Buntain, came to Calcutta in 1954 with their one-year old daughter. Calcutta was a desperate city crowded with around 18 million people, 80% of whom lived in slums. There were 1,000 people to every toilet and 5,000 to every drinking fountain. Hulda Buntain later recalled her early impression of the city:

Clapboard hovels, street vendors, beggars, half-naked children, and an estimated 40,000 human rickshaws fill the roads. Cows venerated as sacred monopolize the streets, forcing taxis and pedestrians from their path. Packs of pye dogs fight for scraps of food. Homeless men, women, and children lie on mats positioned in alleys and on patches of open pavement.... Disease is king in this city. Epidemics do not discriminate, snatching the lives of young and old. Cholera, Typhoid, Tetanus, and more keep hospitals and mortuaries busy.²¹

The Buntains lived for 40 years where poverty, diseases and dangers threatened every life including theirs. Their commitment and love for the suffering Indians

motivated them to carry on a feeding ministry for 20,000 women and children each day. Besides that, they were involved in educating 10,000 children, managing a hospital that thousands relied on for survival, and planting churches in far-flung villages. These works continued even after Mark's death, through the courage of Huldah. They endured hardship, devoid of Western comforts and lived in obscurity for four decades.²²

2.3 Other Social Works

Pentecostal churches have also been involved in other social ministries such as caring for HIV/AIDS patients, sex workers, prisoners and others. Sam Mugote, senior pastor of Deliverance Church in Uganda and his associates have trained small groups of 10-15 people in hundreds of churches in HIV/AIDS pastoral care. It is estimated that more than 7,000 AIDS patients and their families were ministered to by these trained workers. This work has continued with assistance from several international non-governmental organizations. However, the initiative and implementation of the ministry are a local endeavor by the churches.²³

In Bangkok and Calcutta, several Pentecostal churches and mission groups are involved in ministry among workers. Often industry agents and syndicates approach the parents of girls who are normally between twelve and thirteen years old with an offer of a cash advance and with a promise of good jobs in large cities for their daughters. However, almost without exception, they are taken to brothels to be sold to the sex industry. Hope Church in Bangkok, for example, began a residential school in partnership with a Swedish Pentecostal church to minister to women rescued from prostitution or a sex slave market.²⁴

Many Pentecostal congregations in Malaysia operate various social programs. For example, Grace Assembly Church has run the "Birthright" program since March 2002 to assist with unplanned pregnancies. It offers private help, provisional housing, medical assistance and counseling help for single unmarried mothers in a tender and caring environment. It guarantees that babies from the mother's womb are brought securely into the world and provided the care and accommodation they need. The church works closely with the Welfare Department of the government to arrange that babies are adopted with the mother's consent.²⁵ They also give guidance and assist these women for parenthood if they decide to bring up the children themselves.

3. Pentecostal Mission among Other Faiths: The Reflective Level

As briefly mentioned, Pentecostal mission was fueled by two theological sources: pneumatology and eschatology. With the waning of eschatological urgency that once drove Pentecostal mission, a serious revisioning of its mission basics is required. This process of theological revision will also afford Pentecostals an opportunity to identify their theological traditions which may hinder their peaceful coexistence with people of other faiths.

3.1 What Is Mission?

It is not just Pentecostals who have recently been challenged with this fundamental question. The century-old crusade model shares its *ethos* with the Western colonial past and its Christendom ideology. For Pentecostals, 'witnessing' is the most popular description of Christian mission, and they base this on the model of the book of Acts. In this sense, Pentecostals have a more focused, concentrated mission thinking than their Evangelical cousins, who regularly claim Matthew 28:19 as the biblical mandate for mission. Therefore, Pentecostal mission is defined as the proclamation of the message of salvation through Christ, and a geographical expansion of Christianity has been their mode of mission operation, with local churches established as Christian mission advances. Also characterized is the expectation and presence of 'signs and wonders' which is understood as the evidence of the Holy Spirit's presence.

Modern Pentecostals, as their ancient counterparts in the early church, were further charged with eschatological urgency, and this made them extremely committed to mission with little attention to anything of this worldly life. Now that the third generation believers form the majority of Western classical Pentecostal churches, a proper revision of Pentecostal eschatology has become urgent and essential. Pressure also is felt as the absence of properly constructed eschatology has given birth to a radical "this-worldly" swing, for example, with the birth of the prosperity gospel. Its unprecedented appeal especially in the non-Western world has

resulted in not only the unprecedented growth of Pentecostal Christianity in various forms, but also a serious theological ‘degeneration’ of the Christian message.

Several suggestions have been made for Pentecostal mission to rethink its mission basics. The first attempt is to explore the biblical basis of Pentecostal mission in a broader theological platform than narrowly defined pneumatological missiology based on Acts 1:8. Two examples may suffice to illustrate this possibility. An Asian Pentecostal proposed such a basis from the book of Genesis, particularly the role of the Spirit of God in creation theology.²⁶ Setting the goal of mission as the restoration of God’s creation intent, it can open Pentecostal mission to a much wider horizon, including social engagement and environmental issues. At the same time, the role of the Spirit of God, or the Holy Spirit in creation, its maintenance and transformation, is at the center of mission reflection. The second example came from a renowned Pentecostal New Testament scholar, Gordon Fee, who proposes that the theology of God’s kingdom is a suitable ground for Pentecostal mission.²⁷

The other resource comes from the articulation of Pentecostal mission engagement beyond evangelism and church planting. As sampled above, Pentecostals have in fact engaged in selected social issues, particularly among the marginalized. As a movement of the socially and economically poor, the movement began as a religion of transformation and this story has been replicated all over the world since then.²⁸ There are plenty of testimonies and biographies that can provide anecdotes of such social transformation. However, more serious studies began to emerge, often in the form of doctoral dissertations. One such example is the theological basis for the Latin American Child Care, which has not only provided quality Christian education to many economically deprived children, but also contributed to the transformation of numerous communities throughout Latin America.²⁹ Such scholarly reflection covers many ‘new’ mission areas, and all engaging with social issues, including gender issues, ecumenism, ecology and others. The accumulation of such studies will be an important resource in revisioning and articulating a holistic understanding of Pentecostal mission. This does not indicate a change in Pentecostal mission, which continues to uphold the primacy of evangelism as the source of genuine and sustainable transformation of individuals, family, community and nations.

3.2 Pentecostal Theology of Religions

Fundamentally Pentecostals have an extremely simplistic understanding of non-Christian religions: they are the territories of evil spirits. Their extreme dialectic worldview quickly divides their world between the godly and evil, and every domain of evil is a spiritual battleground. The warfare language recently developed by the Third Wave advocates is an outgrowth of this simplistic Pentecostal worldview.³⁰ With such an orientation and almost militantly aggressive evangelistic mode of mission, other faiths are easily demonized and almost never viewed as neighbors able to coexist with Christians in the same community.

When asked if the Holy Spirit operates outside of the church, an immediate response, without thinking, will be an emphatic 'No.' This is understandable as Pentecostal understanding of the fullness of the Spirit is still another stage beyond the work of the Spirit in regeneration. That is, theoretically not every Christian experiences the fullness (or 'baptism' in Pentecostal terminology) of the Holy Spirit. This naturally confines the sphere of the Spirit's work within the church among believers. This narrow understanding of the Spirit keeps Pentecostals from seeing an equally active role of the Spirit in creation for example, and this would require a closer look at the Old Testament evidence.

Only recently, a serious academic inquiry was made by a young Pentecostal scholar. Pentecostal engagement with other religions at the theological level boils down to its unique pneumatological tradition. As in the case of the definition of mission, a pneumatological theology of creation, that is, a focused attention to the role of God's Spirit in creation may provide an important framework where the Pentecostal understanding of religions can be placed.

... Pentecostal intuitions regarding a world that is infused with the presence of the Spirit who has indeed been poured out on all flesh can not only reform, reshape, and renew our thinking about the nature of the material world and its relationship to God the creator but also to orient us to live appropriately in a world that is alive with the activity of the Spirit of God. Most importantly, because the saving work of God includes redemption of the cosmos.³¹

When Pentecostals are confronted with the question of the Spirit's operation outside of the church, they will immediately suspect the agenda of religious pluralism. Even if Pentecostals are finally persuaded that God's Spirit in creation is at work, including in every living thing, social unit and even cultures, Pentecostals know only

too well that the next argument will be whether the Spirit also works in other religions. Their missionary impetus will further shut down any door of dialogue. It will require a more conducive and trusting environment for them to be able to see for themselves that the Holy Spirit is at work before regeneration through various channels, and this will help them see that the Spirit indeed works outside of the church. At the same time, Pentecostals will not compromise their firm conviction that there is no other name given than Jesus for salvation (Acts 4:12), and this has made them a powerful missionary people. Pentecostals also present clearly a view of truth in religious Pluralism.³²

In this seemingly dialectic situation, Wolfhart Pannenberg's approach may be useful: working with the common dominant theme of universal truth. However, he also recognizes that there is a clash of "ultimate truth" presented by each religion against others. He, therefore, sharply opposes the older approach to the study of religions in which there was a search for a "common essence."³³ His risk may then be "placing all theological principles on the open market of public accountability."³⁴ For him, "a 'truth' that would simply be my truth and would not at least claim to be universal and valid for every human being could not remain true even for me. This consideration explains why Christians cannot but try to defend the claim of their faith to be true."³⁵

One promising group of Pentecostal thinkers in inter-religious relations may be young Pentecostals in the global South, who live and practice their faith in daily interaction with people of other religions.

4. Potential Areas of Cooperation with Other Faiths

This section will sample several areas where Pentecostals develop their mission practice where cooperation with other religious groups is possible. The goal of new Pentecostal mission engagement, especially in the social context of the global South, has an immediate priority in achieving a peaceful living environment as God's missional people to the world. As God's agents of peace, reconciliation and transformation, the expanded Pentecostal mission thinking will also encourage them to expand their mission engagement beyond evangelism and church planting.

4.1 Disaster Relief

Disasters such as an earthquake are a common human challenge regardless of religious orientation. As the very human existence is threatened, the mobilization of every possible resource and the immediacy of action are critical. In such an emergency situation, every religion has a unique value in promoting human well-being and flourishing regardless of cultural, religious or political orientations. Also most religions teach the virtue of altruism and self-sacrifice for the sake of others. With this commonality, and in the face of dire and large scale needs, religious groups and civic organizations are called on to cooperate with one another to maximize their contribution to the alleviation of human suffering.

Recent records prove that religious groups are the ones who respond to such disasters. Recently Islamic relief groups have become more active in responding to emergency situations. Christian influence on the increase of humanitarian activities by non-Christian groups is often acknowledged.

Although such a situation provides a more likely opportunity for cooperation between other religious groups, it still takes a lot of effort in order to cross the religious divide. In the case of the tsunami crisis in eastern Indonesia, Muslim authorities had strict rules for Christian relief organizations to prevent any Christian evangelistic activity. However, after an initial period of relationship building, the efforts of Christian organizations were not only appreciated, but also sought after.

4.2 Poverty and Economic Injustice

Poverty has been the most pressing issue in the developing countries, the majority of whom happen to be in the traditional 'mission field.' The international market economy usually puts small scale farmers and producers from the non-Western world in a disadvantaged position in the sharing and distribution of the profits of their products and labor. Here is a painful reality:

Coffee in Uganda represents 70-85% of foreign exchange earnings; few buyers for their products resulting in less competition; an imbalance in information between buyers and sellers: buyers are more aware of market trends; changes in technology and fashion swings; weak representation in the World Trade Organization, the G8 group of countries; reduction in Lower Income Countries' state capacity to plan, bargain and regulate on behalf of small producers. This all requires ethical guardians to fill the watchdog vacuum.³⁶

There have been a variety of approaches to the issue, but the fair trade initiatives have gained momentum since the 1960s. Such an approach may serve as an example for possible inter-religious cooperation, as each religion has a global network of communities. Such structures can be used to create a grassroots movement to address unfair and discriminatory international trades. Pentecostals and various religious groups can join hands together to engage in the market in order to help those who are deprived to have a fairer share.³⁷ There is a Christian response called Tradecraft, established in 1979, and similar programs are found in many places. Often a community of farmers in a developing area consists of different religious orientations, and a cooperative work effort is essential for the initiative to succeed.

4.3 Environmental Issues

This is one global issue that threatens everyone regardless of race, religion or economic status. Even at a local level, various civic and religious groups have to work together to find ways to protect our environment. It is important to remind ourselves that often Christians are blamed for today's environmental crisis. Lynn White, for example, argues, "We shall continue to have a worsening ecological crisis until we reject the Christian axiom that nature has no reason for existence but to serve man [*sic!*].... Christianity...insisted that it is God's will that man [*sic!*] exploit nature for his proper ends.... Christianity bears a huge burden of guilt."³⁸ White's thesis has been criticised by both historians and theologians, but it has had a broad influence and has been much repeated.³⁹ In light of this negative assessment, Pentecostals and other religious groups should not stay silent. They need to bring awareness of our misconception that "whatever the discoveries of science, whatever the rate at which we multiplied as a species, whatever the changes we made to our seas and landscape, we have believed that the world would stay much the same in all its fundamentals."⁴⁰ Religious groups have also been guilty of leaving environmental issues to the hands of politicians and scientific communities. It is important for religious communities to raise a common voice for advocacy and proper action to protect the environment from further damage.

An open gold mine operation brought serious environmental damage to mountain villages in the northern Philippines, including an increase of dust, the disappearance of water and trees, and chemical pollution. The villagers, mostly

animists and some Christians including Catholics, fought a David-Goliath war with a huge multi-national company. With no government support, they approached a Pentecostal pastor to lead their cause. He quickly began to form a leadership group including various religious leaders. After a steady campaign, the government finally intervened and upheld the villagers' demand for an environmentally friendly operation. In the course of this struggle, various groups brought their unique resources, including expertise in education, governmental links, and even places and hospitality, for meetings.

Inter-religious cooperation is possible when at least three conditions are met: 1) a common issue that affects the whole community; 2) the common agenda without political element; and 3) religious groups with openness to different views and orientations, without a proselytizing agenda. There may be other fruitful areas for such cooperation, including children at risk and health issues such as HIV/AIDS.

5. Conclusion

Although Pentecostals still maintain their unique belief that the empowerment of the Holy Spirit is for the preaching of the gospel, in recent decades they have broadened the concept and scope of mission to include social issues. The challenges for Pentecostal mission come both from within and without. Their aggressive evangelistic activities have raised tension with other religions, as much as it has triggered tension with other Christian churches. The greatest challenge is how Pentecostals will maintain their missionary *ethos* and commitment, while functioning as contributing members of society where other religions are in operation. This will require a serious and radical paradigm shift in their mission thinking and practice. This is, however, not an uncharted path: Evangelical mission has struggled between proclamation and social service.⁴¹

In spite of its unique challenges, Pentecostal mission has its own theological and historical resources that can help the process of mission revisioning. Its holistic worldview, for example, is an incredible asset in exploring new mission frontiers especially in relationship to other faiths. As mentioned, their intuitive engagement in social issues, although often as a means for evangelism, is another important asset. Their pneumatological concentration may promise to be a fruitful area of dialogue

with other faiths, especially the Holy Spirit as a life-giving and life-sustaining agent of God. This certainly shows that Pentecostals need to reassess their theological resources.

In a realistic term, two things need to be mentioned as a way of conclusion. The first is openness. By definition, Pentecostals have chosen an extremely narrow theological and practical path. They are sometimes blamed for converting other Christians into their form of faith, not to mention people of other faiths. It is not just a matter of attitude, but more seriously a matter of theological belief, articulated or assumed, which drives one's action. For example, in an "Islamaphobic" Western environment, meaningful reflection and action is hard to come by. For this reason, the role of emerging Pentecostal minds in the global South becomes essential. The second is action: with the entrepreneurial spirit of Pentecostal mission, various creative attempts can be devised and implemented, perhaps at a local level in the beginning but slowly expanding to a wider level.

A last word: in spite of much pressure that Pentecostals may feel to revise their thoughts and actions, there should be a clear self-understanding that Pentecostals are to remain uniquely Pentecostal in their beliefs and practices. They are not called to become someone else. Only then can Pentecostals offer their unique understanding of other faiths and their approach for peace, reconciliation and cooperation for the common good.

¹ Cecil M. Robeck, *Azusa Street: Mission and Revival* (Nashville, Tennessee: Thomas Nelson, 2006), 55-56, 76.

² Jean-Jacques Suurmond, *Word and Spirit at Play: Towards a Charismatic Theology* (Grand Rapids: Eerdmans, 1994), 18.

³ Christianity Today, "Pie-in-the-Sky Now" by Ed Gitre posted 11/13/2000
<http://www.christianitytoday.com/ct/2000/november13/36.107.html>

⁴ A term adopted by Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Los Angeles: University of California Press, 2007).

⁵ Wonsuk Ma, "The Spirit and Mission: Two Ripples of Pentecostal Mission," *Lausanne World Pulse* (<http://www.lausanneworldpulse.com/themedarticles.php/925>, April 4, 2008)" calls this the second ripple of Pentecostal mission.

⁶ Quoted in Stanley H. Frodsham, *With Signs Following: The Story of the Latter-Day Pentecostal Revival* (Springfield, MO: Gospel Publishing House, 1946), 38.

⁷ James R. Goff, Jr., *Fields White Unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism* (Fayetteville: University of Arkansas Press, 1988), 15-16, 72-75.

⁸ J. Roswell Flower, "Editorial," *The Pentecost* (August 1908), 4; quoted in Gary B. McGee, *This Gospel Shall Be preached*, vol. 1 (Springfield, MO: Gospel Publishing House, 1986), 45-46.

⁹ 'Pentecost Has Come' *The Apostolic Faith* 1 no.1 (Sept. 1906): 1. See also p. 26 in article, Grant McClung, "Try To Get People Saved: Azusa 'Street Missiology'" in *Azusa Street and Beyond*, ed., Grant McClung (Gainesville, Florida: Bridge-Logos, 2006), 1-26. It explains, *The Apostolic Faith* was published from the Azusa Street Mission by William J. Seymour and Florence Louise Crawford. Five thousand copies of the first issue were distributed. Only thirteen issues were published from Los Angeles before Crawford moved to Portland, Oregon, to establish with the Apostolic Faith movement in the Northwest. The last issue was dated May 1908.

¹⁰ Julie Ma, "Pentecostalism and Asian Mission," *Missiology: An International Review* 35 no.1 (Jan 2007): 23-37.

¹¹ It is found in various places, for example, on <http://www.lausanne.org/covenant>.

¹² For a passionate plea to evangelicals to incorporate 'justice' issues, see, for example, Ronald Sider, *Evangelicalism and Social Action in a Lost and Broken World* (London: Hodder & Stoughton, 1993).

¹³ Douglas Birdsall: "Cape Town Commitment". (<http://www.lausanne.org/en/documents/ctcommitment.html>, 2011), Accessed on 22, April 2013.

¹⁴ "Brussels Statement on Evangelization and Social Concern, produced by the Brussels Consultation of the Division of Foreign Missions of the Assemblies of God," *Transformation* 16 no.2 (1999): 41-43.

¹⁵ "Mass Murder of a Teen-age Gang in New York," *Life Magazine* (Feb. 24, 1958): 30-31. Vol. 28 (2008): 5.

¹⁶ *Ibid.*, 6.

¹⁷ David Batty and Ethan Campbell, *Teen Challenge: Assemblies of God Heritage*, Vol. 28 (2008): 17, 19.

¹⁸ River view Children's Foundation: "Teen Challenge, Cambodia" (<http://www.riverviewchildrensfoundation.com/index.php/projects/cambodia/teen-challenge-cambodia.html>, 2003), accessed on 21 April, 2013.

¹⁹ David Batty and Ethan Campbell, *Teen Challenge*, 16.

²⁰ David Batty and Ethan Campbell, *Teen Challenge*, 17.

²¹ Huldah Buntain, *Woman of Courage* (Tyndale House Publishers: Wheaton, Illinois, 1984), 22.

²² *Ibid.*

²³ Donald E. Miller and Tetsunao Yamanori, *Global Pentecostalism*, 120.

²⁴ *Ibid.*, 121-122.

²⁵ Grace Community Services: "[Birthright]" (<http://www.gracecommunityservices.my/services/birthright>, 2002), accessed on 21 April, 2013.

²⁶ Wonsuk Ma, "God's Creation: The Source for Mission in the Spirit," in *Med Kristus til Jordens Ender: Festschrift til Tormod Engelsen*, eds., Kjell Olav Sannes, Egil Grandhagen, Terje Hegertun, Knud Jorgensen, Kristin Norseth, Rolv Olsen (Trondheim, Norway: Tapir Akademisk Forlag, 2008), 65-76.

²⁷ Gordon D. Fee, "The Kingdom of God and the Church's Global Mission," in *Called and Empowered: Global Mission in Pentecostal Perspective*, eds., Murray A. Dempster, Byron D. Klaus and Douglas Peterson (Peabody, Massachusetts: Hendrickson, 1991), 7-21.

²⁸ For the social upward mobility which Pentecostalism created among the poor mass in Latin America, see David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford UK and Cambridge MA: Blackwell, 1990), 77-78.

²⁹ Douglas Petersen, *Not By Might Nor By Power: A Pentecostal Theology of Social Concern in Latin America* (Oxford, UK: Regnum, 1996), 199-200.

³⁰ For example, C. Peter Wagner and F. Douglas Pennoyer, eds., *Wrestling with Dark Angels: Toward a Deeper Understanding of the Supernatural Forces in Spiritual Warfare* (Ventura, CA: Regal Books, 1990) contains a useful interaction between Third Wave advocates and evangelicals.

³¹ Amos Yong, "The Spirit, World Pentecostalism, and the Renewal of Theology and Praxis in the 21st Century," *Journal for the Interdisciplinary Study of Pentecostalism Charismatic Movement*, 8 no.1 (2009): 15.

³² Veli-Matti Karkkainen, "Doing Christ's Mission in the Pluralistic Context of Asia: A Critical Dialogue With Some Asian Christologies," in *Asian Church and God's Mission: Studies Presented in the International Symposium on Asian Mission in Manila, January 2002*, eds., Wonsuk and Julie Ma (Manila: OMF Literature INC, 2003), 109-126.

³³ Wolfhart Pannenberg, *Anthropology in Theological Perspective* (Philadelphia: Westminster, 1985), 15.

³⁴ Carl E. Braaten, "The Place of Christianity among the World Religions: Wolfhart Pannenberg's Theology of Religion and the History of Religions," in *The Theology of Wolfhart Pannenberg: Twelve American Critiques with an Autobiographical Response*, eds., Carl E. Braaten and Philip Clayton (Minneapolis: Augsburg, 1988), 287-312.

³⁵ Pannenberg, *Anthropology in Theological Perspective*, 15.

³⁶ Chris Sugden, "Fair Trade and Christian Mission: An Overview of Further Steps in Christian Witness in International Trade," *Transformation* 17 no.3 (July-September, 2000), 118.

³⁷ Ibid.

³⁸ Lynn White, "The Historical Roots of Our Ecologic Crisis," *Science* 155 no.1204-1207 (1967): 21.

³⁹ For example, Francis Schaeffer reprinted White's essay in its entirety in his *Pollution and the Death of Man* (London: Hodder & Stoughton, 1970) commenting favourably on it.

⁴⁰ This Common Inheritance: Britain's Environmental Strategy. Cm 1200. London: HMSO, 1990.

⁴¹ See also the 'Manila Manifesto' of the Lausanne movement on affirmations of the Lausanne Covenant at <http://www.lausanne.org/manila-1989/manila-manifesto.html>.