

**THE EMPOWERED CALL:
THE ACTIVITY OF THE HOLY SPIRIT IN SALVADORAN
ASSEMBLIES OF GOD MISSIONARIES**

by

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ABSTRACT

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In view of the increasing numbers of missionaries that are emerging from the countries of Latin America like El Salvador in answer to the biblical mandate and the Spirit’s call, there is an urgent need to develop missionary formation programs to facilitate the fulfillment of the missionary’s call.

This study develops the components of a theory for missionary formation by examining the activity of the Holy Spirit in calling and empowering Salvadoran Assemblies of God missionaries. The stories of these missionaries parallel the narratives of the book of Acts where the Holy Spirit transforms willing servants into agents for the fulfillment of the missionary task. The activity of the Holy Spirit in the life of the missionary is examined in the following three areas: (1) the historical development of Assemblies of God theology of mission as it relates to pneumatology; (2) the emergence of the various contextual factors which contribute to the unique missiological potential of the church in El Salvador; and (3) the development, use, and renewal of missions structures with special emphasis on the processes of missionary formation.

In order to identify patterns of the activity of the Holy Spirit in calling and empowering missionaries, survey research methodology has been utilized to interview current, former, and potential Salvadoran Assemblies of God missionaries. Theological and historical methodologies were implemented and integrated with the survey research

for a better understanding of the relationship between missional structures, missionary formation, pneumatology and mission, and Assemblies of God narrative missions theology in the Salvadoran context.

Based on the description of the activity of the Holy Spirit in the lives and ministries of Salvadoran Assemblies of God missionaries that surfaced from the research, conclusions are presented which include components for a theory of missionary formation and guidelines for missionary formation for the Assemblies of God of El Salvador.

Mentor: Charles E. Van Engen

342 words

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complete the task he set before me. It is the Spirit who continues to reveal the Father and the Son for the redemption of humankind. Let the Three-in-One be praised for he is worthy.

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INTRODUCTION

Before he ascended into heaven, Jesus said to his disciples: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Ac. 1:8). For decades this was understood by Assemblies of God believers in El Salvador to mean that they would be empowered by the Spirit to reach their community and nation with the gospel. This has been done with great zeal and effectiveness. However, tacitly they understood that the missionary task to reach “the ends of the earth” was the responsibility of their North American counterparts. This truncated view of missions is beginning to change dramatically. The Assemblies of God of El Salvador is accepting the Master’s challenge as their own, believing that if God calls them to missionary service by his Spirit, he will empower and equip them to fulfill his purposes.

Ana¹ is an example of this new level of commitment. She accepted Christ as a teenager and while in Sunday school experienced a glorious filling of the Holy Spirit’s presence. Immediately her life goals changed, she committed to doing whatever the Lord would ask of her. The following semester she enrolled in the Assemblies of God Christian University’s licentiate in missions program. After having interned among an indigenous tribe in Guatemala and fulfilling the requirements for graduation, she accepted the challenge to go as a missionary to an isolated region of Honduras called: “La Mosquitia.” There, 50,000 Miskito Indians were waiting to hear the gospel. In 1993

¹ Pseudonym for reasons of security and confidentiality.

at age twenty-three, Ana broke off her marriage engagement, raised her support, left her family, traveled to the “ends of the earth” to give witness to Jesus Christ. As a result of her obedience to the Spirit, she has learned a new language, planted three churches in the region, reached hundreds of Miskitos with the gospel, and serves as an example to the believers of El Salvador and the world of what God can do when an individual and a church answer his call.

This chapter will provide an overview of the various elements of the issue proposed for doctoral research related to the activity of the Holy Spirit in calling and empowering Salvadoran Assemblies of God missionaries. It will begin with how interest in this issue emerged out of the author’s own background, followed by an articulation of the purpose of the study, and a problem statement with the accompanying research questions. The chapter concludes with the delimitations of the study and the assumptions of the author.

Background

At age eight, in a missionary service, I received God’s call to serve as a missionary in Latin America. Later this call was sharpened to focus on leadership training, in particular the training of Latin American missionaries. My life, my formation, including my formal education (M.A. Missiology, M.A. Church Leadership), and my service have been dedicated to fulfilling that divine call. For the past nineteen years, my wife and I have had the privilege of serving as appointed missionaries with the Assemblies of God among the people of El Salvador. Although a general missionary, my primary gifts lie in preaching and teaching which focus on the formation of Latin American missionaries and the mobilization of the church in Latin America to the fulfillment of the great commission. I served as the president of the Foreign Missions

Department of the Assemblies of God of El Salvador from its inception in 1988 until 1996 when I assumed an advisory role under national leadership. Also, I have served as the chairman of the School of Theology of the Christian University of the Assemblies of God since its beginning in 1987 to 1998. The focus of the School of Theology is the training of cross-cultural missionaries. Today, the Assemblies of God of El Salvador has fifty missionaries serving in foreign lands, many of whom are Christian University graduates. I believe that God is beginning to raise up an army of hundreds of Salvadoran missionaries and thousands of Latin American missionaries to reach the lost and dying of our world.

Purpose

The purpose of this study is to develop the components of a theory for missionary formation by examining the activity of the Holy Spirit in calling and empowering Salvadoran Assemblies of God missionaries.

Problem Statement

The problem to be explored in this study is a description of the activity of the Holy Spirit in the calling and empowering of Salvadoran Assemblies of God missionaries in three significant areas.

Research Questions

1. What is the activity of the Holy Spirit in the life of the missionary as influenced by the historical development of Assemblies of God theology of mission as it relates to pneumatology?

2. What is the activity of the Holy Spirit in the life of the missionary as influenced by the various contextual factors which contribute to the unique missiological potential of the church in El Salvador?

3. What is the activity of the Holy Spirit in the life of the missionary as influenced by the development, use, and renewal of mission structures with special emphasis on the processes of missionary formation?

Delimitations

Although the Holy Spirit is active in many other aspects of the church, missions, and the world, this study will be limited to the three significant areas mentioned above. The historical research will examine the development of missions activity and theology in the Assemblies of God from its organization in El Salvador in 1930 to the present. Because the focus is on the Assemblies of God of El Salvador, other churches in El Salvador and the world are beyond the scope of this research. However, this does not imply that the activity of the Holy Spirit in calling and empowering missionaries is limited to the Assemblies of God of El Salvador.

Assumptions

The underlying presupposition of this study is that it is God who calls, and it is God who empowers missionaries for service. He does this through the person and agency of the Holy Spirit who interacts uniquely with each individual. For this reason the outcomes of this study are descriptive not prescriptive. The convictions and assumptions that undergird this study include that: (1) God calls and empowers his people by the Spirit for missionary service regardless of educational background, ethnicity, gender, age or socio-economic status (i.e., God is able to call anyone who is

willing; the Spirit will transform those called into useful vessels). (2) The history and current reality of the missionary enterprise, including the missionary activities of the Assemblies of God, is fraught with conflict and human failure, but even human failures can be redeemed and transformed by the Spirit if those involved will seek forgiveness and yield to Spirit direction and empowerment. (3) The most important formation that the missionary needs is the ability and empowerment to discern the voice of the Spirit and be obedient to that voice. Therefore, there is a need for a paradigm shift in missionary formation, which reflects not necessarily a change in content or methodology but rather a change whereby missionary formation issues are viewed through the lens of the Spirit. (4) When the entire church is mobilized to mission, the good news will be proclaimed to all nations. The task of the missions mobilizer is not to convince people of the need for missions but to prepare the way for the Spirit to work missiologically in the hearts and lives of his people. The research will determine the validity of these assumptions.

CHAPTER 1
PNEUMATOLOGY AND MISSIONS IN EVANGELICAL
MISSIONS THEOLOGIES

This chapter seeks to describe the activity of the Holy Spirit in calling and empowering missionaries as articulated in evangelical missions theologies with special attention to the relationship between pneumatology and mission. The first section looks at the dynamic nature of missions and provides an overview of the issues in contemporary evangelical missions theologies. This is followed by a direct examination of evangelical missions theologies to discover the relationship between the activity of the Holy Spirit and missions (i.e., pneumatology and mission).

Dynamic Missions: Contemporary Issues
in Evangelical Missions Theologies

The nature of missions is dynamic. By definition, biblical theologies of mission seek with each generation of missiologists to discover how best to communicate the truth of the gospel to the varied contexts of their contemporary world. The interaction between the biblical text, the Church, the missiologist and these contexts become the issues which constitute the fabric of contemporary evangelical missions theologies.

The Dynamic Nature of Biblical Theology of Missions

Over the years, missiologists have utilized a diverse vocabulary to describe the dynamism of missions and the issues faced. In the early 1960s, Eric S. Fife and Arthur F. Glasser described the missiological issues of their time as “Missions in Crisis” (1961).

Wilbert R. Shenk refers to the “transfiguration” of mission (1993). There is within biblical theology of mission a dynamic tension between that which is eternal of the gospel and the kingdom of God, and the various means and forms by which the eternal is expressed in the temporary.

“Mission on the Way” is a phrase coined by Charles E. Van Engen (1996a) to express the dynamic nature of biblical theology of mission. Van Engen observes that “The story of God’s dealings with humankind is not finished. In a profound sense the missionary acts of the Holy Spirit through the church to the world are still going on—until Jesus comes again” (1999:xxv). In the interim between the comings of Christ, God’s people continue to express the mission of God in the world in dynamic and transforming ways as mission-on-the way through the power of the Holy Spirit (1999:xxv).

The dynamics of transformation are also observable in David J. Bosch’s seminal work on contemporary missiological issues (1991). Bosch addresses the issues through the lens of diverse paradigms in the New Testament and in history while identifying paradigm shifts and emergent paradigms in contemporary missions theology. He proposes that mission is an indispensable dimension of the Christian faith which seeks to change reality: “‘Transforming’ is, therefore, an adjective that depicts an essential feature of what Christian mission is all about” (1991:xv).

Transformation, transfiguration, paradigm shifts, crisis, and mission-on-the-way are just a few of the ways missiologists attempt to articulate the dynamic nature of biblical theology of missions. To be relevant, missions theology is constantly being redefined.

The Nature of Biblical Theologies of Mission

This section seeks to present a working definition of a biblical theology of missions. W. Shenk defines missiology as:

The formal study of Christian mission, including the biblical and theological foundation of mission; the history of the course taken by the missions; analysis of the contemporary context; and a discernment of social, political, economic, and religious trends that will influence the direction of mission in the future. In other words, to do its work properly, missiology must keep four aspects continually in view: the normative, the historical, the present and the future (1993:18).

Justice Anderson states: “Missiology is the science of missions. It includes the formal study of the theology of mission, the history of missions, the concomitant philosophies of mission, and their strategic implementation in given cultural settings” (1998:7). David J. Hesselgrave simply defines missiology as “the science of the Christian world mission” (1988:134). Johannes Verkuyl says: “Missiology is the study of the salvation activities of the Father, Son, and Holy Spirit throughout the world geared toward bringing the kingdom of God into existence” (as quoted in J. Anderson 1998:7).

Van Engen defines biblical theology of mission as “a multidisciplinary field that reads the Bible with missiological eyes and, based on that reading, continually reexamines, reevaluates, and redirects the church’s participation in God’s mission in God’s world” (1999:xvii). Based on a missiological reading of Luke 9, Van Engen describes the mission of Christ Jesus as a mission of, in, and on the Way. He states: “Biblical theology of mission, then, needs to be biblically informed, contextually appropriate and kingdom-directed missional action” (1999:xxiv). He continues this definition with:

The gospel story calls for biblical theology of mission to be centered in Jesus Christ (mission *of* the Way), to happen among the peoples and cultures of our world (mission *in* the Way), and to move forward over time as God’s people continue to anticipate Christ’s present and coming

kingdom (mission *on* the Way). This is the story of God's mission—and . . . how we may continue to be a part of that story! (1999:xxv).

How the community of faith continues to be a part of God's mission in the world is the content and purpose of missions theology. A biblical theology of missions seeks to assist God's people through the dynamic disciplines of biblical, theological, strategic, and historical reflection toward missional action which will incarnate God's mission in the world in the present and future in specific contexts related to specific issues.

Current Issues in Evangelical Missions Theologies

Due to the diversity of contexts and perspectives from which missions theologies emerge, a comprehensive list of current issues in evangelical missions theologies is impossible. However, what follows are the issues as perceived by significant contemporary missiologists providing an overview of the current scene in evangelical missions theologies.

Perhaps the most comprehensive and influential articulation of the issues is elaborated by Bosch under the title of "Elements of an Emerging Ecumenical Missionary Paradigm." These elements include mission as: the church-with-others, *missio Dei*, mediating salvation, the quest for justice, evangelism, contextualization, liberation, inculturation, common witness, ministry by the whole people of God, witness to people of other living faiths, theology, and action in hope (1991:368-510).

Related to philosophy of mission, Justice Anderson lists nine descriptive key words: individualism, ecclesiasticism, colonialism, associationalism, pneumaticism, supportivism, institutionalism, ecumenicalism, and pentecostalism. Related to cross-cultural strategy, he identifies the following contemporary issues: a growing revival of the supernatural, the growing influence of the Two-Thirds World, the principle of acceleration, the demise of the noble savage, the crowded global village, the demise of

world socialism, the shifting economic center of gravity, and the revolutionary nature of the world (1998:8-16).

Van Engen provides a window on the future of biblical theologies of mission:

A number of significant challenges face us in biblical theology of mission *on the Way*. Space allows me to list only some of them. Into the next century, biblical theology of mission will involve at least the following:

Reaffirming the church's motivation for mission, which is declining in the West and rising in Asia, Africa, and Latin America.

Reexamining the relation of the Bible and mission as churches in many cultures read the same Bible and serve the same Lord.

Rethinking the church's role in nation-building, as life seems to get cheaper and more precarious all over the world, especially in cities.

Reevaluating the way Christians in the world church partner together for world evangelization.

Reconceptualizing Christian response to the resurgence of world religions and folk religious movements.

Renewing the invaluable and essential contribution that women have made in missiological action, reflection and theory.

Reshaping the forms, processes and methods by which we prepare and equip women and men for ministry and mission, both in their own culture and cross-culturally as world Christians.

Refocusing the ministry of the church members and local congregations toward mission in God's world (1996a:xxiii-xxiv).

This view of the significant issues of the present and the future, as well as those previously mentioned, provide the current milieu in contemporary evangelical theologies of mission. Of note for this study are those issues related to pentecostalism, Latin America, missionary selection and formation, particularly the relationship between pneumatology and mission, and the activity of the Holy Spirit in calling and empowering missionaries.

The Activity of the Holy Spirit and Missions

This section of the study reviews the relationship between pneumatology and mission, a neglected area of study in the field of missiology. Various missiologists will be examined to determine their perspectives on the activity of the Holy Spirit and mission. The section will conclude with the significant contributions of four evangelical missiologists/theologians: A. J. Gordon, Roland Allen, Harry R. Boer, and Ray S. Anderson.

Pneumatology and Mission: A Neglected Study

As the activity of the Holy Spirit is central to the fulfillment of God's mission in the world and central to the participation of God's people in God's mission, it would follow that the study of the activity of the Holy Spirit in mission would be central to missiology and biblical theologies of mission. However, this has not been the case. Theologians acknowledge the diversity of the work of the Spirit in areas such as creation, inspiration, salvation, sanctification, and the empowerment of his people, but the activity of the Spirit in missiological writing has been relegated to the sidelines of serious study. Boer writes:

Much has been written about the work of the Holy Spirit in the salvation of men, but very little about His crucial significance for the missionary witness of the Church. The subject has not been wholly ignored but, while it deserved to be central in missionary reflection, it has been allowed to remain at the periphery (1961:12).

The power of the Spirit in the missionary witness of the Church has been great, but the light of understanding as to the nature and practical missionary significance of this power has been dim. Allen asks: "How, then, has this revelation been treated by the great teachers of our day?" He answers: "I venture to say it has been practically ignored In almost every recent work on the Holy Spirit a sentence here and there suggests it, i.e., the relationship of the Spirit to missions. But where to find any full statement of its profound significance I do not know" (1961:48).

The words of Allen and Boer, though written nearly a century and half-century ago respectively, equally describe the present-day situation. It is not that the Holy Spirit has not been active in mission. The past century witnessed the explosive spread of the gospel. Nor is it that the practitioners of mission are ignorant or unaware of the activity of the Holy Spirit. To the contrary, most are very much aware of their dependence and the dependence of the missionary enterprise on the activity of the Spirit. However, there is no clear nor comprehensive articulation of the relationship between pneumatology and mission. It would seem that the activity of the Holy Spirit is presumed by missiologists but not articulated. As Allen points out, there is a sentence here or there but no integration of the activity of the Holy Spirit and mission.

In a recent study Robert L. Gallagher examined the writings of the seventy most influential Protestant missiologists between 1945-1995 to “survey the way missiologists have understood the work of the Holy Spirit and mission” (1999:200). He concludes:

Having completed the survey I felt disappointed. The 70 most influential missiologists in the last 50 years have largely neglected the work of the Holy Spirit. The Holy Spirit is a forgotten factor in mission . . . I believe missiologists need to consider seriously the relationship between the Holy Spirit and mission. Much yet remains to be done (1999:200).

The neglect persists despite the significant impact of the pentecostal/charismatic movements in missions. Paul A. Pomerville, a pentecostal missiologist, has suggested that the pentecostal movement could do much to address this neglect. He states:

An inordinate “silence on the Holy Spirit” is part of the Protestant mission heritage. The Pentecostal Movement addresses that silence in a significant way From the Pentecostal perspective, that pneumatological silence is critical for the church’s response to God’s mission today (1985:3).

Yet, pentecostals are only beginning to offer a developing expression of the activity of the Holy Spirit and mission. In reference to pentecostals, Gallagher observes: “. . . surprising is the lack of Pentecostal writing on the Spirit. Being too busy doing mission is a poor excuse for not being in reflection, for in reflection comes a greater understanding and the accompanying power of the Spirit to do the Spirit’s mission” (1999:208).

The challenge is great. Pneumatology and mission is a neglected study that is in urgent need of remedy. What follows are some of the observations of various missiologists/theologians related to the topic of pneumatology and mission.

Pneumatology and Mission: An Overview

This overview will note briefly the general observations of contemporary theologians related to the work of the Holy Spirit. This will be followed by references to pneumatology and mission in the writings of missiologists under the headings of: the Spirit and the world, the Spirit and the church, and the Spirit and the witness of the church to the world.

The Work of the Holy Spirit and Mission in Contemporary Theologies

Theologians such as Millard J. Erickson observe the work of the Holy Spirit in: the Old Testament in creation, prophecy, empowerment, administration, holiness; in the life and ministry of Jesus; and in the Christian life in conversion, regeneration, empowerment, indwelling, illumination, teaching, intercession, sanctification, and the bestowal of gifts for the edification of the church (1986:865-876). Of particular note is the inauguration of the church on the day of Pentecost with the arrival of the Holy Spirit with the purpose of empowering the church for witness (1986:873-874).

Interestingly Thomas S. Caulley's entry on the Holy Spirit in the Evangelical Dictionary of Theology makes no direct reference to the activity of the Holy Spirit in mission. He observes only that: "The Holy Spirit will testify about Jesus, as the disciples must also testify" (1984:523) and that: "The gospel of Jesus Christ includes the message that the Holy Spirit has been poured out on all flesh" (1984:527). Similarly, J. D. G. Dunn's article on the Holy Spirit in the New Bible Dictionary makes no reference to the missionary activity of the Holy Spirit (1986:1136-1141). This illustrates the almost total neglect of the relationship between Holy Spirit and mission in evangelical theology.

Missiological Perspectives on Pneumatology and Mission

As mentioned above, Gallagher discovered the same neglect in the writings of missiologists and missions theologians describing the Holy Spirit and mission as the "forgotten factor" (1999:199). Gallagher identifies "five functions of the Spirit's work observed in missiological writings" (1999:200). These include: the Spirit and the world, the Spirit and the church, the church and the Spirit, the church and the demonic, and the church and the world (1999:201-205). For the purposes of this study, these elements have been loosely restructured in the following headings: the Spirit and the world, the Spirit and the church, and the Spirit and the witness of the church to the world. As these headings are arbitrarily used for a general sense of order, it will be noted that many of the observations made by the various missiologists cited will apply to more than one heading.

The Spirit and the World

The Spirit is active in mission not only in and through the church but also, among non-Christians. Gallagher identifies three aspects of this activity of the Spirit as being: pre-conversion, conversion, and post-conversion (1999:201). In pre-conversion the Spirit

works in people's lives preparing them for the gospel. Hesselgrave observes that ultimately persuasion (1978:56), communication, instruction, conviction (1978:110, 421), and the very superintendency of the work of missions as the result of the activity of the Holy Spirit (1978:116).

Robertson McQuilkin identifies indispensable activities of the Holy Spirit in missions including that the "Holy Spirit convicts of sin" and "regenerates" (1997:29). "Until he transforms individuals in their core nature, none of the other activities of the Spirit have meaning (John 3:5-8; Titus 3:5)" (1997:20). Lesslie Newbigin declares: "It is the Spirit who brings about conversion . . . the missionary must trust the Spirit to do his own work" (1995:130). Referring to the mystery of evangelization Edward R. Dayton observes that the Spirit moves as he sees fit using imperfect men and women to communicate his love and good news, transforming individuals and nations (Winter and Hawthorne 1981:595). Gallagher notes that the Holy Spirit is also active in post-conversion or the "fruits of conversion." The Spirit fills people granting them the freedom of a new life, as members of the body of Christ (1999:201-202).

Don N. Howell, Jr., captures the elements of the Spirit and the world in his summary of the pneumatology of the Thessalonian Epistles noting that the power of the Spirit brought deep conviction which led to conversion and the joy of salvation followed by spiritual growth, sanctification, and a participation in the body through the exercise of spiritual gifts (1997:54). The Holy Spirit who is active in the world in pre-conversion, conversion, and post-conversion, is also active in the church.

The Spirit and the Church

At Pentecost the Holy Spirit gave birth to the church and continues to give it life-breath through his abiding indwelling and presence. The Spirit is active in the church to

sustain, equip, and build it up through his gifts, and it is the Spirit who brings renewal to the church. Darrell L. Guder affirms that the church was birthed at Pentecost by the power of the Holy Spirit, and as a result: “The people of God, the church, is a concrete reality, present and able to be experienced within in human history” (1998:221). Van Engen says: “The Church remains the mysterious *creatio Dei* of elected, justified sinners. Paul speaks of the fact that the Church comes into being just as a building is put together—and God through Son and Holy Spirit is the divine builder (Eph. 2:10, 21-22)” (1991:49).

Jürgen Moltman notes that “Because of its foundation in Christ and its existence for the future of the kingdom of God, the church is what it truly is and what it can do in the *presence and power of the Holy Spirit*” (1977:xiv). George W. Peters states that the church was “created on the day of Pentecost to serve as the embodiment of the Holy Spirit for the accomplishing of the purpose of God in this world” (1972:199). Ron Rogers expresses a similar perspective:

As the temple of the Holy Spirit the church finds God’s presence and power available for doing his will on earth. Furthermore, the guidance of the indwelling Spirit and his equipping of his people enable the church to succeed in executing God’s purpose (1998:118).

According to Rogers, the Spirit gives life to the church, promotes unity in diversity, directs the church by guiding it into all truth and leading it to extend its testimony to the whole world, then empowers the church to give witness to the world (1998:117-118).

It is the Holy Spirit that sustains, equips and empowers the believer to fulfill God’s purposes. Herman Buehler affirms: “Ever since the day of Pentecost, God the Holy Spirit has provided the presence and power of God for every Christian to live the victorious life (Acts 1:8)” (1993:236-237). Paul G. Hiebert agrees: “We must stress the

work of the Holy Spirit, who works to bring us to repentance and to empower us in victorious Christian living” (1993:159). Van Engen asserts that the “gifts are given by the Holy Spirit to ‘to equip the saints’ so they may carry out the Spirit’s outward purpose, ‘*ergon diakonias*’ (‘the work of service’)” (1991:50).

The Holy Spirit not only works in the individual member of the church but also in the corporate communities that form the body of Christ. Verkuyl declares: “the Church will be viewed rightly as the Spirit-imbued Body of Christ, the provisional ingathering of the people of God from among all nations, the servant of the coming Kingdom, and therefore as a celebratory, diaconal, and missionary community” (1993:77). Inagrace Dietterich asserts that the Holy Spirit creates and sustains missional communities to represent the reign of God. “Their identity (who they are), their character (how they are), their motivation (why they are), and their vocation (what they do) are theological, and thus missional” (1998:142). God’s empowering presence forms, trains, equips and motivates both individual and collective to become missional communities (1998:142). Bosch observes that according to Luke the risen Lord was still present in his community by his Spirit “continually guiding them into new adventures” (1991:86).

However, often in the history of the church the missional activity of the Holy Spirit has been neglected and subsumed in an inward focus on the church itself, creating a need for renewal in the church. Bosch refers to a shift in the understanding of the church in which the activity of the Spirit in mission is overpowered by an emphasis on the work of sanctification. “Ecclesiology became so primary that both eschatology and pneumatology were subsumed under it” (1991:201). As a result, “The mission of the church needs to be renewed and re-conceived” (1991:519).

Roelf S. Kuitse asserts that the Holy Spirit is not limited to or held captive by the church. Rather: “On the church’s way to the kingdom, the prayer for forgiveness and for

renewal by the Spirit will always accompany a living church” (1993:126). As Eddie Gibbs notes, renewal in the church is a gift of the Holy Spirit for those who long for renewal, not as an end in itself, but as a means by which God is glorified and witness is given to the world. In order for the church to fulfill its mission, it must yearn for Spirit renewal and give witness in increasing comprehensiveness, clarity, and credibility (1994:102, 106).

The Spirit and the Witness of the Church to the World

The most common references to the Spirit by missiologists are to the activity of the Holy Spirit in equipping and empowering the church for witness to the world to all peoples. The Spirit is understood as a gift to the church, both local and universal, in order to continue the ministry of Jesus in the world and give witness to the gospel in word and deed with signs following. This empowered witness of the Spirit emerges from the Trinity and is for all who believe and surrender to his direction in the continual dialogue of prayer. The following citations seek to illustrate the relationship between the Spirit and the witness of the church to the world.

Bosch in reference to the elements of an emerging ecumenical missionary paradigm identifies mission as emerging from the very nature of God in the Trinity. The Father sends the Son, the Father and Son send the Spirit, and “Father, Son, and Holy Spirit sending the church into the world” (1991:390). Mission is linked to the gift of the Spirit as the Spirit of the risen Christ who empowers for witness (1991:40). Glasser concurs that it is the full Godhead who is involved in the mission of the church (1989:224). The Holy Spirit “must be primarily seen as the driving force behind any and all movements of the people of God outward—beyond the frontiers of faith—to share the gospel with those who have not yet heard it” (1989:238).

Based on biblical revelation, Van Engen relates the Spirit and mission to the kingdom of God both in the past and its coming in the present and the future. “In the power of the Spirit the church points all humanity backwards to its origins in God’s creation and forward to the present and coming kingdom in Jesus Christ” (1996a:253). This understanding of mission will result in passion and commitment for those who are lost. “Our hearts will ache for them (Rom. 9:1-3), we will consider ourselves their debtors (Rom. 1:14), and we will yearn deeply to see them touched by the Holy Spirit and converted to Jesus Christ” (1996a:256).

The church in the power of the Spirit must give witness to the lost of every nation, people and tribe. Bosch asserts that according to the book of Acts: “witness” becomes *the* appropriate term for “mission” (1991:116). Subsequent generations who did not physically know Jesus nonetheless give witness “in the same power, carries the same conviction, and issues in the same call to those who hear it” (1991:116). This witness is evangelism proclaiming Christ’s salvation to the lost “calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ’s earthly community and to begin a life of service to others in the power of the Holy Spirit” (1991:10-11).

Newbigin agrees, asserting that “the active agent of mission is a power that rules, guides, and goes before the church: the free, sovereign, living power of the Spirit of God” (1978:56). That this witness is cross-cultural for all peoples is indicated by the supernatural gift of languages given to the Apostles at Pentecost (Olson 1988:64) and by “[t]he choice ‘vignettes’ that Luke provides [in Acts], serving to demonstrate that here is a gospel which offers salvation to all people—regardless of background, race, language, ethnic heritage, or social class” (Garrett 1998:82).

The fulfillment of the missionary task to give witness to the world is not only a mandate, but emerges as a promise and as the continuation of the ministry of Jesus in the world by the power of the Spirit through the church, God's missional community. Glasser observes that the promise of the coming of the Holy Spirit in Acts 1:5, 8 was not a reiteration of the Great Commission but an assertion that his disciples would individually and collectively be his witnesses in the power of the Spirit, fulfilling the missionary task (1989:220).

Van Engen refers to the continuation of the ministry of Jesus through the church as the transferred apostolate of the church: "The disciples proclaimed this truth in word and demonstrated it in deed, doing the same kinds of works which Jesus had done. The lame walked, the dead were raised, and the gospel was preach to the poor" (1991:120). Bosch in reference to Luke's pneumatology states: "The same Spirit in whose power Jesus went to Galilee also thrusts the disciples into mission. The Spirit becomes the catalyst, the guiding and driving force of mission" (1991:113). As a distinct community: "the Church continues Christ's mission in the power of his spirit" (1991:516).

The concept of the Holy Spirit giving witness to the world through the communities of believers that are the church and body of Christ is shared by most evangelical missiologists. John Driver affirms that the primary result of the Pentecost experience was the creation of a witnessing community whose evangelizing mission was a continuation of the mission of Jesus: "Just as Jesus was anointed by the Spirit for messianic mission, so his body is empowered by the Spirit for evangelization" (1993:213). David W. Shenk describes three character traits of this witnessing community:

We shall observe three character traits of the church as the global community of the *eschaton* in whom the Spirit of Jesus is present: (1) a patient and suffering community; (2) a people empowered by the Spirit of

God; and (3) a community of reconciliation which provides good seasoning in societies, like salt seasons food (1994:73).

Glasser affirms that it is the shared experience of the gifts of the Spirit which produces community and empowers every member to give witness to the resurrection (1989:241). The missionary task is incomplete unless local communities are formed (Winter and Hawthorne 1981:102).

The gifts and fruit of the Spirit are to empower every believer and every believing community to give witness (Peters 1972:237). Van Engen insists that “not only will mission from faith through the Holy Spirit use the gifts of the Spirit for ministry in the world, it will occur when the fruits of the Spirit emanate through the lives of the people of God (Gal. 5:22-26)” (1996a:256).

Van Engen makes several important observations relative to the activity of the Holy Spirit in the missional community that is the church which he designates as “God’s missionary people.” He describes the purpose of God’s missionary people as being expressed in community in *koinonia*: “love one another”; *kerygma*: “Jesus is Lord”; *diakonia*: service to “the least of these my brethren”; and *martyria*: “you shall be my witnesses; be reconciled to God” (1991:87-99). This purpose “can be derived authentically only from the will of Jesus Christ, its Head; from the Spirit who gives it life; from the Father who has adopted it, and from the trinitarian mission of God As the missionary people of God, local congregations are branch offices of the kingdom, the principal instrument, anticipatory sign, and primary locus of the coming kingdom” (1991:87, 101). Van Engen continues:

Local congregations . . . are tools of the kingdom of God The Church cannot create, bring in, or build the kingdom, but it can and does witness to it. Clearly this witness happens in word and deed, in miracles, in signs and wonders, in the transformation of the lives of people, in the presence of the Holy Spirit, in the radical recreation of humanity. A local

congregation's witness to the rule of the King is itself a part of the content of the reign of Christ which is proclaimed (1991:111-112).

Van Engen also notes that effective missionary congregations are incarnational. They embody the Holy Spirit in their communities in contextual witness as led by the Spirit (1991:187-188). Spirit directed leadership of the church will mobilize "the *whole* people of God in *mission* in the world" (1991:165).

The Spirit, then, gives witness to the world through the communities that are the church, but this witness is only true as the church yields and obeys the Spirit. This process of yielding and obeying is directly connected to worship, prayer and discernment. The International Missionary Council of 1952 declared: "By the Holy Spirit the Church only continues to live as the Church when it is the place at which God's love, active in the death of Christ, is both sent forth into the world by witness and re-presented to God by worship" (as quoted in Norman Thomas 1995:103).

Noted missionary statesman John R. Mott declares: "Christ at the right hand of God is the leader of the missionary movement, and with him resides all power in heaven and on earth" (as quoted in Norman Thomas 1995:76). Among the divine resources at the church's disposal are: the Spirit of God, the dynamic and transforming power of the Word of God, and "Prayer can still move mountains . . ." (1995:76). Peters perceives the latter as the key to divine resources. "Christian missions is a supernatural venture. Only supernatural resources can sustain it and make it dynamic. The contact with the Divine is imperative. Prayer is not optional; it is . . . the key that unlocks the divine resources of power and supply" (1972:345).

These divine resources are made available to the church by the Holy Spirit for spiritual warfare against those forces which oppose the purposes of God in mission. Michael Pocock makes the following assurance: "three dynamics are at work in opposition to missionary work: Satan, the world system, and people operating in the

flesh. But God . . . is greater than every opposition that can be imagined. He it is who gives the resources or dynamics for advance in missions” (1997:20).

McQuilkin observes that the power of the Holy Spirit is released only through those who yield to him in prayer. “Thus prayer is the secret to Spirit empowerment of the missionary enterprise . . .” (1997:31, 35). Prayer includes the process of discernment whereby God’s people are directed by the Holy Spirit to fulfill God’s purposes in missional activities.

Discernment is a process of sorting, distinguishing, evaluating, and sifting among competing stimuli, demands, longings, desires, needs, and influences, in order to determine which are of God and which are not. To discern is to prove or test “what is of the will of God—what is good and acceptable and perfect” (Rom. 12:2) God’s will and God’s truth cannot be legislated by prudent and efficient decisions. They require open conversation in which we listen for the Spirit in the midst of communal dialogue. The Holy Spirit works through the group process—the interaction of the two or three gathered together in the name of Jesus Christ (Dietterich 1998:172, 174).

The activity of the Spirit in divine direction and empowerment is indispensable if the church is going to give witness to the world as McQuilkin notes: “to accomplish God’s ends in this world requires the supernatural and that means Holy Spirit power” (1997:22). The Holy Spirit gave the message; he created the method: the church; he is the guide for the missionary enterprise; he calls the messenger; he energizes the messenger with the fruits and gifts; and he confirms that the message is his by the signs that follow (1997:23-29).

Pneumatology and Mission: Significant Missiological Contributions

In addition to the insights made in the previous section, there are four missiologist/theologians who have made significant missiological contributions to the

study of the relationship between pneumatology and mission. The writings of A. J. Gordon, Roland Allen, Harry R. Boer, and Ray S. Anderson will be examined for their understanding of the Holy Spirit and mission.

A. J. Gordon

A. J. Gordon, writing before the turn of the twentieth century, analyzed the relationship between the Holy Spirit and mission in two works: The Ministry of the Spirit (1964) and The Holy Spirit in Missions (1893). In the former, under the title of “The Holy Spirit in the Missions of the Church,” he states: “Nowhere is the hand of the Spirit more distinctly seen than in the origination and superintendence of missions” (1964:159-160). In the same work he observes the activity of the Spirit in the book of Acts in the selection and sending of missionaries, in their empowerment to speak, in sustaining them in persecution, in confirming their witness, in developing missionary policy, and directing them as to where to enter. Gordon clearly expresses his belief that the entire missionary enterprise is directed and empowered by the Spirit (1964:160-161).

This belief is even more clearly detailed in The Holy Spirit and Missions (1893). In this work Gordon combines biblical study with missions history and missionary narratives to produce a powerful reflection on the Spirit’s program, preparation, administration, fruits, prophecies, and present help in missions. It is the Spirit who empowers for witness in the world. It is the Spirit who elects and calls out the church (1893:13, 22-23).

The starting point for missions is a renewed Pentecost in the church. “Now what I wish to emphasize is the fact that the missionary movement in all the centuries has been born out of a powerful spiritual revival in Christian hearts” (1893:44). He continues this thought:

Whenever in any period of the Church's history a little company has sprung up so surrendered to the Spirit and so filled with His presence as to furnish the pliant instruments of His will, then a new Pentecost has dawned in Christendom, and as a consequence the Great Commission has been republished; and following a fresh tarrying in Jerusalem for the endowment of power has been a fresh witnessing for Christ from Jerusalem to the uttermost parts of the earth (1893:52-53).

As the church surrenders to the power and direction of the Holy Spirit in missions, the missionary mandate is fulfilled. It is the Spirit who gives guidance, direction and power to produce fruit in missions, because the church is perpetually indwelt but the Spirit (1893:80-81, 112). Missions will be fruitful because the Spirit himself will work through the church to reach the lost by communicating the truth of God's Word (1893:121, 154). "... the 'Book of books, ' in which the very life-blood of our ascended Lord pulsates by the Holy Spirit, quickening, regenerating, sanctifying, and finally glorifying human souls, when He shall come again to take them unto Himself" (1893:162). It is the Spirit who gives hope to the church and to the world in anticipation of the Lord's return.

Gordon concludes his observations on the Holy Spirit and missions by referring to the Spirit's present help in training and empowering the missionary (1893:201-210). The Holy Spirit will help the missionary by providing freedom in service, strength in service, victory over sin, guidance in service, witness of sonship, assistance in service, and assistance in prayer (1893:221-229). In Gordon's view, missions is a direct result of the activity of the Holy Spirit in the world, in the church and in the missionary.

Roland Allen

Of all the missiologists under consideration perhaps the most cited and influential on missionary praxis, especially in pentecostal missions, is Roland Allen. His writings are most often referred to in missiological discussions on missionary methods and the

indigenous church. However, Allen himself would never separate method from Spirit direction and empowerment. Methods can inhibit the work of the Spirit, but they can never of themselves produce fruit. The missionary must seek methods through which the Spirit can flow and then trust in the Spirit for the results. This revolutionary but biblical perspective is most clearly articulated in Missionary Methods: St. Paul's or Ours? (1962a) and in The Spontaneous Expansion of the Church (1962b).

Allen felt that it was a grave error to create missionary dependence in place of Spirit dependence (1962a:81). New believers in any land receive the Spirit of Jesus which is the missionary spirit which seeks the lost. When believers learn dependence on the Holy Spirit, the church reveals its true character and self-propagates (1962a:93-94). Allen expresses a passionate belief in the power of the Holy Spirit in missions:

The Holy Ghost is given to Christians that He may guide them, and that they may learn His power to guide them, not that they may be stupidly obedient to the voice of authority The work of the missionary is education in this sense: it is the use of means to reveal to his converts a spiritual power which they actually possess and of which they are dimly conscious. As the converts exercise that power, as they yield themselves to the indwelling Spirit, they discover the greatness of the power and the grace of the Spirit, and in so doing they reveal it to their teacher The moment they are baptized they are the Temple of the Holy Ghost, and the Holy Ghost is power. They are not so incapable as we suppose The Spirit of Christ is the spirit of initiative. If they had no initiative without Christ, with Christ they should not fail to have it. That power is in them by the gift of the Holy Ghost (1962a:145-146).

Allen believed that if Pauline methods were to be used, they had to be used by missionaries, like Paul, who had faith in the Holy Spirit recognizing the Holy Spirit not only as a power, but as a person who dwelt in the lives of the missionary's converts. Paul trusted his converts not because of their natural abilities but because he trusted the Spirit in them. Without this trust in the Holy Spirit, the Pauline method is ineffectual (1962a:149, 152).

This same perspective emerges in The Spontaneous Expansion of the Church (1962b). According to Allen, churches on the mission field would spontaneously expand in the power of the Spirit if released to do so by the missionary. He argued that many missionaries desire growth but growth that they could control (1962b:5). “Such missionaries pray for the wind of the Spirit but not for a rushing mighty wind. I am writing because I believe in a rushing mighty wind, and desire its presence at all costs to our restrictions” (1962b:12). Converts filled with the Spirit long for the conversion of others. For a missionary to believe otherwise is to contradict his/her own experience (1962b:9, 59).

Allen’s most direct articulation of his view of the relationship of the Holy Spirit and mission is found in an anthology of his writings entitled: The Ministry of the Spirit: Selected Writings of Roland Allen compiled by David M. Paton (1960). The first selection in the anthology is a small book by Allen, Pentecost and the World. In this book he reads the book of Acts with the eyes of a missionary. He says: “We must, then, read Acts as men who believe in the gift of the Holy Ghost. If we are willing to do that, then it is plain that in the Acts of the Apostles we shall find a revelation of the Holy Ghost” (1960a:12). The gift of the Holy Ghost describes the inter-relationship of the divine and the human in the missionary enterprise. The Holy Ghost is the inspirer of missionary work; the one who creates an internal impulse to missions; the one who reveals the need of man; the one who administrates missionary work; the one who is the source and test of all new forms of missionary activity; and the one who is the sole test of communion (1960a:1-62).

Allen perceives Pentecost and the activity of the Holy Spirit as pivotal to missions. Prior to Pentecost the apostles acted on theory, after Pentecost they acted on the impulse of the Spirit (1960a:44). The apostles went forth as ministers of the Spirit,

communicating that same Spirit to others (1960a:39). “God gave the Holy Spirit; they admitted at once that nothing more was needed for salvation, nothing else was needful for communion” (1960a:57).

Allen affirmed that the Holy Spirit was for every believer and that every believer was responsible for missions with that which was entrusted to him/her (1960a:59, 61). However, it is not the activity of the individual nor means which produces results in mission, rather dependency on the Spirit. The work of the missionary is to seek the lost and establish the church as a minister of the Spirit (1960b:97, 113). The writings of Allen expresses a deep trust in the activity of the Holy Spirit in the life of the church and in life of the missionary to fulfill to the great commission if there is a willingness to yield to the Spirit and Spirit directed methods.

Harry R. Boer

Harry R. Boer impacted the missiological world with his study of the significance of Pentecost for missions in the foundational book: Pentecost and Missions (1961). It was written in the hope that its contents on “the missionary meaning of Pentecost may help to strengthen the witness of the Church by calling her to a greater awareness of the extent and depth of the work of the Holy Spirit in her witness, without whose power and blessing her proclamation is in vain” (1961:13-14).

Boer examines the role of the great commission in modern missions and in the New Testament concluding: “The Great Commission, as we shall have occasion to see, derives its meaning and power wholly and exclusively from the Pentecost event” (1961:47). In his study Boer sees Pentecost as providing the church with: temporary linguistic endowment for evangelistic purpose, a symbol of the universalism of the gospel, spiritual empowerment for missionary witness, and an eschatologically qualified

missionary task (1961:49-64). The movement of the Spirit in the history of redemption may be described as reflecting a universal concern with humankind, as being limited to Israel, as concentrating in the Messiah, as being diffused through the apostles and as indwelling in the church universal (1961:65-75).

According to Boer at Pentecost the Spirit is revealed as conveying life, as first-fruits of the redemption that is to come and as an eschatological event which introduces the church to eternal life. In Pentecost the church is revealed as being by nature a witnessing church, a living community which proclaims the gospel (1961:87, 91, 93-94, 100-101). “It is *at Pentecost* that the witness of the Church began, and it is *in the power of the Pentecostal Spirit* that this witness continues to be carried forward” (1961:110). This witness is to be universal in scope: “Pentecost envisioned the proclamation of the gospel to ‘every nation under heaven’. . . the *reuniting* of the world in the new fellowship of the Spirit” (1961:135, 137).

In Boer’s analysis of the expansion of the church in Acts he discovers that the all-controlling motif “is the expansion of the faith through missionary witness in the power of the Spirit” (1961:161). The church to be the church must be missionary. Acts reveals:

(a) that the witness was *universal* in extent in the sense that it recognized neither geographical nor human boundaries, (b) that large *groups* of people were converted, (c) that the one social unit within these groups that is repeatedly mentioned as being converted *as a whole* is the *family*, (d) that this massive movement was *wholly borne by the Spirit* poured out at Pentecost (1961:167-168).

In the final chapter of Boer’s study entitled “Quench not the Spirit! (Pentecost and the Practice of Missions),” he focuses on the implications of Pentecost on actual missionary work. Boer asserts that methods must be sought that will not quench the Spirit but will allow the Spirit to work through local congregations to touch the lost with the life of the Spirit. He observes that the church grew by incorporating converts in local

congregations, that the priority of the church's function is to give witness to the life of the Spirit, and that the primary task of the missionary is not to improve a standard of living but "to transmit the life of the Spirit through the proclamation of the gospel, and to secure the continued nourishment of this life in the service of fully constituted churches" (1961:221, 231-232, 243). The missionary task is realized by the Spirit in the unity of the "ministry and life of one visible body of Christ" (1961:204). Boer concludes his study on Pentecost and missions by stating:

This task urgently requires renewed reflection on the meaning of the Holy Spirit for the missionary proclamation of the Church. He it is who bears the witness of the Church, His is the life that her witness transmits, His the communion that unites the saints, His the unity that makes the Church one. For He is the life of the new creation, He is the power of the new aeon, He is the glory of Christ. This is the Spirit who was given to the church at Pentecost. This is the Spirit who prosecutes His witness, powerful yet gentle, in ways manifest and hidden, in all places and through all times, until every tongue shall confess that Jesus Christ is Lord to the glory of God the Father (1961:253-254).

Ray S. Anderson

A contemporary author who is making a significant and profound contribution to a biblical understanding of ministry and mission in light of Pentecost is Ray S. Anderson. According to R. Anderson all ministry is God's ministry, he reveals and defines ministry in revelation and reconciliation (1979:7-12). "The ministry of God is to the world, for the sake of the world, and it is in the world that the continuing ministry of Christ is carried out by the people of God" (1997:viii). This ministry is carried out by the person and work of the Holy Spirit. R. Anderson describes the different expressions of ministry in redemptive history as God's ministry in covenant and creation, Jesus' ministry to the Father on behalf of the world, the Spirit's ministry through Jesus for the sake of the church, and the church's ministry to the world on behalf of Jesus (1997).

A biblical understanding of Pentecost is crucial to enable the church to continue the ministry of Jesus in the world. R. Anderson notes:

Pentecost is the pivotal point from which we can look back to the incarnation of God in Jesus of Nazareth and look forward into our contemporary life and witness to Jesus Christ in the world. Pentecost is more than an historical and instrumental link between a theology of the incarnation and a theology of the institutional church. Pentecost is more than the birth of the church; it is the indwelling power of the Spirit of Christ as the source of the church's life and ministry Pentecost can serve as a compass that performs two functions: (1) *theologically* it orients us to the inner logic of God's incarnational manifestation in the world through Jesus Christ and (2) *experientially* it orients us to the eschatological vision of redemption for the world through Christ's presence and coming. It is as important that we have a theology of Pentecost as an experience of the Spirit which empowers Prior to his death and resurrection, Jesus ministered in the power of the Spirit. Following his resurrection and the coming of the Holy Spirit on the day of Pentecost, the early church experienced the power of the Spirit in ministry (1997:111-112).

The church continues the ministry of Jesus in the world by the power of the Spirit of Christ. When the individual members of the church and local congregations are introduced into the ministry and mission of Christ, they will be empowered and united by the Spirit (1997:113).

The Spirit is not limited in mission and ministry to historical precedents but will guide the church from the future to the present. "While there must be a biblical antecedent for the contemporary work of the Holy Spirit, it may be that there is no clear historical precedent" (1997:153). Mission and ministry are based in the gospel and precede and create the church. "The church, as the 'missionary people of God' connects gospel to mission and mission to gospel" (1997:158).

In his book Ministry on the Fireline: A Practical Theology for an Empowered Church, R. Anderson seeks ". . . to set an agenda for discussion that will call the church and theological institutions back to a task centered in a mission theology" (1993:10).

R. Anderson seeks to bring healing to the church by focusing on a biblical missions theology centered on the Pentecost event “as a continuing praxis of the Holy Spirit in the encounter between Christ and the world for the sake of liberation and reconciliation” (1993:10). He appeals to the church: “We need to begin again with Pentecost; the waiting is over. The Jesus who has ascended comes again through his Holy Spirit to lead us back into the mystery and miracle of God’s mission, and forward into the glorious dawn of the reconciliation of the world” (1993:17). His approach to missions theology and ministry takes “seriously the reality of the Spirit of God as creating and revealing to us that essential link between mission and church, between experience and faith, and between revelation and history” (1993:23).

R. Anderson asserts that the church by its nature is mission and mission cannot exist without the church (1993:260). The mission is determined in the ministry of Jesus, is revealed by the Spirit at Pentecost, and continues by the power of the Spirit in the lives of believers (1993:40). Pentecost is the source of a living missions theology that emerges out of who the church is in ministry by the Spirit, giving renewed life to the church which moves out in the apostolic mandate and returns to the source of power, the gospel, in the theological mandate (1993:29, 101-102, 130).

According to R. Anderson, missions theology must be both pentecostal and trinitarian to be biblical (1993:151). “Following Pentecost, the sending Father, the sending Son and the sending Spirit constitute the apostolic mission of God through which the church is drawn into its mission and discovers its nature The church is constantly being re-created through the mission of the Spirit” (1993:126). The missionary people of God will be empowered by the Spirit in mission as they move in the world according to who they are in the Father, in the Son and in the Spirit.

CHAPTER 2

**THE ACTIVITY OF THE HOLY SPIRIT IN CALLING
AND EMPOWERING MISSIONARIES IN EVANGELICAL
MISSIONS THEOLOGIES**

This chapter examines evangelical missions theologies in order to describe how various missiologists perceive the activity of the Holy Spirit in the area of the calling and empowerment of the missionary. This description will be outlined by the following concepts: call, vocation, the missionary call, means for discovering call, and missionary empowerment.

Call

The concept of call is much debated among theologians and missiologists. However, most concur that the primary call is a call to fellowship with God. “*Our primary calling as followers of Christ is by him, to him, and for him*” (Guinness 1998:31). The first call is not to a task but to devotion to God by the Spirit (1998:43). Douglas Webster affirms that the Christian’s God is a God who calls and speaks, revealing himself to humankind by various means. The call is primarily to fellowship to him through repentance and faith, and to the people of God, his church. When the individual responds to the call, he/she enters the purpose of God (1955:36-37).

In addition to the call to fellowship with God and with humankind, there are also secondary callings to service or ministry (Clowney 1964; Farnham, Gill, McLean and Ward 1991; Dewar 1991). These callings or ministries are given and empowered by the Spirit to build up the body for the common good (Webster 1955:37). Allen observes:

“Every form of work can be undertaken in that Spirit, each individual finding in his own proper work the best way to manifest that desire for the salvation of men which the Holy Spirit inspires” (1960:61). Glasser states:

From Pentecost onward all Christians are to regard themselves as called to full-time involvement in the task of making Jesus Christ known, loved, and served throughout the world. All have been given spiritual gifts to make this service possible (1 Cor. 12:4-11) (1989:240).

In addition to the call to Christ and his fellowship, and the general call to service and witness, Webster also identifies a “particular calling” (1955:30) which is also referred to as vocation.

Vocation

Out of the general call to service, which includes witness to the world, some affirm the need or the existence of a specialized, individual calling or vocation. For some, this specialized calling is just for those who enter “full-time” or “professional” ministry. For others, every believer is to seek their specific vocation in order to fulfill God’s purpose in their life. The following comments by various authors will illustrate these perspectives.

Francis Dewar refers to vocation as personal call noting that it is unique to each individual, when obeyed results in a “profound sense of rightness,” requires a willingness to offer oneself in faith, is an emerging process that requires confirmation, and is a biblical means “of calling humanity to himself and to his Kingdom” (1991:1, 31, 37, 75). He provides the following summary:

- It is always God who calls.
- He is holy and righteous, with a passion for social justice and fair dealing.

- The tasks to which he calls people are endlessly varied and creative, and always unique and specific to the qualities and situation of the called person and to the circumstances of their time. Often it is a task that is for the freeing or liberating or empowering of others.
- The people he enlists are unsuitable, not up to it by human standards.
- There is always something unexpected about the call or its out working. It draws on hidden facets of the called person.
- There is always a newness inaugurated by the fulfilling of the task, part of a journey to a new land.
- The tasks are either beyond the capabilities of the called person or require special courage. They are things it would be foolhardy to attempt in one's own strength. Total dependence on God is required.
- Usually the first reaction of the called person is a sense of inadequacy. If this feeling is not present to start with, it usually is later when the going gets rough. Sometimes the called person tries to evade the task.
- The task, the assignment, your baby, is not your personal possession to take a pride in (1991:79-80).

Edmund P. Clowney notes that it is the Spirit who reveals the will of the God and that will is related to the gifts that God gives (1964:71, 79). R. Anderson perceives the call to ministry as being *ex nihilo* (i.e., the call is not to a task nor to a specific group made by the group or ministry-related incident, but a call of the Spirit to participate in Christ's calling to serve the Father for his purposes with the gifts provided by the Spirit) (1997:85; 1993:49, 53). "In developing one's own ministry, the precise *form* which that ministry will take in any given context will determine the precise *gift* to be given by the Spirit" (1997:136).

Many authors perceive that there are specific vocations for the service of the church but that this is a distinction of function not merit. The demand of the gospel is obedience. The personal call forms part of a corporate call and is subject to it. Os Guinness observes: ". . . there now stands a new community composed of willing members—the assembly of God's called-out ones. These are bound together by a covenant and living out a corporate calling that both complements and transcends their callings as individuals" (1998:102).

Suzanne G. Farnham asserts that each call is unique as is the hearing of the call, that there are a variety of calls none superior to another, that the true call is to obey God, and that it is wise to consult one another to discern God's direction (1991:8, 11, 13, 55). Webster concurs noting that there is hierarchy of vocations: "The highest vocation for each of us is to be doing what God has called us to do and rejoicing in it" (1955:38). Each vocation must be attested to by the fellowship of believers (1955:41-42). Allen agrees noting that the individual must be convinced of his/her calling but that "[t]he call of God is established through His church" (1960:144). Ordination in recognition of call is a matter of the appointed representatives of the church (Dewar 1991:19).

In addition to the temptations of elevating secondary callings of vocation over the primary calling to fellowship, of creating vocational hierarchies and of placing personal call over corporate confirmation of call, Guinness also identifies conceit and envy as aberrations of call which occur when the call or gifts of one individual are placed above another or desired over one's own calling (1998:117-118, 128-130). Conversely, the recovery of a biblical understanding of calling draws the individual out of lethargy to motivated action, out of secularization to the exercise of the spiritual disciplines and the experience of supernatural realities, out of privatization to the Lordship of Christ in every sphere of life, and out of pluralism to the priorities of the call of Jesus. Calling brings a vision of the future to the present, transforms life so that the commonplace and menial are invested with splendor, reminds the believer that everything in life must be received with gratitude, provides a sense of timing that characterizes a successful life, and is central to finishing well in life (1998:151, 156, 165, 174, 185-186, 196, 206, 228, 240).

Finishing well and fulfilling God's purpose in answer and obedience to the call gives meaning to life even though the call does not necessarily reflect one's feelings or preferences. Hannah Whitall Smith notes:

St. Paul did not want to be an apostle to the Gentiles. He wanted to be a clever and appreciated young Jewish scholar, and kicked against the pricks. St. Ambrose and St. Augustine did not want to be overworked and worried bishops. Nothing was farther from their intention. St. Cuthbert wanted the solitude and freedom of his hermitage on the Farne; but he did not often get there. St. Francis Xavier's preference was for an ordered life close to his beloved master, St. Ignatius. At a few hours' notice he was sent out to be the Apostle of the Indies and never returned to Europe again. Henry Martyn, the fragile and exquisite scholar, was compelled to sacrifice the intellectual life to which he was so perfectly fitted for the missionary life to which he felt he was decisively called. In all these, a power beyond themselves decided the direction of life. Yet in all we recognize not frustration, but the highest of all types of achievement. Things like this - and they are constantly happening - gradually convince us that the overruling reality of life is the Will and Choice of a Spirit acting not in a mechanical but in a living and personal way; and that the spiritual life does not consist in mere individual betterment, or assiduous attention to one's own soul, but in a free and unconditional response to that Spirit's pressure and call, whatever the cost may be (as quoted in Job and Shawchuck 1983:251).

The Missionary Call

Those missions theologians that refer to the missionary call would place it within the concept of vocation and recognize it as a pre-requisite for missionary service. For most, this call is more than just guidance. It is a life-changing and life-sustaining event and process directed by the Holy Spirit. "The Holy Ghost calls out the missionary witness; and when He calls, His chosen ones will hear, even though a dead Church and a secular clergy have no notification of their appointment" (Gordon 1964:84). Thomas Hale states: "You don't choose to be a missionary; you're called to be one. The only choice is whether to obey" (1995:16). He continues: "Simple guidance into these vocations is not enough; these people need to be set apart. They need a clear and certain call that this is the course God has laid out for them" (1995:17). Bud Fray agrees:

“Wherever you go, you must know that the living God has sent you This is a sense of divine call” (1998:590).

Peters ties the uniqueness of the missionary call directly to the activity of the Holy Spirit and to biblical precedent: “The fact that God’s call is sovereignly exercised by the Holy Spirit is clearly demonstrated in the choice of the twelve by the Lord” (1972:272). Glasser underscores: “. . .the fact that Christ continues to appoint apostles, since the missionary function of the church will not end until its missionaries cross every frontier and proclaim to all peoples the message of Jesus Christ (Eph. 4:11-14)” (1989:268). Bill Goff concurs that the missionary call has an apostolic function which is to share Christ with the unreached people of the world and as such has continued as a gift and vocation. However, the authority and office ceased with the death of the Twelve (1998:336). The missionary call is “a divine call to a place of service to others in accordance with divine plan” (J. Johnson 1964:16-17).

Most missions theologians are quick to point out that the missionary call to a few does not limit responsibility of the entire body of Christ to participate in and fulfill the great commission (Goff 1998:334; Hale 1995:17, 20). Adoniram Judson makes an impassioned plea for all to participate: “Let me now submit, that the command can be obeyed by every believer—that it is of universal obligation . . . and in order to this, some must go, and some must send and sustain them that go” (as quoted in Norman Thomas 1995:66).

An important part of the participation of the body of Christ in the missionary enterprise is the recognition and selection of those called (Gordon 1964:85-86; Hesselgrave 1988:45). Hale simply states: “A word of caution: Any call must be confirmed by others, including one’s local church” (1995:19). The church, and specifically local congregations and missions agencies, must fulfill the mandate to send

by selecting those called by the Spirit. “Ultimately, selection involves determining those whom God has designated for missionary service. These are the ones who should be recognized, prepared, and deployed into cross-cultural ministries” (Platt 1997:205). Rodolpho Girón states: “The local church plays an important role in authenticating the call of a given person before the individual goes through a process of screening at an agency and eventually heads for the mission field” (1997:28). Even though the missionary call is deeply personal and is received directly from the Holy Spirit, it nonetheless requires confirmation and support from the entire body because missions is the responsibility of the entire church (Anyomi 1997:233; Ekström 1997:184).

The duration of the missionary call is another topic of debate among missions theologians. Some argue that the call is for a lifetime. “The call comes once in a lifetime; and once it is understood and obeyed, it need not be repeated” (Kane 1978:45). The place and task may change but the nature of ministry remains the same (Peters 1972:274-275). Others perceive that the duration of the call is related to the specific task. The responsibility of the missionary is “to keep a light grip on one’s plans” and to be willing to change as the Holy Spirit leads. However, “the call to leave the field should be as definite as the original call to go” (Hale 1995:22). Much of the debate concerning the duration of call is directly related to generational issues. Kath Donovan and Ruth Myers provide insight into the different generational perspectives on the missionary call noting that boosters hold firmly to a specific sense of call while boomers and busters do not refer to call as much as thinking it right to go (1997:43-57).

The debate on missionary call has led some missions theologians to minimize or eliminate the emphasis on missionary call and seek alternatives in understanding the will of God. C. Gordon Olson rejects the notion of a missionary call “Other words like ‘appointment,’ ‘conviction,’ and ‘burden’ could be suggested as a basis for missionary

service, but it is clear that some sort of a visionary experience is not needed” (1988:80-81).

Olson is heavily dependent for this perspective on the book: Decision Making and the Will of God: A Biblical Alternative to the Traditional View (1980) by Garry Friesen and J. Robin Maxson, who argue that individuals should not expect God nor the Holy Spirit to be active in guidance in the decisions of life. Rather, God has revealed his moral will and grants wisdom in the experiences and circumstances of life to enable the individual to make his/her own decision as long as that decision is in the moral will of God and subject to the sovereign will of God. They describe four ways in which God guides: moral guidance, wisdom guidance, sovereign guidance, and special guidance. The latter not being normative (1980:231, 240). They insist the call of God in the vocational sense occupies only a minor place in the New Testament and does not pertain to all believers (1980:314). The call of Barnabas and Saul in Acts 13 constitutes special guidance, according to Friesen and Maxson, because they were the first missionaries (1980:327). They insist that the Bible does not teach: “that the Holy Spirit is providing direct guidance for believers in non-moral decisions through some sort of inaudible, inner ‘voice’” (1980:139).

Although Friesen and Maxson present an interesting approach which has significant merit in relationship to the individual’s need to submit to God’s sovereign will and to the freedom of choice granted by God within his moral will, they never fully answer their own charge that this perspective on guidance is impersonal, almost deist in its approach (1980:243-256). Their arguments reflect a dispensational approach limiting the missionary call to only the “first missionaries.” As noted above, most missions theologians would argue based on the biblical record that the Holy Spirit is actively

involved in direction not only in moral decisions but in life choices and that individuals can know the Spirit's guidance.

Even Olson recognizes the activity of the Holy Spirit in the lives of individuals. "As the Holy Spirit uses the word of God and the spiritual needs of a lost world in our lives, a burden develops for a portion of that lost world" (1988:85). J. Herbert Kane notes the confusion: "No aspect of the Christian mission is more puzzling than this problem of a call" (1978:38), but he insists that there is a distinctive missionary call (1978:39, 42).

The urgent need for a sense of a divine missionary call communicated to the individual is highlighted in the research done by Peter W. Brierley on the reasons for missionary attrition (1997). The second leading reason for preventable missionary attrition among the new sending nations was a lack of missionary call. The most important reason for preventing loss of career missionaries according to sending agencies was to have experienced a "clear calling to mission work from God" (1997:92, 99).

Ruth Tucker in her biographical history of Christian missions highlights that it is an history of people, imperfect but impelled by the missionary call. She observes:

In retrospect, the most striking aspect of the Christian world mission has been the vast numbers of men and women who, against all odds, left family and homeland to endure the privations and the frustrations of cross-cultural evangelism to follow God's call. It was that nebulous and indefinable "missionary call" that impelled them to move out. If ministries in the homeland could be pursued without a "call," foreign missions could not. The stakes were too high, and it was that sense of calling, more than anything else that was the staying power (1983:487).

There are many things which compete with the missionary call. Hale states that "No missionary's call is pure . . ." (1995:25). The missionary must sort through what Hale identifies as "false calls" which include: the desire to meet other people's expectations, the desire to meet your own expectations, the desire for a change of scene, a

desire to earn favor with God, a feeling of guilt, and aroused emotions often based on “needs” (1995:25-26). Need does not constitute a call. “God’s word, together with the urging of the Holy Spirit, constitutes the call” but need “gives people an extra mental and emotional impetus for heeding the call” (1995:19). The missionary must be open and alert to hear the call in the various means the Holy Spirit uses to communicate the missionary call.

Means for Discovering Call

The means utilized for communicating the missionary call is limited only by the creativity of the Holy Spirit. Call is as unique as each individual missionary yet it requires surrender and a willingness and commitment to obey. Mel Larson utilized a narrative format to communicate the means of call in giving 117 distinct testimonies of missionary call (1957). He concludes that only the Holy Spirit can convince the individual of the missionary call. The responsibility of the individual is to be attentive and surrender to the call. “God has as many ways of routing people to the mission field as He has missionaries. Your path—the 118th—will be different from all the others” (1957:340). What matters to the lost of the world is that a missionary gets to them with the gospel, not how he/she got there.

Webster notes that the Spirit utilizes the individual’s desires, aptitudes, and inner conviction in the process of call (1955:40). The recognition of call for the majority comes through a series of impressions and circumstances. “Added together they become a clear pointer to God’s will” (1955:40). Hale observes that: “Sometimes the call just seems to crystallize out of many individual pieces of guidance” (1995:20).

So, how to receive guidance?

First, present to God your body, your total self.

Second, choose to know God’s will.

Third, promise God you'll do it. Knowing it is not enough.
 Fourth, be obedient to what you know is God's will right now.
 Fifth, listen to the Holy Spirit. If we don't listen he won't lead (1995:21).

Guidance is sought through prayer (Hogben 1938:86) and discovering the will of God. For those who seek to live the life of the Spirit, often it comes as an insistent pressure in quiet meditation. "Where there is no such pressure, then our conduct should be decided by charity and common sense; qualities which are given to us by God in order that they may be used" (H. Smith in Job and Shawchuck 1983:251-252).

Discernment is closely related to call because the realization of call is constantly evolving (Farnham et al. 1991:15). Discernment is working through the experiences of life to determine their origin helping "a person understand the source of a call, to whom it is directed, its content, and what response is appropriate." It requires a willingness to take risks, make mistakes in order to hear, understand, and act in obedience to God's call. Among the conditions which assist in discernment are: trust, listening, prayer, knowledge of the Scripture, humility, discipline and perseverance, patience and urgency, and perspective (1991:23, 27, 30-35). As the missionary discerns the will of God, he/she will be empowered to obey.

Missionary Empowerment

The missionary call is not only communicated; it is empowered by the Spirit both supernaturally and naturally through gifts and guidance. Newbigin affirms: "It is the Spirit who brings about conversion, the Spirit who equips those who are called with the gifts needed for all the varied forms of ministry, and the Spirit who guides the church into all the truth The Spirit is sovereign and free, and the missionary must trust the Spirit to do his own work" (1978:130). Guinness says: "The imitation of Christ that is integral to following him means that, when he calls us, he enables us to do what he calls us to do"

(1998:86). Peters concurs: “Thus the Holy Spirit sovereignly exercises His authority in calling men to the ministry of the Word as He wills. Of course, whom He wills, He also qualifies with the special gifts for such a ministry” (1972:273).

Bosch refers to the activity of the Spirit in guidance: “Moreover, the Spirit not only *initiates* mission, he also *guides* the missionaries about where they should go and how they should proceed. The missionaries are not to execute their own plans but have to wait on the Spirit to direct them” (1991:114). Hale asserts: “We do not ‘use’ the Spirit; the Spirit uses us. The Spirit’s power is not something under our control; rather we are under the Spirit’s control” (1995:337). He notes that the Spirit’s direction discovered in prayer is the key to the missionary enterprise. “Prayer is more important than our procedures; it puts us in touch with the Spirit. And the Spirit’s guidance is more important than all our human disciplines put together” (1995:337). Yet, without Spirit empowerment the realization of Spirit direction is impossible. The missionary is powerless to accomplish spiritual work without the Spirit’s power. “When the Holy Spirit rules in our individual lives and in our committees, mission agencies, and churches, then we can expect him to manifest his power through us, through our skills, our knowledge, and our methods, to bring forth fruit glorifying to God” (1995:338). Hale concludes: “Very simply, all true missions work begins and ends with the Holy Spirit. We are merely instruments in his hands. Our call to serve is from the Spirit” (1995:338).

CHAPTER 3

PENTECOSTAL MISSIONS THEOLOGIES

The perception of the activity of the Holy Spirit in calling and empowering missionaries in pentecostal missions theologies is the substance of this chapter. The first section briefly examines missions in pentecostal pneumatology. The second provides an historical overview of pneumatology and missions in pentecostal missions theologies. This is followed by a review of the current issues in pentecostal missions theologies and insights into the call and empowerment of missionaries. The final section gives non-pentecostal perspectives on pentecostal theologies of mission.

Missions in Pentecostal Pneumatology

Stanley M. Horton summarizes the doctrine of the Holy Spirit for many pentecostals. He describes the Holy Spirit as a distinct divine person whose work includes: the inspiration of the Scriptures, participation in the creation, speaking and working through men and women in the Old Testament, active participation in the birth and ministry of Jesus, and empowering the church corporately and individually to fulfill its work (1988:410-417). The empowerment of the individual by the Spirit is initiated in an experience described in the term “baptism in the Spirit.” This baptism is evidenced by speaking in tongues and calls for a lifestyle of being filled with the Spirit and empowered for service by the gifts of the Spirit (1988:415-416). Horton concludes: “Instead of depending on human resources, Pentecostals proclaim [and should practice] a

dependence on the power and gifts of the Holy Spirit. Where believers have done this, they have accomplished and are still accomplishing the impossible” (1989:416).

Anthony D. Palma directly addresses pentecostal pneumatology in The Holy Spirit: A Pentecostal Perspective (2001), but makes very little direct correlation between the Spirit and missions. However, he does affirm that the church and the Holy Spirit are inseparable, that the Spirit sustains the life of the church, that the Spirit uses human instrumentality to fulfill God’s redemptive plan for human kind, that the Spirit empowers the believer to witness effectively and express the fruit and guidance of the Spirit in daily living. As a result of the baptism of the Holy Spirit, the believer will experience: power for witness, miracles, guidance, speaking in tongues, spiritual manifestations, and righteous living (2001:55, 60-61, 72-79, 164-170).

The activities of the Holy Spirit in the church include: drawing the saints together, dictating the order of service, providing workers and operating through them, anointing the preaching, blessing the singing, directing the praying, influencing worship (Riggs, in Donaldson, Horn, and Floyd 2001:51-56), bestowing power, giving utterance, inspiring boldness, requiring purity, cooperating with the witness, directing organization, ordering expansion, breaking down barriers, overcoming satanic power, directing the witness, preparing hearts, enlightening believers, confounding mimicry, giving discernment in witnessing (Ward 2001:91-95), leading, and guiding both the church and the believer (Carlson 2001:79-80). G. Raymond Carlson notes: “Today when so much stress is placed upon guidance and counseling vocationally, educationally, and mentally, many children of God fail to avail themselves of the unerring guidance of the Spirit” (2001:79).

The “blessing” of having experienced the baptism in the Holy Spirit, according to Thomas E. Trask and Wayde I. Goodall, includes: the ability to do the work of God despite obstacles, being compelled to say and do things, and to enter occupations they

would not naturally seek, receiving empowerment to give witness and reach the lost of the world, and being a conduit of God's passion, love, caring and power (1998:29-31, 186, 197-198).

A more academic theology of the Spirit is expressed in the writings of Roger Stronstad who introduces not only a distinct pentecostal theology of Luke but also a pentecostal hermeneutic of the Lukan writings. He argues that Luke-Acts is theologically homogeneous, that Luke is a theologian as well as an historian, that Luke's independent theology focuses on the activity of the Spirit in a third dimension of Christian life—service. He notes in the New Testament three primary dimensions of the activity of the Holy Spirit (salvation, sanctification, and service) which are interdependent and complementary; the latter being emphasized by the Pentecostal tradition. The Holy Spirit in Pentecost in Lukan theology is understood as the birthing point of the charismatic community and the Acts of the Apostles are a record of the newly formed charismatic community in mission (1984:11-12, 49, 62-63, 83). The gift of the Spirit is vocational: “the charismatic community of disciples is Spirit-empowered and Spirit-directed for its missionary task” (1984:73). By the Spirit the charismatic community that is the church continues the charismatic ministry and service of Jesus. If the early church needed the gift of the Holy Spirit to fulfill their vocational ministry, the contemporary church must also be dependent on Spirit anointing, direction, and empowerment (1995:167).

Robert P. Menzies arrives at a similar conclusion in his analysis of Luke-Acts affirming that Luke portrays the Spirit as the source which empowers God's people for effective service (1991:44). “. . .the church, by virtue of its reception of the Pentecostal gift, is a prophetic community empowered for a missionary task” (1991:257).

Gordon D. Fee has made a significant contribution to a pentecostal understanding of Pauline theology and pneumatology (1994, 1996). In Fee's analysis, the Spirit is at the core of Paul's theology:

... the Spirit is the essential player in the believers' experiencing and living out the salvation that God has brought about in Christ; the Spirit both forms the church into God's new (eschatological) people and conforms them into Christ's image through his fruit in their lives; and the Spirit gifts them in worship to edify and encourage one another in their ongoing life in the world. It is fair to say that "Paul's entire theology without the supporting pinion of the Spirit would crumble into ruins" (1996:7).

The Holy Spirit as person of God, the personal presence of God, as the empowering presence of God is crucial in all of Christian life and experience, both individually and corporately, as an eschatological community in the world (1994:5, 876, 896-897). "The goal of salvation in Christ, the core of Pauline theology, was that God should create 'a people for his name'" (1996:ix). This people was to live out the life of the future in the present, exhibiting the "fruit of the Spirit" and utilizing their individual gifts to build up the body in anticipation of the final coming of God. As the Spirit's presence and power is experienced in eschatological community, dynamic witness proceeds in the world (1996:ix). Fee pleads "for the recapturing of the Pauline perspective of Christian life as essentially the life of the Spirit, dynamically experienced and eschatologically oriented—but *fully integrated into the life of the church*" (1994:901).

Eldin Villafañe issues a similar challenge in describing the mission of the church as he seeks to develop an Hispanic-American pentecostal social ethic. He asserts that the church is the Koinonia of the Spirit, the unique locus of the Spirit's activity in the world, both a model and sign of redeemed and transformed relationship giving witness to the reign of God (1993:216-218). The gospel of Jesus Christ is proclaimed in word and deed

by the church in the power of the Spirit announcing a new order of creation which has erupted in history in which God through the Spirit is reconciling the world to himself (1993:219).

Missions is not the dominant theme one would expect in a pentecostal pneumatology. However, the Holy Spirit is understood as the person in the Trinity which gives birth to the eschatological people of God both individually and corporately and is the presence which empowers the people of God to give witness to the world in missions until Christ's return.

An Historical Overview of Pneumatology and Missions in Pentecostal Missions Theologies

As a comprehensive pentecostal missions theology has yet to be fully articulated, there are significant gaps in the available missiological information. Pomerville suggests that this may be due: "to the tendency of Pentecostals toward activism; they are 'task theologians' (their theological focus being on the specific encounters of mission). Or, it may be due to the want of academic training in the field of missiology (or the failure to appreciate its importance for mission in the modern world)" (1985:4). L. Grant McClung, Jr., echoes this perspective: "This 'on fire' pentecostal mission theology has tended to be a 'theology on the move.' Its character has been more experiential than cognitive, more activist than reflective. Pentecostals have often acted now and theologized later" (1986:47). However, Gallagher rightly questions the lack of theological reflection by pentecostals: "Being too busy in doing mission is a poor excuse for not being in reflection, for in reflection comes a greater understanding and the accompanying power of the Spirit to do the Spirit's mission" (1999:208). He suggests that the lack of pneumatology in missions theology is due to "an attitude that relegates the responsibility for the study of the Spirit to systematic theologians" (1999:208) and a

western cynicism which has accepted only the propositional in the Bible. He suggests that an acceptance of narrative theology from Scripture and life experiences and the influence of increasing numbers of majority-world missiologists may produce a missiology more aware of the work of the Holy Spirit (1999:208).

Much of pentecostal missions theology is narrative and can be found in the narrative of Scripture and the narratives of those engaged in missions. This section addresses pentecostal missions theologies and narrative theology, historical narratives as sources of pentecostal missions theology, and Assemblies of God (United States) missions theology as it emerges from its narrative history.

Pentecostal Missions Theologies and Narrative Theology

Much of pentecostal missions theology is communicated through stories, through the testimonies of those engaged in the Word and in missions. Only recently has narrative theology come to be recognized as a legitimate form of theologizing in the western world. Its acceptance will have a profound effect on missiology in general and will help clarify and articulate pentecostal missions theologies in particular.

Nancy Thomas describes narrative theology as:

“. . . discourse about God in the setting of story.” It combines form [narrative] with content [theology] in a creative way that seeks to understand God and God’s dealings with the human race in terms of events that have happened, conflicts that have been resolved, people who have been transformed—in short, in terms of stories (1999:225-226).

Van Engen broadens this description noting that a story is “an account of characters and events in a plot moving over time and space through conflict toward resolution” (1996a:52). The biblical narrative is more than story because it is grounded in history and “seeks to convey a deeper meaning, a deep-level revelation of the nature

and purposes of God who breaks into human history” (1996a:52). A story creates space, which invites encounter, dialog, and mutual sharing. In that space God speaks, guides, and gives vision (Nouwen as quoted in Job and Shawchuck 1983:247).

God’s narrative expresses his mission. “God is a storytelling God. Deeper than this, God is the creator of story, and it is in the context of story that God calls us into mission” (Nancy Thomas 1999:225). Mission is a continuation of the narrative that began with the calling of Abraham and continues through the people of God under the leadership of the Holy Spirit (W. Shenk 1993:12).

Narrative theology has much to offer missions theology. Van Engen states: “Narrative theology as viewed from an evangelical perspective offers a creative and fruitful way to integrate the Bible’s affirmations about the mission of God with our understanding of mission theology and its multiple, dynamically-interacting horizons of text, community, and context” (1996a:44). Nancy Thomas suggests that narrative theology assists missions theology in understanding the goal of mission (communicating the story of God’s mission), the motivation for mission (individual stories find meaning only in God’s story), the agents of mission (who listen to stories, tell the story, and live the story), and means of mission (a form of doing and being which communicates God and his people in such a way that it allows people to enter the plot of the story) (1999:226-230).

Narrative theology contributes to mission theology by: providing understanding that Scripture is the story of God’s trinitarian mission, by bridging and integrating being, knowing and doing in real life, by facilitating contextualization, by bringing together text, context and faith community, and by providing “the images, pictures, metaphors, and stories that are necessary for rounding out the propositional, textual, and historical

aspects of today's global theological conversations in missiology" (Van Engen 1996a:65-67).

Narratives must however be subject to the Word (Orme 1997:154) and be presented with humility in view of the finite nature of the human perspective. Personal testimony is an important tool to understand the work of the Spirit in missions because the Spirit works through people. However, people and their stories have inherent weaknesses and only God sees the complete tapestry of his work. "No one person can claim to have the whole story, and every person must be willing to participate within the Spirit-led community's perception" (Moreau 1997:124).

As Van Engen notes, the community of faith continues to participate because God's story and the story of humankind have yet to finish. The acts of the Holy Spirit through the church in witness to the world will continue until the return of Christ (1999:xxv).

The narrative continues in this interim time between Christ's ascension and his return. The gospel story calls for biblical theology of mission to be centered in Jesus Christ (mission *of* the Way), to happen among the peoples and cultures of our world (mission *in* the Way), and to move forward over time as God's people continue to anticipate Christ's present and coming kingdom (mission *on* the Way). This is the story of *God's* mission . . . we may continue to be part of that story! (1999:xxv).

Pentecostals are a part of that story, compelled by the Spirit they have and continue to participate in God's missionary narrative.

Historical Narratives as Sources of Pentecostal Missions Theology

The primary sources for pentecostal missions theology have emerged from pentecostal missions praxis as expressed in the testimonies, activities, methodologies, and hymnody. As this history has been recorded (e.g., Amstutz 1994; French 2000; McClung 1986; McGee 1986, 1989; Poussen 1992; Wilson 1997), missiological insights have emerged. The historical missions narrative of the Assemblies of God of the United States will be addressed under the next heading, but what follows are some missiological observations that have emerged from the missions narratives of pentecostals.

McClung, based on his historical work on the development of pentecostal missions, observes that for pentecostals, mission is: “experiential and relational, expressly biblical and theological, extremely urgent, focused, yet diversified, aggressively opposed, interdependent, and unpredictable” (1994:12-19). He asserts that: “Pentecostals and Charismatics are ‘people of The Book,’” and that “eschatological urgency is at the heart of understanding the missionary fervor of Pentecostals . . .” (1994:13-14). He also observes that: “Pentecostal/Charismatic missiology is obviously focused on, but not limited to, the prioritization of evangelization and church planting,” and that “Pentecostals and Charismatics are more politically and socially involved than most casual observers suppose, but evangelization and church multiplication will continue as the main priority” (1994:15-16). After looking at the past McClung projects to the future: “Missiology for the twenty-first century needs the preeminence of Jesus and the presence of the Holy Spirit. Training for the future must follow the pedagogy and paradigm of the Spirit in a Spirit-directed, Spirit-driven missiology . . .” (1994:11-12). What is needed in mission and missiological education is passion—“a passion for God and God’s glory, and a passion for the lost” (1994:20).

In his analysis of the history of missions of the Four Square Church, John L. Amstutz describes a mission methodology of “Doing More With Less” which depends on a theology of stewardship which required:

1. the strategic deployment of limited personnel;
2. the use of non-resident personnel;
3. the planting of viable local churches;
4. the use of informal and non-formal in-service leadership training programs;
5. the rapid nationalization of fields;
6. the use of national leaders to bridge into unreached peoples and to pioneer new countries, especially limited access countries, and
7. a focus on what is “infinitely reproducible” to aid the fulfillment of Christ’s commission to disciple all nations (1994:68).

Edward K. Poussen’s history of missions of the charismatic churches links mission to renewal (1992). *Renewal by the Spirit*: turns the focus of the church outward toward reaching the lost, creates new patterns and structure for the church and mission, creates new and viable forms of spirituality that spur missionary outreach, creates new patterns of leadership, and provides fresh theological insights for missionary outreach (1994:86-87).

An important aspect of the pentecostal missional narrative is its hymnody. Gary B. McGee notes that “The songs of the Pentecostal Movement early in this century resonate with the fervor of evangelizing the world through the power of the Holy Spirit” (1992a:20).

Songs like “The Latter Rain” expressed the pentecostal belief that Pentecost had come in fulfillment of biblical prophecy like rain “on parched ground, Till it reaches all the earth around” (1992a20). A hymn entitled “Preach the Word” written by Aimee

Semple McPherson, foundress of the International Church of the Foursquare Gospel, declared: “Preach the Foursquare Gospel with a certain sound . . . Preach the word, Preach the word, Till the nations all have heard” (1992a:20). Pentecostalism “sparked a vigorous new missionary *diaspora* beginning in 1906” (1992a:20). However, by mid-century “the romanticized missionary songs of the earlier generation gave place to more restrained lyrics of commitment to Christ and reflections on the unreached millions who had not yet heard the gospel message” (1992b:25). In 1940, Melvin Hodges wrote the following words to a Central American tune: “Harvest is passing, night draweth nigh, Millions are dying, Oh, here their cry! Then haste, my brother, Their souls to save, Christ to redeem them, His life-blood gave” (1992b:25). McGee notes: “fervent concern to evangelize before the closure of human history, motivated by love for Christ and obedience to the great commission, still remains at the heart of the movement” (1992b:25).

Pentecostal hymnody is increasingly being abandoned in contemporary pentecostal worship in favor of other musical genres. It is still unknown what effect this will have on the future of the pentecostal missionary narrative. However, musicals are being written especially for missions conventions and special mission events.

Much of the content of pentecostal missions theologies has been concerned with the reasons for the growth of the pentecostal movement and strategies to continue that growth. Thomas F. Zimmerman suggests that the historical effectiveness of pentecostal missional praxis emerges from: revering the Word of God, living Spirit-filled holy lives, focusing on the truth of the atonement, allowing free and exuberant worship, and consuming evangelistic zeal (1986:58-60). Byron D. Klaus asserts that pentecostal scholarship has come to conclude, in the attempt to understand the origins and identity of the twentieth-century pentecostal movement, that it is inherently a missions movement

(1994:3). One of the influential elements of the pentecostal movement related to missions is the Assemblies of God.

Assemblies of God (United States) Missions Theology as It Emerges from Its Narrative History

The current superintendent of the Assemblies of God in the United States, Trask stated: “As we approached the 21st century . . . we must seek a fresh enduement of power from the Holy Spirit. We must commit ourselves anew to fulfilling our Lord’s Great Commission as His Spirit enables us” (Pentecostal Evangel 2000:6-7). A sense of destiny and reliance upon the Holy Spirit to fulfill God’s purpose to reach the whole world has characterized the Assemblies of God and its missionary outreach from its inception. The introduction of the Assemblies of God Foreign Missions manual states:

In November 1914, our early leaders met at the Stone Church in Chicago and made an astounding declaration: *“As a Council, . . . we commit ourselves and the Movement to Him for the greatest evangelism that the world has ever seen.”*

How could such a small group of Christians even consider such a daunting task? Because their vision had been forged in the fires of Pentecostal revival! They believed Christ truly meant “. . . go into *all the world and preach the gospel*” (Mark 16:15, NKJV) and that the power of the Holy Spirit would enable them to do it (Acts 1:8). From the outset, our fellowship has been marked by a vision to reach *all the world* and a dependence on the Holy Spirit to do supernatural works (1999:11).

The missionary history of the Assemblies of God should not be viewed through the lens of triumphalism, for it is certainly a mixed bag, fraught with human frailty and failure. It is an history of unique human individuals who sought to respond to the call and yield to the Spirit. The result of their surrender is one of the greatest movements of world evangelization to date. The Spirit of Christ has built the Church, lives have been touched, souls saved, sick healed, churches planted, disciples nurtured, leaders equipped

and nations reached. It is an history of human weakness and divine empowerment. Everett A. Wilson states: “. . . the major question of the study of Pentecostal origins is whether the historian can escape the dualistic dilemma of flesh and spirit, and weave everything known about it, from its profound capacity for motivating Christian faith to its tangible results, into a single, satisfactory narrative” (1999:110).

The analysis of Assemblies of God (United States) missions theology as it emerges from its narrative history will follow the historical outline developed by McGee in This Gospel Shall Be Preached: An History and Theology of the Assemblies of God Foreign Missions to 1959 (1986) and This Gospel Shall Be Preached: An History and Theology of the Assemblies of God Foreign Missions Since 1959 (1989) including: The Early Years (1914-1926), The Maturing Years (1927-1942), and The Era of Strategic Planning (1943-1959). The period from 1960-1989 will be analyzed under the heading of The Hogan Years (1960-1989). The Decade of Harvest will examine the years from 1990-2000. Significant aspects of the narrative will be presented by giving a brief overview focusing on the activity of the Holy Spirit in the lives of missionaries as highlighted by the period. Other precedent literature related to each period will be incorporated in the review.

The Early Years (1914-1926)

Few would have expected that the small group, which gathered in Hot Springs, Arkansas to organize as the Assemblies of God, would touch millions around the world. Their confidence and audacity to believe that they were to evangelize the whole world came not from the resources and human possibilities they possessed, but from the firm conviction that they were living in the end times and that the Holy Spirit was being poured out upon “all flesh” with signs and wonders. They were motivated by the belief

that when the gospel had been preached to all nations, Jesus would return and the end would come (Mt. 24:14). The following section examines antecedents to the organization of the Assemblies of God and its beginnings.

Antecedents

The Assemblies of God missions enterprise was born at the conclusion of what has been called the Great Century in Christian missions and in the beginnings of the revival movement that is known as Pentecostalism. McGee summarizes:

In the history of modern Christian missions, 1914 signaled the close of an era. The Protestant missions movement had stood on a peak of worldwide success and unity, looking optimistically toward the gradual establishment of the kingdom of God on earth. But the growing inroads of liberal theology, the decline of Biblical authority and the growing uncertainty about the finality of the Christian message, the coming of the fundamentalist/modernist controversy, and the advent of World War I dispelled that vision for many (1986:80-81).

Even as other missions agencies were waning in strength and effectiveness, the Spirit was mobilizing a powerful new thrust in world evangelization among those touched by the pentecostal experience in various revivals at the turn of the century, including the Topeka revival with Charles Parham 1900-1901, the Azusa Street revival with William Seymour 1906, and revivals in the eastern United States in Rochester, New York 1907, North Bergen, New Jersey and among the members of the Christian Missionary Alliance in 1906. The latter was especially influential on Assemblies of God missions because of its articulate and tested missiology (1986:53).

The participants in the revivals understood their experience as a part of a sovereign move of God to evangelize the world in the “end times” in anticipation of the second coming of Christ. They believed that the baptism of the Holy Spirit and the manifestation of signs and wonders was the restoration of the church to the New

Testament pattern so that it might reach the lost. Some believed that speaking in tongues was to be used to communicate the gospel in other languages in other lands. Many who heeded the call to missions faced great disappointment when they were unable to supernaturally communicate in the language of the locals. However, there are numerous testimonials of those who delivered messages in a foreign tongue in specific moments and contexts for witness (1986:45).

Most pentecostals came to understand the pentecostal experience as an enduement of power for witness or service and for an overcoming life (i.e., a holy life of total surrender to the Lordship of Christ). Edith Blumhofer, Assemblies of God historian, notes:

These teachings flourished side by side in early Pentecostalism, but they were not mutually exclusive. The one, stressing tongues as “uniform initial evidence,” valued active Christian service by empowered individuals. The other, noting that tongues signified Christ’s “reign within,” considered the challenge of Pentecostal experience to be the quality of Christian life that followed the moment of Spirit baptism. It was described as “overcoming,” “death to self,” “the manifestation of Christ within,” “letting King Jesus reign” (1989:24-25).

In the experience of Pentecost, one encountered the living God resulting in a total surrender of self. God’s priorities, including God’s passion for the lost, became both the individual’s and the church’s priority. The direct encounter with God’s presence infused the present with meaning, purpose and hope. This perspective is reflected in an editorial written by J. Roswell Flower in 1908 as quoted in McGee:

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 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 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 (1986:45).

Flower clearly articulates his belief that when the baptism of the Holy Spirit is experienced in the individual’s life, one’s being is filled with God’s love for the lost. Only when one has experienced the power of Pentecost is one fit to “carry the gospel.” Flower later served as the Assemblies of God’s first foreign missions secretary from 1919-1923.

McClung considers the editorial by Flower to be extremely significant for its insight into the relationship between the baptism of the Holy Spirit and world evangelization (1999:30-51). McClung finds an emerging missiology in the admonition of William Seymour to his flock of the Azusa Street Revival. He quotes Seymour: “Now, do not go from this meeting and talk about tongues, but try to get people saved” (1999:35) and observes:

At the heart of early Pentecostals’ missiology was their personal experience with the Holy Spirit found around an altar of prayer with fellow seekers. This profound experience was integrated with an eschatological urgency and a passion for souls [*eschatology/experience/evangelism*]. Apparently, their earliest understanding of the experience that came to be known as the “Baptism in the Holy Spirit” was that it produced a missiological fervor and ministry, and it provided the empowerment for the same (1999:36).

As individuals experienced a direct encounter with the Spirit of Jesus who is the “same yesterday, today, and forever,” they perceived themselves as participating in the advent of the “latter rain” and eschatological fulfillment. This encounter was both a crisis moment and a process, both individual and communal, demanding total surrender

and resulting in a holy life of witness with a passion for the lost both near and far. The subjectivity of experience was balanced by a reverence and adherence to the written Word. A significant aspect of the experience of Pentecost was that it was perceived as a return to the faith and experience of the New Testament. The “how to” of the missionary enterprise was to be discovered in the Bible, in the patterns found in the New Testament especially the book of Acts.

Other significant missiological influences that emerged from the Azusa Street revival include: the understanding that anyone could be chosen by the Spirit for specific ministry resulting in the prominent role of women in ministry: “the unique sense of being ‘led’ by the Spirit to go overseas in ministry, and the concept of living by faith; that is, believing that God would miraculously provide all of one’s needs” (McGee 1986:46). These influences underscore the pentecostal understanding that the Spirit can and does call those who are willing without regard to age, gender, education, ethnicity, or socio-economic status. Those he calls will be guided — “led,” and empowered by the Spirit to fulfill his purposes. As those who are called step out in faith and obedience, he will meet their every need whether it be physical, financial, emotional or spiritual.

The revival in the Christian and Missionary Alliance also had profound influence on early Assemblies of God missionaries and missiology. The missiology espoused by A. B. Simpson included the following elements: (1) The formation of missionary societies for the mobilization of the church to foreign missions which allowed laity, both men and women, a significant role. (2) The organization of Bible institutes for the training of missionaries and ministers. (3) His theology of the “four-fold” gospel: salvation, sanctification, healing, and the second coming of Christ. His view of sanctification included the perspective that the baptism in the Holy Spirit was a separate experience from regeneration in order to empower the believer for witness. His understanding of the

second coming of Christ was pre-millennial, believing that Christ would not return until the nations had been reached according to Matthew 24:14. (4) His adherence to the missiology of the indigenous church with the purpose of planting churches in foreign lands after the New Testament pattern which were self-supporting, self-governing, and self-propagating. (5) The development of missions conventions to raise missions awareness in the churches and mobilize believers to prayer and financial support of missionaries and missionary endeavors.

Although Simpson split with those who eventually became members of the Assemblies of God over the issue of tongues as the initial evidence of the baptism of the Holy Spirit, his imprint is tangible not only in the lives of the missionaries that he trained who joined the ranks of the Assemblies of God, but also in the theological and missiological constructs that shape the Assemblies of God (1986:57-67).

Beginnings

Leading up to the organization of the Assemblies of God in 1914 there were several factors which prompted its formation. Among the leading factors was the need for a more efficient, accountable, and strategic missionary outreach by pentecostal churches. For many, the formation of the Assemblies of God was the formation of a missionary agency (McGee 1986:81). Among the issues that prompted writers of various pentecostal publications to advocate for organization were: the need for a process of missionary selection, the need for missionary accountability related to ministry and use of finance, and an equitable and efficient disbursement of funds (1986:76-77).

Although the leadership of the General Council of the Assemblies of God sought to plant indigenous churches after the New Testament pattern (most clearly articulated in the Council of 1921 in St. Louis), often the reality fell short of the ideal. McGee

identifies four different groups of missionaries during this period: the first were missionaries motivated by the urgency who left for the field unprepared for what they encountered, resulting in failures and heartbreaks and a high rate of missionary turnover. The second group lacked formal training but endured by recognizing the need to identify with local cultures. A third group was made up of veteran missionaries who had served with other agencies. When they experienced the baptism of the Holy Spirit, they joined the Assemblies. The final group had received practical ministerial training in various Bible institutes that emerged. However, the missions training was rarely academic or missiological. Often, Bible institute missions education consisted of a single course on missions history. The students were active in ministry and were exposed to missionary needs in daily chapel services, special missions conventions, and services where they had direct contact with visiting missionaries who challenged the students to the regions unknown (1986:86-88).

Support for these missionaries was often sporadic and varied from missionary to missionary. The missionaries were for the most part on their own. Support came directly from local churches with which the missionary identified. Early efforts to organize and bring accountability to the program met with some opposition. A committee was named and guidelines established to ensure that missionaries adhered to New Testament patterns and the principles of the indigenous church. The committee was responsible to keep the supporting churches informed of the needs in the fields and supervise the missionaries' activities on the field. A key article defined at St. Louis was "The Foreign Missions Committee shall define proper standards for training and testing of candidates about their call and qualifications for foreign service, as the needs of the work shall require" (McGee 1986:96).

During this period, support for missions greatly increased. The distinctiveness of pentecostal missions began to emerge as both senders and missionaries expected “signs following” as authentication of a fully restored apostolic church. They believed that the Spirit would empower every believer to fulfill the great commission, including new believers on the mission field. With obvious dependence on the writings of Roland Allen (though she could not remember his name), Alice E. Luce (a former missionary to India who at the time of writing was working with Hispanics in the United States) began to articulate a distinctively pentecostal understanding of the indigenous church with a series of articles in the Pentecostal Evangel (1921a:6). A summary of these articles on “Paul’s Missionary Methods” follows:

IN RELATION TO THE HOME CHURCH

Paul received his message, as well as his call, direct from heaven. After the “call” of the Holy Ghost, he received the “separation” and ordination of the local church. He went from place to place as guided by the Holy Ghost, obeyed the checks and restraints of the Spirit and was willing to take advice and guidance from those of his home church and also from his fellow-missionaries. He received his support partly from his own labor and partly from the churches of his converts. He returned from time to time to rehearse all that God had done (1921a:6-7).

IN RELATION TO THE MISSIONARY FIELD

Paul preached CHRIST first, last and all the time. He gave forth the word with such power and demonstration of the Spirit that everywhere the people were stirred up, either to acceptance or to opposition. God confirmed His message by signs and wonders. He preached the full gospel in every place, never compromising nor catering to the prejudices of the people, their customs or their social position. The keynotes of his evangelism were repentance toward God and faith toward the Lord Jesus Christ. He ever lifted up Jesus as the Son of God, the Messiah of the Jews, the only Savior from sin, crucified, risen from the dead, coming in glory. Paul boldly proclaimed the wrath of God against sin. He preached salvation by free grace alone, never to be earned by good works. He emphasized the necessity of a life of holiness. He expected all converts to receive the Baptism of the Holy Ghost, and was surprised when he found those who had not. He showed how this full salvation is for the body, as

well as for soul and spirit: healing in the atonement on the cross, and health by the resurrection and the indwelling Spirit. In his approach to the people he ever made himself their servant, coming down to their level in order to win them to Christ. He announced as a divine revelation the Mystery of the church, a called-out Body from Jews and Gentiles alike. He declared his faith in the ultimate salvation of all Israel (1921b:6-7, 11).

IN RELATION TO THE CHURCHES OF HIS CONVERTS

Paul was to them as a father or a nursing mother. His aim was to found in every place a self-supporting, self-governing and self-propagating church. Persecutions and sufferings were no sign to him that he was out of the will of God. However, when persecuted and forbidden to preach in one place, he passed onto another, concentrating his efforts on large centers, working harmoniously with others, whatever their nationality. In matters of dispute he appealed to his home church for guidance and counsel (1921c:6-7).

In order to focus missionary efforts on this emerging missiology the Foreign Missions committee sought to establish closer ties with the missionaries and greater accountability with the travel of the committee's secretary to the fields to witness firsthand what was taking place. Gradually the committee began to provide direction and leadership to the missionary enterprise (McGee 1986:125), which greatly increased with the arrival of Noel Perkin.

The Maturing Years (1927-1942)

The appointment of Perkin as missionary secretary in 1927 signaled the beginning of a long era of stability and growth. The Assemblies of God and its constituency were made aware of their responsibility through the promotional activities of the department. A World Missions Plan was developed to increase the financial support to missionaries and prayer support was mobilized through a program called "The Council of Ten Thousand." The department's staff increased and a new bookkeeping system facilitated disbursements to missionaries and increasing accountability and integrity. A policy

manual (1931) provided clarity although a global strategy had yet to be articulated. Most missionaries sought to adhere to the principles of the indigenous church, but implementation still depended on the initiative of individual missionaries. McGee points out:

In spite of the department's existence, however, the missionaries continued to exercise considerable liberty in their own work on the foreign fields. Accordingly, the manual stated that "it has not been the policy of the General Council to limit the activities of the missionaries, but rather to allow each individual to follow what he feels to be the direction of the Lord in carrying on of his work." Not until the middle of the World War II did the department begin to more directly supervise missionary activities overseas (1986:137).

This period was brought to a close by World War II, which greatly affected missionary activity in many countries. It forced leadership to reevaluate their efforts and led to a new era of strategic planning.

A couple of observations from this period related to the activity of the Spirit in the life of the missionary should be noted. In the quote above, it can be observed that leadership sought not to limit the activities of the missionary but to empower them to obey the Spirit. Structure was to facilitate the missionary's call and assist in its fulfillment by providing support from the sending body. The senders were equally responsible with the missionary for the fulfillment of the mandate. However, leadership also began to recognize the need for biblical accountability in terms of resources and missiology. They sought to guide missionary activities into the parameters of the New Testament pattern.

Another observation from this period is that Perkin's life and ministry provides a case study of the activity of the Spirit in the life of the missionary in both natural and supernatural empowerment. Like many of the early missionaries and leaders of the General Council, he was born outside of the United States in London, England in 1893.

He was raised in the Wesleyan Methodist Church and attended one of their boarding schools in Cambridge where he was deeply impressed by a former missionary to China who served as director. During these years he rebelled against the faith. When he was unable to qualify in dentistry, he turned to banking, accepting a position with the Bank of Montreal in Canada where he became the head of the savings department in the branch in Toronto.

While there he developed tuberculosis and moved into a boarding house operated by a former missionary to South America. In that context he rededicated his life to Christ, was healed of tuberculosis and began attending a Christian Missionary Alliance church where he came under the influence of the teachings of A. B. Simpson. He came into contact with several former Alliance believers who experienced the baptism of the Holy Spirit and was discipled by the leader of the group who was a former missionary to India. When he experienced his own personal Pentecost, he became involved in various evangelistic outreaches and ultimately joined the Assemblies of God. In 1918 he joined Harry L. Turner, an Alliance missionary in Argentina. There he was shaped by Alliance theological and missiological principles. He returned to Canada in 1921. Later that year he traveled to the Bible Institute in Rochester, New York. After serving two pastorates in New York, he received a call to serve as the bookkeeper at the Gospel Publishing House and Foreign Missions Department.

All these events were guided by the Spirit to uniquely qualify him for his appointment in the department. Having served as a missionary he understood the challenges and the importance of the indigenous church principles the Council espoused. As a former banker he brought financial credibility and efficiency to the finances of the department. As a former pastor he could relate to the leadership of local congregations. He especially identified with the missionaries and later traveled extensively gaining a

reputation as an empathetic friend. His flexibility allowed him to grow and adjust with the department. Having experienced divine healing, he was a witness to “signs and wonders” and lived a life and ministry which manifested an “endowment of power” (McGee 1986:129-132).

The Era of Strategic Planning (1943-1959)

In 1943, a three-day missionary conference was called by the department to assess the post-war situation and strategize for the future. The result of this conference was the development of a strategic plan which produced administrative changes that included the naming of regional missionary administrators, the formation of a promotion departments, the organization of support agencies, and the improvement of missionary training. The administrators provided increased missionary supervision and gathered information from the fields for strategic planning. The promotions department mobilized the sending churches, providing current information needs and testimonies from the field. A significant shift in strategy in this period was a new focus on establishing evangelistic centers in the major urban centers. Finances were mobilized for these endeavors through a program call Global Conquest. The first target was Seoul, Korea resulting in the evangelistic center that ultimately became the Yoidi Full Gospel Central Church pastored by Paul Yonggi Cho, the largest congregation in the world (McGee 1986:183).

The support agencies assisted in broadening the support base by challenging various segments of the congregation to participate. One of these agencies was the Women’s Missionary Council, which challenged women to pray for missionaries as well as assist them with domestic needs (e.g., clothing, bedding, furniture, appliances). Another, Speed-the-Light, focused on the youth, challenging them to raise funds for missionary transportation. The Boys and Girls Missionary Crusade (BGMC) enlisted the

children's offerings from Sunday schools for the purchase of evangelistic literature for use on the mission field.

Missions leaders also recognized the need for increased missionary training and actively encouraged missionaries and missionary candidates to pursue missionary formation through the Bible institutes. They met with Bible institute educators leading to increased educational opportunities for missionaries. Seminars for furloughing missionaries were offered addressing pertinent missionary issues. The General Council formally approved a "School of Missionary Orientation" in 1957 with the first occurring in July of 1959.

Related to the improved training of missionaries was the development of a more clearly articulated missiology. In 1950, Melvin Hodges was invited to give a series of lectures on the indigenous church at the missionary conference that was held that year. Those lectures served as the basis for the book, The Indigenous Church, published in 1953, which McGee considers "the most significant Assemblies of God publication on missionary strategy to that point in the history of the enterprise . . ." (1986:195). Hodges, who later became Field Secretary for Latin America, had served as a missionary in El Salvador and Nicaragua. While in El Salvador he had come under the influence of a pioneer practitioner of the indigenous church, Ralph D. Williams. The book was based on his observations of the work in El Salvador and his own experiences. Hodges affirmed that the indigenous church was to be self-propagating, self-governing and self-supporting (1953:12), patterned after the New Testament church made "possible because the Gospel has not changed. We serve the same God and His Holy Spirit is with us as He was with the church in the New Testament times" (1953:14). Hodges contended that the converts empowered by the Spirit could carry on the work of the church. The key was

that the missionary “must have faith in the power of the gospel to do for others what it has done for us” (1953:14, 21).

McGee summarizes the unique contribution of this newly articulated pentecostal missiology:

In many respects, Hodges repeated principles advocated by Rufus Anderson, Henry Venn, John Nevius, Roland Allen, and others at the turn of the century. However, the book’s uniqueness lay not only with his successful experiences at applying these principles and his easy-to-read writing style, but also with his underlying Pentecostal theology. The New Testament church, as restored, would be characterized by “signs and wonders,” just as its first-century predecessor had been. Thus it cannot be restored without the authenticating work of the Holy Spirit. To the author: “the mechanics of a successful church on the mission field are the New Testament methods; the dynamics are the power and ministries of the Holy Spirit. Either factor alone is incomplete and inadequate.” Thus, Hodges added to the works of Anderson, et al., the pneumatological dynamic of the Early Church. (1986:196)

Another Assemblies of God missiological priority reflected in the book is the focus on biblical instruction through the establishment of Bible institutes and the high priority of evangelism. Each believer who was filled with the Spirit was empowered to make converts and experience miracles, healing, signs, and wonders. Pentecostals believe that the Holy Spirit gives spiritual gifts and supernatural abilities to common people, raising up “a host of lay preachers and leaders of unusual spiritual ability—not unlike the rugged fishermen who first followed the Lord” (Hodges 1953:132).

Although adherence to the indigenous church principles were clearly advocated by Assemblies of God missionary leadership, not all missionaries fully complied with its ideals. However, this period was marked with significant changes and substantial growth. In fact, as historian Wilson points out “virtually unobserved and without comment” during the mid-1950s: “the combined membership of Assemblies of God

overseas national organizations surpassed the membership of the denomination in the United States” (1997:14).

This success caught the attention of missions leaders resulting in cooperation with other evangelical missions organizations. Indicative of this change was the election of Perkin as president of the Evangelical Foreign Missions Association in 1959. A significant aspect of this period according to McGee was “the implementation of strategic planning to achieve world evangelization and the firm resolve to plant indigenous churches overseas, the ideal toward which the Assemblies of God had committed itself from its beginning” (1986:203). The missions program entered a new era of cooperation with its daughter organizations overseas.

Missiological implications that emerge from this period include: the need to allow opportunity for every segment of the church to be utilized by the Spirit for missionary support, the need for Spirit-led missionary training, the need for Spirit-designed and empowered strategies and missiological principles, and the need for Spirit-endorsed cooperation among diverse missionary agencies.

The Hogan Years (1959-1989)

Though unheralded, the twenty-eighth General Council of the Assemblies of God proved to be significant in the history of the movement with the election of Thomas F. Zimmerman as General Superintendent (1950-1985) and J. Philip Hogan as director of the Division of Foreign Missions, a position he held for thirty years. His leadership provided a stable environment for creative missionary outreach in which strategic planning was guided by the leading of the Holy Spirit. In this period “the Assemblies of God launched its most aggressive evangelistic thrust to date” (McGee 1989:122).

Early in this period the Global Conquest program focused the energies of the department and its personnel on literature evangelism, training national leaders principally through the formation of Bible institutes and planting evangelistic centers in major urban centers. This resulted in numeric growth and strong national churches as well as a mobilized sending body. Support agencies grew in strength and additional programs were initiated including: "Light-for-the-Lost," which mobilized men in the support of evangelistic literature: "Ambassadors in Mission," which commissioned young people in short-term foreign evangelistic outreach and the "Mobilization and Placement Service," which utilized laity and their resources in short-term missions.

During this period there was an increase in the demand for more effective missionary training. Additional courses were offered to missionaries at various Bible institutes, in particular at Central Bible Institute in Springfield, Missouri. The School of Missions became an annual event and was eventually broadened to provide additional training to candidates called Pre-Field Orientation. The increasing need for missionary education led to the accelerated demand for post-graduate studies in a denomination which generally was ambivalent to higher education. McGee states:

The establishment of the Assemblies of God Graduate School in 1973, with its offerings in missions science, communications, and anthropology, subsequently constituted the most significant attempt ever made by the Division of Foreign Missions or any other Pentecostal mission agency to furnish advanced training for its personnel (1989:201).

The demand for more educated missionaries was in great part generated by the desire of national leadership for increased educational opportunities. To respond to this need regional advanced schools of theology were formed and educational networks established. The International Correspondence Institute founded by George M. Flattery

sought to provide distance education while integrating education, evangelism and discipleship training. However, as McGee correctly indicates:

... both denominational leaders and missionaries keenly realized that ultimate success required the indispensable spiritual vitality sustained by the baptism in the Holy Spirit and belief in the restoration of apostolic signs and wonders in evangelism. Educational training would best serve as the handmaiden of spiritual fervor (1989:201).

This balance and humility was demonstrated in the life and writings of Melvin Hodges who in 1977 published a standard of pentecostal missiology entitled: A Theology of the Church and Its Mission: A Pentecostal Perspective. Hodges presented his understanding of the mission of the church as being threefold: to worship God, to serve and edify the members of the church and to communicate the gospel to the whole world (1977:77). To be effective and fruitful as the church, it must follow New Testament patterns relying on the empowerment of the Spirit. "Simple obedience to the commands of Christ is not enough without divine empowerment. For this, one must turn to the spiritual dynamics of the Book of Acts, beginning with the baptism in the Holy Spirit" (McGee 1989:157). A full commitment to the indigenous church principles was reiterated while addressing other significant issues. He related the church to the kingdom of God, but reaffirmed the evangelical insistence on individual conversion. Contemporary issues including "people movements," church growth, the charismatic movement, social gospel, liberation theology, and humanism were addressed. He insisted on the priority of evangelism and the need for the missionary to avoid political involvement while affirming the need for compassion ministries. The pronouncements of the Wheaton Declaration, Frankfurt Declaration, and the Lausanne Covenant were agreed with and an openness was expressed toward the charismatic movement. He established

standards to which all subsequent pentecostal missiologists will be measured (1989:157-158).

Other missionaries, authors and academic dissertations contributed to the field of pentecostal missiology during this period (Carlson, Hurst, and Homer 1970; Womack 1973; Hodges 1978; Iwasko 1984; M. Williams 1986; and Carpenter 1988). Most notable was the dissertation of Pomerville at the Fuller Theological Seminary School of World Mission published in 1985 under the title, The Third Force in Missions. He argued that the pentecostal emphasis on the ministry and personal experience of the Holy Spirit in missions functions as a corrective to the subtle influence of post-Reformation Protestant scholasticism on evangelical missions (1985:63, 107). He contends that the pentecostal movement responds to the silence on the Holy Spirit in the protestant mission heritage (1985:3). “For the Pentecostal, the church’s mission is characterized by the continuing charismatic activity of the Holy Spirit” (1985:129). Pomerville states that “the missionary role of the Spirit, in biblical perspective, is related inseparably with the sending and empowering of the church in Great Commission mission . . . characterized by the preaching of the gospel in the power of the Spirit with signs following (1985:163).

During this period of Assemblies of God missions history a steady stream of new missionaries were commissioned, the missionary roster continued to expand and the support from local churches grew exponentially as the department, renamed the Division of Foreign Missions, improved its ability to communicate with the constituents. The fiscal integrity of the program was closely guarded. The process of missionary selection was intensified with the addition of certain age restrictions and various examinations, interviews and reference requirements. Call continued to be paramount but those in the selection process sought evidences that confirmed that calling. Requirements included flexibility and evidence of a life of dependence on the Holy Spirit. Missionaries were

expected to adapt to local cultures and exemplify humility and a willingness to learn from those with whom they worked. A simple lifestyle was encouraged with a willingness to sacrifice to respond to the call.

As colonialism collapsed around the world, the Assemblies of God sought to establish fraternal ties between the national churches. Due to political tensions in specific areas, this ideal was not always realized. However, several regional fraternal bodies were organized. The incredible growth of the national churches throughout the world began to attract the attention of other segments of the church which sought to examine the causes of this growth, especially the spectacular growth in Latin America.

Assemblies of God missionaries continued to innovate in response to needs and the Spirit's direction. Advances in technology were perceived as opportunities to further communicate the gospel. Radio and television programs were developed on the mission field. The ministries of Jim Bakker and Jimmy Swaggert were tools of world evangelism though they would ultimately self-destruct. In response to increased awareness of "unreached peoples," the Center for Ministry to Muslims was founded. To meet the need for Christian literature in other languages, publishing houses were established, the most significant being Life Publishers which originally focused on the Spanish and Portuguese languages. Compassion ministries such as Latin America Child Care were founded to provide educational opportunities for the poor and dispossessed. Health Care Ministries were formed to help the coordination of medical missions.

As early as the 1960s, missionaries began to foment the formation of missions sending agencies among the national churches. David Kensinger challenged his fellow missionaries in 1968 to redefine the indigenous church in order to develop national churches with world missions vision. He declared: "that every Christian in every church throughout the world IS EQUALLY OBLIGATED to spread the gospel to the entire

world either by going or by giving.” He believed that “we are falling short in our concept of the indigenous church. That is on the point of emphasizing self propagation instead of world wide propagation.” The demand of the world’s unreached require that the missionary help national Christians to catch a vision of their responsibility to reach out to the whole world. If this could be done “it could mean a whole new dimension in missions” (1968).

In the 1980s, the missionary vision grew and the numbers of national Assemblies of God missions agencies greatly proliferated. Although progress in this area has not come without reverses and pitfalls, nonetheless it represents the beginning of a significant trend in world missions. This trend was identified and highlighted by Larry Pate, former Assemblies of God missionary to Bangladesh, in his study From Every People: A Handbook of Two-Thirds World Missions with Directory/Histories/Analysis (1989) drawing attention to potentially the most dramatic change in the missionary enterprise.

It must be noted that the entire period bears the imprint of J. Philip Hogan’s leadership and missiology. “His personal missionary philosophy was invariably strategic, concentrating efforts on major critical targets” (Wilson 1997:55), thus the focus on the urban centers, literature distribution, and Bible institutes. He understood that the missionary enterprise was about people. People willing to pay the cost whatever it might be to fulfill the Spirit’s guiding and the Lord’s command. Wilson makes the following observations, quoting Hogan:

The placement of qualified personnel in the field was also an integral part of Hogan’s view of missions. While he supported the use of every available tool, including the latest technological advances, he saw missionary work as being essentially a personal undertaking of highly motivated, focused men and women compelled by divine calling. The enterprise in this sense was labor ‘intensive.’ While the tendency in missionary effort increasingly was to rely on mass media, short-term workers, and other labor-saving innovations, Hogan from experience

rejected reliance solely or primarily on impersonal, mechanical, and short-term approaches. “The most important factor in missions is not money, but men.” he argued. “Where God can find dedicated, yielded men, there will be success I am convinced more than ever before that there is no adequate substitute for persons whose hearts are on fire and who will put forth the effort to learn a language, identify themselves with a foreign culture, and live among the lost in order to establish a witness for Jesus Christ” (1997:56-57).

These missionaries were not impersonal soldiers who just carried out assignments but unique individuals differentiated by gifts and callings, and by their responsiveness to the Spirit’s leading. They were human beings with strengths and weakness who through surrender to divine empowerment, fulfilled Christ’s purposes in building the church.

Hogan, though strategic, rejected any missiology which was reductionistic or perceived church growth as mechanical. The local church, as an indigenous, self-renewing, organic entity made up of people, was a high priority for Hogan and the ultimate goal of the missionary enterprise (Wilson 1997:65). The missionaries’ task was to empower the church even as they were empowered by the Spirit. Hogan adhered to a strategy of the Spirit. “In these days we must be strategic in all we do. God is moving and pouring out His Spirit in many parts of the world. We must move in the direction God is working, meeting needs as they arise and as he supplies” (McGee 1989:106). Assemblies of God missions leadership believed that planning and spirituality could work in harmony when directed by the Holy Spirit, but that one without the other could jeopardize missionary work (1989:106). Hogan made the following significant missiological statements to the EFMA in 1970, as president of that association:

Make no mistake, the missionary venture of the church, no matter how well planned, how finely administered and finely supported, would fail like every other vast human enterprise, were it not that where human instrumentality leaves off, a blessed ally takes over. It is the Holy Spirit that calls, it is the Holy Spirit that inspires, it is the Holy Spirit that reveals, and it is the Holy Spirit that administers

I have long since ceased to be interested in meetings where mission leaders are called together to a room filled with charts, maps, graphs and statistics. All one needs to do to find plenteous harvest is simply to follow the leading of the Spirit The essential optimism of Christianity is that the Holy Spirit is a force capable of bursting into the hardest paganism, discomfiting the most rigid dogmatism, electrifying the most suffocating organization and bringing the glory of Pentecost (as quoted in Wilson 1997:136-137).

The implications for missions theology that emerge from this period of narrative include: that Spirit empowerment can include strategic planning, missionary training, missionary innovations, the selection process of missionaries, the development of local and national churches, and the forming of fraternal ties between national churches. People, the focus of the activity of the Spirit, constitute the missionary force, and both the body of believers which sends and which receive missionaries. An indication of the effectiveness of missionary activity is organic growth of a Spirit-empowered indigenous church which sends missionaries to the regions beyond.

The Decade of Harvest (1990-2000)

Following the retirement of J. Philip Hogan, Loren O. Triplett, former Latin American and the Caribbean Field Director, and missionary to Nicaragua, was elected to the office of Executive Director from 1990-1996. When Triplett retired from office, he was succeeded by the current Executive Director, L. John Bueno, former Field Director for Latin American and the Caribbean, and missionary to El Salvador. The Division of Foreign Missions has continued to evolve and adapt to current needs and situations. Structures have been modified. The missionary manual has been reduced, but reliance on the Spirit and adherence to the missiological ideals of the indigenous church remain constant. The following statements of mission and message appear frequently in official missions publications:

Our Mission:

Reaching: We are proclaiming the message of Jesus Christ to the spiritually lost in all the world through every available means. **Planting:** We are establishing churches in more than 150 nations, following the New Testament pattern. **Training:** We are training leaders throughout the world to proclaim the message of Jesus Christ to their own people and to other nations. **Touching:** We are touching poor and suffering people with the compassion of Jesus Christ and inviting them to become his followers (Pentecostal Evangel 2001b:2).

Our Message:

Bible-Based: God's inspired and infallible Word is the seed of the world harvest, the bread for the spiritually hungry, and the light that proclaims God's grace and deliverance to a world that is lost and bound in the darkness of sin. **Spirit-Empowered:** The Spirit convicts of sin, brings assurance of sins forgiven, imparts peace that passes understanding, and guides into all truth. We are totally dependent on the Holy Spirit to empower our message so it can bear the fruit God has promised. **Christ-Centered:** Jesus, . . . God who became man, . . . is the Savior of the World. He offered up his life to redeem sinful mankind. Like the missionary-apostle Paul, our message to a lost world is "Jesus Christ and him crucified" 1 Cor. 2:2 (Pentecostal Evangel 2001a:32).

This period has been characterized by an ever-increasing interest by members of the academic disciplines, and a proliferation of academic articulation of Assemblies of God missiology by qualified insiders. The most significant of these include: Called and Empowered: Global Mission in Pentecostal Perspective (1991) and The Globalization of Pentecostalism: A Religion Made to Travel (1999) both edited by Murray W. Dempster, Klaus, and Douglas Petersen. The latter also wrote: Not by Might Nor by Power: A Pentecostal Theology of Social Concern in Latin America (1996). A book frequently cited in this research is, Strategy of the Spirit (1997) by Everett A. Wilson. Another recent pentecostal publication is by John V. York: Missions in the Age of the Spirit (2000) which seeks to further articulate a pentecostal theology of missions. These authors have not only contributed to their own tradition, but through their writings, they have challenged the entire church with a pentecostal perspective of missions.

Before leaving office Hogan and the missionary leadership proposed a strategic focus on evangelism by a worldwide cooperative fellowship of the Assemblies of God, called the Decade of Harvest. Though the effort has met with questionable results in the United States constituency, it was embraced by many of the national churches around the world producing powerful evangelistic and church planting outreaches, and resulting in revival and exponential growth in many lands. Hogan served as the founding chairman of what came to be known as the World Assemblies of God fellowship. According to Wilson, this fraternal fellowship is the world's largest protestant constituency with an estimated thirty million adherents (1997:183). Delegates from around the world gathered in Seoul, Korea in October of 1994, where the meeting culminated with a million people gathered together for prayer in a plaza. Additional gatherings have occurred in Sao Paulo, Brazil in 1997 and Indianapolis, United States, 2000, where representatives of the national churches from around the world gathered to celebrate, pray and share in fraternal fellowship. Significant is the fact that the leadership of this fellowship comes not from the United States or missionaries from the United States, but from the capable and distinguished leadership of national churches from every corner of the globe. The call and empowerment of the Spirit made what seemed impossible in 1914 possible by the year 2000. The World Assemblies of God membership seeks to be obedient to the passion of the Spirit to communicate the gospel to every nation and to every person while the Lord tarries in his return.

A Summary: Assemblies of God (United States)
Missions Theology

Based on the conviction that the Holy Spirit would be poured out on all flesh as a prelude to the second coming of Christ in order to empower the church to give witness to all nations, the founding members of the Assemblies of God committed themselves to the

evangelization of the entire world. They believed they were a part of God's cosmic eschatological design. Though the realization of the plan seemed improbable by human standards, these believers were grounded in the biblical truth that God's glory is revealed in weakness. They were humbled and empowered by the presence of the Holy Spirit. Every member of the body of Christ was responsible for the task, for every member was a temple of the Spirit of the living God.

Strategic planning, accountability and missional structures were to be submitted to the Spirit's guidance. Personal experience and biblical truth were integrated in the life of the believer, the life of the church, and the missionary endeavor. In the New Testament narrative patterns were sought and adhered to on the conviction that biblical patterns were Spirit empowered patterns, missiological truth was to be biblical truth and the New Testament narrative was to be a contemporary narrative. The individuals and peoples of the world, according to Scripture, were condemned without Christ. Pentecost was the empowering agent of the church to communicate God's plan of salvation to all in preparation for the coming of Christ and the final judgment.

Current Issues in Pentecostal Missions Theologies

The twenty-ninth annual meeting of the Society for Pentecostal Studies had as its theme: "Pentecostal Mission: Issues Home and Abroad at 2000." However, of the twenty-seven papers presented only nine were directly related to missions indicating perhaps that pentecostal scholarship is separating pneumatology from mission, orthodoxy from orthopraxis, being accountable to the academy rather than to the mission of God and to the church (cf. R. Anderson 1993:202). The papers presented on missions deal with history of missions (A. Anderson 2000; French 2000; and Hoffmann 2000), hermeneutics

(Gallagher 2000; Holman 2000), globalization (Bundy 2000), ecumenism (Pfister 2000), strategy (A. Johnson 2000) and contextualization (Walsh 2000).

McClung has expressed concern about the future of pentecostal missions, noting “. . . a loss of spiritual ardor, . . . a drifting toward theological ‘slippage.’ . . . departure from an emphasis upon world evangelization . . . potential neglect of the masses . . . infiltration of institutionalization” (1986:141-143). With these concerns in mind, pentecostals must project into the future focusing on “*The people to be reached The people to reach them Proliferation of Third World missions agencies and personnel*” (1986:144-147).

The focus on the unreached is a perspective that is being adopted by many pentecostals (Hayford 1986; A. Johnson 2000). Many would agree that the missionary personnel needed to reach the unreached will come from the two-thirds world. Pate notes that “The missionary movement in Latin America, Africa, and Asia is growing at an explosive rate” (1991:245). However, pentecostal/charismatic missions activity in the two-thirds world though growing is disproportionately low (1991:246) because of faulty missionary ecclesiology, missionary “people-blindness,” monocultural training systems, and lack of denominational structures (1991:250-252). Pate recommends the application of pentecostal/charismatic growth distinctives to cross-cultural ministry, a redefinition of western missionary roles and structures, the development of task-oriented partnerships, and worldwide networking in missionary training (1991:253-256). He concludes that there is an unequalled opportunity for mutual commitment to and cooperation in the task of world evangelization. With the globalization of the church and the missionary enterprise: “It is truly becoming a gospel from every people to every people” (1991:257-258).

As the trend toward globalization continues, Ronald Bueno reminds pentecostals and pentecostal scholars that “we must attempt to retrace the intersections of local and global processes in order to understand the multiple histories and identities embodied in Pentecostal experiences” (1999:284). Allen Anderson affirms that pentecostalism’s rapid expansion in the twenty-first century was not so much do to the missionaries of the west but rather “the result of the spontaneous indigenization of the Pentecostal message by thousands of preachers who traversed the continents with a new message of the power of the Spirit, healing the sick, and casting out demons” (2000:14). Missions in the twenty-first century must be defined “by the people living in the world’s most marginalized parts” (2000:15). The indigenous nature of the pentecostal expansion is clearly demonstrated in Petersen’s study on the Assemblies of God in Central America (1996). He notes:

At the root of Pentecostalism is its power to generate an attitude of assertiveness among its leaders and its rank and file members. The often socially marginalized persons attracted to the movement find in the Pentecostal experience the power to resist compliance with the status quo and to struggle for a better life (1996:1).

It is to the marginalized in society that the church in mission must reach out to with hope in action. Murray W. Dempster states that:

The challenge is to have integrity in mission by proclaiming the gospel of the kingdom in word, life, and deed. A kerygmatic ministry of evangelism, a koinonic ministry of social witness and a diakonic ministry of social service are all needed if the church’s global mission and ministry are to be carried out in the memory of Jesus of Nazareth, the One who was anointed by the Holy Spirit to inaugurate God’s reign of love, justice, and shalom (1991:38-39).

Dempster also identifies some of the missiological issues raised by post-modernity that confront pentecostals worldwide who must “. . . endeavor to come to grips

with the issues of ethnicity, hermeneutics, gender, ecumenism and modernity raised to a new level of importance by post-modernity. . .” (1999:263).

A topic frequent in the writings of pentecostal scholars is the issue of a pentecostal hermeneutic. Petersen affirms that pentecostals hold certain conservative evangelical doctrinal positions including:

1. an absolute acceptance of the Bible as the authoritative rule for faith and practice;
2. a commitment to orthodoxy, including belief in the doctrine of God and the Trinity, the salvific work of Jesus Christ in his death and resurrection, the regenerative power of the Holy Spirit, and the second coming of Jesus Christ to judge the quick and the dead;
3. a fundamental affirmation of justification of faith;
4. a personal pursuit of holiness in daily living; and
5. a participation in the church and its mission and ministry in the world (1996:81).

However, for pentecostals the Bible must not only be believed but experienced through the work of the Holy Spirit. This unique pentecostal hermeneutic affirms that “the Holy Spirit enables a believer to translate creed into conduct, faith into practice, and doctrine into daily living” (1996:81), and the biblical text into personal experience and empowerment (1996:227). This distinctive hermeneutic empowers both men and women in ministry (Powers 1999:331). This pentecostal hermeneutic is also a missiological hermeneutic. York states:

Since God has always had a mission, the Bible should be read missiologically. That is, all of Scripture should be read with a view toward its development of the theme of God’s promise to bless the nations through the promised seed. It is as Christian believers recognize God’s

mission that they may purpose to participate in fulfilling that mission (2000:20).

Much of the theological reflection among pentecostal missiologists is an attempt to identify those aspects of missiology that are distinctively pentecostal and rooted in pentecostal hermeneutics and missional praxis and, thereby, develop a pentecostal paradigm for missions. Klaus refers to the ministry of the church in terms of service to God, church and the world (1994) echoing the writings of Hodges (1977). However, he presents a contemporary understanding of the ministry of the church as the continuation of the ministry of Jesus by the power of the Spirit giving witness to the kingdom of God that has come and is coming (Klaus 1996:573-601).

The editors of Called and Empowered (Dempster, Klaus, and Peterson 1991) seek a missiology that is informed by pentecostal experience and assert that:

... four ingredients are needed in order to construct a conceptually coherent and practically effective Pentecostal mission theology: (1) a theological rationale for the church's global mission and ministry; (2) an understanding of the role that culture plays in shaping the different geopolitical regions for the world in which the church carries on its ministry; (3) an ongoing appraisal of the practical strategies necessary to get the job done in a rapidly changing world; and (4) a willingness to engage in dialogue with those from outside the Pentecostal tradition in order to receive honest feedback from sympathetic critics about the church's theological stance, cultural understanding, and practical strategies (1991:xvi).

This type of theologizing has resulted in constant shifts in pentecostal missiological paradigms as: "Pentecostal educators, like Christian scholars everywhere, face the challenge of keeping head and heart together, of being intellectually honest and spiritually alive, of staying abreast of the changing paradigms in their academic field, and being true to their Pentecostal character of mission" (Petersen 1999:3).

A significant paradigm shift, according to Macchia: "will be to realize concretely something of the implicit ecumenical and multicultural witness of Pentecostals for the

kingdom of God in the world” (1999:25-26). McClung states that central and integral to a pentecostal missiological paradigm:

. . . is a continued focus in Pentecostalism upon the Word (*exegesis*) and the Spirit (*experience*). This internal soul of Pentecostalism then reaches *outward* in continual prioritized evangelism and *across* in ecumenical cooperation with those who are the true Body of Christ within every Christian communion. It reaches *up* in a constant eschatological expectation of Christ’s return while at the same time reaching *down* in prophetic social activism and change, and in the responsible care of earth’s resources until the day of the new heavens and a new earth (Isaiah 65:17) (1999:47).

York develops a pentecostal paradigm of missions based on the pentecostal belief that the Holy Spirit has been poured out on the church as an endowment of power to disciple the nations (2000:149). The elements of this paradigm include:

First, the Pentecostal movement’s orientation is primarily Christological. Pentecostals believe the power of the Holy Spirit is given to preach Christ. Second, Pentecostal experience results in the conviction of sin (2000:149). Third, the Pentecostal paradigm of missions has also historically included a strong identification with the poor, suffering, and marginalized of society . . . Pentecostals have always been people of the miraculous . . . Pentecostals expect growth (2000:150, 151). Fourth, another feature of the Pentecostal missions paradigm is its emphasis upon God’s inclusiveness in the accomplishment of the harvest. Yet another feature of the Pentecostal missions paradigm has been its emphasis upon the centrality of the Bible as the written Word of God (2000:152).

This paradigm views God’s miraculous intervention as normative for the fulfillment of *missio Dei*. If the pentecostal experience is not committed to the mission of God, it will lead to excess. The task of the missionary is to mobilize the church worldwide “to see itself as the missionary people of God” (2000:162-163, 166).

**Insights into the Call and Empowerment of Missionaries
in Pentecostal Missions Theologies**

The call and empowerment of missionaries is central to the ethos of pentecostal missions as illustrated in the historical overview above. However, it has not been a prominent issue in the pentecostal missions theologies to date. Even the tome entitled: Called and Empowered: Global Mission in Pentecostal Perspective (Dempster, Klaus, and Peterson 1991) did not feature an article directly related to the title. Rather, the editors refer to call and empowerment as an underlying psychology that informs theological reflection:

. . . Pentecostals believe that they are called and empowered by God as a witnessing community. Viewing themselves as a called people, their corporate identity as a force within Christianity is bound up in their activity as a mission movement. Their subsequent engagement in world evangelization is energized by a deeply held belief that it is “Not by might, nor by power, but by my Spirit” (Zech. 4:6). Supernatural empowerment for service is the motivating experiential force behind their ever-expanding missionary endeavors (1991:xvi-xvii).

The above underscores the corporate nature of call and empowerment in which the entire community of the Spirit is to be a witnessing community. The baptism in the Holy Spirit endues each believer with power for Christian service and receipt of spiritual gifts in order to worship God, build up other believers, and give witness to the world, confronting the supernatural forces of evil in the power and authority of God manifested by his Spirit (Statement of Basic Values 1988:258-259). Hodges notes:

Thus, the missionary responsibility of the Church is not limited to one section of the Church, such as a missions department, or to some special churches that have a missionary vision and ministry or to those specially called to be “missionaries,” but every local church, including every believer, shares the general responsibility and urgency of the Church’s mission (1977:144).

David A. Womack articulates a pentecostal axiom when he says: “*The only way the world can be won for Christ is for every believer to be an evangelistic witness and for every church to become a center of missionary activity*” (1973:149). Reflecting on Scripture, Delmer R. Guynes notes: “These verses are an appeal from the Holy Spirit through the apostle Paul to each of us to find God’s will for our lives as to our service in the Kingdom. Each of us has a task to perform, and it is important that we find out what that is and ‘be about the master’s business’” (1998:81).

Beyond this general individual responsibility in service and missions, F. L. Arrington notes that many pentecostals also believe in a specific call to the ministry of leadership which is accompanied by the necessary gift to fulfill the call. This call is communicated by various means and is to be confirmed by the church. Ministry is based on the call of God and the empowerment of the Holy Spirit and is the continuation of the ministry of Jesus in the world by the Spirit (Burgess and McGee, 1988:105).

This specific call to leadership can be a missionary call. As Morris Williams notes, this call begins with surrender to the call to fellowship with Christ, and is followed by surrender and obedience to his will, including a willingness to work anywhere he sends (1986:75-76). York asserts that: “the missionary call rests upon the foundation of *missio Dei*. At this level, the missionary shares a calling with all true followers of Christ. That calling is to participate in *missio Dei*” (2000:215). At the level of a specific missionary call, it is important that the individual feel called “to personal involvement, the level of deliberate investment of one’s life in cross-cultural ministry” (2000:215).

Guynes associates the missionary call with the ministry gift of the apostle noting:

We often hear of persons being “called” to be a missionary. Since the call to “apostleship” in the New Testament is very close to the missionary task, we know that this is scriptural. Men and women do receive the “call” or the “gift” to be missionaries. To some this becomes very specific, even to the naming of the place where they are to serve. To some it is a broader

sense of purpose with the details filled in as they move forward. Nevertheless, for the most part those whom God sends as missionaries are aware of God's purpose for their lives (1998:83).

While not claiming the title or office of apostle, Hodges concurs, noting that the missionary is a modern day successor to the apostle who is to proclaim the gospel in areas where Christ is not known, who is filled with the Spirit as a way of life and who is guided by the Spirit as to the place and time of ministry (1977:132, 136).

Hearing this distinct missionary call is not always self-evident as there are various means which the Spirit utilizes to communicate. York notes: "the key concept to understand is that there is no single pattern that fits all callings" (2000:216). The specific missionary call: predates birth, can come during worship, can come to those answering the general call in obedient service, can come as people go about the business of living, and the Lord even call his workers from among his enemies (2000:216-217). In a survey of Assemblies of God missionaries and candidates in the United States it was revealed that 23.4 percent felt called before age 15 and another 25.5 percent were called between ages 15 and 19. Among the most significant factors that influenced them to missionary service was: face-to-face exposure with a foreign culture, personal contact with missionaries, and personal prayer and reading. The factor listed as most significant by the missionaries was prayer 22 percent and hearing a missionary message 20 percent (Iwasko 1988:281-288).

Guynes, while affirming the uniqueness of each individual call, identifies the following essential components of a missionary call or gift:

1. One senses acutely the spiritual needs of a lost world and begins to respond through prayer and gifts.
2. Compassion for the lost world becomes a primary motivation in prayer and service. A special part of the world or a certain group of people may come into focus.

3. Commitment to some form of involvement becomes necessary. No longer can such a person be casual or unconcerned.

4. One senses an inner compulsion to carry the gospel to that part of the world or to that group of people for which he or she especially feels compassion (1998:82-83).

Womack observes that “. . . most missionaries do not track their missionary call to a single event or experience but testify to a growing sense of need and burden for lost humanity” (1993:54). One form of missionary call is not superior to another. What is important is the response to the call (1993:54)

God who is infinite can concern himself with the individual and has a will and a purpose for each of his servants. He has created each with the capacity to hear his voice which speaks to them uniquely. He continues to call laborers into his harvest field. As they respond in obedience and as the entire church obeys the commission by sending, the lost are reached by the witness of the called (Hurst 1998:8-9, 15). The need for confirmation of the missionary call by church leadership is affirmed in the following statement:

In order to protect believers from mistaking some other voice for that of His own, the Holy Spirit validates experience with the written Word. He further extends His guidance beyond the corporate body of Christ to the individual. The power of the Spirit enlightens leadership, inspiring them to confront an unbelieving world to declare, in one accord, the promises of God (Acts 1:23-26; 2:1, 14-47), to assist individuals in knowing God’s will (Acts 13:1-3; 16:9, 10), and to plan the general missions strategy (Acts 16:4). The role of such leadership is clearly affirmed (I Thessalonians 5:12, 13; Hebrews 13:17) (Statement of Basic Values 1988:259-260).

The missionary call is an empowered call. The missionary endeavor cannot be carried out simply as loyal obedience to the commands of Jesus. It was not God’s intention that the work of the church be realized by mere human effort (Hodges 1977:34, 48). “God has provided all that is necessary for a viable, strong, called, chosen, set-apart,

endowed and sent-out ministry. The affirmations of the apostle Paul and the record of the Acts show this” (Carlson, Hurst, and Homer 1970:68). The apostles knew that the task was impossible, but they responded in obedience because the power that they needed was found in the coming of the Holy Spirit (1970:113). “Throughout the world as the Church sought to accomplish her missions task, the Holy Spirit was the dynamic personal force that led them and bore witness in signs and miracles to the message they preached” (Guynes 1998:77). The missionary task demands people called of God, dedicated to God, prepared, impassioned, and empowered by God to accomplish his purpose (Hodges 1977:136-137). The task can only be accomplished as those who are called avail themselves of the power of the Spirit, the word and prayer (M. Williams 1986:41).

The call itself is empowering: “Knowing that God is the initiator of a calling is important because such a conviction gives the missionary (or any believer) endurance during times of difficulty or delay” (York 2000:217). The missionary’s confidence comes in knowing that the power of the Holy Spirit received when one is baptized in the Spirit is adequate for every challenge (2000:183). York states:

God provides the necessary enablements (gifts) to accomplish each individual’s portion of *missio Dei* (Eph. 4:7). Ephesians 4 gives a listing of gifts given to “prepare God’s people for works of service” (Eph. 4:12). Missionaries are God’s gift to the Church so that it can cross all kinds of barriers and know what to do when the barriers are crossed. They may be required to function as apostles, prophets, evangelists, pastors, and teachers God’s provision is more than adequate to accomplish his assignment (2000:217-218).

York notes that the power that comes in the baptism of the Spirit does not negate the need for spiritual discipline for “devotion is the atmosphere in which the power of the Holy Spirit operates to accomplish *missio Dei* in the earth” (2000:189). To engage in missions without a regular devotional habit will “predispose the missionary to spiritual defeat, carnal bickering, and nonproductive or misdirected ministry” (2000:214). Hodges

concur that the missionary must maintain a vital spirituality: “. . . the key to his success in the long run will be the vitality and depth of his own spiritual life” (1978:84). He continues: “The ministry of the missionary is essentially spiritual . . . a spiritual contribution which will plant, establish, expand, and strengthen the Church in the land of his calling” (1978:84, 97). It is prayer that “unites us with God, stimulates our faith, and permits the Holy Spirit to use us” (1977:137). He concludes that: “In the final analysis the great task of world evangelism will not be accomplished by programs, as needful as these are, nor by human ingenuity alone ‘For it is not by might nor by power, but by my Spirit saith the Lord’ (Zech. 4:6)” (1978:88).

Non-Pentecostal Perspectives on Pentecostal Theologies of Mission

Harvey Cox in his analysis of pentecostal spirituality and its influence on religion in the twenty-first century describes the pentecostals as numerous, urban, having a unique belief system, and ecumenical. He expresses concern about certain elements of pentecostalism and their recent identification with political alliances, accommodation to culture, non-inclusiveness, divisions, and dominion theology (1995:14-17, 281-297, 311). The beliefs of pentecostalism are “. . . imbedded in testimonies, ecstatic speech, and bodily movement. But it *is* a theology, a full-blown religious cosmos, and intricate system of symbols that respond to the perennial questions of human meaning and value” (1995:15). This theology is both ecumenical and experiential and in Cox’s opinion, a religious antidote to fundamentalism (1995:16, 316-320). To do this, however, pentecostals need to define both experience and Spirit (1995:316).

In responding to pentecostals, non-pentecostals raise the following concerns. Walter J. Hollenweger challenges pentecostal missiologists and missionaries to be even more ecumenical, to bridge the gap between the literary conceptual language of the

minority and the oral language of the majority, and to recognize the theological contributions of the Third World (1997:292, 295, 302). C. Peter Wagner cautions against the negative aspects of “redemption and lift,” the loss of distinctiveness in ecumenism, nominality, bureaucratization, and the lack of discipleship in the “revolving door syndrome” (1991:279-282). Jeffery Gros states: “Four problems needed to be confronted in order to deepen fellowship among Pentecostals and other Christians: the lack of a spirituality of reconciliation, proselytism in mission, harsh and inaccurate judgments of one another, mutual education, and ecumenical formation” (1991:290). Vinay Samuel identifies the challenges of Christian unity, Christian ethics, a spirituality that addresses socio-political issues, the public square and civil society and religious plurality as those facing pentecostals (1999:254-257). Cox asserts that pentecostals need to develop a critical theology of culture in the current context of the global market culture (1999:387, 394-395) noting: “Perhaps it is time for a rebirth of that ethic of simplicity, that suspicion of ‘things of this world,’ for which the early Pentecostals were so famous” (1999:394).

José Míguez Bonino cautions pentecostals to avoid an over-reliance on self-authenticating experience and to remain true to biblical faith based in history (1999:121-122), to recognize the crucial importance of women in the pentecostal movement, to not neglect discipleship in rapid growth (1994:283, 286), to not be limited by the theological formulations of Anglo-Saxon evangelicals, but to guard the hermeneutical insights experienced in the pentecostal use of scriptures and “the immediacy of God’s direction and empowerment” (1994:288), and to avoid normalizing “a technical methodology as the work of the Holy Spirit” thereby transforming “the missionary mind into an imitation of the operations of the transnational corporations” (1994:285-286).

As a member of the “third wave,” Charles H. Kraft issues several cautions to pentecostals: (1) Be wary of those who seek “respectability.” (2) Highly emotional

worship and preaching does not automatically signal the presence and power of the Holy Spirit. (3) Do not become too “expert” or leader-centered. (4) Do not be too “anti-culture.” (5) Do not assume “that once a person receives healing, deliverance or some other obvious blessing from God, he or she will automatically pledge allegiance to Jesus Christ” (1991:308). (6) Do not overemphasize the need for and importance of the gift of tongues. (7) Do not assume that Christians cannot be demonized. (8) Do not equate praise with worship (1991:306-310).

However, many non-pentecostals find much to be positive about in pentecostalism and pentecostal missions including Kraft who lists the following reasons why he believes in pentecostal missions:

1. For Jesus the demonstration of the love of God meant using the power of God as an integral part of his ministry The presence of Christ’s continuing power is truly good news for evangelicals.

2. Secondly, the fact that Pentecostalism has been so successful in winning people to Christ around the world means that there is much to learn from the Pentecostal approach to mission The emphasis on the person and work of the Holy Spirit that underlies this emphasis is truly helpful in coming to a more biblical approach to world evangelization. Helpful as well are the focuses on spiritual gifts and on praise and worship.

3. A third area that leads me to applaud Pentecostal missions is the clear fact that a major pressing problem in focus for the most of the peoples of the world is their perceived need for greater spiritual power A Pentecostal understanding of the Scriptures and of Christian ministry effectively connects God’s answers with people’s felt needs today as Jesus did in biblical times.

4. A very large percentage of the missionaries who have labored cross-culturally and of their followers who now lead the churches of the world are evangelicals who have not learned to minister in power I pray that Pentecostals will give more attention to working together with evangelicals without sacrificing Pentecostal distinctives.

5. Perhaps the most pressing problem for large numbers of the churches in the world is the fact that they experience a kind of “dual allegiance” Christianity Pentecostal and charismatic Christianity produces a far smaller percentage of such “dual allegiance” Christians (1991:304-306).

Samuel also observes that pentecostals promote indigenous leadership with little cultural dislocation for membership emphasizing the stability of the family, the priesthood of all believers, and healing and deliverance (1999:253). Wagner identifies several positive growth factors in pentecostalism including: a biblical theology of evangelism, a high level of faith, a supernaturalistic worldview, a reliance on prayer, a burden for the poor, a dynamic view of church multiplication, a respect for strong pastoral leadership, a practical application of the priesthood of believers, and an efficient means for training pastors (1991:267-277).

CHAPTER 4

AREAS OF MISSIONARY FORMATION AND THE ACTIVITY OF THE HOLY SPIRIT IN CALLING AND EMPOWERING MISSIONARIES

This chapter describes the areas which shape missionary formation particularly in the context of Latin America. Special attention is given to the areas of spiritual formation, leadership development, theological\biblical education, and missiological education. The following sections will assess the need for missionary formation; provide observations and implications for missionary training in Latin America based on the various models analyzed; suggest some possible applications of the models and methodologies in Latin American contexts, highlight the importance of missionary formation in the local congregation; examine the dichotomy and the voices for integration in missionary formation, and review pentecostal and Latin American literature on missionary formation through the integrating theme of the activity of the Holy Spirit in calling and empowering missionaries.

The Need for Missionary Formation

As the sending of missionaries in El Salvador emerged, some assumed that ministerial formation was sufficient training especially for those missionaries going to other Latin American countries. However, the fallacy of this assumption was soon discovered by missionary-sending organizations and receiving churches. Met Castillo observes that untrained missionaries are often frustrated because they do not do not have the resources to deal with the realities of missionary life, are limited in their effectiveness

and tend to syncretism or cultural imperialism because of their inability to distinguish between cultural reality and biblical mandates (1989:8).

This perspective is echoed by many who are a part of the phenomena of the two-thirds world missions movement. K.P Yohannan (1989), Lawrence Keyes (1983), and Larry Pate (1991) are among those who have chronicled the growth and impact of this movement. They unanimously call for missionary training. Pate recommends that pentecostal churches of the two-thirds world develop partnerships which include missionary training (1991:256). There is a great need for the training of missionaries who will not only plant contextualized churches among the unreached, but who will plant missionary churches which reach not only their own people but other nations of the world.

Observations and Implications for Missionary Training in Latin America Based on the Various Models Analyzed

The following areas of missionary training and formation are analyzed in this section: Informal, non-formal and formal models of education, spiritual formation models, leadership development models, models of theological/biblical education and models of missiological education.

Informal, Non-Formal, and Formal Models of Education

Education models indicate that in order for learning to occur, a learning environment must be created. In Latin America, care must be taken in the selection of the learning environment. It would appear that the local church is ideally suited for missionary formation if efforts are made to make the church a place in which a global worldview is presented (e.g., through maps, posters, prayer, giving, and intentional

ministry). The context or environment, although locally relevant, must be globally aware. Both informal and non-formal models of missionary formation can be utilized in this context. Other educational institutions such as Bible institutes, Christian schools, and universities can also provide valuable contexts for missionary formation if the appropriate training level and methodology are applied.

The missionary educator must be cognizant that the model and methodology selected for missionary formation reflect and communicate a value system to the student. North American missionary training models will not necessarily be effective in Latin America. As Paul E. Pierson indicates:

It is clear that the emerging mission movements from Africa, Asia, and Latin America should not simply reproduce North American models where they are not relevant, but rather learn from both their strong points and their weaknesses. Flexible new models are being constructed which will be appropriate to the new challenges (1991:196-197).

Much of the appropriateness of the model will have to do with its ability to be contextualized, specifically in terms of thinking and learning. Peter S. C. Chang advocates for more non-linear thinking in the formation process as it represents a significant cultural phenomena (1984:123). James E. Plueddemann makes a similar observation related to low-context and high-context forms of thinking and the cultural impact on learning noting that: "Training that integrates theory and practice will increase the effectiveness of missionaries from any culture. It is a task with eternal significance" (1991:229).

Missionary trainers must recognize their own personal mode of thinking as well as the mode of thinking of those being trained, in order to make adjustments in the methodologies and models utilized to produce effective and integrated missionaries. In Latin America the majority of the education is high-context, therefore among the most effective methodologies are mentorship, drama, story telling, and case studies. Balance

and integration are the keys. Missionary education should begin with high-context methodologies but lead the missionary and especially the missionary educator to balance between high and low-context thinking.

As education theorists have pointed out, the model utilized is not only a channel for education; it is itself education. Anil D. Solanky advocates a radical change in the concept of education not just innovation where learning is experience rather than the gathering a body of information. Students are people who should develop abilities and “grow in the experience of the Lord” (1984:167). Samuel Rowen presents the following implications for teaching missions:

1. The nature of the teaching/learning experience needs to model the kinds of relationships which ought to characterize the relationships which are to be true in missionary service.
2. There are certain educational environments which are more conducive to reciprocity in the teaching/learning experience.
3. Our ideology affects our curriculum decisions.
4. The environment for education must provide for this response of obedient faith, that is, a praxis which is realized only when reflection and action meet.

The tactics and content may look similar in different environments, but in essence it is a different curriculum because the environment (structure) of the teaching/learning experience is different (1984:150-153).

Special care must be exercised to avoid the effects of western cultural presuppositions which include: (1) Equation of learning with schooling: Institutionalism. (2) Equation of professionalism with ministry: Elitism. (3) Equation of teaching missions with Western missions: Alienization. (4) Equation of theorization with knowledge: Abstractionism. (5) Equation of practice with praxis: Pragmatism. (Conn 1984a:252-262). Instead,

directions for new models should be sought which have: (1) A new sensitivity to compartmentalization: Holism in Mission; and (2) A new focus on context: Ethnoandragogy (1984a:265-268).

To develop new models, Robert W. Ferris observes that: training curricula must be attuned to: the constituent church, to the sending missions, to student experience and to prospective ministries (1992:232-233). To do this he offers the following suggestions:

1. Develop curricula with sensitivity to your context and training goals.
2. Clarify the philosophical and value commitments which under-gird your task and justify your existence as a separate training institution.
3. Be critical and proactive in considering accreditation by currently existing agencies.
4. If an appropriate accrediting structure is not available, consider joining with another missionary training institution to form one.
5. Shape any new accrediting scheme to philosophical and value commitments shared among missionary trainers.
6. Devise a system of classification which reflects meaningful program differences.
7. Be sure new curricula and accrediting schemes avoid dangers inherent in traditional models and promote biblically sensitive, divinely empowered, evangelistically motivated missionary training (1992:238-240).

Missionary educators who work with adult education must be aware that adults have a need for self-directed learning and learning that takes place through experience, which responds to real life problems and tasks. Adults perceive learning as a process through which they can raise their competence in order to reach their full potential in their lives (Knowles 1980:43-44).

To maximize the missionaries' educational opportunities in Latin America, integrated and holistic educational methodologies and models must be used which emerge from flexible education models:

Creative new directions must be explored. Models must be found which will (a) enlist the joint efforts of churches, mission agencies, and theological schools; (b) de-emphasize accreditation; (c) provide both in situ and international training opportunities; (d) create partnerships between Western and Non-Western programs; (e) renew traditional theological education; (f) go beyond training; and (g) encourage life-long learning (McKinney 1992:249-250).

Spiritual Formation Models

According to the literature, in terms of content, the spiritual formation and growth of the missionary is the priority concern. As LeRoy Johnston, Jr. states:

The missionary's relationship with God is the preeminent issue. It is important to be aware of the numerous challenges of missionary life and to make sure that missionaries are supported as they face these. But ultimately, these are secondary issues, which must be understood in light of the missionary's need for obedience, perseverance, trust, perspective, and testing. This makes strengthening and encouraging a person's relationship with God the central component of any member care program (1992:44).

Missionary educators must recognize that missionaries must be exposed to spiritual formation models and the essentials of the spiritual life. The spiritual life of the missionary needs to be nurtured for it is a dynamic, developmental process that affects all areas of life both personal and corporate. The content of faith and the focus of faith development must be "in Christ." True faith is based on Jesus Christ. This faith can be nurtured through discipline and the experience of faith.

The spiritual disciplines include: (1) the inward disciplines—including meditation, prayer, fasting, and study; (2) the outward disciplines—simplicity of lifestyle,

solitude, submission, and service; and (3) the corporate disciplines—confession, worship, guidance, and celebration (Foster 1988). Some additional practical aids concerning the devotional life suggested by Gordon MacDonald are the need for: (1) silence and solitude; (2) listening to God (including journaling); and (3) reflection and meditation (1985:125-136). These parallel suggestions made by Edward Bratcher: (1) a consistent prayer life; (2) persistence; (3) devotional resources; (4) prayer retreats; (5) the incorporation of laity in one's program of spiritual growth; (6) journaling; and (7) developing a personalized devotional life (1984:60-63).

The missionary educator must seek to provide the missionary with the tools and the contexts in which he/she can arrive at his/her full potential in Christ. The processes of missionary formation must seek:

. . . to assist in the creation of situations that enhance the sensitivity to God's immediate presence as well as promoting understanding of God at the right time, with the right method, and in the right moment. Through this we hope to assist people to hear the intuitive calling of God in experience so they may "grow up to their full stature," loving, growing, caring, sensitive, maturing people of God (Gillespie 1988:248).

Latin America missionaries need to develop and mature spiritually through contextually appropriate models with the constant objective of growing into "full stature in Christ."

Leadership Development Models

Latin American missionaries are leaders who not only need to develop their own leadership abilities but they are also mandated to raise up leaders across cultural barriers in the contexts in which they labor. The missionary trainer must be aware that his/her own formation and worldview will influence the formation process. He/she must seek styles of learning, leadership selection and leadership training which are culturally

understood and effective. He/she must recognize that Christian leadership is unique by definition, by character and by future orientation.

Christian leadership is to be servant leadership. J. Robert Clinton has defined a Christian leader as “A person with the God-given capacity and the God-given responsibility to influence a specific group of God’s people toward God’s purposes for the group” (1988:74). R. Anderson amplifies this definition by defining “effective” Christian leadership:

1. Effective leadership means reading the signs of God’s promise in the context of present events, and translating these signs into goals; this is “preparing the way of the Lord.”

2. Effective leadership means directing and coordinating the energies and resources of the organization toward realization of the goals; this is being a “faithful steward” of God’s business.

3. Effective leadership means maintaining quality control over the character and purpose of the organization; this is to “give proof before the churches” of love and obedience to Christ (2 Cor. 8:24) (1986:65).

The definition of Christian leadership emerges from God’s own revelation in the Word, specifically as it was modeled in the life of Christ and the life of the early church.

The literature reveals that Latin American missionary trainers should understand leadership as a developmental process in which God utilizes all manner of experiences to shape his servants for his purposes. Paul D. Stanley and Clinton observed that leaders who finish well had perspective that led to focus, enjoyed intimacy and renewal in Christ, were disciplined, maintained a positive attitude, and had a network of meaningful relationships (1992:215). Latin American leadership development models should assist potential leaders in the areas of: perception and focus, intimacy with Christ, discipline,

the development of a learning attitude, and the establishment of mentoring relationships. Latin American missionaries need to recognize the benefits of leadership development models in order to maximize their potential and facilitate the growth and implementation of the life long missionary vision and leadership.

Models of Theological/Biblical Education

Missionary educators can be greatly assisted in their task and in their search for appropriate models and methodologies by examining theological/biblical education's search for renewal and more efficient and effectual educational models. Those models which produce renewal in theological education will probably produce renewal in missiological education. Ferris states: "Renewal—true renewal—must begin with a more Biblical understanding of the church and leadership in the church . . ." (1990:19). Harvie Conn follows similar reasoning:

The focal points for educational renewal must answer three questions: (1) Who are the people of God and how does their vocational calling to serve in the world affect their views of ministry? (2) How do we teach the practice of theology in distinction from theology as the result of that process? How can theology, using the tools of scholarship, edify without surrendering to abstraction? (3) How can we change the process of education so that truth becomes not simply something that is memorized or cognitively processed but also something that is done? How can theological education become a process of conscience awakening and life-changing liberation? (1984b:262).

In response to these questions, R. Anderson has attempted to identify the nature and place of ministry. His fundamental thesis is that "ministry precedes and produces theology, not the reverse However, that ministry is determined and set forth by God's own ministry of revelation and reconciliation in the world, beginning with Israel and culminating in Jesus Christ and the Church" (1979:7). God sets the agenda for ministry and empowers the church by the Spirit to fulfill it: in revelation and

reconciliation, in judgment and grace, and in actuality and possibility (1979:8-17). This understanding of the ministry is valid for every culture including those of Latin America.

Klaus adds to this understanding of ministry in asserting that there is need for experience-certified theology, which emerges out of a dynamic experience with God (1989:24). The focal point of pentecostal ministry is that it is learned in context and includes the apostolic, prophetic, pastoral, didactic, and evangelistic functions. Pentecostals, particularly Latin American pentecostals, understand the church to be God's people who bear witness as they are empowered by the Spirit. The Spirit provides the door to discernment in order to see Christ's continued ministry in the world which is not limited by human possibilities. This ministry emerges out of spirituality, focusing on prayer and sanctification which result in dynamic witness and ministry to the world (1989:32).

Latin American missionary educators must continue to develop a biblical understanding of ministry which is both Christ centered and contextually relevant. Missionary educators must seek educational globalization and the inclusion of missiological principles at all levels of theological education in order to have a church which is better equipped to fulfill the Master's mandate to make disciples of all nations.

Missiological Education Models

Missiological education models seek to communicate the content of missionary formation according to the extent of the involvement of the individual in the missionary enterprise in appropriate contexts and with the appropriate models. An evangelical agenda for the future of missions training can be built around eight dispositions toward excellence: hope, creativity, awareness, faith, humility, wonder, awe, and reverence (Conn and Rowen 1984:xi-xii). "Education, and education in missions, must flow out of,

and produce, these dispositions Excellence, in light of these dispositions, is excellence in terms of human development as the creatures of God” (1984:xii).

The content of that agenda in Latin America must include some or all of the following depending on the extent and specific engagement of the missionary involved: general education, spiritual formation, leadership formation, biblical/theological education (including evangelism, discipleship, teaching, and local church dynamics), sociology, psychology, cultural anthropology, linguistics and language learning, group dynamics, interpersonal relations, stress and time management, financial accountability, history of missions, cross-cultural communication, missions theology, and missiology.

All the areas of training must be understood in light of the cross-cultural challenge (i.e., not only must the missionary be trained in cross-cultural communication, he must be able to do leadership formation, biblical education and other missiological disciplines in another cultural context). This means that the Latin American missionary must be trained to integrate theory and action, worship and service. As Lois McKinney indicates:

Missions in the twenty-first century will grow out of (1) the contextualized theology, (2) missionary spirituality, and (3) bringing contextualization and spirituality together in missions. . . . Three dynamic and interactive movements may be identified: (1) the listening movement of praxis as the Word and the world are exegeted and brought together; (2) the responding movement of poiesis which brings worship and witness together as expressions of missionary spirituality; and (3) the integrative movement of missions which brings praxis and poiesis together, listening to what God is doing in the world through his Word and responding in spiritual acts of worship and witness (1993:57-58).

The models of missionary formation utilized must depend on the extent of the training (i.e., who is being trained). Pierson observes that training should match the level of need. He states: “In my own opinion, most mission training institutions must be multi-level, recognizing different standards of academic attainment for varying needs”

(1991:197). In Latin America this multi-level training must include the training of the membership of the local church (discipleship in missions), the training of local church pastors and leadership, the training of short-term missionaries and missions promoters, full-time cross-cultural missionaries and missionary trainers. The training can occur in various contexts including the local church, pre-service training, in-service training (both orientation and continuing education) and post-service training. Current Latin American models include: (1) personal disciplines; (2) local church; (3) formal and non-formal biblical/theology studies; (4) formal and non-formal cross-cultural studies; (5) pre-field equipping by the agency; (6) on-field career training; (7) training of trainers; and (8) global vision (Taylor 1991:4). However, the search for appropriate models and methodologies for the Latin American context continues.

Application of Models and Methodologies of Missionary Formation to the Latin American Context.

The application of the models and methodologies of missionary formation will be according to specific contexts and extent. The contexts that will be examined include: the local church, ministerial training, short-term missionaries and missions promoters, full-time missionaries and missionary trainers.

Missionary Formation in the Local Church

The local church is a foundational model for all missionary training recognizing that discipleship is a prerequisite for all other levels. At the discipleship level, there is a need for more informal and non-formal formation concerning the mandate and the need for every believer to be involved in its fulfillment. Methodologies for missionary training which can be utilized by the local church may include: preaching, hymns, prayer, Bible studies, missionary testimonies, stories and biographies, dramas, pictures, movies, videos,

multi-media presentations, seminars, retreats, conventions, prayer groups, adopt a missionary, missions library, missions committee, short-term missions trip, Sunday school classes, missions courses, bulletins, and periodicals with missions emphasis (cf. Watkins 1987:20-24). Every local church should be a missionary training center. Every member of the church needs to be mobilized whether they be the pastor, leadership, men, women, youth, children, middle-aged, or elderly. Children need special formation in missions according to their age level. Early formation is especially important for the development of potential missionaries and the establishment of the missionary disciplines in the lives of believers. The keys for missions mobilization in the local church include: the establishment of local believers in the missionary disciplines (giving, praying and a commitment to serve), the visit of missionaries to the church, a missions convention, the formation of missionary prayer groups, and the sending of short-term missionary teams.

Missionaries and potential missionaries are birthed, nurtured and developed in local communities of the body of Christ. For it is in the body that individuals learn to discern the call and the voice of the Spirit, and yield to the Spirit's empowerment. D. Shenk observes that leaders who equip through godly examples and teaching empower the church for mission through the agency of the Holy Spirit (1994:160-176). Every congregation should nurture an environment where people can hear and respond to the Spirit's call to mission and be equipped to be involved in some dimension of mission (1994:168, 176). Alan Roxburgh concurs, noting that leadership is a gift of the Holy Spirit to empower local congregations to become missional communities (1998:183).

Gibbs links ministry, giftedness, Spirit dependency, and empowerment in his argument for the inductive approach to mobilizing and empowering people for ministry. In the process of exploring the individuals' interests, concerns and passions, and their talents and giftings, the individual is assisted in discerning the voice of the Holy Spirit

(1994:263-264). As the individual yields to the Spirit, forging an intimate relationship with the Lord, power for ministry is provided (1994:270). Every individual should be involved in missional ministry requiring missiological formation. Winter exhorts: “It is a matter of life or death for the Christian world mission that we allow lay people access to missiological education . . .” (1996:185).

Van Engen makes a significant contribution to the field of missionary formation and the local congregation. He states: “My thesis is that as local congregations are built up to reach out in mission to the world, they will become in fact what they already are by faith—*God’s missionary people*” (1991:17). The local congregation can only be effective in incarnating Christ and contextualizing the gospel as they submit to Spirit direction and empowerment (1991:187-188). At the center of the mission mobilization of the local congregation are leaders who themselves are incarnational, led and empowered by the Spirit (1996a:233-234). “In missionary churches the effectiveness of the leaders is not measured by what they do or do not accomplish, but by how the people of God are equipped, enabled, organized, and inspired to participate in God’s mission in the world” (1991:176).

Van Engen challenges the church and those called to missionary formation to focus attention on local congregations as missionary training centers and to seek new paradigms of in-ministry formation. “Congregations would become the primary training centers for the ministry of God’s people in church and world” (1996a:251). While drawing on the past: “Our paradigms of ministry formation must be fluid and creative, seeking to remain faithful to the basics of being God’s people in God’s world, yet searching for radically new ways to form new leaders for Christ’s church” (1996a:252). Christ’s church, every congregation and every member, must be a fully mobilized and equipped to be God’s missionary people.

Ministerial Formation in Missiology

The literature reviewed indicates that at the ministerial level, ministers should be trained beyond discipleship (in non-formal and formal programs) to understand the challenges of the missionary endeavor and be able to motivate and channel others to engagement in missiological formation. Not only should special classes in missiology be taught in Bible schools and seminaries, but all ministerial formation should be missiological in worldview for the Bible defines ministry in missiological terms. Extension courses, seminars, mentoring, role playing, discussions, demonstrations, simulation games, literature studies, culture assimilators and the short-term missions trip are all effective in the missiological formation of Latin America pastors and leaders.

Missiological Formation for Short-term Missionaries and Missions Promoters

Short-term missionaries and missions promoters need additional training, particularly cross-cultural training which is case specific. This formation is primarily non-formal training in seminars and small group studies which utilize interactive teaching methodologies. The content should include not only equipping for cross-cultural encounter but training for missionary promotional activities in the sending church (e.g., dramas, promotional materials, fund raising, financial accountability, group dynamics and teamwork).

Formation of Career Missionaries

According to the literature, full-time Latin American missionaries both traditional and tent-makers need to be equipped to effectively exercise their calling and role in the fulfillment of the commission. Informal, non-formal, formal education models need to be integrated in a holistic training process. “In addition to their intrinsic personal and spiritual qualifications, missionaries need specific training to enable them to function competently on their particular fields” (Tabor 1984:321). McKinney states:

Missionaries must be prepared spiritually, psychologically, theologically, culturally, missiologically, and professionally. They must develop interpersonal skills. They must learn together as families. They must be educated through holistic methods; teaching must be in communities through interactive teaching and purposeful field experiences (1992:249-250).

An important aspect of this formation is the need for it to occur within the context of community. Often this is the local church; however, communal formation is a positive option especially if the missionaries plan to engage in ministry as a team in a cross-cultural context.

Missionaries and their families need pre-service and in-service training, both non-formal and formal in the areas of cross-cultural communication, missions theology, and missiology including practical logistical concerns (e.g., visas, transportation, children’s schooling, housing, fund raising, and publicity). Effective methodologies at this level in Latin America include: role playing, culture assimilators, apprenticeship, being mentored by veteran missionaries, open discussions, simulation games, case studies, practice of language and culture learning skills, and independent studies. Holistic integration is sought between theory and practice, Word and experience, and worship and service.

Hiebert asserts that missionary education needs to move from discussing theology and the social sciences to a discussion of a biblical world view, from indigenization and

contextualization to inculturation, from a stress on autonomy and independence of national churches to interdependence and partnership in mission, from a stress on the church and world, to God and God's Kingdom, and from positivism and instrumentalism to a critical realistic epistemology (1996:37-40). According to Ferris, missionary training should be church related in the context of community; the objectives should be determined by the understandings, skills, and qualities required for effective service; the structures and relationships should be consistent with goals; the strategies appropriate to the learner's way of thinking and built on experience; theories should be validated by scripture and by general revelation; information should be appropriated and obeyed; skills-learning should include instruction, demonstration, and guided practice; character qualities and values are to be communicated through modeling and reflection; and must equip for "effective ministry and continuing growth" (1995:145).

In order to reduce missionary attrition, William D. Taylor makes the following recommendations to missionary educators:

1. Be sure you partner with the sending church as you provide equipping. This requires personal dialogue with church leadership. Discern the kind of equipping the church is providing, what they ask of you, and then how you can meet their needs.
2. Take the bold steps to articulate a profile (in terms of character, skills, and knowledge) of an effective cross-cultural servant. Then study the kinds of curriculum (everything that contributes to teaching and learning) needed to develop that kind of servant.
3. Don't just add courses to cover more topics. Return to examine the totality of your curriculum (everything that contributes to teaching and learning) to determine how it matches the profile of the missionary needed today.

4. Remember that the younger generation of missionaries enter with broken backgrounds, inadequate parenting and character building experiences. Thus you will have to provide more careful in-house pastoral and counseling resources.

5. Evaluate how well you do in balancing these educational triads:

- a. Training that meets the needs of character, skills, and knowledge.
- b. Training that balances formal, non-formal, and informal education.
- c. Training that takes into account the needs and desires of the church, mission agency, and national church.

6. Be sure your equipping is available to both husband and wife. Too many programs are directed only to the husband.

7. Consider developing a strategic equipping partnership between formal missionary training schools and some of the excellent non-formal programs now available in many nations. Our students can learn in different contexts and get credit if this is important.

8. Determine what kinds of formal training can be provided on the field itself, which means a partnership with both the agency and national church.

9. Develop a diagnostic tool that surveys your graduates from the last decade to get their evaluation of their studies and the changes they would suggest for the program of school.

10. Keep your own attrition records. How many of your graduates are still in the ministry for which they are trained? For which reasons did they leave cross-cultural work? Is there any relation between their departure and their training? (1997:351-352).

Ultimately, the key competency for the career missionary and any servant in the kingdom of God is the ability to discern Spirit direction and empowerment in order to fulfill the missionary call and accomplish God's purposes.

The Formation of Missionary Trainers

For missions to come full circle, missionary trainers must be equipped in Latin America. The missionary trainer must be able to equip the missionary to face unforeseen difficulties, conflicts, and challenges in a variety of contexts and cultures. He/she must necessarily have missionary experience, as well as the ability to communicate and duplicate the lessons he/she has learned in others. To do so, the missionary educator needs a working knowledge of adult education, curriculum development, and educational methodologies. This knowledge and competence is developed in their own educational formation through increasingly formal forms of education. This occurs in order that the trainer not only be able to assist missionaries in the practical aspects of missions, but will be able to integrate philosophy of mission and practice. Of utmost importance is the missionary educator's ability to model and facilitate Spirit direction and empowerment.

The Dichotomy and Voices for Integration in Missionary Formation

In much of the literature related to missionary formation, training, and missiological education there is frequently a dichotomy between an affirmation for the need of a missionary call and Spirit empowerment, and its incorporation in the processes of missionary formation. This dichotomy is implicit as missionary educators often refer to calling only in terms of the selection of missionaries and missions students, and speak more often in terms of equipping and training than empowering. Many agendas for the processes of missionary formation never address the activity of the Holy Spirit. However, there are voices which seek to integrate explicitly the relationship of the activity of the Holy Spirit in calling and empowering missionaries and the processes of missionary formation. The following sections of this chapter examine both the dichotomy and the voices of integration.

The Dichotomy in Missionary Formation

Often in the literature on the processes of missionary formation the authors offer an introductory paragraph on the need for a missionary call and cite the activity of Holy Spirit as the ultimate agent of all missionary endeavors, never to return to the subject. Most have experienced the activity of the Spirit in call and the empowerment, but neglect to integrate this most vital element in the process of missionary formation they present. Gordon Olson under the heading of “How in the world can I get prepared?” identifies three stages in the process of becoming a missionary: “First, there must be a willingness to become a missionary. Second, the individual comes to the conviction that it is indeed the will of God. The third step is deciding on a mission board and actually making application to that board” (1988:280). In order to move from step two (calling) to step three, according to Olson, requires preparation including: educational preparation, physical preparation, spiritual preparation, ministry experience, and attitudinal preparation (1988:282-286). It would seem implied that preparation empowers call.

Dennis Lane makes a very practical contribution to the development of missions in the two-thirds world listing as a basic requirement for missionary candidates: A sense of vocation and a walk with God (1990:13). He states: “A missionary ‘call’ in this sense can be described as a deep personal conviction of God’s purpose for a person’s life’s work in mission Such a sense of divine direction is absolutely necessary in missionary service” (1990:12-14). Yet, in the agenda that he presents for preparation and training no mention is made of the relationship between the missionary call, Spirit empowerment, and missionary formation. He recommends formal Bible training, church training, missions training, orientation, and designation (1990:29-33).

Daniel W. Bacon prefers to speak in terms of guidance in missions which is directly related to suitability for missions. According to Bacon the suitability factors

include: (1) recognition of gifts, (2) interpersonal skills, (3) communication skills, (4) spiritual maturity and experience, (5) training and preparation (1992:82-91). The very fact that the individual has received missionary formation contributes to a sense of divine direction or call. He states: “It is generally true that a call to service is also a call to preparation” (1992:91). In his agenda or guidelines for preparation he lists: (1) Development as a person and disciple of Jesus Christ; (2) Development of ministry skills and spiritual gifts; (3) Biblical, theological and missiological education; (4) Exposure to other cultures; (5) Development of relational and communication skills (1992:140-143). Interestingly, despite his reticence to use the term “call” under the heading two above he states: “I’m fully convinced that when God calls, He also equips” (1992:140). This would seem to indicate a direct connection between the call of God to missions and the preparation of God to fulfill the call.

Similarly, David Harley has provided an excellent and practical guide to missionary training, but he fails to clearly identify the relationship between missionary formation and the activity of the Holy Spirit. He notes that those who are trained need to be called (1995:61) and those that do the training “are expected to demonstrate the qualities of a spiritual leader. They should be examples in faith, in prayer, in commitment to Christ and concern for evangelism” (1995:55). He further states: “We were convinced that a clear commitment to wholistic, relevant, and practical training and a careful selection of the right trainers were as important as the content of the program” (1995:69). The activity of the Spirit is implicit, but not vitally connected.

In the studies on missionary attrition and missionary training, it was determined that training is an empowering factor. Based on the research, Phillip Elkins observes: “Thorough training isn’t a cure-all, but it is one important factor in reducing attrition” (1997:176). Bruce Dipple concurs: “This analysis suggests that 73.8% of the reasons

given for missionary loss by agencies from old sending countries could be addressed and corrected to some degree by adequate and appropriate pre-field training” (1997:217). William Taylor notes that missionaries seldom return home from a lack of theoretical knowledge: “But when little to no training is available or taken advantage of, then the results are clear and provide a warning” (1997:350-351). He offers ten recommendations to missionary educators to empower missionaries and reduce missionary attrition (1997:351-352). However, there is no connection made to Spirit involvement in the process as is the case in the recommendations made by Ferris (1995) and Hiebert (1996). The activity of the Holy Spirit in the processes of missionary formation are perhaps assumed, but are not articulated nor integrated.

Voices for Integration in Missionary Formation

This section of the chapter seeks to listen to the voices of those who seek to integrate an understanding of the relationship between the activity of the Holy Spirit in calling and empowering missionaries and the processes of missionary formation. Thomas Hale (1995) follows the chapter on “the Call” with a chapter on “Preparation.” He states that: “Being a missionary begins with being called. You don’t choose to be a missionary; you’re called to be one. The only choice is whether to obey” (1995:16). Having been called the individual must be prepared for missionary service. Hale declares: “Anyone who ventures into cross-cultural missions without some kind of preparation is nuts” (1995:30). He then goes on to identify various types of missionary formation. According to Hale the most important preparation has to do with the formation of the Spirit-filled life. “Missionary candidates who have not experienced the reality and power of the Holy Spirit in their lives should not go out to the mission field

until they do. The most important qualities of the missionary are the nine fruits of the Holy Spirit” (1995:43).

Gordon (1893) makes a clear connection between the Holy Spirit and missionary formation and empowerment. He makes the following comments to potential missionaries:

As imperatively as you will need the Holy Spirit *in* the work, not less imperatively do you need Him to fit you *for* the work. What we call sacred learning constantly tends to become secular, because of the absence in it all of daily dependence upon the illuminating and sanctifying Spirit (1893:201).

The Bible is burglar-proof against all unsanctified learning . . . the Holy Spirit alone holds the key to it. He only knows the combination of faith and study by which it can be unlocked and all its hid treasures of wisdom and knowledge appropriated (1893:203).

God forbid that I should seem to disparage the highest possible literary and theological training as preparation for the missionary’s calling. I would rather put the utmost emphasis on this. But, to modify a famous phrase of Augustine, I would affirm that “the sufficiency of our learning is to discover that our learning is insufficient.” The great teacher is now the Holy Ghost (1893:204).

According to Gordon, the Spirit works through missionary formation to empower the missionary to discern truth and direction, fulfill the missionary call, and “reproduce the life of Christ in the midst of the heathen” (1893:210).

Lois Fuller notes: “A missionary training program needs prayer support as much as missionaries on the field. So much of what needs to be accomplished in the lives of trainees has to be done, in the final analysis, by the Holy Spirit” (1995:135-136). Ferris affirms that “the Holy Spirit gives spiritual ‘gifts’ or abilities to all believers (1 Cor. 12:4-11), yet the Spirit’s giving of these gifts does not preclude the need of believers to be ‘equipped’ to use their gifts effectively (Eph. 4:11-12)” (1995:7). In effect, missionary training is an “equipping” ministry through which the Spirit empowers. The ultimate goal of this equipping ministry is the growth of the trainee. “Missionary training aims at

growth in Christ-likeness and growth in ministry effectiveness. God intentionally facilitates growth in his people through the grace he extends, through the active ministry of the indwelling Holy Spirit, and through the power of his Word” (1995:13-14). Similarly Stephen Hoke observes: “Teaching involves a special spiritual empowerment or enabling by the Holy Spirit to equip or train Christians toward maturity in Jesus Christ or effectiveness in ministry. Science can be taught, art can be developed, but a gift only can be exercised” (1995:69).

R. Anderson makes the important point that equipping does not equate with empowerment. He observes: “Equipping without empowerment is like putting Saul’s armor on David David went forth under-equipped by Saul’s standards, but empowered by the Spirit of God” (1997:109). In reference to Jesus’ declaration in Acts 1:8, R. Anderson notes: “He did not leave with them a manual with techniques and skills gained through equipping. Rather, he promised them the empowerment of the Spirit” (1997:110).

In a memo to theological educators, R. Anderson argues that Pentecost provides a paradigm for the mission and ministry of the church (1993:199). “Mission theology begins with Pentecost as the formative event of the church in its relation to the incarnate Son of God on the one hand, and the world as the object of God’s mission on the other hand” (1993:201). He laments the loss of Pentecost in theological curriculum which resulted in the triumph of orthodoxy over orthopraxis, a missions theology without a christological center and the mission of God without theological content. In seminaries the school of missions became adjunct to the central task of the seminary with the school of theology placed at the center, accountable to the theological academy rather than to the mission of God and to the church. He concludes: “What I question here is not the

striving for excellence in knowledge but the omission of competence in discerning God's Spirit in the revealing of truth through God's ministry in the world" (1993:202-203).

In order to integrate mission theology with a theology of the church in the task of theological education, R. Anderson proposes: (1) Introducing a praxis-based curriculum. (2) Establishing parity between mission theology and academic theology. (3) Restructuring the academic units of the faculty around mission outcomes rather than disciplines of study (1993:204-208). He concludes by calling educational institutions to repentance for separating mission theology from academic theology. "The mandate of equipping and preparing the total people of God through the church will be the first step toward recovering an authentic mission theology and the reformation of the theology of the church in its life and mission" (1993:209).

Van Engen highlights the need for listening and reflection in missionary training: "Listening enhances the possibility of reflection. Missiological training which includes serious reflection will prevent the practice of mission from being mere activism" (1996b:xviii). J. Dudley Woodberry prioritizes spiritual formation: "... the place of study was first of all a place of prayer, and contemporary missiological education must first be in the context of a worshiping community where spiritual formation is primary" (1996:4). This is followed by the development of one's call (specialization) and core competencies: "All balanced missiological education must involve the interaction of one's specialization with three core competencies—the word, the world, and the church" (271).

Edgar J. Elliston makes the clearest connection between the activity of the Holy Spirit and the processes of missionary formation observing that in the process of developing missiologists three complementary roles must be recognized:

The primary role in the development of a missiologist is the Spirit of God, who superintends the whole process. The Spirit works in and through the process of spiritual formation to form the person into Christlikeness. The Spirit is the one who calls, gifts, empowers, cleanses, sends, guides, prepares the context, and vindicates.

The second role is that of the existing leaders in the community of faith. They provide the instruction, mentioning, examples, motivation, ministry assignments, hands-on discipline, and the “hands of the Holy Spirit” to mirror God’s work. This role is the role of the missionary educator.

The third key role in the formation of a missiologist is the emerging missiologist himself or herself. Faithfulness and obedience, which build trustworthiness and competence, are required. While academic excellence may be an intermediate goal, trust and obedience are required to reach that goal (1996:253).

Pentecostal Missionary Formation

Pentecostal literature referring to missionary formation is limited. It appears that despite the pentecostal emphasis on the activity of the Holy Spirit there remains a dichotomy between experience of the activity of the Holy Spirit in calling and empowering missionaries and its theoretical articulation. However, there are signs that pentecostals are seeking to integrate their pentecostal experience to the processes of missionary formation. Klaus and L. Triplett in reference to training national leadership state: “Pentecostals must affirm and discern the direction of the Holy Spirit who superintends a lifelong leadership development process” (1991:236).

In defining a pentecostal missiology McClung states: “Missiology for the twenty-first century needs the preeminence of Jesus and the presence of the Holy Spirit. Training for the future must follow the pedagogy and paradigm of the Spirit in a Spirit-directed, Spirit-driven missiology” (1994:11-12). He articulates the pentecostal perspective that “maintains the necessity of the baptism in the Holy Spirit as the indispensable endowment of power for Christian mission . . .” (1994:11). He contends:

“there will be no relevant and pungent missiological education in the twenty-first century unless it is fired with the passion and presence of God so characteristic of the *first* century and so desperately needed in the present” (1996:61).

Harold Carpenter identifies the increasing need for pentecostal missionary training (1988:168-169). However, it is Ronald A. Iwasko who offers a pentecostal training program for missionaries (1984). He notes:

From the perspective of the Assemblies of God we may summarize the desired characteristics of the equipped missionary in these terms: He is to be a Spirit-filled Christian consistent in his attitudes, values and daily walk; totally committed to Christ and His Church; wholly consecrated to the Lord; and acknowledged by himself and the church to be called to missionary service, and whose mentality is that of unselfish servanthood for the cause of Christ. He must know God and His Word, the essentials of his vocation, and how to integrate into the missionary family and the national community in appropriate ways. Concerning what he must do, he should be able to serve as a positive connecting link: as a representative of the Assemblies of God, U.S.A—with the national church; as a citizen of the U.S.A—with the host government; and as an ambassador of the Kingdom of God—with the lost of this world (1984:172-174).

Iwasko distinguishes pentecostal missionary formation programs from other educational programs appealing to the spiritual resources of the Word and the Spirit who are available to shape the missionary to be more like the Father and “thus better able to reach out to an alien world” (1984:217). He notes that no human training program can produce all the characteristics needed by the missionary, but rather it is the interrelationship between the missionary and the Spirit that produces true knowledge of God in all his fullness and grace. “The school of the Spirit is far more important and far more beneficial than any program that man can formulate” (1984:219-220). Iwasko concludes by underscoring that though training is necessary, it is not the most vital element in producing effective missionaries, rather these are: a genuine call of God, a

heart filled with God's love, and dependence on God and his supernatural empowerment (1984:282-283).

Wardine Wood makes a significant pentecostal contribution to the field of missionary formation presenting the following continuing education goals for Assemblies of God missionaries: the establishment of a missionary center for continuing education, provide an integrated approach to facilitating appropriate training and continued effectiveness of missionaries, foster a community environment where learning and professional growth can take place at all levels, establish basic ministry competencies and skills needed by all career missionaries, establish a plan that provides financial assistance to missionaries for continuing education, and establish a process for evaluating an adopted program plan of continuing education and professional development for missionaries (1997:71). In establishing a philosophical foundation for these goals and for continuing education for missionaries she identifies characteristics of effective missionary education in three primary domains: spiritual formation, academic formation and practical formation (1997:14-17). Within spiritual formation she includes character formation, the spiritual disciplines, God's guidance and "know Christ, know His Word; know His will; know His world; and know His ways!" (1997:14-15). However, she makes no direct connection between the activity of the Holy Spirit and missionary formation.

This lack of integration can also be observed in the absence of a pentecostal philosophy of education. Jeffrey S. Hittenberger has sought to address this need suggesting that pentecostal educators have adopted and adapted various approaches to educational philosophy. Hittenberger presents eight educational approaches: particularism, essentialism, perennialism, progressivism, reconstructionism, critical pedagogy, pragmatism, and eclecticism (2001:20-21). Based on these constructs, a

survey of Latin American pentecostal educators was taken at the Fourth International Encounter of Educators of the Assemblies of God of Latin America and the Caribbean (February 11-14, 2002) in El Salvador. Ninety-three percent of the educators surveyed identified with perennialism, ninety percent with existentialism, ninety percent with reconstructionism, seventy-eight percent with progressivism, sixty-nine percent eclecticism, sixty-four percent critical pedagogy, forty-seven percent particularism, and twenty-seven percent with pragmatism. These results indicate that Latin American pentecostal educators have yet to develop an integrated philosophy of education. Based on the components of: metaphysics, epistemology, axiology, nature of the student, role of the teacher, curricular emphases, pedagogy, social function of schools, proponents, and relationship to philosophical schools identified by Hittenberger, an initial proposal for a pentecostal philosophy of education was discussed at the Encounter. This proposal seeks to integrate and describe the relationship between the activity of the Holy Spirit in calling and empowering individuals for service and educational processes (Table 1).

TABLE 1
TOWARD A PENTECOSTAL PHILOSOPHY OF EDUCATION:
AN INITIAL PROPOSAL

Metaphysics	Truth is absolute. All truth is God's truth. Reality is determined by God. Absolute truth becomes empirical truth through the activity of the Holy Spirit in revelation.
Epistemology	God created individuals as members of the human community with the capacity to know truth through reason, experience, and practice by the agency of the Holy Spirit in revelation and illumination.
Axiology	Every human being is of value because of being: created in the image of God with the ability to reason, create, and communicate; the object of God's love in redemption; the dwelling of the Holy Spirit; and belonging to the community of a new humanity.

Nature of Student	Each student is capable of learning from general and special revelation directly and in community, has the opportunity to hear and obey the voice of the Holy Spirit, and in so doing contributes to his/her own development, to the development of the new humanity that is the church and to the development of society.
Role of Teacher	The teacher has the responsibility of communicating the truth of God while living in obedience to the Holy Spirit as a pilgrim in this world. He/she should facilitate the development of the student's ability to hear and obey the voice of the Holy Spirit by his/her example, the exercise of gifts and abilities, the sharing of knowledge and life experience—all gifted by the Holy Spirit.
Curricular Emphases	The holistic development of individuals, full of the Holy Spirit, who know truth and seek a continual revelation of the truth in order that they can live in intimacy with God and in obedience and service to the will of God, with the ability to do theology in order to communicate the gospel to the world and contribute to the transformation of the individuals who constitute society.
Pedagogy	Not only communicate truth but communicate and develop the abilities to discover, live, and communicate the truth in response to the realities of life.
Social Function of Schools	Facilitate the student in discovering and living the truth in order to live in obedience to the continuing presence of the Holy Spirit and thus be prepared for eternal life.
Relationship to Philosophical Schools	Eclectic—affirming that truth is absolute (idealism, realism), that God created individuals as members of the human community with the capacity to know truth through reason (neo-scholasticism), experience (existentialism), and practice (pragmatism). However, truth does not depend nor is limited by reason or experience rather it emerges by the revelation of the Holy Spirit (post-modernism) and declares that only the elect will be saved (particularism).

Latin American Missionary Formation

Although missionary formation in Latin America is in its infancy, nonetheless missionary educators in Latin America are seeking new and creative ways to develop integral missionary formation. Celedonio Gasca affirms the need for both call and training in the Latin American context, though he does not connect them directly. He does, however, point out the need for the development of training programs that respond to the needs of the Latin American context not simply modified North American models (In Rios en la Soledad: Latinos Respondiendo al Llamado Macedónico de los Pueblos Musulmanes (Rivers in Solitude: Latins Responding to the Macedonian Call of Muslim Peoples). Federico A. Bertuzzi, ed., 1991:155-159). Girón agrees. In a chapter entitled “Fighting the Enemy with New Methods” (1995) he refers to the encounter between David and Goliath and observes that “Methods, tools, and strategies that may have been of great value to the historical movement may not fit the needs and potentials of emerging Two-Thirds World missions. In the area of training, this recognition is especially valuable” (1995:139). David is an example for Latin American missionary training: “A youngster, led by the Spirit of God to fight the enemy in an unconventional way, teaches God’s people that it is possible to win the battle using methods that fit our realities and resources, and in doing so to give all the glory to God” (1995:144).

Girón, using as a model the basic features of the facade of a Greek temple, presents the basic components of missionary formation in Figure 1. Related to the model, he cautions against reducing missionary training to an academic exercise. “To be truly effective, any training program must have at its core a very strong spiritual element” (1997:31). Missionary formation is a life long process of preparation directed by God where the missionary grows and develops in order to be equipped to fulfill God’s call (1997:30).

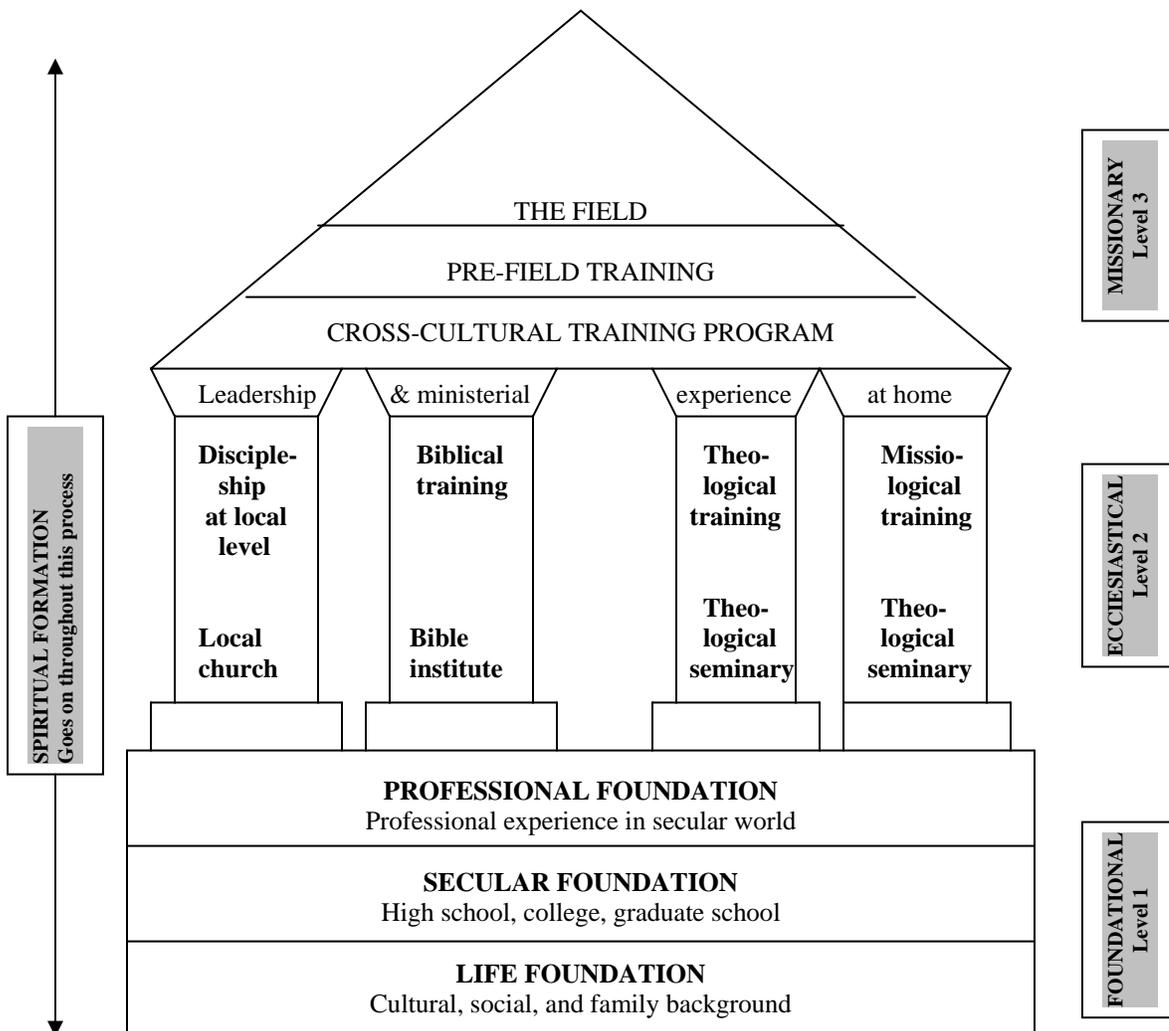


FIGURE 1

**LIFELONG PROCESS OF MISSIONARY FORMATION:
THE BUILDING OF TRAINING**

(Girón 1997:30)

CHAPTER 5

THE ACTIVITY OF THE HOLY SPIRIT THROUGH CONTEXTUAL FACTORS IN THE CALLING AND EMPOWERING OF MISSIONARIES

This chapter responds to the second research question and seeks to describe the activity of the Holy Spirit through contextual factors in the calling and empowering of missionaries. The first section presents an introduction to the constructs of missiological contextualization. In the following section, Salvadoran contextual issues related to the activities of the Holy Spirit in the call and empowerment of missionaries will be described by providing an overview of El Salvador, by examining contemporary issues in El Salvador and by presenting the Salvadoran Assemblies of God missiological context as it emerges from its narrative history.

Missiological Contextualization

Contextualization is a frequently discussed concept and process in missiological circles. For the missionary it includes the various aspects of incarnating and communicating the gospel in another culture and assisting the emergent church of that culture to do theology (i.e., apply the truths of the Scriptures to their culture while avoiding the adulteration of the gospel with cultural issues). Daniel Sanchez provides the following definition of contextualization as making concepts and methods relevant to an historical situation. From this definition, missiological contextualization can be viewed as enabling the message of God's redeeming love in Jesus Christ to become alive as it

addresses the vital issues of a sociocultural context and transforms its worldview, its value—and its goals (1998:318).

Stephen Bevans notes that “The contextualization of theology—the attempt to understand Christian faith in terms of a particular context—is really a theological imperative” (1992:1). In response to the question, what is the contextualization of theology? Dean S. Gilliland answers: “The issue at hand is the way in which the Word as Scripture, and the Word as revealed in the truths of culture, interact in determining Christian truth for a given people and place. Setting the parameters of this dialogue between the Word and the world has always been the task of theology” (1989a:10). He provides the following six reasons why contextualization is the mode for the mission enterprise today and for the future. Contextualization: (1) guards against the imperialism of theology, (2) provides for training in the Holy Spirit, (3) cultivates a mission-conscious church, (4) fosters the growth and multiplication of churches, (5) promotes a multidimensional gospel for multidimensional needs, and (6) opens the way for incarnational witness (1989a:13-23).

Various models for contextualization have been proposed and utilized including the anthropological model, the translation model, the praxis model, the adaptation model, the synthetic model, the semiotic model, the transcendental model and the critical model (Gilliland 1989b; Bevans1992). Gilliland observes that “A comprehensive approach to contextualization calls for integration and borrowing from several approaches, depending on the particular emphasis and demand of the situation” (1989b:317). However, he proposes the critical model because it “confronts the double-edged risk of too much permissiveness in the role of culture on the one hand, and the outright rejection or denial of traditional belief and practice on the other” (1989b:317).

For Van Engen, contextualization ultimately has to do with the knowledge of God. Authentic knowledge of God is assured because of God's covenant with humankind. God's people are guided by the never-changing covenant of God allowing them to be his people in a total new context (1989:75, 90). There is continuity "with a basic 'core' of biblical revelation that is dynamically and contextually relevant to the multiple contexts of today's world" (1989:90). Therefore: "As the gospel continues to take root in new cultures, and God's people grow in their covenantal relationship to God in those contexts, a broader, fuller, and deeper understanding of God's revelation will be given to the world church" (1989:95).

Effective contextualization will lead God's people of any culture to reflect on their global responsibilities. Significant to this investigation is how Latin American, and specifically Salvadoran believers, understand and hear the call to missions and understand and experience Spirit direction and empowerment. Among the contextual issues in society and culture which may be used by the Holy Spirit to influence the call and empowerment of missionaries are: (1) the historical context—personal, familial, ecclesiastical, community, national and global histories; (2) the ecclesiastical context—the local church, the national church and the global church; and (3) the cultural context—forms of communication, patterns of subsistence, economic systems, technology, society, kinship, sex, marriage, family, socialization, ethnicity, social stratification, politics, the search for order, religion, illness, curing problems (Howard 1986; Grunlan and Mayers 1979), worldview, cognitive processes, linguistic forms, behavioral patterns, social structures, media influence, and motivational resources (Hesselgrave 1978).

The Salvadoran Context

This section of the study will address the contextual issues present in El Salvador. First a general overview of the country and its people will be provided, followed by contemporary contextual issues and the Salvadoran Assemblies of God missiological context as it emerges from its narrative history.

General Overview of El Salvador

Geographically, El Salvador is located on the Central American isthmus bordering Honduras on the north and east, Guatemala to the west, with the Pacific coast to the south. Although there are still border disputes with Honduras pending, El Salvador is comprised of 21,040 square kilometers. It is a mountainous land of volcanic and seismic activities due to the convergence of five tectonic plates. The most recent devastating earthquakes occurred on January thirteenth and February thirteenth, 2001 registering a magnitude of 7.6 and 6.1 respectively on the Richter scale (Gispert 2003a:3-28).

The climate is described as subtropical with two primary seasons, dry and wet. During the wet season, El Salvador has come under the effects of hurricanes that form both in the Caribbean and off the Pacific coast. Average rainfall ranges between sixty to eighty-five inches per year. Average temperatures vary between ten and twenty-seven degrees Celsius depending on the altitude. The resulting flora and fauna is rich and diverse, ideal for the production of coffee, the country's main export (Gispert 2003a:31-64).

Of the Central American nations, El Salvador is geographically the smallest, but the most densely populated (298 persons per square kilometer) with a current population of 6,276,000 and a growth rate of 2.06 percent. Primarily due to economic factors, there

is significant migration from the rural areas to the urban areas. Currently, fifty-five percent of the population is urban with the metropolitan area of the capital, San Salvador, being the largest with 1,959,000 people (Gispert 2003a:85-100; Johnstone and Mandryk 2001:236).

Of the population, 99.4 percent is Spanish speaking comprised of Ladinos (Mestizos), Amerindians (the Lencas, Pipiles, and Pocomams—610,000) and Euro-Americans. Kekchis numbering 13,000 continue to speak their own language (Johnstone and Mandryk 2001:236); 50.2 percent of the population are under the age of twenty; 51.4 percent are female and thirty-eight percent are considered economically active (Gispert 2003a:86).

El Salvador's economy is largely dependent on the export of coffee, complemented by some light industry. Development has been held back by a long history of exploitation. Poverty continues to be a significant problem (eighty percent of the population). This crisis was exacerbated by twelve years of civil war (1979-1992) and by the destruction of the earthquakes of 2001 with estimated losses of two billion dollars. Average income per person is \$1,700 per year. The public debt is twenty-three percent of the Gross National Product. The government has sought to stabilize the economy by the implementation of monetary integration, adopting the United States dollar as legal tender. In 2001 Salvadorans received almost two billion dollars in remittances from families and friends who work in the United States. On the Human Development Index, El Salvador is listed as 107th of 174 nations (Gispert 2003a:85-146; Johnstone and Mandryk 2001:236).

El Salvador's history and politics is filled with conflict and resiliency. Along with the rest of Central America, El Salvador gained its independence from Spain in 1821 and as an independent state in 1838. However, power remained in the hands of an elite

minority comprised of wealthy landowners who were allied with the military. The disparity between the impoverished masses and the wealth of the few, combined with the abuses of power by military dictatorships, led to civil war which resulted in 75, 000 deaths. In 1992, with the end of the Cold War, peace accords were implemented with international pressure and assistance. The democratic government that began in 1984 has slowly become more stable as the main adversaries of the war have similar representation in the Legislative Assembly (Gispert 2003b:225-314; Johnstone and Mandryk 2001:236).

The constitution provides for freedom of religious expression while recognizing the legal status of the Roman Catholic Church. Ninety-seven percent of the population identify themselves as Christians, 125,520 as non-religious, 37,656 as Baha'i, 3,138 as traditional ethnic religions, 1,883 as Buddhist, and 628 as Jewish. Seventy-five percent of Christians are associated with the Roman Catholic church and twenty-two percent with evangelicals (seventeen percent Pentecostal). The largest evangelical denominations include the Assemblies of God, Prince of Peace, Apostolic Church of Apostles and Prophets, and the Church of God. The evangelical church grew at a phenomenal rate during the war and continues to growth 5.2 percent annually (Johnstone and Mandryk 2001:236).

Contemporary Issues in El Salvador

Among the contemporary contextual issues identified in the literature are: the search for political stability, full implementation of the peace accords, poverty and economic instability (including the effects of the earthquakes, the global economy, the coffee markets, remittances, and dollarization), migration, urbanization, materialism, family disintegration, gender prejudice, youth, gang violence, domestic violence, social

violence, environmental violence, globalization, technology, and religious change (Gispert 2003a, 2003b; Martínez Peñate 1999, 2002).

Joaquín Mauricio Chávez Aguilar concludes his analysis of the results of the Salvadoran Peace Accords which were first implemented in February 1992 by stating that there are mixed signals. Significant historical accomplishments can be observed including the end of military/oligarchy authoritarianism, the end of state sponsored terrorism and the beginning of the democratic process. However, the new political situation has not improved the economic, social, cultural, environmental life of the majority of Salvadorans. He calls for social reform to accompany the political reform, noting that the ten years that followed the implementation of the peace accords are the most significant in the history of the nation (2002:114).

The observations of Oscar Martínez Peñate are not as encouraging. He identifies three spheres of significant challenge: (1) the political challenge- the need to incorporate the general populous in the political process and to de-politicize the public function, (2) the social challenge- poverty and human rights, (3) the economic challenge- providing quality of life and equal opportunity for all. He concludes: “The future of El Salvador as it faces the twenty-first century is discouraging, a new century and millennium were entered with a democratic deficit which did not bring peace and tranquility for the nation, rather to the contrary. If there is not a change in the political, social, and economic dimensions of the country, there will be a social explosion” (translation mine) (2002:177). He calls for the modernization of the state, the government and the political parties (2002:179).

As a result of the economic instability of the country, other social and cultural changes have occurred. Many have moved from the rural areas to the cities in search of better economic opportunities only to find themselves in dire economic and living

conditions (Gispert 2003b:337-247). Others have sought a better life by emigrating to other countries (both legally and illegally), particularly to the United States where currently two million Salvadorans reside (La Prensa Gráfica 2002:30). Remittances from family members living outside the country, are often the sole support of local households. However, this can also negatively effect local labor markets as workers demand higher wages or refuse to work, relying on the remittances. In an effort to stabilize the economy, the current government has made the United States dollar an official currency of El Salvador. After tracing the history of currency in El Salvador, José María Melgar Callejas concludes that dollarization will assist Salvadorans to enter the global market and preserve the value of earning. However, he does not believe it will be the currency of the future (2002:128).

Related to economic instability, is the break-up of the home. Often it is the male, head of household, who makes the initial move, leaving a void in nuclear family life. This break up is compounded by traditional “machismo” and the fathering of children out of wedlock. A snapshot of male cultural values surfaces in a survey reported by Carlos Molina of the La Prensa Gráfica (2003:20). Fifty percent of the men surveyed believe that female martial infidelity is worse than male infidelity. Seventy-five percent stated that changing diapers and feeding the children are female responsibilities. Sixty-six percent said that men can have sexual relations with no commitment and that the sex is more important for men. Twenty-seven percent have had children with more than one woman. Of these, fifty percent are married and thirty-four percent live with a woman. This despite the traditional cultural importance of the family reflected in the fact that sixty-six percent affirm that a man should not have children outside of marriage and eighty-nine percent indicate that having a family is their most important objective. Ninety-eight point eight percent state that supporting the family is their principle

objective. Eighty percent agreed that it is important in life to have a house, car or motorcycle (2003:20).

The latter highlights another dominant contextual issue in El Salvador: materialism. Though poverty is rampant, the desire and effort to acquire goods are strong, resulting in a strong work ethic. However, when economic improvement and social mobility seem hopeless, many Salvadorans resort to violence. Luis Romano in his treatment of the problem of violence (1999:259-267) notes that economic problems provoke violence, but that acts of violence increase economic instability. His investigation reveals that each day, twenty-one people die violent deaths in El Salvador, and forty are injured, but that these numbers could be much higher as these are only those that are officially reported. Violence in El Salvador resulted in \$365,829,092 of direct loss and \$411,654,592 of indirect expense in 1995. This violence is believed to be a residual effect of the violence of the civil war (1999:264).

Another contextual issue identified is the dynamics of youth. With half the population under the age of twenty, many were nurtured in the context of the violence of the war. Many are victims of domestic violence and a majority have also experienced social violence. Combine this with poverty and broken homes, many urban youth have found an identity and a family in violent gang movements, adding to the vicious spiral of violence in El Salvador (Gispert 2003b:337-338). Additional contextual challenges that El Salvador faces are: environment issues such as deforestation, urban sprawl and pollution; the effects of globalization, and the need for access to technology, education, and health care for the majority (Gispert 2003a:58-64, 147-162; 2003b:335-350, 431-448).

As noted above, El Salvador is experiencing significant religious change. The evangelical church experienced a five-fold increase during the civil war moving from two

point three percent of the population in 1960 to over twenty-two percent in the year 2000 (Johnstone and Mandryk 2001:236). These percentages are corroborated in the survey cited above, fifty percent of the men interview identified with the Roman Catholic church, thirty percent claimed no religion and twenty percent were evangelicals (Molina 2003:20). The overall percentage of evangelicals would be higher as women are culturally responsible for religion, resulting in a higher female membership. The majority of these evangelicals are pentecostal.

Hannah W. Stewart-Gambino and Wilson observe that much of the literature concerning pentecostals in Latin America is based on stereotypes that are inaccurate (Cleary 1998:227-243). Their observations apply to the church in El Salvador. The inaccurate stereotypes include that: (1) Pentecostals are perceived as being newcomers to Latin America when in fact many pentecostal churches date back to shortly after the turn of the century. As will be noted below, Pentecost arrived in El Salvador circa 1910. The Assemblies of God was organized in 1930. (2) Another misconception is that Pentecostals are apolitical. In point of fact, many pentecostals maintain an apolitical polity, but this does not mean they are not engaged in their communities or are isolated from their civic responsibilities. Rather, they refuse to be associated with corrupt power structures while seeking to serve and build their communities. (3) Other erroneously assert that pentecostals are pawns of the North American religious right when in reality, Latin American church leadership is striking their own course to the future. (4) Another inaccurate stereotype is that pentecostals are anti-feminist. Although many pentecostal churches reflect traditional perspectives of gender relations, pentecostal conversion results in greater individuation and autonomy for women. (5) Equally inaccurate is the assertion that pentecostals are exclusively the poorest of the poor. While it is true that the majority of pentecostals in El Salvador are poor (the majority of the population is poor),

pentecostals are experiencing growth in every segment and class of society. (6) Another misconception is that pentecostalism is atheological. Although there is a reliance on the immediate direction and empowerment of the Holy Spirit, this is held in check and balanced with an insistence on the priority of the Word (cf. 1998:227-243).

Philip J. Williams addresses the relationship between politics and the pentecostal church in El Salvador. He observes that the dramatic growth of pentecostalism in El Salvador is “undoubtedly related to the deepening political and economic crisis that plunged the country into a unending cycle of violence and despair” (1998:183). Salvadorans found solace in pentecostal churches and in the “powerfully convincing but simple message” they proclaimed (1998:187). Despite the growth and pentecostal’s disillusionment with traditional politics, there was not a corresponding impact on the nation’s political landscape. As Wilson points out in his commentary on the pentecostal church in Guatemala:

The Pentecostals contribution may lie primarily in the development of human capital, cultivating civic culture among popular groups. The skills needed to function in a voluntary organization, including effective communication, acceptance of responsibility, planning, discussion of issues and options, and the grooming and accountability of leadership are immediately apparent among Pentecostals (1998:154).

His observation that pentecostals are notoriously independent applies to El Salvador where the Assemblies of God, the largest evangelical group in the country, has refused to participate in any organized alliance of evangelical churches. As Wilson notes: “Political participation, accordingly, is likely to be personal, pragmatic, and tentative” (1998:155).

Philip J. Williams notes that the paradoxical nature of pentecostalism in El Salvador may contribute to its growth. He cites the apparent conflict between spiritual refuge versus symbolic protest, observing that the pentecostal spiritual withdrawal from

worldly things and secular solutions is not conformism nor withdrawal from the secular world, but symbolic protest (1998:194). A second paradox is authoritarianism versus democracy. Despite pentecostalism affirmation of direct access to God by the Spirit and the priesthood of all believers, ecclesiastical leadership is often authoritarian and centralized (1998:195-196). A third paradox is women's submission versus women's liberation. Women who convert often experience a dramatic improvement in their domestic environment and opportunities for leadership in their local congregations, but still confront limits to their leadership and authority (1998:196). The final paradox identified by P. Williams is rupture versus continuity. Pentecostalism is a rupture with Catholic rituals and practices and the dominant culture, and yet preserves elements of authoritarian decision making, patron-client networks, patriarchal structures, and submission to secular authorities (1998:196-197). P. Williams concludes that the paradoxical nature of Pentecostalism may result in its stagnation, but that it is just as likely "that Pentecostal churches will continue to incorporate apparently contradictory elements in a complementary fashion, contributing to their future vitality and appeal" (1998:197).

Additional ecclesiastical contextual issues include: the need for discipleship and leadership formation for the conservation of new converts; increasing nominalism with popularity of evangelicalism and emergence of the fourth generation of evangelicals; the arrival of new ecclesiastical structures and polity from other contexts (e.g., mega-churches, cellular and small group based structures) and, as will be noted in the following section, the increase in missions vision and commitment.

The Salvadoran Assemblies of God Missiological Context as It Emerges From Its Narrative History

The Salvadoran ecclesiastical context most germane to this study is that of the Assemblies of God. This section examines precedent literature and source documents, which are relevant to the activity of the Holy Spirit in calling and empowering Assemblies of God missionaries in Salvadoran Assemblies of God missiological context as it emerges in the historical development of Assemblies of God missions in El Salvador. The analysis will follow the following historical outline: Pentecostal Antecedents to the Assemblies of God (1906-1929), Assemblies of God Beginnings (1930-1935), the Maturing of Leadership (1936-1949) and Tremendous Growth (1950-2000).

Pentecostal Antecedents to the Assemblies of God (1906-1929)

Though there were Protestant precursors, the evangelical church in El Salvador dates its birth to the arrival of the Purdie family in 1896, missionaries with the Central American Mission founded by C. I. Scofield. In 1897, Robert Bender, also with the Central American Mission, began a career that spanned thirty-seven years in El Salvador. Several small congregations were formed at great cost by the turn of the century. By 1908 there were 25 congregations and 600 believers (Schmidt, Contreras and Chavez 1996:22-33).

Although dates are uncertain, most historians date the beginning of the pentecostal movement in El Salvador with the arrival of Federico Mebius, a Canadian who had been filled with the Spirit. Initially he worked with Bender, then traveled to Bolivia but was forced out by hostilities. He returned to El Salvador and eventually married a Salvadoran. Three believers of the Central American Mission were the first to

be baptized in the Spirit in the town of Villa Delgado where Mebius was renting. He moved to an area near the volcano of Santa Ana called Lomas de San Marcelino. There revival broke out among some Baptist believers and many more were saved (Jeter 1990:64). As many as four hundred gathered at one time (Schmidt, Contreras, and Chavez 1996:62). The revival is said to have lasted from 1910-1912.

Mebius traveled throughout the country and many small independent groups of pentecostal believers emerged. The groups were identified as “free pentecostals.” Some assumed names like “the apostolic church” or “the apostles and prophets” (Schmidt, Chavez, and Contreras 1996:63). There was very little structure or discipleship. Believers just gathered to sing, some gave testimonies or what they believed they had received from the Lord for the group. Often, there were manifestations of the Spirit, speaking and tongues and occasionally manifestations of the flesh (L. Williams 1997:47-50).

A significant figure in the history and development of the Assemblies of God of El Salvador was Francisco R. Arbizu. At the invitation of a fellow worker in the cobbler shop where he worked, he attended an evangelical gathering. There he accepted the Lord. He began preaching and the Lord blessed him with his own shoemaking shop. Having been a captain in the army he had an appreciation for discipline and realized that all was not well with the emerging pentecostal groups. He acquired a hymn book and a copy of the magazine La Luz Apostolica published by H. C. Ball, the superintendent of the Latin American convention of the Assemblies of God which at that time was under the auspices of the General Council of the Assemblies of God of the United States. The Latin American convention consisted of Hispanic Assemblies of God churches in the United States and Mexican Assemblies of God churches.

In the magazine there were testimonies and photographs of church buildings and baptismal services which indicated structure and organization. Arbizu spoke of his concerns to Mebius who recommended that he journey to the United States to inspect the work and seek assistance. In order to cover the costs of this most arduous journey, Arbizu sold his shop where he employed fifteen workers and traveled to San Antonio, Texas, by car, by banana boat and train. Ball received him cordially, but offered no promises, as Ball was uncertain as to the doctrinal position of the Salvadoran groups and he did not have the authority to incorporate them into the convention. On his return trip to El Salvador, Arbizu was able to attend the annual meeting of the Latin America convention in Mexico City where he received encouragement from several of the attendees (Jeter 1990:64-65).

In response to Arbizu's petition, George Blaisdell and his wife who were working as missionaries in Mexico were sent to visit the Salvadoran brethren. For six months they traveled the country preaching, teaching and baptizing believers in the company of Arbizu. The various groups were called to a meeting in Lomas de San Marcelino where six leaders were ordained as Assemblies of God ministers. Based on the Blaisdell's good report, El Salvador was provisionally incorporated in the Latin American convention as a district. In 1927, Arbizu, at the urging and with the assistance of the Salvadoran believers who desired that he request the presence of missionaries, made a second trip to the annual convention in San Antonio. There he was ordained and served on a committee with a young missionary working with Hispanics in San Diego, California named Ralph D. Williams. There was an immediate friendship (L. Williams 1997:13). The following year Ball spoke for the annual convention in El Salvador. Several new ministers were recognized.

Ralph Williams is another key historical figure in the Assemblies of God of El Salvador. He was born in Sudbrook, England in 1902. Having experienced salvation and the baptism in the Holy Spirit, and began working in evangelistic outreaches. In the Pentecostal Evangel he saw an announcement of Glad Tidings Bible Institute in San Francisco, California. Ralph and his brother Richard made plans to attend when their application was accepted. Before traveling to the United States they attended a convention near their home where they encountered Alice Luce, veteran missionary to India, who felt the call of God to serve Latin America. She believed that the brothers were the answer to her prayer for missionaries to Mexico. Though Ralph longed to serve in Tibet at Miss Luce's urging he became convinced that God wanted him in Latin America (L. Williams 1997:6). At Glad Tidings, Ralph was trained for ministry and encountered Jewyl Stoddard. They were married at the conclusion of their studies on December 23, 1925, after which they moved to San Diego to work with Alice Luce.

Luce had assisted Ball with an Hispanic Bible institute in San Antonio, Texas. She then responded to a need for a Bible institute for Hispanics in San Diego (now Latin American Bible Institute, La Puente, California). The political situation of the time in Mexico prevented them from living in that country. Luce had served as an Anglican missionary in India where she encountered Pentecost. When her health forced her to return to England, she followed the Spirit's leading to work in Latin America. Her understanding of the indigenous church principles and her early articulation of the same, proved to be extremely influential in Assemblies of God missions especially in Latin America. She significantly shaped the missiological perspective of Ball, the first secretary for Latin America, Ralph and Richard Williams, and many other missionaries.

Based on the recommendation of Luce both brothers received appointment from the Foreign Missions Department to work among Spanish speaking people. In 1928

Ralph and his wife were asked to move to Mexico City to teach in the Bible Institute. When brother Ball visited them in Mexico City, he presented the need in El Salvador. He spoke of brother Arbizu whom Ralph had met in 1927 and communicated that the leadership in Springfield felt that Ralph, Jewyl and their young son Owen should respond to the need.

Assemblies of God Beginnings (1930-1935)

The Ralph Williams family arrived in El Salvador on Christmas eve 1929. From the beginning, Ralph Williams and Arbizu worked side by side, visiting the congregations, preaching, teaching and organizing. Between April 18-21, 1930 representatives from twelve churches gathered in Ahuachapan and organized the Evangelical Conference of the Assemblies of God. Ralph Williams was elected Superintendent and Arbizu Secretary-Treasurer. This initial organization was not without conflict. “There were some less spiritual moments when a few people gave vent to outbursts At times, I had to give a practical example and forcibly sit a man down in his seat. But we progressed and completed a constitution . . .” (L. Williams 1997:70). Much to Ralph Williams disappointment Mebius did not participate, choosing to seek to form another organization (L. Williams 1997:72). A great deal of teaching was needed as there were many non-biblical practices existent in the churches. Based on an exhortation Arbizu was giving to the congregations, the two men collaborated on a “Standard of Faith and Fellowship” commonly known as The Reglamento Local which served as a pre-baptismal catechism outlining requirements and responsibilities for membership. This simple and practical document integrating experience and biblical teaching had great influence throughout the countries of Latin America for it assisted in contextualizing Christian doctrine and practice (L. Williams 1997:37-68).

Arbizu and Ralph Williams began to offer Cursos Breves (short intensive extension courses) to church leaders in the various congregations. The Bible institute was founded in 1931. The foundation of this training institute generated a host of pastors, church leaders and missionaries resulting in powerful evangelism and church planting. The instruction was disciplined and practical. Students were trained “in ministry.” Many students already had congregations under their care. The institute was totally financed that first year by Salvadorans as the Ralph Williams family did not receive the offerings they were expecting due to a financial crisis in the United States. In light of the investment of those who participated, there was a sense of local ownership (i.e., the Bible institute belonged to the Assemblies of God of El Salvador not the missionaries) (L. Williams 1997:51-55).

Despite persecution, the church continued to grow as students from the Bible institute spread throughout the region. Ralph Williams and Arbizu traveled extensively throughout the country dividing it geographically in a strategic plan for evangelism and biblical discipleship. Although Ralph Williams had been schooled in the theory of the indigenous church principles by Alice Luce and had seen evidence of its practice in San Diego and Mexico, nonetheless he wrote to Noel Perkin in Springfield requesting five additional missionary families to reach the country. The following quote from Ralph William’s memoirs illustrates the merging of theory and practice in his ministry in El Salvador:

Brother Perkin’s reply to my carefully worded letter was a disappointing answer at first reading. Although written with Brother Perkin’s accustomed grace, it declared: “We have no missionaries available for the field; furthermore, even if we had such men ready, we have no funds to support them. Beyond this, we have no surety that we can keep *you* on the field and are trusting that we will not have to retrench.”

Could anything have seemed more discouraging in the light of our prayers? Yet, I do not remember more than a passing regret over the letter. There was too much moving over the field and the Lord's presence was working with us. Almost immediately, I found myself saying: "Our missionaries are already on the field. They are here; I see them every day for they are many. The Lord will use them and the devil cannot stop them."

This was soon to be a great and visible miracle. The constant outpouring of the Holy Spirit and the fact the God was calling these untrained believers into His work and burdening them with the care of the rapidly growing groups was a blessing. It was a revival carried forward by the inspiration of the Holy Spirit . . . (L. Williams 1997:41).

Ralph Williams had no choice but to develop an indigenous church. It was the Depression. Funds were scarce. Instead of the missionary creating dependency by supplying funds from the mission, on occasion the missionary would have to borrow from nationals to "meet unavoidable household needs" (L. Williams 1997:176). Research presented in a recent publication by Petersen establishes the indigenous nature of the Assemblies of God churches in Central America (1996). The practice of these missiological principles ultimately resulted in a powerful indigenous national church and influenced Assemblies of God missiology and practice throughout the world.

The Maturing of Leadership (1936-1949)

In 1936 the Ralph Williams family returned from furlough in the United States in the company of Melvin and Lois Hodges who assisted in the Bible institute which was permanently located in Santa Ana that same year. The outreach for the entire Central American region was coordinated from this location. Before Bible institutes were established in each country, leaders from the various countries came to El Salvador to receive training. This also came to be an informal missionary training center for Assemblies of God missionaries for the region. Missionaries were sent from the United

States to El Salvador where they were exposed to the work under the tutelage of Ralph Williams and Arbizu for a year or two. Ralph Williams, in reference to Arbizu, says:

Ever conscious of his missionary colleagues and their place in his country, he understood their viewpoint, gently corrected or explained any cultural difference, and often encouraged both husband and wife. At times he would copy Scriptures or choose a literary portion or a poem that was significant to a missionary that he sensed needed a personal touch in the land that was not his own. The man's underlying cultural sensitivity never failed to amaze me. With his influence I became a better friend and missionary (L. Williams 1997:165).

Among the missionaries shaped under the influence of Williams and Arbizu are: the Hodges (1936) who pioneered in Nicaragua (1937) before returning to El Salvador to work in the Bible institute, the John Franklins (1936) who went to Guatemala (1937), and the Perry Dymonds (1937) who organized the work in Honduras (1940).

During these years Ralph Williams traveled to various countries utilizing his gift of administration to assist the congregations to unite in conferences of the Assemblies of God motivating growth and expansion. Literature used in evangelism and discipleship training was authored by Ralph Williams and Hodges. In 1939 Hodges returned to El Salvador to direct the Bible institute, which he did for eleven years between 1939 and 1953. With his wife Lois they collected and published indigenous hymns in a hymnal utilized throughout Central America entitled Himnos Inspirados (Inspired Hymns). In 1945 he wrote the book, Edificaré Mi Iglesia (I Will Build My Church) (revised edition 1981) in which he defined the principles of the indigenous church as practiced in El Salvador (Jeter 1990:73). This book served as a precursor to the book, The Indigenous Church (1953) which became the cornerstone of Assemblies of God missiology.

Many of the missiological models initiated and developed in El Salvador over its history have greatly influence not only Latin America but the entire Assemblies of God missionary enterprise. As Ralph Williams points out:

Foundations were being laid in these pioneer efforts. These foundations were laid in vision, prayer, faith, and shaped in the physical dedication of pioneer ministry where we learned our lessons straight from the Master Missionary (L. Williams 1997:141).

Tremendous Growth (1950-2000)

Based on the foundations established by the early pioneers both missionary and national, the Assemblies of God in El Salvador especially from 1970 forward experienced exponential growth as can be observed in Figure 2, page 160. This growth occurred in the midst of frequent opposition, poverty and political instability including a much-publicized civil war (1979-1992). The organization of the Assemblies of God also struggled with internal dissonance over power struggles among leadership (including occasional conflicts with missionaries), church splits, moral failures, moral and liturgical legalism, lack of finances and lack of missionary vision. In the midst of it all, the Spirit continued to foment growth in the church. Leadership increasingly passed into national hands. In 1950 the Assemblies of God received legal recognition from the government of El Salvador. Arbizu was elected as the first national superintendent in 1952 and Abel de la Cruz assumed the leadership of the Bible Institute in 1975 (Barillas 1986:8). While increase is a result of the activity of the Holy Spirit, several innovative models that facilitated church growth emerged. Eventually, the national church began to recognize its responsibility to extend beyond its political borders and a foreign missions program was initiated.

Innovative Models for Domestic Growth

The undergirding tenant of both the indigenous church and pentecostalism is a reliance on the power of the Holy Spirit to fulfill his divine purposes. The missionaries and nationals both recognized that all things were possible in the power of the Spirit.

Though not without pitfalls, exceptions, and controversy, missionaries released nationals and nationals released missionaries to do that which the Spirit called and empowered them to do. The same reliance on the Spirit released lay believers in ministry in local congregations. Various departments developed in the organizational structure to mobilize the church including: Sunday school, Men's Fellowship, Women's Missionary Council, Royal Rangers, Missionettes, Christ Ambassadors (youth), King's Castle and commissions on Evangelism, Discipleship and Missions.

Evangelism was a high priority. Every believer was understood to be a missionary empowered by the Spirit to witness. Preaching points called Campos Blancos were a training ground for local leadership. Those who evidenced God's call on their life were encouraged to attend the Bible institute. They studied during the week for a four-month period and ministered in their churches on the weekends. The other eight months they worked full time in their churches. In order to enroll in the second year of study, the student had to be pastoring a congregation. Often it would take more than the designed six years to finish, as ministerial commitments hindered the students return to school. The "in-service" formation provided excellent leadership development and resulted in strong church growth.

Missionaries had significant influence on Bible institute training. In 1944 the Paul Finkenbinder family arrived, serving in El Salvador until 1965. Besides work with the national church and the Bible institutes, Finkenbinder: "Hermano Pablo" as he came to be known, developed media ministries: a local newspaper column and programs that aired on radio and television which eventually aired in all of Spanish speaking Latin America. The Sterling Stewart family contributed significantly in the area of the Bible institute (1948-1971) assisting in its construction and move to the capitol city of San Salvador in 1965. The Arthur Lindvall family also arrived in 1948 dedicating twenty

years to the evangelism of El Salvador. Lindvall mobilized the Bible institute students in the distribution of evangelistic literature. He is warmly remembered for picking up the students at the Bible institute on Fridays, taking them to communities with no evangelical witness, dropping them off two by two with no resources (i.e., no money, no food, no place to stay) to evangelize and seek a place to preach. Although harsh, the students experienced first hand God's miraculous provision and faithfulness. Hundred of churches were planted in this manner. As the years passed, other Bible institutes were opened offering the same curriculum in various formats (e.g., non-resident schools, night schools, and extension sites). The curriculum, called the "Basic Plan" with some modifications came to be widely used throughout Latin America.

Crusades and open air campaigns were also used in evangelism with local and international evangelists. Salvation and healing were key elements of these campaigns. Richard Jeffery, renown in Latin America as an evangelist and a church planter, developed his strategy for church planting in El Salvador. Invited in 1956 to assist in the strategy to plant an Evangelistic Center in the urban center of San Salvador, Jeffery had intended to preach only a two-week crusade as he had previously done in his ministry and the year before in Santa Ana and San Miguel. The campaign attracted thousands as news of tremendous healings and deliverance spread. Opposition also grew. Jeffery was denounced for "practicing medicine without a license" even though he never even touched the sick. The police gave him the option to go to jail or stay in the country until his case was resolved. As a result Jeffery continued to preach for a four-month period (Jeter 1990:83). He discovered that campaigns of four months to two years were much more effective in planting churches and conserving the fruit of the evangelistic outreach. This model of church planting continues to be utilized.

The Evangelistic Center held services every night and developed its own innovative approach to church planting through the system of outstation churches and Christian schools. John Bueno with his wife Lois became the pastor/director of the Center (1961-1989). The Center eventually became the largest congregation in the country with approximately 5,000 members and 28,000 adherents who received Christian education through its outreach. Leadership from the Center was used to plant daughter churches throughout the metropolitan area. Over fifty congregations have been planted in this manner. Several of the daughter churches have members that number in thousands who in turn have planted daughter churches. This pattern of church planting has also been greatly emulated throughout the world.

In response to the needs of the children of the congregants of the Center and as a tool of evangelism, a school “Liceo Cristiano Reverendo Juan Bueno” was founded in 1963 (Ramirez 1986:31). The school, which offers grades preschool through high school, has had tremendous impact on Salvadoran society. Currently, there are approximately 28,000 children being educated in thirty-three schools. Many of these students receive scholarships and basic care through a sponsorship program called “Latin America Child Care.”

As an outgrowth of the school system, in 1983 the Department of Education of El Salvador authorized the establishment of the “Christian University of the Assemblies of God.” It is the only accredited academic institution of the Assemblies of God in all of Latin America. Primarily, it focuses on training teachers through the Faculty of the Humanities and Sciences. However, it also offers degrees through the Faculties of Economics, Law, and Theology. The degree program of the Faculty of Theology is designed to train missionaries and missionary educators.

In 1989 missionary Don Triplett was instrumental in developing a program of child and youth evangelism and discipleship called “Castillo del Rey” (King’s Castle). Youth are discipled and trained to do street evangelism through the use of music, drama, puppetry and one-on-one evangelism. Each year over a million children and youth are presented the gospel message in this manner. With its focus on missions, Castle teams are sent on short-term missions trips to other nations. Between 1996-1999 over a thousand young people a year have been sent out in this manner. The Castle program has now been started in several other Latin American countries.

The Assemblies of God of El Salvador despite cultural conservatism has been characterized by a flexibility and a progressiveness that is open to the direction of the Holy Spirit. Among the innovations that have been initiated in El Salvador resulting in international influence are the following: The implementation of indigenous church missiology, the development of an indigenous “Standard for Faith and Fellowship,” leadership formation in Bible institutes through the “Basic Plan,” the mobilization of the local church through various departmental programs, literature evangelism and publication, church planting through preaching points, campaign evangelism which resulted in church planting, urban outreach through evangelistic centers and the establishment of daughter churches, the establishment of a Christian school and scholarship program, the King’s Castle program, the establishment of the Christian University, and the formation of the Department of Foreign Missions.

The Development and Growth of Foreign Missions

The church in El Salvador has always had a passion for the lost. In the early days of revival, men and women of faith, filled by the Spirit with courage and boldness, fanned out across Central America with the message of the Gospel with little regard for

political boundaries. As early as 1936 pioneers like Ramon Bruno and Jose Maria Bermudez carried the revival to the neighboring country of Guatemala. The churches that were planted were cornerstones of the work in that country. Other pioneers went to Honduras, including Carlos Flores (1938) and Ramiro Alvarez (1963). The influence of the church in El Salvador extended throughout Central America.

Much of this early missionary work was less a result of organized planning and more of a spontaneous response to need. Men and women of God became aware of a need and in faith responded to that need without any real support from the sending body. With an increase in nationalism and the conflict between the various Central American republics, international evangelistic outreach diminished and efforts turned inward. For several decades the Assemblies of God of El Salvador failed to respond to the missionary mandate. No challenges to missionary service were issued; no missionary support base was developed.

In the 1970s with the sending of Ricardo Parada to Belize, the Evangelistic Center of San Salvador, pastored by John Bueno, began to apply the same evangelistic fervor which had resulted in the phenomenal growth of the church and daughter churches, to the evangelization of Latin America and the world. Its first missionary endeavors were more administrative decisions by visionary leadership than a grass roots movement. However, as the reports came in from the missionaries and annual missions conventions were held (beginning in 1984) where faith promises were collected, the congregation began to be mobilized for missions.

Today, the majority of the congregation of the Evangelistic Center is involved in praying and giving to missions. Many young people have received a call to missionary service. Short-term evangelistic teams have been sent. With the assistance of daughter churches such as the Iglesia Josue and Templo Cristiano, and the Christian school

system, the following long-term missionaries and their families have been sent out and supported: Ricardo Parada 1974-1979 (Belize), Rigoberto Funes 1979-1991 (Belize), Wilfredo Cabrera 1983-1992 (Paraguay, Uruguay), Victor Carcamo 1985-1993 (Ecuador, Belize), Juan Carlos Gonzales 1987- (Japan), Edison Campana 1988- (Ecuador), Juan Angel Castro 1988-1993 (Ecuador), Rut Varela 1993- (Honduras, Asia), and others. This is truly a roster of pioneers who went out in response to God's call, but the majority of whom went out with little or no training or preparation. Support was sporadic and insufficient. The missionary sending base was inadequate and unorganized. Many mistakes were made in the selection, training, placement and support of missionaries. Missionaries committed cultural and ecclesiastical errors resulting in conflict with the national churches of other nations and missionaries of other lands. These conflicts led to missionary attrition and missionary ineffectiveness. Much sacrifice was required on the part of the missionaries, but as a result, the church has been established among people who otherwise would have been unreached.

During the 1980s, while the Evangelistic Center and a few other urban churches were fast becoming strong centers of missionary commitment, the rest of the Assemblies of God churches were for the most part totally unaware of their missionary responsibilities. Most believed and preached that reaching the world was limited to reaching their neighborhood and El Salvador. Reaching the whole world was someone else's responsibility. Many thought that only North Americans could be missionaries.

This perspective is beginning to slowly but steadily change. Most of the churches and their leadership have become cognizant of their responsibility. Many are beginning to respond in tangible ways through prayer and financial commitment. Even in the more remote regions of the country, the majority can now say that they have heard about "missions." An informal survey and financial reports from 2003 indicated that over

ninety percent of the churches publicly prayed for missionaries. Over seventy percent of the churches had contributed some form of financial support for missionaries. This process of conscientization and promotion has been difficult. The battle continues, but the fruit is beginning to ripen.

In 1983 Rene Escobar Jimenez, a local evangelist, was sent as a participant in the Evangelistic Invasion of Paraguay. He was primarily supported out of the general fund of the National Church of El Salvador (General Conference) with little or no support from local congregations. As a result of various missions seminars and camp meetings as well as newly revised and additional missions courses at the Bible school, a new missions awareness began to emerge. National leadership began to feel a need for better organization and promotion. In 1986 the entire annual National Conference was dedicated to foreign missions. During that year a constitution and by-laws were drafted creating the Department of Foreign Missions with its adoption in January 1987. In December of that same year the Foreign Missions committee was appointed.

Since its appointment, the committee has worked incessantly to maximize El Salvador's potential as a sending body. Great progress has been made in missions commitment in the local church, in the development of organizational, promotional and educational structures, and in the selection and training of missionaries and missionary candidates. Currently, there are fifty foreign missionaries under appointment. These missionaries have served or are serving in Paraguay, Uruguay, Ecuador, Colombia, Belize, Guatemala, Honduras, Nicaragua, Mexico, Panama, Peru, United States, Spain, Togo, Equatorial Guinea, India, and Japan.

Though much progress has been made, there is still great potential which remains unrealized. The key to long-term missions growth is grass roots commitment in local churches. Often upon becoming aware of the missionary task, initially there is much

emotional enthusiasm, but it quickly dissipates in the face of the challenge of the task. Emotion does not automatically result in concrete expressions of commitment. Missionaries cannot be sent out on emotion. There must be those willing to commit not only their emotions but their time, their prayers, and their financial resources. There must be those who are willing to send.

In light of this reality the foreign missions committee has gone to great lengths to make the churches aware of their responsibility to send. Pastors, leadership, and members of the local churches have been challenged through seminars, camp meetings, retreats, national meetings, and through local, regional, and national missions conventions with personal testimonies from missionaries, biblical teaching on missions, books, bulletins, letters, videos, slide presentations, and a multitude of other promotional activities. However, an important truth has been learned: regardless of how impassioned the plea, real commitment occurs only with the supernatural intervention of the Holy Spirit. It is the task of the missions promoter to develop contexts in which people can be touched by the Spirit for the cause of world missions. Camp meetings, retreats and short-term missions outreaches are especially effective. As people are touch by the Spirit, they must be given concrete opportunities to express their new-found commitment through prayer, through systematic financial support and through involvement in the local missions committee.

The department has developed the following keys to growth in missions commitment in the local church:

1. Continual Promotion: which can include special prayer, prayer meetings, missions conventions, and missionary visits (the missionary disciplines of prayer, giving, and commitment must become habitual).

2. Organization: which includes the formation of local mission committees for promotion and administration of missionary resources in order to maintain strict accountability and provide for collection of offerings.

3. Missionary projects: which can include missions conventions, financial goals and annual budget, the collection of faith promises, specific projects (e.g., literature, appliances for missionaries), and short-term missions trips.

Local churches can become the well-spring out of which missionaries emerge and are sent to the foreign fields.

Besides establishing missions in local churches, the keys to sending missionaries include the formation of a national missions sending center to select and train prospective missionaries, to organize promotional activities at every level (i.e., national, zonal, and regional), to assist the missionaries with logistics, financial accountability, and communication between the field, receiving church and the supporting churches, and to develop innovative missionary strategies based on sound biblical and missiological principles.

To assist in missionary formation, the Foreign Missions Department has developed seminars for mission conventions, courses for the Bible schools, an on-field school of missions for missionaries, and an educational program at the Assemblies of God Christian University, which combines both formal and non-formal education offering an accredited post-graduate degree in missiology. By 2003 over forty licentiate degrees in Theology specializing in Missiology had been conferred. Several of the graduates are under missionary appointment; others serve as professors in the Bible institutes, pastors, and missions mobilizers.

Several organizational changes in the Department assisted in its development. Originally, all missionary candidates were required to be ordained ministers. A by-laws

change approved in December 1992 created missionary categories that included: Fully Appointed Missionary, Missionary-in-Training, Missionary Evangelist, Missionary Associate, and Lay Missionary. Each category has its own requirements but the result was that it opened the door for diverse ministries in mission including opportunities for single women and laity. Additional changes were made in December 1993 naming missions promoters for each organizational level (i.e., district, region, and zone). These promoters were responsible for organizing missions activities in their area, providing current missionary information to the constituents, and collecting the financial support for missionaries. In that same restructuring several new members were added to the Foreign Missions Committee.

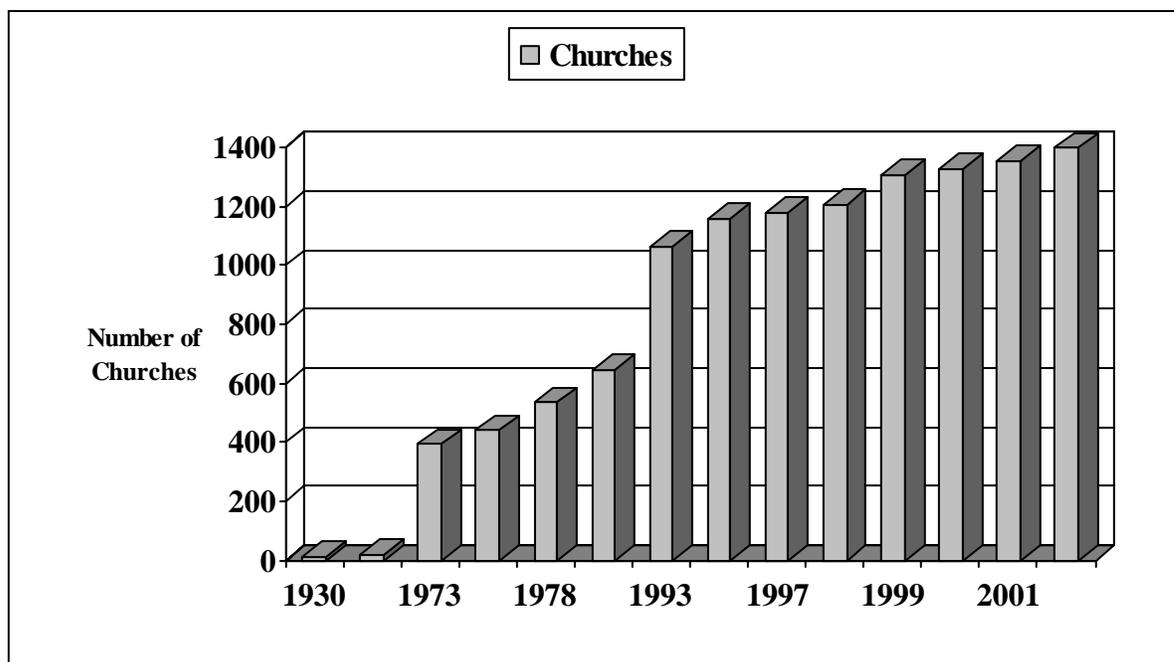
All funds for missionaries came to be channeled through the Missions Department including funds from churches that had previously been supporting missionaries directly. Selection, appointment, and training of missionaries became the responsibility of the Department. In 1996, sub-committees were named to further develop the following areas: prayer, discipleship (renamed missionary education), invasion, and promotion. The committee for missionary education has founded a Center for Missionary Training (Centro de Adiestramiento Misionero de las Asambleas de Dios, CAMAD). The influence, budget, and productivity of the Department continues to grow. The national church gives four percent of its income to assist with the promotional and administrative expenses of the Department.

Several events have assisted in the development of missions in El Salvador. These include: (1) an increased global awareness due to significant Salvadoran migration caused by the civil war; (2) international congresses on missions and evangelism (e.g., Amsterdam 1983, 1986 sponsored by the Billy Graham Association, Comibam 1987/1997 and Korea 1995), and (3) the proliferation of books, other publications and

media tools focused on missions awareness. Significant among these are: Misión Mundial in three volumes edited by Jonathon Lewis, Misiónología: Nuestro Cometido Transcultural by Pate (a pentecostal missiological textbook), several books published by Comibam, a “World Guide to Prayer” published by the Latin American Division of the U.S. Center for World Mission, and La Ventana Misionera published by the Department of Foreign Missions of El Salvador.

El Salvador has made great strides in foreign missions in recent years. However, there is much potential yet to be realized. The church in El Salvador and the rest of Latin America will have a major role in the evangelization of the peoples of the world. There are many challenges that must be faced, a price will be paid, but as God’s people are filled with his Spirit and are obedient to his voice, El Salvador’s missions history will continue to witness to God’s faithfulness, to his miracle working power and the realization of the mandate.

INCREASE IN THE NUMBER OF CHURCHES



Year	Churches
1930	12
1932	18
1973	392
1977	469
1978	535
1985	647
1993	1063
1996	1159
1997	1180
1998	1207
1999	1307
2000	1327
2001	1355
2002	1395

FIGURE 2

**CHURCH GROWTH STATISTICS OF THE
ASSEMBLIES OF GOD OF EL SALVADOR**

CHAPTER 6

SALVADORAN ASSEMBLIES OF GOD MISSIONARIES: INTERVIEW NARRATIVES

This chapter describes the activity of the Holy Spirit in calling and empowering Salvadoran Assemblies of God missionaries through ten biographical narratives that were selected from the interviews of seven current, seven former and seven potential Salvadoran Assemblies of God missionaries (see Appendix A for methodology). In order to provide a framework for the interviews, survey questionnaires (Appendices B and C) were developed and applied to Salvadoran Assemblies of God pastors, leaders, laity participants in short-term missions, missionaries and missionary educators in order to assess the activity of the Holy Spirit in the call and empowerment of the Salvadoran missionaries as influenced by the historical development of Assemblies of God theology of mission, by Salvadoran contextual factors and by missional structures especially the processes of missionary formation (see Appendix A for additional information on the research design of the surveys). Based on the information that emerged from the surveys, an interview guide (Appendix D) was developed and used in the interviews of the missionaries.

The following narratives are summaries of the stories related by the interviewees regarding their journey to respond to the Spirit's call to missions. They have been selected as representative of those interviewed with an emphasis on those who are serving or have served as appointed missionaries: five are current missionaries, three are former missionaries and two are potential missionaries; two are married females, three

are single females, four are married males and one is single. Two are graduates of the Christian University in theology and missions; six have graduated or studied at the Bible institute, and seven have pursued secular education. The stories of both the youngest interviewee (Alexis)² and the oldest (Francisco) have been included. Although the interviewees faced seemingly insurmountable obstacles and experienced frustrations, conflicts, and even failures, nonetheless they affirmed the faithfulness of the one who called them to service. The stories articulate in a powerful way a Salvadoran Assemblies of God pentecostal missiology of the activity of the Holy Spirit in calling and empowering missionaries for service.

Ana

The Spirit began to work in Ana's life from the moment that she accepted him as Lord at age fifteen, but it was when she was baptized in the Spirit that she was thrust into service (2001). A high school classmate invited her to a Sunday school class where she sought and received the baptism in the Holy Spirit. She says:

. . . in that moment the Lord began to speak to me, because I had never heard the voice of God, I had read the Bible and all that, but God had never spoken in that way But the day I received the baptism in the Holy Spirit, God spoke to me, God spoke to my life and from that moment he began speaking into my life as a Christian and I began to hear his voice My whole life changed, my actions, my conduct, my emotional and spiritual state I became more active; I began to participate in service to the Lord, to do something for him (2001).

She began to be active in personal and street evangelism. She accompanied a ministry team from her local church to a mental ward where they evangelized and prayed for the sick. Her burden for the lost grew. As she watched a televised Jimmy Swaggert

² All the interviewees have been assigned pseudonyms to preserve confidentiality.

crusade, she was so burdened by the lost multitudes that she was convinced God was calling her to ministry but was not certain what kind of ministry.

It was during her local church's very first missions convention at age sixteen that she became aware of missions and knew that the Lord was calling her to missions. Yet, she and her family had plans. She was going to go to college to become an architect. In the confusion Ana sought confirmation. She asked the Lord to confirm his call by providing a place in El Salvador where she could be trained for missionary service. That same year the Christian University of the Assemblies of God opened a Licentiate in Theology with a specialization in missions. She states: "I knew it was of God, I had no doubt. It was the Lord preparing the place where I need to go to prepare" (2001).

Ana's family counseled her to finish her degree in architecture and then enter the ministry. She studied both degrees concurrently and did well, but a decisive moment came as she was registering for her second semester. She was in line at the National University with her registration papers in hand and faculty advisors all around when the Lord spoke to her and said: "Ana, you can study architecture if you want, you can become the best architect in the country, but you will never practice that career because I am calling you to full time ministry." Ana narrates: "Right there I surrendered. I gave up architecture and committed solely to studying missions at the university (Christian University). And that is how, in a word, I fully entered the world of missions" (2001).

At the University her call was more clearly defined as she learned about the needs of the world and unreached people groups. Even though university professors often focused on Muslims, Ana became more and more burdened by tribal groups, especially those found in India. Ana affirms that ministerially she was shaped in the local church, but it was in the university where she acquired theological and missiological tools to enable her to minister cross-culturally. She completed a missions practicum in Guatemala among a tribal group, observing: "It was precisely in that practicum that God confirmed his call for my life. I had no doubts. I was certain that God had not called me to be a missionary to the cities,

but that I wanted to work with tribal groups, with people who were not from the city” (2001).

After graduation she faced uncertainty as to what to do next. She knew that it was going to be very difficult for her to be sent out as a missionary, but she trusted the Lord believing that he would show her the next step she should take and that he would provide the opportunity. She was invited to participate in a missions trip to the Mosquito coast of Honduras to explore an unreached people group. On returning from the trip, the national missions president asked her if she would be willing to go to this remote region as a missionary. Ana says: “In that moment, I knew that this was my opportunity. It wasn’t a city, it was exactly the kind of place I wanted to work so I said, ‘I am willing to go to the field, the mission field.’ And that is how I arrived on the Mosquito coast. I was waiting for the door to open, and the door opened and I said, ‘I’m ready’” (2001). To answer the call, she broke off her marriage engagement, raised her support in the churches of the Assemblies of God of El Salvador, said good-bye to family and friends, moved to Puerto Lempira, Honduras, lived among the Miskito people learning their language, leading them to Christ and planting a church. As a result of her five years of service on the Mosquito coast, three churches were planted and a Bible school for Miskitos was started.

Today, Ana serves among tribal peoples of India, incarnating Christ among the lost multitudes because she has heard the call. For Ana the missionary call is fundamental, indispensable, because “the mission field is very hard and difficult and if one does not have the conviction of having been called by God and know that God is confirming one’s ministry . . . that person’s life could be seriously affected” (2001). Ana is convinced that life in the Spirit is the key. Without the experience, communion and guidance of the Spirit, the missionary’s life is at risk. She states with conviction:

I believe that the Holy Spirit is the key in missions. When we allow ourselves to be guided by the Holy Spirit, we are walking in the right way and this gives us surety to advance, to do or not do something. Without the voice, without the guidance of the Holy Spirit, without hearing the voice of God, I believe it would be very difficult But the fact that we have the Holy Spirit in our lives, that we have that intimate communion with him; we can hear his voice, hear him; it allows us to overcome any obstacle We know how we should act and what we should be by the guidance of the Holy Spirit (2001).

Ray

Ray (2001) was a ship's pilot who had traveled the world but had strayed from the ways of the Lord. He found himself docked for five months in port city of Smyrna in Turkey. Each day he interacted with Muslims, serving them tea, befriending them. He had never encountered a Muslim before and was impacted by their religious rituals. It was there in the midst of what was for him a strange religion that God call him to preach the gospel. On returning to El Salvador he publicly recommitted his life to Christ, but was still unwilling to give up the life of a sailor. Much to his chagrin, every attempt to sign on with another ship was denied. He was so desperate to leave El Salvador that, with the help of a friend, he stowed away on a freighter bound for New York. Just when it appeared that he was going to go undetected and the captain who was conducting the search headed for the door, it was like someone spoke to him and showed him where Ray was hiding.

Having been thrown off the ship, Ray went to see his pastor who was preparing to go to Bible school. Ray said to him: "Do you think they would accept me in Bible School?" "If I recommend you, they will," replied his pastor. "Well, recommend me then, I want to study." Together, they went to Bible school in San Salvador. His classmates nicknamed him the "sailor" on hearing of all his travels. Though he still had the itch to travel, no doors opened, so he accepted the challenge to work in a difficult

place known for its witches. There the Lord gave him the desire to practice his favorite disciplines, prayer, fasting and Bible reading. He observes: “Prayer and fasting give one strength in such a way that the devil himself is unable to affect you” (2001). As a result God planted a new church, the first of twenty-four churches that Ray would plant in the power of the Holy Spirit.

When an international call was made for church planters to participate in a concentrated evangelism effort in Paraguay, Ray was the person that immediately came to mind to the national leadership of El Salvador. He was the first missionary sent out by the Conference of the Assemblies of God of El Salvador. In Paraguay and later in Ecuador and Columbia, Ray, along with his wife Dina, planted churches by holding evangelistic crusades in tents where the meetings were characterized by the miraculous. On one occasion in Ecuador, Ray relates:

The tent is a center that attracts many people by the miracles that God does. I remember one day a mute passed by in the street. I was preaching and when I invited the people who were sick and had problems forward for prayer, the mute was among them. God touched him, healed him and made him speak. The mute jumped in the air three times and screamed saying: “I speak.” People were frightened. Some said: “that man is drunk.” But as I looked in his face, he did not look like a drunk. I asked: “Who knows this man?” A young lady who worked in a bank stood and said: “I know him, this man was mute. For thirty years he has not spoken.” The Lord made him speak in that moment. The tent became famous for miracles.

As an evangelist I have seen the gifts of faith, miracles and divine healing be manifested. I have the privilege of saying that I have prayed for two who were dead and God raised them up. Of course, we do not attribute anything to man or ministry, because the ministries belong to God, but if God has desired to do this, the glory is his I have seen miracles of the resurrection of the dead, mutes who speak, the paralyzed who rise, the blind see, wondrous things (2001).

The Spirit called a sailor to be a missionary and in Ray's words: "God has a plan. When one is guided by the Holy Spirit and when you do things under the guidance of the Spirit, he takes charge" (2001).

Valerie

In 1989 Valerie's (2002) oldest brother was killed during El Salvador's twelve-year civil war. Her spiritual life was deeply impacted by the loss. The following year the Lord allowed her to attend a conference on evangelism in Israel. One of the conference speakers declared: "You must know more about the Word and the roots of your faith so that you can defend it and communicate it." On hearing these words, she knew that she had to enroll in the Bible institute on her return to El Salvador. She already held a licentiate degree in Computer Science and was employed as the chief of the computer department of a large firm, but in obedience she enrolled in a local night Bible institute.

After studying three years of a six-year program, she told the Lord: "I've learned enough about the Bible to teach. Confirm to me that I've studied enough. You're not going to call me to full time ministry or change my job. So, three years should be enough" (2002). She prayed this as she stood in line for prayer during a special service at her local church. When she arrived at the head of the line, a gentleman prayed with her. He spoke in tongues and interpreted: "I confirm you today in missions. You will preach with authority and power to many people who do not know me, who do not know my Name, but this will all happen in my time. Therefore, I have sealed your heart with my peace until this occurs" (Valerie 2002).

The words: "I confirm you today in missions" seemed odd to Valerie. She had never even considered the possibility of missions service, but the words reverberated in her heart and mind. She wrote them down in her journal. She began to give to missions.

Every time there was a message on missions or an opportunity to participate in short-term missions trip, she accepted saying: “Lord, do as you will.” Still, she confesses to a rebellious streak; she rationalized saying: “Lord, missions for me is something else.” The Lord began to speak to her through the Scripture (Heb. 11:24-26) where Moses refused the things of Pharaoh and chose to be mistreated for the sake of Christ. “But Lord,” Valerie responded, “that has nothing to do with me.” Everywhere she went she encountered this Scripture, on the radio, as she read the Scriptures and in people’s conversations.

After this went on for four months, her pastor asked if she would be willing to join the church staff to assist with a new church plant. Her immediate response was: “I don’t know, I have a really good job.” Almost simultaneously she was offered an important position with a prestigious company. Again, she rationalized: “If I take this new job, with my new salary I’ll be able to better support missions, my church and my family.” She completed all the interviews, took all the exams and was chosen for the job, but the day she was going to accept she was fasting and again the verse came to mind. She told the company that she was going to work for the church. As she walked out, she looked at all the marble and beauty of the office she was leaving, and understood; she was rejecting the things of pharaoh, the things of this world, choosing the mistreatment of Christ for the sake of the church.

As Valerie began working for the church, she began to experience God in new ways, in ministry, in miraculous provision, in service and in his love. On a short-term missions trip, she was assisting a medical clinic in a marginal zone on the back side of the city dump in Colombia. A man who had been scavenging in the dump approached her. To her shame she says that inside she thought with disdain: “Oh Lord, this man is probably a drunk, or who knows what he’ll do; he’ll probably dump alcohol all over me.”

The man said: “Excuse me, do you have something to eat? They just gave me this medicine and I haven’t eaten for three days. If I take it without eating, it could hurt me.”

Valerie responded: “Well, there’s our refrigerator.” She gave him a small bag of food.

The man said: “Excuse me, you seem like a nice person, I would like to accept Jesus as my Savior.” Valerie said: “Just wait there, I’ll get the pastor.” But the Spirit checked her: “Why are you going to get the pastor? You have my Word.” She told the man: “Let’s pray.” She got as close as she dared and touched him on the shoulder with her fingernail. The Spirit began to say: “Put your arms around him. Show him your love.” Everything in her upbringing as a woman, as a daughter of the well-to-do, screamed: “Oh Lord, no!” “Never get involved with a street person.” As she prayed, as the man accepted Christ as Savior, as she and this man wrapped their arms around each other and wept to the point where their clothes were drenched in tears, they both experienced the power of Christ’s love and compassion. Valerie returned to El Salvador changed. The flame of the call to missions had been ignited. That call led her to apply for missionary service. Today, after approval by the missions committee, deputation, orientation, training and more miracles of God’s grace, Valerie is in Africa to communicate Christ’s love by translating God’s Word into the tribal language of an unreached people group.

Herbert

As a young boy, Herbert (2002) had a dream. In the dream he saw himself with his Bible under his arm crossing the jungle to a clearing where adults were waiting for him to preach and teach them about Jesus. When he awoke, he said to himself: “This can’t be. I’m just a child.” but he came to understand that God had a plan for his life. When his Sunday school teacher at his local Assemblies of God church told stories about

missionaries or their children, his heart was stirred. He came to recognize it as God's call on his life. Herbert never heard an audible voice nor experienced a supernatural revelation, but the Spirit continued to speak to him as he grew; his heart communed with God's heart and his spirit with God's Spirit. He knew God was calling him.

Herbert felt totally incapable of realizing the call, but the call persisted. This, in spite of the fact, that at this time in the Assemblies of God of El Salvador there was no missions program, no missionary training in the Bible school, the Christian University did not yet exist and missions was never mentioned in the churches. Occasionally, North American missionaries would visit Herbert's local church. Their testimonies and experiences fueled the fire of Herbert's missionary call. A group of young people from an independent missions agency visited his church and presented a drama on the cross that moved him deeply. He filled out a sheet requesting more information. This group, Christians in Action, began to send him information and testimonies about missions. Simultaneously, Herbert began to read missionary biographies and was greatly motivated. He promised, "Lord, just wait for me to finish high school."

After high school Herbert decided to pursue educational and professional dreams of becoming an architect, but as he sat at a drafting table at the university, he felt the Lord speak to him, "Herbert, you are not glorifying my Name in this place." Having experienced confirmation from the Lord, Herbert resigned his job and dropped out of the university to go to a missionary training school run by Christians in Action in neighboring Guatemala. He faced adversity and ridicule. His father who had only recently become a Christian said that Herbert was trying to become a missionary because he was lazy. Fortunately, his mother encouraged him. She told him that she had dreamed that two of her children were wearing white robes and one had a Bible under his arm. She assumed that the one without the Bible was her daughter who was a medical

technician. The other she thought was going to be Herbert's brother because Herbert had always been the clown of the family. The call was so strong, that she said: "I thank God because he is keeping his promise in you. I'm with you. We'll support you."

Herbert left his country, his church, and his home to go to the missionary training school. There he was disciplined in a practical way in missions. At the school there was already a student from his home church who was also called to missions, her name was Rita. As they studied and ministered together, they realized that God was calling them to serve in missions together. After they were married, they served as pastors for Christians in Action first in Guatemala and then in San Salvador. They were then commissioned as missionaries with Christians in Action to Cuenca, Ecuador. They worked in the Amazon jungles in evangelism and church planting, but after a year and four months of service, their financial support evaporated and they found themselves in a desperate situation. A Salvadoran Assemblies of God missionary that was working in the same area made arrangements for Herbert and Rita to contact the Department of Foreign Missions of the Assemblies of God of El Salvador which had formed just a few years prior. Herbert was invited to return to El Salvador to continue his missionary and ministerial formation.

Herbert returned to enroll in the missions program at the Christian University and to serve as pastor of a recent church plant. After Herbert received his Licentiate degree from the Christian University, they were commissioned as missionaries to Belize. Though they had other options, Herbert states: "The Spirit did not make a mistake with us. It was God's plan that we would be missionaries of the Assemblies of God." They completed a six-year term in Belize as missionaries involved in evangelism, discipleship, church planting, Bible school training, post-graduate education, missions mobilization and as a national executive of the Assemblies of God of Belize. Now, they plan to return

to the jungle, to the land of their first love, Ecuador, to continue to fulfill their missionary call, to fulfill the dream.

Katy

Katy (2001) had accepted Christ as Savior in 1987 at age twenty but had not yet given her all to the Lord. About three years later, the church she attended had a week of special services dedicated to seeking the baptism in the Holy Spirit. Though she did not understand fully, she watched as people went to the altar and received the baptism with the evidence of speaking in tongues. She prayed, “Lord, I would like to experience that.” Katy relates that in her ignorance of spiritual and biblical truth, she prayed, “If you will baptize me with your Holy Spirit, I will serve you. Here is my life. If it is of use to you, take it. I will take it as a sign of your acceptance if you baptize me with your Holy Spirit” (2001). She lifted her arms in praise and was immediately baptized in the Holy Spirit and began to speaking in tongues. Even as she was baptized in the Spirit, she was convicted that she needed to commit to obedience. The Lord spoke to her: “You have had this experience, but you will not experience it again until you are obedient to me.” Katy had yet to be baptized in water, and she did not speak in tongues again until she had obeyed the Lord by taking a pre-baptismal course and making public her faith in water baptism.

As she became active in her local youth group, she became increasingly burdened for the lost. Every time a challenge was issued, she would cry wanting to stand and proclaim, “Here I am.” A missionary discipleship group was formed, and though she knew little about missions, she joined desiring to learn how to better evangelize. In the group she was exposed to intense discipleship in the Word, in service, and in mission.

They participated in Bible studies, street witnessing, crusades, church planting and short-term missions trips.

On one of those short-term missions trips to the north coast of Honduras among a tribal group, Katy heard the Master's distinct call to missionary service. The Lord said: "This is what I want you for, look around you, this is what I want you for." Katy responded: "I can't. I have to finish my schooling. I have a family that depends on me. I can't. I can't." For a year she told no one. She continued her education, but took advantage of every opportunity to serve. In January of 1994, she was at the bank to get the money that she had saved with great sacrifice to pay her tuition for her fifth and final year of study in Industrial Engineering. With money in hand she heard the Spirit say: "You are going to need that money. You should not give it up." Katy responded, "Lord, just this year, and after this year, I'll go into full time service" (2001).

In April, Katy was seated, ready for her seven o'clock class on project administration. The professor came in and said: "No class today. We are going to get to know each other. Everyone is going to come to the front and tell a joke." Katy did not know what to do. Telling jokes was not a part of her repertoire. One by one the students told jokes, each one getting increasingly pornographic. Katy felt shame and the conviction of the Holy Spirit. She began to cry. The Spirit spoke: "This is not the place where you belong. You are a person who is going to preach the Word and teach others. This is not your place." She could not stop crying. Her classmates began to notice. In desperation she fled to the restroom where she openly wept. The Holy Spirit took hold of her and she heard these words: "This is the last time I call you. If you don't do it now, I'll never call you again. This is your opportunity. This is not where I want you" (2001). When the bell rang, she returned to the classroom, collected her books, never to return again.

As she rode the bus, she thought: “How am I going to tell my parents?” When she arrived at home both of her parents were miraculously there. She sat down and pronounced: “The Lord has called me. I will never return to the university. God wants me for his work.” Her parents could not understand, but two days later Katy packed a bag, got on a bus and went to the town of Suchitoto where a mentor, a single lady missionary candidate, was planting a church. She just showed up and said: “Here I am, God called me.” She was received as an answer to prayer.

Thus began Katy’s missionary journey, a journey that would lead her to her husband, also called to missions, and eventually, through many trials and triumphs, to the mission field. Katy and her husband are fully appointed missionaries of the Assemblies of God of El Salvador.

Francisco

The vices of the world especially alcohol had such a grip on Francisco’s (2002) life, he despaired. Suicide seemed the only answer. He tried to borrow a gun, but his friend refused. He considered using his own double-edged blade, but the thought of watching the flow of his own blood scared him. He searched for a rope to hang himself, but when he found none, he took off his leather belt and headed to the outhouse. He tied one end of the belt around the beam that supported the outhouse roof and made a noose out of the other end. He stood on wooden boards that covered the pit. After placing his neck in the noose, he dropped his feet in the toilet opening hoping to end his pain. To his dismay the sturdy leather belt snapped at his weight. His body dropped until wedged in the opening of the wood lid. Francisco was unable to extricate himself. On hearing the commotion the neighbors came and rescued him.

The following day Francisco watched as his six year old son took the rope that Francisco had been unable to locate and wrapped it around his two year old sister's neck, threw one end over the branch of a tree and began to pull while screaming: "I'm going to hang you just like my dad was going to hang himself." Francisco rushed to his daughter's aid and chastised his son, but his own conscience was filled with remorse. He thought: "what kind of example am I setting for my children."

Two days later a Bible school student came and preached the gospel in Francisco's community. Both he and his wife accepted Christ in the meeting that night. Francisco affirms that the one who is forgiven much, loves much. Almost immediately he began serve and to share his faith with others. Before he was even baptized in water, a missionary invited him to share his testimony and preach at a crusade. Francisco objected. He knew nothing of the Bible. The missionary should preach. The missionary responded: "No, you are going to preach tonight. Your testimony is powerful. You decide what you'll say." That night Francisco preached for the first time. He told his testimony and took his outline from the tract that he had been passing out: "Four things that you should know." When he gave the altar call, a ranch owner, his wife and son came forward. The missionary told him: "You were born a soul-winner." From that moment Francisco committed to the ministry.

Several years and church plants later Francisco was pastoring a new church in the city of San Salvador. The church was experiencing revival, but at the same time division—division between those open to the Spirit and those seeking the status quo. During one service a young lady prophesied that because the church was divided the "Lord was going to take away their pastor and send him far away." Francisco accepted it as a word from the Lord. He confessed: "Lord, if you want me to go to the east, I'll go.

If to the west, I'll go. I'm willing to go where ever you want me" (2002). He assumed that it would be to another church somewhere in El Salvador.

Two months later he was asked to go as a missionary to Belize. His first thought was: "Lord, when you say 'far away' you really want to send me far away." Francisco did not say yes immediately. Rather, paying his own way, he went on an exploratory trip. There the pleas of the few believers convinced him that Belize was where he needed to be. On returning, he said: "Yes, I'll go" to leadership, but still had not spoken to his wife. To his surprise his wife, who never wanted to leave home, said: "I believe that this is an answer from the Lord for the protection of our children." El Salvador at that moment was in the heat of the civil war and Francisco and his wife had several sons of conscription age. The entire family, husband, wife, and children, moved to Belize to serve as missionaries.

Their very first year on field was one of miraculous growth. A woman of the community was deathly ill. The priest had already given her the last rites, but the husband asked if Francisco would come and pray for her. After prayer she was totally healed and revival started in that community. Even the priest came to church the following Sunday.

Fourteen months after their arrival on the mission field, on the fifth of May of 1981, Francisco's wife fell ill. Fourteen hours later she entered her eternal reward. Before she died she told Francisco: "I don't want you to leave this place. The Lord needs you here, keep moving forward. It doesn't matter if I die." Even though he only had twenty eight dollars in his pocket, he kept his promise to his wife to bury her body in El Salvador and returned to his missionary commitment in Belize.

For a period of five or six months, Francisco daily fought with the Lord and his missionary call. Many nights he cried, yelled at, and battled with God. He did not want

to be a missionary any more. His friend and mentor John came to visit him from El Salvador. He asked Francisco how he was doing. Francisco responded:

Do you really want the truth? The truth is that if souls get saved, fine. If they don't, I don't care. If the church grows, let it grow, I don't care. It would be better if you found another missionary. I'm no good anymore. I can't preach about a God who took my wife from me and say: "He is a healer, and a God who changes lives," when my own life is no longer the same (2002).

Francisco says that John realized the gravity of the situation and like a medical doctor who discovers the cause of the pain responded: "This is serious. I'll give you some advice, but I'm not sure you are ready to accept it. You need to remarry or you will no longer be able to be a missionary." Francisco's immediate response was one of anger, but as the Spirit worked in his heart, he realized that it was a word from the Lord. God healed his broken heart and provided him with a second wife who was greatly used of the Lord on the mission field. Together over a period of ten years they planted six churches, started several schools and helped establish the Assemblies of God of Belize. Though well past retirement age, Francisco is still impassioned by the Spirit to reach the lost with the Gospel.

Mary

At seven or eight years of age Mary (2002) listened as the Sunday school teacher read a missionary story of a lady serving in Africa. After class she went up to her teacher and said: "That's what I want to be." A few years later having been moved by the reading of the biography of C. T. Studd, eleven year old Mary responded to an altar call at a youth convention, verbally surrendering to the missionary call she felt.

As the years passed Mary tried to forget and avoid the call she had received. As the daughter of a church planter, Mary was well acquainted with the sacrifices of

ministry. She did not like being the child of a minister and promised herself she would never marry a pastor. She loved to study the Word, but chose secular education over Bible school studies for fear of the possibility of marrying a minister. She married an engineer. The call was banished to the forgotten for many years.

Mary, a psychologist, educator, and project specialist was offered a scholarship for postgraduate studies in Chile. She had recently lost her mother and had suffered a miscarriage. Her husband Pablo encouraged her to accept the scholarship, believing that the change would speed her emotional recovery. In Chile she shared a room with several students from Paraguay. Before retiring for the evening Mary would read the Scriptures to them as a part of her daily devotions. They would say: “We love what you say and how you read that book to us. We’ve never had a book like that in Paraguay.” They were Roman Catholics who loved God but had never encountered the Word in personal way.

When her husband came with her children to take her back to El Salvador, they attended a service at a local church. During the service Mary felt a burden from the Lord to return to South America, especially Paraguay, to share the gospel. She knew this time it was different. She was not going to be able to just cry at the altar and then forget about it. At the close of the service, her husband confided that he felt the same way. However, it did not even cross their minds to enter missionary service. They just felt a responsibility to share the gospel with those who had never had the opportunity to hear.

Mary’s friendship with the Paraguayans grew as they would periodically call. In 1979 civil war erupted in El Salvador. Death and violence surrounded and invaded Mary’s life. Her friends in Paraguay saw the events unfold on their televisions. They urged her to move her family to Paraguay offering her a job and a place to stay. Mary and her husband began to feel the need to leave the country and considered various

options including a job in Africa. One day when Mary arrived home, her husband said to her: “Mary, the Lord has been speaking to me saying that I must go and be a missionary.” At first she thought he was joking, but he was very serious. She said: “A missionary, but you haven’t even been a pastor; you’ve never been to Bible school. You don’t even preach. I do all the preaching; you lead the singing.” He responded: “I know this is from God. If your friends from Paraguay call again, we need to go.” They called again.

Mary thought that if they went, it would only be for a couple of months. Finally, in desperation she knelt and cried out to the Lord: “Lord, whatever you want. If you want us to go to Africa, I’ll go. If you want us to go to Paraguay, I’ll go. You know I want to stay, but if you want I’ll go; but not as a missionary; I’ll work.” They left their well paying jobs and embarked on a journey of faith to Paraguay. Mary worked in education and her husband took odd jobs while studying at the Bible school and planting a church. Mary calls these years, her years of breaking. They had no support and lived in very difficult circumstances. Her mother-in-law, who had been the picture of health, died six months after they arrived in Paraguay. Her daughter had been declared clinically dead of hemorrhagic dengue, but was resurrected by the power of the Spirit when prayed for by a fellow missionary from El Salvador. Through it all they learn to live from the hand of God in brokenness and surrender.

Mary had been told by a North American missionary while in El Salvador that her mission field was El Salvador, that she should forget about the feelings she had towards missions and just work at home. In Paraguay, they worked with another North American missionary who impressed them deeply. This missionary was blind but powerfully used of the Lord in music, the Word, and media. Pablo served as his driver and Mary read him the Scriptures. The Spirit spoke to Mary: “Look how this man, who needs you to read for

him so that he can prepare for his classes at the Bible school, serves me and you who are totally healthy do not want to.” Mary was convicted, challenged, and inspired.

After two years they returned to El Salvador where Mary was instrumental in the founding of the Christian University. At the dedication of the university, Mary was overwhelmed with a spirit of intercession for the children of Paraguay. The Spirit clearly spoke to her: “You must go to Paraguay.” Later, the call was confirmed at a camp meeting where her husband told her: “We have to go back to Paraguay because he has a ministry for me among the youth of Paraguay.” Mary and her husband served as fully appointed missionaries of the Assemblies of God of El Salvador from 1984 to 1992 in both Paraguay and Uruguay, planting five churches and ten schools, proclaiming the gospel of Jesus Christ. Mary emphatically states: “I believe you must have a call. Without it you would never be able to handle the problems and continue I don’t know how I could live if I didn’t obey the call” (2002).

Daniel

Daniel (2002) was shaped throughout his early childhood and adolescence by religious life in the Roman Catholic church. His dedication and desire to serve others led the clerics, who were his instructors at a well know Roman Catholic high school, to encourage him to become a priest. As he began his university studies, he was bombarded with instruction on dialectical materialism and Marxism. Daniel came to doubt the existence of God and was filled with prejudice towards evangelicals. He thought that the gospel was for the ignorant and that missionaries and all evangelical churches were a part of the CIA’s system to keep the peoples of Latin America in oppression, compliant in the face of injustice.

His first encounter with an evangelical was with an old basketball colleague. This friend had formally been known as a person who could speak only in the worst of obscenities. Yet, as he and Daniel played together, Daniel noticed that his friend had changed, not one bad word came from his mouth. “What’s happened to you?” Daniel inquired. His friend explained that he was meeting with a group of young people who read the Bible, sang, and prayed together. They had a great time and Daniel was welcome to join them. The invitation came at a moment of deep emptiness in Daniel’s life. He found no purpose in life; he received good grades at the university; he was a good son to his parents; he was a good catholic attending mass every weekend; he partied and had a good time with his friends, but the emptiness led him to say yes. He was deeply impressed by the love and acceptance that he saw and experienced with the group, but turned down an invitation to accept Christ. He kept coming back because the church had a basketball court giving him a place to play.

After showing up to play basketball for about three months, Daniel arrived one afternoon to play only to be told by one of the ladies of the church who did not know him, that the game had been suspended because everyone was going out to evangelize. Daniel had no idea what that meant, but they handed him a tract containing the four spiritual laws, took him to a downtown alley where several drunks were lying on the street, and told him: “Go and share the tract with them.” Daniel had never seen the tract before, but he walked up to the men and said: “Do you mind if I read this to you? It talks about God.” They agreed, so he began to read them the tract: “The Bible says, God has a plan for your life.” Daniel read the Bible texts that were printed in the tract, including John 3:16. He read the tract page by page. The derelicts listening nodded their heads in agreement. They asked: “Do you think God could forgive us?” Daniel responded: “It says here . . .” and he read Romans 5:8 “while we were yet sinners, Christ died for us.”

At the end of the tract there was an invitation and a model prayer. Daniel asked: “Would you like to pray this prayer?” They said yes. Daniel and five or six of the men, knelt in the street and together they prayed the sinner’s prayer.

When Daniel rose from his knees, he knew something had happened in his heart. It felt like a huge weight had been lifted from his shoulders. When he opened his eyes, it was still the same filthy alley but everything was more vivid and clear, a new world. Daniel was so filled with joy, he invited the men to return with him to the church. There he told the pastor at the altar: “these two men are with me, but I have made a decision for Christ too. Please pray for me.” Daniel did not know any more about the gospel than the two men with him, but his life had totally changed.

As his life with Christ grew, he began to read the Word, pray and ask lots of questions. He evangelized his university friends and some came to believe. One day in the intimacy of prayer, he asked: “Lord, what do you want me to do with my life?” The Lord led him to the text in Luke 5 where after the miraculous catch of fish the disciples: “left everything and followed him.” Daniel knew it was a word for him. He left his studies at the university and enrolled in a Bible institute. In each class the call of God in his life grew. As missionaries came through and messages on missions were preached, his heart burned as if the message was specifically for him.

At a youth camp that was dedicated to missions, the speaker issued a call to those who were willing to answer the call to missions. Daniel and one other person went to the altar. There they prayed together: “Lord, here we are, here I am, willing to go to the mission field when you want, where you want, and how you want.” Daniel did not fully understand what it meant to be called to be a missionary, but he knew he was called and was willing to do whatever obedience required. A few years later after graduating from the Bible institute and serving as a minister in various capacities. Daniel and his wife

were invited by their senior pastor and national leadership to go as missionaries to Ecuador. When Daniel shared this invitation with his wife, the call was confirmed. She responded: “The Lord called me to the mission field when I was a child.” Daniel accepted the invitation more in obedience to leadership than to a specific missionary call. For Daniel the deep conviction of missionary call came on the field.

As Daniel saw the overwhelming need in the city in Ecuador where he worked, he was burdened to intercede. Originally, they had planned only to stay for a year. One night after serving in Ecuador for several months, Daniel was returning from ministry in a neighboring village at about two in the morning. It was raining and very cold as he was several thousand feet above sea level. It appeared that the only way home was going to be in the back of a pickup truck with the animals. Daniel was upset. He thought of how comfortable he had it back in El Salvador with his family and friends. He said to himself: “I should be back in El Salvador at Mister Donut, eating a donut and sipping on a cup of hot chocolate or eating pupusas or something!” In that moment the Spirit spoke to his heart: “Why are you angry like this?” “I don’t know why I’m here. I don’t know. I want to be back there. I miss my parents. I miss my friends.” Daniel says the Spirit began to dialogue with him, “What worries you about your parents?” “I don’t get to see them. I want to be with them.” The Spirit gave Daniel this assurance: “Even if you were there, you could not take care of them the way I take care of them.” He reminded Daniel: “Your parents know me. Your friends know me, but all these people around you here don’t know me and that is why you are here.” There in the rain and mud, Daniel cried broken before the Lord, making a new commitment. He prayed: “Lord, forgive me. I understand, I’ve received, my family has received, and in El Salvador we have received; it’s our time to give. Help me to love Ecuador. Help me to love the people here.”

Daniel states: “I believe he calls The only thing that sustained me on the mission field was knowing that God had called me” (2002).

Daniel and his wife served with distinction for five years as missionaries in Ecuador evangelizing, discipling, planting churches, and developing national leadership. They returned to El Salvador at the request of the national leadership of El Salvador to respond to a specific need. They are active in missions mobilization and missionary training and care. Daniel states emphatically: “Once you are a missionary, always a missionary. Even though I’m not on the mission field, my heart is still on the field. The call is a lifetime call. In my heart, I still consider myself a missionary” (2002).

Alexis

Alexis (2002) is a young lady who has never been a missionary but feels God is calling her to work among Muslims in southern Spain and North Africa. She grew up in the church. Her father is a pastor, but she did not give her all to Jesus until she was a teenager. God was the God of her parents, but not her God. She cried out: “God, if you exist, you love my parents but you don’t love me.” But God in his mercy revealed himself to Alexis in a powerful and personal way. She began to read her Bible with new eyes and sought for ways to serve. Each lunch hour she began to meet with her father in intense discipleship. The words of the forty-second chapter of Isaiah burdened her soul. As she related this to her father through her tears, he asked: “Do you know what that chapter is called?” All she knew was that she felt burdened by the Spirit. “It’s known as, ‘the pastoral call.’” The call to ministry was confirmed to Alexis by other Scriptures that referred to the nations and the lyrics of a Jaci Velasquez song: “Speak for me, sing for me, say Lord what I cannot express . . . and yet for some unknown reason you have chosen me to show your love to the whole world.”

During this same time, even though she was not involved with the missions committee of the church, she was selected to participate in an exploratory missions trip to Spain. On the plane she was overwhelmed by her own sense of inadequacy and lack of preparation. As she prayed, the Lord responded with the text that says: “Because I have called you from the ends of the earth and from distant lands I have called you, and I said to you, you are my servant. I chose you. I have not discarded you. Do not fear. I am with you.” It was the Spirit’s assurance that he was calling.

As she was confronted by the need of the unreached and the relative abundance of the gospel in her own land, she realized that God had set her free in order to serve him. The Lord of the harvest was calling her to reach Muslims. Today she is answering that call, preparing to be a missionary.

Robert

Because of the political situation of El Salvador during the war, Robert’s (2002) family emigrated to the United States for a period of five years. His family was Christian in name only, but when they returned to El Salvador facing severe economic problems, his parents began to seek the things of God. Robert went to church occasionally just to keep the peace at home, but there was no commitment to Christ. A series of problems and events led to a moment of crisis. There was a void in his heart and life that work, university studies, family, friends, and weekend drinking binges could not fill. He had financial problems exacerbated by having been robbed. He had been shot at and nearly electrocuted when a steel rod he was using to place a commercial sign nearly crossed high voltage power lines. As he raised the rod, a voice spoke to him: “Look up.” When he did, he realized that he had come within inches of death.

That night loneliness and sadness crushed him. He held a gun and contemplated suicide. The messages that he had heard at church came to mind. He said to himself: "If it is true that Jesus Christ exists, and that you gave your life for us, and that you can change me and do something in me, here is my life; I surrender it to you." The following day he left for work. He remembers that as he drove, he put a piece of gum in his mouth and threw the wrapper out the window. Something made him stop his car and go back and pick it up. He thought to himself: "What am I doing? I can throw whatever I want out the window." The Holy Spirit spoke to him: "Do not destroy my creation." It made him remember the commitment he had made the night before and it was the start of his new life in Christ.

Robert's hunger and thirst for the things of the Lord grew. In a prayer retreat the Lord spoke to him: "Do you want to serve me or do you want to work for the world? I will bless what you do, but make a decision." Robert committed to serve him. When an opportunity to travel to Nicaragua on a short-term missions assignment with King's Castle (an Assemblies of God ministry of evangelism, discipleship, and missions focused on children and youth), he accepted. When he returned, his commitment deepened. He left his job and entered Master's Commission with King's Castle. For a year he lived by faith serving in full-time ministry while being discipled in life and ministry. The one-year commitment extended to three. During the first year he responded to a call to missions to India, but that call was redirected during his third-year missions internship. He intended to spend nine months in Belgium but due to problems with his visa documents he was transferred to Africa.

While in Africa the Lord made it very clear to Robert that his missionary call was to serve in that land. Robert says: "When I got to Africa, God moved my heart in such a way that I can not even find words to express it. Now that I'm back (in El Salvador) I

feel like I've left my home, like I'm not where I'm supposed to be." Robert is raising support in order to return to Africa as a fully appointed missionary of the Assemblies of God of El Salvador.

CHAPTER 7
EXPLORING THE ACTIVITY OF THE HOLY SPIRIT
IN CALLING AND EMPOWERING MISSIONARIES
IN THE INTERVIEWS

This chapter describes the activity of the Holy Spirit in calling and empowering Salvadoran Assemblies of God missionaries from the perspective of seven current, seven former, and seven potential Salvadoran Assemblies of God missionaries. Interview demographics are presented followed by findings from the interviews on the activity of the Holy Spirit in calling and empowering missionaries as related to the missionary call, Spirit direction and empowerment, spiritual disciplines, missions theology, missions history, missionary formation, missional structures, and missionary relationships. Both majority and minority responses are presented with corroborative citations. On occasion, unanimous affirmations cannot be made not because the interviewees expressed opposition, but simply because that issue did not surface in the interview. It should also be noted that though the focus of the study was the activity of the Holy Spirit in the life of the missionary, the interviewees also note the negative consequences of failing to yield to the Holy Spirit and the resultant difficulties that arise in the missionary enterprise.

Interview Demographics

All of those interviewed are members of the Assemblies of God of El Salvador. Seven of them are currently appointed Salvadoran Assemblies of God missionaries, seven are formerly appointed Salvadoran Assemblies of God missionaries, and seven are potential Salvadoran Assemblies of God missionaries (Assemblies of God constituents

who have sensed a call to serve as missionaries but have yet to realize that call). The interviews were conducted in India (1), Ecuador (2) and San Salvador between February 2001 and June 2002.

TABLE 2
INTERVIEW DEMOGRAPHIC INFORMATION

Gender		Marital status				
Male	Female	Single		Married		
11	10	5		16		
Age						
Age 18-25	26-35	36-45	46-65	over 65		
1	8	8	3	1		
Education						
Bible School	Bible School Graduates	Post-graduate ministerial studies	Licenciates in Theology/ Missiology	Secular University studies or degrees.	Secular post-graduate studies or degrees	
5	10	6	6	5	4	
Ministerial Credentials with the Assemblies of God						
None	1-2 years	3-5	6-10	11-20	21-30	41-65
2	2	1	6	4	5	1
Missionary Experience						
Short-term	1-2 years	3-5	6-10	11-20		
5	5	1	5	5		

The Missionary Call

All of the individuals interviewed expressed sensing the Spirit's call to serve as missionaries. Most of the interviewees did not have a full understanding of what that call entailed (i.e., what it meant to be a missionary, when to go, where to go, how to go), but they knew that the Spirit was at work. Herbert says: "when I was a child I received a kind of call from God to missions (through Sunday school and dreams) even though I did not understand because I was a child" (2002). Similarly Keren states: ". . . when I was seven, without knowing the magnitude of what it meant to be a missionary, I told my mom, 'I'm going to be a missionary'" (2002). Ana describes how she felt burdened for the lost while watching a Jimmy Swaggert crusade on television, but she did not know what missions was about until a missions convention was held in her local church (2001).

All the missionaries were touched in some way emotionally in the affective domain. They were moved and impassioned by the Spirit to fulfill the call. Many felt burdened to intercede. Others were able to express love to those they thought they could not love (e.g., Valerie, Daniel). Victor was listening to a message on call. He states: "I felt like his words were supernaturally cutting through my heart and mind Right there in my seat I began to shake. I knew God was calling me for something. I could not stand it and I left the service. As I'm walking out of the church, I began to cry and the Lord spoke to me" (2002).

Volitionally each of those interviewed came to a point of surrender where they expressed their willingness to do whatever the Spirit indicated to fulfill the call. Francisco prayed, "Lord, if you want me to go to the east, I'll go. If to the west, I'll go. I'm willing to go where ever you want me" (2002). Katy stated: "Lord, here is my life and if it is of use to you, take it" (2001). At an altar during a camp meeting Daniel confessed: "Lord, here we are, here I am, willing to go to the mission field when you

want, where you want and how you want” (2002). Jonathon describes his call as unconditional (2002).

Arriving at this point of surrender was not immediate for all. Some wanted to wait until they had finished their professional studies or gained financial stability (e.g., Katy, Herbert, Ana). Ana tried to study missions and architecture at the same time, but she finally surrendered when the Lord spoke to her. Others originally ran from the call (Valerie, Mary), but they all eventually came to a point of surrender. In Mary’s case it took several years. First she partially surrendered by saying: “Lord, whatever you want. If you want us to go to Africa, I’ll go. If you want us to go to Paraguay, I’ll go. You know I want to stay, but if you want I’ll go, but not as a missionary; I’ll work” (2002). After much heartbreak she came to a place of total surrender and dependence on God.

Those interviewed took concrete steps to hear the voice of the Spirit. Some enrolled in programs of ministry formation (Ana, Daniel, Rita, Herbert). The majority sought a deeper relationship with Christ by the increased practice of the spiritual disciplines. It was in the reading of the Word, prayer, and fellowship with other believers that they were sensitized to the Spirit and began to participate in ministry. Daniel is illustrative. As his life with Christ grew, he began to read the Word, pray, and ask lots of questions. He began to evangelize his university friends. One day in the intimacy of prayer, he asked: “Lord, what do you want me to do with my life?” The Lord led him to the text in Luke 5 where after the miraculous catch of fish, the disciples “left everything and followed him” (2002).

Cognitively the interviewees came to understand the initial steps that they needed to take to respond to the Spirit’s call. Some left their university studies in order to study full-time in ministry. Others knew that they should leave their jobs. Others needed to move or take a short-term missions trip. Pablo and Mary gave up their jobs and sold

everything they owned. Their actions matched what they knew they needed to do. To take these steps was not easy. Many felt significant opposition. Katy not only faced her family's opposition but her pastor even advised against it. Herbert's father said that he was becoming a missionary because he was lazy. Rita's mother stated emphatically that if Rita pursued obedience to the call that she would "never again set foot in this house" (2002). Nonetheless, each sensed that God was at work and as a result, they were willing to step out in faith, sacrifice, and take risks to fulfill the call. Daniel says: "It was very difficult to say good-bye to my parents I got sick, but deep inside, even though I was afraid, I had the conviction that I was doing what was right" (2002).

Each person interviewed experienced the missionary call in a unique way, but all came to understand it as a deep conviction given by the Spirit that one is in a specific place and/or among a specific people, in a specific moment, being and doing a specific thing to fulfill God's missionary purposes. Katy describes the call:

It is the call of God. It is the voice of God speaking into my ear: "This is what I want you for." It is the voice of God saying: "This is where I want you." It is the voice of God saying: "I have everything under control." It gives me the certainty that I am the person for that place and even though the difficulties come, and even though there are problems, there is no money, I am in need, and so on. I am called to be there (2001).

In James' case the call came at an identifiable moment. He states: "It was July ninth, 1986. The voice of God was very clear. The call was to missions. That was in a missions conference in Guatemala. From then on, the call to missions has been very specific" (2002). Daniel refers to the call as a series of moments of surrender: "I believe that the call came as a process in my life of obedience . . . something gradual. First there was a surrender to the Lord, then a surrender to service, and then a surrender to missionary service" (2002). Jonathon states: "I believe my call is to serve God,

definitively and unconditionally in the place he sees fit. I will obey, as long as he confirms that what I am doing is his will” (2002).

For the majority, conviction of call came with a series of confirmations of that call. Pedro cites three areas of confirmation of call: (1) You must have internal confirmation of call by the Holy Spirit, that the Spirit gives witness in the midst of difficulties and doubt that this is the ministry to which one is called. (2) The call must be confirmed corporately by those to whom one is called. (3) The call is confirmed by a sense of satisfaction in the fulfillment of call (2002).

Internal confirmation frequently comes through the spiritual disciplines. All of those interviewed expressed having their call confirmed in prayer and by the reading of the Word. Others were confirmed by a prophetic word, by a dream or vision, by the affirmation of others, or by contextual or circumstantial issues. Mary and Pablo independently received the same direction in prayer confirming that the word was from the Lord. It was further confirmed by circumstances that they set before the Lord, phone calls received, the complete sale of all their goods and miraculous provision. Pablo told the Lord: “If it is your will (for us to go), all this will sell” and it all sold (2002). Mario suffered from an ulcer. He prayed: “Lord, I need you to heal me. I need to experience your power at work in me to be able to respond to your call.” Mario was totally healed (2002). Blanca saw a vision and it was confirmed by a text in Isaiah 42: “I, Jehovah, have called you in justice and I will sustain you.” Still she was overcome by her own sense of inadequacy and weakness, but the Lord began to shape her and remove her fears. She states: “As I got closer to him and sought more of his presence, more of his Word, the more he confirmed my call. I feel my call stronger than ever. It is a fire that burns” (2002).

Valerie's experience highlights the corporate nature of the confirmation of call. As she was being prayed for at her local church, a prophetic word was given to Valerie calling her to missions. This call was reinforced by a message she heard from her pastor on a text in Matthew where the Master tells him: "follow me." Later the Lord began to speak to her through the Scripture. In an early morning prayer meeting a message in tongues was given with this interpretation: "Pray for my servant, Valerie, because she has been called to missions. I call her. I will provide for her. Satan has tried to place obstacles in her way, but I have provided so that my servant can go" (2002).

Those interviewed also affirmed the need for confirmation by church leadership. Several were invited to serve as missionaries, others were approved by missions leadership. Even those that went out originally without confirmation by church leadership came to recognize its importance. Herbert states: "We respect authority because we believe it is placed by God, and we pray for them that they will be guided by the Spirit We believe that God's guidance can come through leaders" (2002).

The majority of those interviewed believed that it is necessary that each missionary have a sense of call. The following responses are typical: (The missionary call) is indispensable. If a missionary is sent out and does not have the vocation, the divine call, he will be a failure. He will not be able to do the work It is not that the missionary wants to be a missionary, just like the pastor, the evangelist, the teacher, it is God who is shaping that person for what he wants. So the vocation to be a missionary is a divine vocation, such a divine vocation that you can see God's hand of support and confirmation, God is with you supporting you in every way, because the one who calls is the one who helps (Ray 2001).

No one should go to the mission field, if they are not called. It would be like killing yourself. It is not a sin to go to the field and discover one is not called. If they in all honesty recognize it, return and take the place God has for them, but without a call I do not believe you can stay on the mission field (Katy 2001).

Most perceive the missionary call as a call for life. Pablo observes:

For me the call is for life. It is a commitment, a privilege for “no one who puts his hand to the plow can look back.” It is always forward, always forward. There are offers and there are circumstances in life, but we know that circumstances are not going to change the call of our lives God is faithful. God is with us (2002).

Others see stages or seasons in the realization of the call. Pedro believes “that it is not for life, but that, for example, I can be called to the mission field for a specific moment, a season and perhaps in another be called to serve somewhere in my own country” (2002).

The missionary wives that were consulted believe that it is important that missionary wives have their own sense of call (i.e., they are not just the wife of a missionary, but a missionary who has been called in her own right). Keren states: “I have a call and I consider myself a missionary If I had not had a conviction of call, I would have probably pressured my husband to return” (2002). Dina emphasizes: “If God calls us, it is because he has no problem whether we are a man or a woman. The Holy Spirit anoints me just as he anoints any man. It is not that I undervalue men or want to remove the headship of man over woman, but I have felt a special anointing when I preach, teach, or minister” (2001). Rita says: “I consider myself a missionary” (2002). Kim recognizes the priority of the home and that her involvement in ministry will go through seasons as the makeup of the home changes, but she insists she is equally called (2002).

Related to the above is the dilemma of married couples where one of the partners feels a missionary call and the other partner does not or is unwilling to surrender to the call. Pedro is a case in point. He feels definitively called to missions. When there was an opportunity to be appointed as a missionary, he could not accept. He says: “My wife would simply not give me the go ahead. Sadly, as of this moment, it has been very difficult to convince her . . . to work on the mission field.” Since then, he does not feel

that he has been wasting his time, but it has not been easy. He recognizes that the integrity of his home is the biblical priority. He is serving and waiting for the moment when the call that burns in his heart will become a reality (2002).

At one point or another the missionary call is tested, according to those interviewed. The circumstances encountered and the sacrifices required to answer the call stretched the limits of the missionaries' commitment. Often the fulfillment of the call required miraculous provision of finances. Getting the approval of missions structures and leadership has also put the call to the test. Katy and her husband were originally denied appointment. She cried: "Lord, you have called me to missionary work and these people say no. I do not understand" (2001). Ray testifies of having been stoned and lynched by a mob. He says: "I have suffered many attacks of the enemy through people. In reality, if one is on the mission field, it is because the call is divine and God sustains" (2001). Pablo and Mary suffered illness, financial hardship, separation from family, and isolation. Mary says: "The truth is that (the Salvadoran missionary) is completely alone. The Holy Spirit had to help us a lot" (2002). Francisco lost his wife and in his despair felt useless as a missionary and wanted to abandon his call, but the Lord met him in his moment of need and provided him a companion who served faithfully with him in missions.

Valerie was in a training program in Canada. Things were not going well and her grades were sub par. She said: "Lord, the truth is I made a mistake. I must not have heard your voice right. This is not for me" (2002). Secretly she called a friend in El Salvador to pick her up at the airport because she was giving up. Her friend prayed for her on the phone and through a message in tongues and interpretation Valerie received this prophetic word: "Those who are mine do not discard the Word and I will not allow you to return to a land of slavery. Your grades do not interest me, but I want your

obedience” (2002). Going through the test becomes another confirmation of the Spirit’s call and empowerment.

The interviews clearly indicate that the Spirit uses a diversity of forms, manners or means by which the missionary call is communicated and confirmed. Each call is uniquely tailored to the individual and his/her context. Among the means used by the Spirit to call and confirm cited in the interviews are: (1) the spiritual disciplines (prayer, Scripture reading, fasting, and fellowship with other believers); (2) the preaching and teaching of the Word; (3) altar calls; (4) missions conventions, conferences, retreats; (5) activities and ministries of the local church (e.g., Sunday school, missions conventions, camp meetings, retreats, discipleship groups, evangelistic outreaches, and short-term missions trips); (6) supernatural interventions (e.g., dreams, prophetic words, messages in tongues, interpretations, healings, miracles, and the exercise of the gifts of the Spirit); (7) involvement in ministry; (8) the influence of mentors and leaders; (9) encounters with missionaries; (10) personal relationships; (11) Christian music, hymns, and songs; (12) short-term missions trips; (13) cross-cultural experiences; (14) missions and ministerial formation (e.g., seminars, conferences, Bible institutes, Christian universities, and missionary training centers); and (15) circumstances and contextual issues (e.g., provision, war, illness, media, family, opportunities, giftedness, and experiences).

In some cases there were crisis events which preceded the call. In Francisco’s case an attempted suicide preceded his call to salvation and problems in the local church preceded his call to missions. Similarly Robert’s brush with accidental death and suicide led him to Christ and to service. Both Victor and Mario experienced healing related to their call. Mary suffered a miscarriage and was held hostage. Dina also suffered a miscarriage at eight months and cried out in frustration: “My God, why did you take my

baby? Why? Why do you leave me alone?” (2001). There in her hospital bed she says she heard: “the voice of God that told me that we were going to be missionaries to Paraguay” (2001). She was not surprised when later they were asked to go to Paraguay as missionaries.

Some of those interviewed were confirmed in their call by the experiences of their parents. Victor’s mother was barren and even though she was not a Christian, she said: “God, if you will give me a child, I promise I will dedicate him to you” (2002). Blanca relates: “My mother and father in a missions service many years ago responded when a pastor asked if anyone would like to dedicate their children to missions. I was not aware of it, but Lord took them at their word My parents support me one hundred percent” (2002). Jonathon was on the verge of death as a small child. His father took him into the empty church where he pastored and offered Jonathon back to God. He prayed: “If he will serve you, let him live. If not, let him die” (Jonathon 2002). Almost immediately, Jonathon was healed.

Although there are exceptions (some of the interviewees were called to be missionaries before they were baptized in the Holy Spirit), the overwhelming majority identified a direct relationship between their experience of the baptism in the Holy Spirit with the evidence of speaking in other tongues and their missionary call and the empowerment to fulfill that call. The baptism in the Holy Spirit serves as a door to discerning the voice of the Spirit which thrusts into service and with service comes Spirit empowerment (i.e., where he calls, he empowers). Ana describes her experience of the baptism in the Holy Spirit:

. . . in that moment the Lord began to speak to me, because I had never heard the voice of God, I had read the Bible and all that, but God had never spoken in that way But the day I received the baptism in the Holy Spirit, God spoke to me, God spoke to my life and from that moment he began speaking into my life as a Christian and I began to hear his

voice My whole life changed, my actions, my conduct, my emotional and spiritual state I became more active; I began to participate in service to the Lord, to do something for him (2001).

Katy's narrative above relates a similar experience. Rita states: "[The baptism in the Holy Spirit] filled my entire being. It was something very special and I do not allow it to die or sleep. It is always there, alive. Thank the Lord, I still speak in tongues. It is a great help in difficult times to be able to speak in tongues and feel his special touch . . ." (2002). Daniel describes how after he was baptized in the Spirit that he better understood the Scriptures, the gifts of the Spirit began to operate in his life, his prayer life was enriched, and he was given courage to step out in faith in service. When Keren was baptized in the Spirit, her life was revolutionized. The Lord spoke to her saying: "I have prepared you. I have called you to something special and I will equip you. Do not fear, I will equip you" (2002).

Pablo was extremely shy. He was serving as a counselor at a youth camp. It was his job to keep order. The Spirit began to move among the young people, and his wife invited him to come forward and pray. His response was: "I haven't come to pray. I've come to keep order." But he began to pray and intercede. When one of the pastors laid hands on him, Pablo began to speak in another language. He says that the Spirit so filled him he could not stop speaking in tongues. He went to bed speaking in tongues and woke up speaking in tongues. When he tried to eat, he bit his tongue. His life was transformed. He learned to depend on the Spirit and allow him to rule in his life. He was given boldness to share his faith and began to be used in the miraculous with the gifts of faith and healing. The experience of the baptism of the Holy Spirit ultimately led to the fulfillment of his call to be a missionary church planter (2002).

Mario states: "I have come to understand that in general, the greater number of people in the church that are baptized in the Holy Spirit the greater number of people that

God will be calling. The relationship [between call and baptism in the Holy Spirit] is extremely close. People filled. People called” (2002).

The call must be continually renewed by the Spirit. Pedro describes call as something that evolves as a continual process of preparation for continued service. Valerie describes how the Word, prayer, and supernatural utterances have refreshed her call and assured her of God’s promise. In moments of doubt when it seemed she would never fulfill her call, the word would come: “Even though the vision has been delayed; it will be fulfilled” (2002). Dina asserts that the moment of call is important and should be remembered, but that the missionary must live in the present. She says:

What is important is to be continually renewed. If possible, every day one needs to reconfirm [the call]. Not because one is unbelieving, or pessimistic, or feeling abandoned by God or no longer called, but because it is good to maintain that daily renewal of the call of God Every day in our personal devotions we should say: “Lord, I am going to renew my covenant with you to serve you, to be about your business, and to work as a missionary where ever you send me.” Because God always speaks in the language of the present, of the now (2001).

Spirit Direction and Empowerment

The experiences related by those interviewed indicated their submission to Spirit direction and empowerment to fulfill the missionary call. Cognitively the missionary affirms that the Spirit’s continual direction and empowerment is needed to fulfill the call. Ana states: “Since there are always obstacles in ministry, whether we are men or women we have to depend one hundred percent on the guidance of the Holy Spirit” (2001). Dina observes:

The greatest barrier to the (fulfillment of call) is the lack of fellowship with the Holy Spirit . . . the greatest hindrance to the development of ministry is when the individual does not have that continual communion with God and all of a sudden he has to confront,

whether at noon or afternoon, things for which he was not prepared. In that moment he does not have time to go seek communion with God to be able to solve the problem. He needs anointing The missionary without anointing becomes a burden in ministry. One can do things through of the love of God, through the love of the work and that love is put there by the Holy Spirit It's not that we are so spiritual, so special. It's that the Holy Spirit places that burden, that love for the work The missionary without Holy Spirit anointing, without Holy Spirit power . . . sooner or later will fail (2001).

Victor states: "If one prays, if one is willing, if one allows, he will guide" (2002).

Kim says:

It is the Holy Spirit that guides me I must surrender totally to him in total dependence. He is our faithful companion who is there encouraging, helping, sustaining. He gives the strength to continue It is important to me to allow him to guide me in every decision and control my life that the fullness of his anointing would flow to bless others (2002).

Daniel affirms: "It is true that when the Holy Spirit calls, he equips; he empowers; he sends; he opens doors; he guides" (2002). Valerie concluded her interview by saying: "It is the call that sustains and the communion with the Holy Spirit who confirms the areas in which we will work. He is the one who indicates, who directs, who sets the pace, who helps with relationships and who empowers" (2002).

Many expressed their own sense of inadequacy and their need for dependence on Spirit empowerment to fulfill call. Keren was extremely shy and could not understand why God would have called her to ministry. She would asked: "Why me, Lord?" The answer she says is "because in truth it gave him pleasure to do so. I have come to understand that the call is not because of abilities, not because of one's studies, not because of what one can do, but because it is his pleasure. In weakness he is glorified; he is made manifest" (2002).

Daniel expresses his dependence on Spirit empowerment: "I do not believe I am able. I believe there has been a work of grace in my life. What I saw in my life in

Ecuador, and continue to see, is that I could not do it if the hand of God were not with me” (2002). Pablo says: “I tell you, I did not have the resources. I was even surprised to see how God empowers. We are nobody . . . in our limitations God can do great things. In truth, God uses us. God uses us” (2002). Victor confesses: “I was very afraid of missions. I learned to accept that fear, because God made me, ‘Accept it, because it is not you, it is me’” (2002). Pedro observes: “If the Holy Spirit is not active in one, as the prophet says, ‘It is not by might or power, but by my Spirit says the Lord.’ we cannot make it or give more than what the Spirit gives us” (2002). Mario says: “I try to depend on him to do everything” (2002). Robert summarizes this point:

I believe that it is the Holy Spirit who gives us the power to fulfill his call, because in every moment you find yourself in situations or moments where you do not have the answer or solution, because it is not our work; it is his work. Personally, I believe that the strength, the willingness, the power comes from God (2002).

The interviewees expressed that they had felt the Spirit’s direction even in the midst of alternatives and impediments. When Katy abruptly left the university in answer to the call, her parents objected vehemently, but she says: “As I road the bus, it was clear. God had spoken to me and I had to go help Maria Elena” (2001). In Daniel’s narrative he speaks of wanting to quit on a dark, cold, rainy night, but the Spirit spoke to him guiding and confirming his missionary call.

The interviewees’ stories consistently demonstrated that they were willing to step out in faith, taking risks and sacrificing in order to follow the Spirit’s direction. They did whatever the Spirit indicated in order to fulfill call. Some left their studies, other their jobs, some became more active in ministry, others enrolled in institutions of ministerial training. Mario and Kim began giving by faith to support missionaries financially. Pablo and Mary gave up their jobs and moved to Paraguay. Pablo says: “We took a step of

faith and we went with no support” (2002). Francisco returned to the mission field after losing his wife. Jonathon says, you must be willing to serve and take risks. Ana left everything to go to a remote region with no medical care and on multiple occasions suffered the effects of malaria. Those interviewed clearly demonstrated with their actions their willingness to do the Spirit’s bidding.

The data from the interviews also indicates that empowerment comes when the individual steps out in faith, in obedience and in service (i.e., service leads to empowerment). Victor observes: “the more I get into it, the more I work, the greater burden I feel for people and here I am, doing it” (2002). Just after she was baptized in the Spirit, Ana says: “I began to get involved; immediately—I got involved in the ministry of evangelism and while I was in evangelism, I began to feel a burden for people that they would know the Lord” (2001).

The interviews reveal that the Holy Spirit directs and empowers missionaries both supernaturally and naturally. The Holy Spirit supernaturally directs and empowers by speaking directly to the missionary and the need. Ana states:

Since we have the Holy Spirit in our lives; we have intimate communion with him. We can hear his voice, hear him. He makes us overcome any obstacle, even in closed countries where the doors are not open, but we are there and we know what we should do by the guidance of the Holy Spirit (2001).

Ray says:

It is the Holy Spirit that wakes us at two or four in the morning. It is the Holy Spirit that tells the stomach: “No food today; you have to fast.” It is the Holy Spirit that gives you the mission, but it is not ours We are incapable, because we are human, limited. But when the Holy Spirit opens your spiritual eyes, you can see the need that exists (2001).

Dina has experienced supernatural direction particularly in the gift of intercession. “Many times God has told me, ‘Pray for so-and-so, he has this problem.’ I pray and then

I speak to that person and say, 'Brother, God told me to pray for you because this is happening.' And he says, 'Sister, it must have been God because that is exactly my problem'" (2001). She declares: "I believe that it is the Holy Spirit who gives you the right word at the right moment so that the person can receive the message" (2001).

The majority of those interviewed gave witness to the Spirit's supernatural provision. Pablo owed \$275.00 and needed to pay it the following day but did not have it. He and his daughter prayed. At five-thirty in the morning there was a knock at the door. "Pastor," the person said, "I hope I did not wake you, but this is for you." It was exactly \$275.00. Pablo says he has many more testimonies of God's faithfulness (2002).

Keren has experienced supernatural empowerment. She is emphatic: "I could not do what I do if it were not for the work of the Holy Spirit" (2002). The other interviewees agreed that the Holy Spirit supernaturally directs and empowers in order to enable the missionary to complete an assigned task. Mary related that when they went to Paraguay they knew nothing of missiological strategy. They had never even been to Bible school, but the Spirit directed them to the right methods, using indigenous language and music to communicate the gospel. Katy observes that two-thirds world missionaries do not have a lot of the advantages of the first-world missionaries, but she states: "We are not worried about the water we drink. I understand that the (danger) is real, but I also understand that there is supernatural empowerment from the Holy Spirit and there we go right alongside the Holy Spirit. Even though I am unable, he is able" (2001).

Many of those interviewed identified gifts of the Spirit which operate supernaturally in their lives to direct and empower them including signs and wonders. Many experienced healing and saw people liberated from demonic possession. Blanca tells of having prayed for the father of one of her students whose eye was damaged. The father testified of his healing. Mario experienced healing as confirmation of call as did

Jonathon and Victor. Daniel and Keren's daughter experienced healing while on the mission field. Ray, as cited previously, observes: "I have seen miracles of the resurrection of the dead, mutes who speak, the paralyzed who rise, the blind see, wondrous things" (2001). One of those who Ray saw resurrected, was the daughter of Pablo and Mary. Pablo describes the experience:

One of our daughters physically died, the oldest. She had hemorrhagic fever and died. Clinically dead. Ray was in our home visiting on an exploratory missions trip . . . he said: "It is not time to cry. It is time to pray. Get out of the way." We left [the room] totally broken, making plans as to how we were going to have the funeral with our limited resources, but about a half-hour later brother Ray came out of the room with my daughter, he said: "Here she is." My daughter was completely healed (2002).

Francisco tells how the community barber requested that he come and pray for the barber's wife who was seriously ill. When Francisco arrived, the barber was not at home because he was out notifying family of her eminent demise. However, both the medical doctor and the priest were present, the latter having already ministered the last rites. Francisco felt the Spirit say that he was going to demonstrate to the people his miraculous power. When the barber arrived he said: "I do not care what the priest did nor what doctor said. I've called you because I believe that your prayer is the one to heal her." Francisco went into the room and prayed for about fifteen minutes. Foam was coming out of her mouth and she could not speak. Francisco told her: "Say, Jesus has healed me." She wanted to but could not. Francisco asked that all of the family leave except for the husband. After more prayer, he told her to say: "Thank you Jesus, you have healed me." Though not clearly, she said the words. Francisco told the family: "If you would like, give her a bath, and if she asks for food, give it to her. I'll be back at noon, and when I come, she will be well." When he returned, she was well, bathed, sitting up with a bowl of soup in front of her (2002).

The interviews also affirm that the Holy Spirit directs and empowers naturally through experiences, circumstances, and gifts. Dina observes: “In many occasions he speaks to us through circumstances. God, I believe, speaks and he keeps dealing with us through circumstances. He guides us until he takes us where he wants us” (2001). Ana relates the following:

During all this time I have been able to walk hand-in-hand with God in my life, even in circumstances, whether positive or negative. I believe God uses them to shape us, discipline us and guide us I realize that the Holy Spirit is at work. I am more than convinced that the Holy Spirit has my life in his hands and that he is guiding me There have been many circumstances, both positive and negative. The negative I take as experiences that the Lord allows in order that I can understand, comprehend and help others in the future (2001).

Ray believes that his life as a sailor was natural empowerment: “When God allowed me to board a ship, visit many parts of the world and not be too patriotic, that was like training God gave me” (2001). Valerie, Blanca, and Robert experienced living in a bi-cultural situation which has empowered them to more easily adapt to the mission field.

The Spirit empowers through the gifts he gives his servants even gifts that they are unaware they possess. Mary notes: “I feel he uses our talents, human and natural, by the Holy Spirit at the opportune time—even talents that you do not think you have” (2002). She describes how the Spirit used her gift of administration while on the mission field, but she also discover she had the abilities to work with women even though she did not think she could. Francisco’s gift for oratory was used in preaching. Katy’s gift for administration and teaching was used in the Bible School. Jonathon and Alexis use their gifts of music in ministry. Valerie’s computer and linguistic skills are being used in Bible translation. All the various gifts are perceived as God-given for his purposes to empower call.

The Spiritual Disciplines

All of those interviewed made special reference on repeated occasions to the activities of the Holy Spirit in directing and empowering both naturally and supernaturally through the experience of the spiritual disciplines including prayer, Bible study, fasting, and fellowship with other believers. Francisco voices the wisdom of experience: “If anyone wants to be a missionary, but is not a man of prayer, he should not even think it, because missionary life demands that he be a man of prayer, who allows himself to be led of the Holy Spirit . . . who depends on a life of intimacy with God” (2002). Dina declares: “The greatest obstacle to ministry development is when the person does not have continual communion with God” (2001). Jonathon concurs: “What I have noticed is that it all depends on my devotional life I had a frustration on the (mission field); it was probably what made me leave in a hurry and that is that I neglected my spiritual life” (2002).

James concluded his interview by saying: “I believe that a personal devotional life is important It is the first level of relationship, before promotion, before the convention, before participation in the national work, it is always intimacy with him” (2002). Blanca says that it is important to “have intimate communion with God, to seek his presence. Not because of religiosity but as a lifestyle, as part of life. I feel that if I’m accountable to God and seek his presence, it will be the Holy Spirit that guides; it is the Holy Spirit that gives us the fruit of the Spirit” (2002). Mary experienced the Spirit’s empowerment through Scripture memorization. In difficult moments the Spirit would call to mind Scriptures which spoke to her heart and life and to the situation. She also states: “The only thing that sustained me was prayer By myself I would retreat for a day or three to pray, fast and seek the Lord and when I returned I had strength” (2002). Ray relates how in his first pastorate the Spirit gave him a love of the spiritual disciplines of fasting,

prayer and Bible reading. “Prayer and fasting,” he says, “give you such strength that the devil himself cannot affect you” (2001).

Valerie observed that when she was on the mission field her spiritual life suffered because she could not identify nor fellowship with a local congregation. She recounts:

I began to feel like my spiritual level was dropping. The Holy Spirit is always there, but you begin to act in the flesh, rely more on human wisdom, on the experience of the church, on human experience, on what I was learning from the new culture. You have to get in more with the Spirit but I felt like I was losing the anointing or leaving it behind Because your church is not there, your friends are not there, the pastor is not there; it is just God and me. Of course that is as it should be, the Lord and oneself, but the Body of Christ is necessary for growth. You feel like a piece of charcoal that needs a wind (2002).

Ana summarizes the feelings of many of those interviewed:

I believe that the Holy Spirit uses the Bible to speak to us personally. He knows my needs and he knows me. He speaks to me to respond to the need, to the issue, or to the decision that I need to make. I can see how the Holy Spirit has been speaking to me through the Scripture and all of a sudden I know what attitude to take. “Ah, that is why the Lord has been speaking and telling me this.” Yes, the Holy Spirit speaks to me, I do not doubt it and he does it primarily through the Scriptures. Also, he speaks to me through prophecy, through dreams, or through a thought in my mind, in my heart. Yes, he does it, but primarily through the Word (2001).

Missions Theology

The interviews revealed that the Holy Spirit directs and empowers through missions theology. The majority expressed that the missions theology, particularly Assemblies of God missions theology, that they had received, influenced their call and how that call was realized in their life. Mario cites as an example:

. . . the Assemblies of God doctrine of the Holy Spirit teaches that the objective of the Holy Spirit is not to speak in tongues but to impart power to be witnesses. I believe that this is what influences the most, what the

Holy Spirit has used The Holy Spirit is not an emotion but is a person that wants to abide, to empower, to fill for a specific objective which is the area of missions (2002).

A few observed that not every Assemblies of God church practices its missions theology. Much depends on local leadership. Kim notes:

It used to be that the Assemblies of God was very rigid, to a certain degree there was a lot of legalism and religiosity, and that hindered the Spirit of God from working in a special way to reach a new quantity of people, but it depends upon the head. In other words, if the pastor is willing to be sensitive to the voice of God and give missions the place it deserves in the church (it will happen), because he is responsible for motivating and promoting (missions) to the people (2002).

Jonathon also observed a great deal of legalism in the church where he grew up as a pastor's son, which inhibited growth and missions vision. Some of the theology taught was abstract and impractical. He says: "Unfortunately, in my time as a Christian I learned a lot of theology, but I did not know how to put it in practice" (2002). However, the Assemblies of God church where he now serves has shown him how to live out his theology, a theology of Spirit dependence.

According to Victor, Assemblies of God theology of Spirit dependence sometimes leads to personal irresponsibility. Instead of accepting the responsibility of sending and supporting missionaries, some say: "Go for it. The Holy Spirit is with you" mistakenly implying that the church has no responsibility for that person. However, he also notes that Assemblies of God missions theology is flexible, allowing for individual expression and by implication indigenous expression.

This illustrates that Assemblies of God missions theology is perceived as empowering missions practice. As does Blanca's experience as a teacher in an Assemblies of God Christian school; she observed that leadership was sensitive to the move of the Spirit. At times, classes were suspended so that the students could seek the

Lord. The director would say: “Take your time because the Holy Spirit is touching the children.” Blanca says:

It was beautiful to see the children, some just five years old, speaking in tongues, crying, broken, on their knees saying: “I want more of you.” Many of them would say: “Miss, I want to be a missionary. Miss, I want to be a missionary.” “Miss, I am praying for Africa.” “Miss, I am praying for Arabia.” “I am praying because I feel a special love for . . .” I could really see the Holy Spirit work in the lives of the children (2002).

All those interviewed agreed that the basic tenet of Assemblies of God missions theology which affirms that the activity of the Holy Spirit is the key to the missions enterprise is both true and empowering. Herbert states:

I am a pentecostal. I believe in the Holy Spirit Without the participation of the Holy Spirit in a missionary, it would be like being in the desert, like Israel in the desert, going around in circles. It would be difficult to get to our destination If the Spirit is not on the mission field, there will be no guidance and that is a very important thing. Neither will there be any power—power to overcome fear, power to be victorious over loneliness, power to overcome opposition and the forces of the enemy (2002).

James refers to his formation: “In the pentecostal theology I received at the university and at the Bible school, there is no room to even consider whether the Holy Spirit participates or not, it is crucial, of utmost importance” (2002). Valerie notes: “The Holy Spirit is who selects where we will go. He is the one that prepares us for that place and when we get there, it is he who does the work. That is what I learned in missions, what I learned from my pastors” (2002). Katy agrees:

Maybe we do not have anything written, a lesson or something, but it is an integral part of our denomination, the Assemblies of God. We know that when someone goes, it is because he is called by the Holy Spirit and when someone does something, it is by the work of the Holy Spirit. For us all activities that we do in foreign or domestic missions is work of the Holy Spirit (2001).

Missions History

The Holy Spirit has used missions history especially missionary biographies and testimonies in calling and empowering missionaries according to the majority of interviews. Herbert and Mary both assert that their childhood call to missions was greatly influenced by the missionary stories they heard in Sunday school. Herbert says: “Sometimes [in Sunday school], they would present short stories about missionaries or their children and that touched my heart” (2002). Later, Herbert was moved by missions books like Peace Child by Don Richardson. As a young person, Mary was impacted by the biographies of David Livingstone and C. T. Studd. Daniel also was and continues to be greatly influenced by the Spirit through missionary biographies. He notes: “Each story cut through my heart. I believe that is the choice of the Holy Spirit, because I still feel it. It is like having the voice of the Holy Spirit behind you and in you even though it is not audible. When a book comes to my hands, it has to do with what God wants to give me” (2002).

Most of the interviewees confessed to having very little exposure to Assemblies of God missions history in a formal sense, but the testimonies of Assemblies of God missionaries served to inspire and challenge. Pablo refers to several Assemblies of God missionaries from the United States who served in El Salvador: “These were people that inspired me, who suffered for the work” (2002). Mario was impacted by visiting the tomb of an Assemblies of God missionary who is buried in San Salvador where each November on the national holiday of the Day of the Dead, a local pastor returns to preach to those in the cemetery reminding them of that missionary’s love for the people of El Salvador. Victor’s missions discipleship group read missionary biographies but he says that he was particularly impacted by stories of Assemblies of God missionaries working in the Muslim world.

The missions history of the Assemblies of God of El Salvador is brief, but the stories of the pioneers are touching a new generation. Mario says: “I believe our history is very short, but there are so many heroes” (2002). He refers to the stories of Pablo, Mary, and Francisco as the stories of brave heroes. When he hears Francisco’s story, he says: “I cry and when I see this elderly man still preaching. Wow! It challenges me. It helps me” (2002). Valerie was greatly impacted by the testimonies of other Salvadoran Assemblies of God missionaries especially Ana and other single ladies who stood firm in their call and provided an example to those who would follow. Victor has been shaped by Daniel’s testimony:

To be close to him, hear how it went with him, how God blessed him. It makes it very clear to me that when God calls, even though there are problems in El Salvador, and even though they did not always send his support on time, he was empowered; he lacked nothing. It was God (2002).

All those interviewed recognized that the Holy Spirit has been active in the missions history of the Assemblies of God of El Salvador not only in terms of the growth of the Salvadoran church but also in terms of missions outreach. Katy tells of how historically the Holy Spirit equipped his servants in order to reach the lost. She concludes: “In our history I find something that is automatic: the Spirit filled them; they received the Holy Spirit, and though they did not know anything about the field; time was short; they had to go” (2001). Valerie draws the following from her exposure to Salvadoran Assemblies of God history:

It impacted my life as did those who brought the Word. When I went to Los Naranjos and saw the little church, the first church where the Spirit fell with such power that it sparked what is today the Assemblies of God, I felt admiration, respect and a desire to be a part of it. Maybe it did not influence my missionary call one hundred percent, but it did motivate it, because if they could do it, so could we (2002).

Missionary Formation

The interviews revealed that the Holy Spirit is active in missionary training and formation utilizing formal, non-formal and informal education. Missionary formation is experienced as natural Spirit empowerment. Daniel observes:

I believe that much of what I learned, I learned by experience guided by the Holy Spirit. It is not that the Bible institute does not give you tools. The Bible institute give you lots of tools, but much of what we learn, in truth, we learn in practice. It is there that one sees how the Holy Spirit guides, even when one is unaware of it The Holy Spirit does not call those who are able, rather he enables [empowers] those who are called (2002).

Mario states:

I believe that people are more effective who have combined their call with education and formation. The Holy Spirit, I believe, equips them or better said, finds a channel where it can more effectively flow. God is Sovereign and he can do all things, but he also works through channels, and the better prepared, the more opportunities open (2002).

Pedro agrees. It was in the classroom that he began to experience the call to missions.

Sometimes it is said that God does not call the equipped but that he equips the called. But I believe that the two things go side-by-side; they need to. There needs to be willingness [to go] and a willingness to be equipped even though it might not be immediately available. Because it has been confirmed biblically and historically that equipping goes hand in hand with willingness (2002).

Ana believes her experience is illustrative of Spirit empowerment through formation:

When I was in the Moskitia with Doris, she had no ministerial, missiological or cross-cultural formation, and I could compare our lives; we lived together. I could compare and see that the mission field was much easier for me than for her, because I had previous knowledge of things that were going to happen like culture shock and things like that. For her it was difficult, much more difficult than it was for me. I believe missiological formation is very important. The Holy Spirit uses those instruments. I am convinced of it (2002).

That missionary formation and training are necessary for the fulfillment of call was the consensus of those interviewed. Ana says: “I believe that (missionary formation) is necessary. I believe it is indispensable” (2001). Herbert agrees: “For me, systematic formation in the field of service is indispensable” (2002). Jonathon states: “I believe it is very necessary. It should never be overlooked that a person must prepare for the call” (2002). This formation should include the spiritual disciplines, biblical studies, theology, practical theology, missiology, ministry skills, and interpersonal relationship skills.

Many of those interviewed called attention to the need for missionary formation to integrate theory and practice while being flexible in order to adjust to each individual call and circumstance. Dina states: “Basically, experience is the best school for the missionary. You can have a lot of theory. You can learn to swim by mail but to know if you can really swim, you have to get in the pool” (2001). Kim observes:

I believe the Holy Spirit uses education, because the world and technology is constantly developing rapidly. We have resources that we can implement. The Holy Spirit is not bound rather he guides, gives wisdom and knowledge. He has given us understanding to use and appropriate those resources to bless the people. So for me, education is an excellent tool to allow the Holy Spirit to flow even better (2002).

Ana states: “The university played an important role in my preparation because it gave me a vision of the need of the world while equipping me with tools to work cross-culturally” (2001). She says the practicums are very important because you can “test call, test gifts, experience different ways of serving. And this helps to confirm what is our call, our ministry, our gifts” (2001).

Jonathon declares: “I say that you should never separate theory from experience I feel that what one learns should be practiced If one is facing a pastoral call or a missionary call, they should be sent out on a practicum to allow them to

make a mistake now, rather than fail later” (2002). Francisco points out that education alone is not enough:

One should not go [to the mission field] because they have a Licentiate in Theology, but because they feel the call. It is not that I do not appreciate teaching and degrees, but on the mission field, many times, it is not the degree nor the recognition that counts, but the passion with which the missionary goes (2002).

Other observations from the interviews related to missionary formation include that the local congregation is a key missionary training venue and that missionary training is a life-long process. As previously noted, many of the interviewees’ understanding and call to missions came in the context of the local church through sermons, teaching, missionary testimonies and stories, Sunday school, missions conventions, camps, retreats, and short-term missions trips. Mary learned how to listen to the Spirit from her pastor. Ana indicates that missiologically and theologically she was shaped in the university, but ministerially her formation was in the local church. She notes: “My spiritual life was formed in the local church as was my ministerial life. I believe that it is the local church that should shape both these areas The university cannot do what the local church does” (2001).

Pedro believes that “ministers should prepare themselves the best that they can . . . they should be at the cutting edge, continually being equipped” (2002). Valerie notes that everything learned in life can be used by the Spirit. Katy observes that in view of the constant changes that are taking place in the world, the minister must stay abreast. She says: “Today more than ever I believe that pastors and even more so missionaries are required to be in constant growth. Theological formation is fundamental but it must be formation that can be continually received by the missionary” (2001).

Missional Structures

When asked whether the Spirit uses missional structures (cf. Appendix F) in the calling and empowering of missionaries, all responded affirmatively. Ana's response was typical:

I think that he uses them when they allow themselves to be used by the Holy Spirit. There are many structures, somewhere, I believe, the Spirit is not present and we as pentecostals see them as weaker, where we cannot trust those structures. I believe that God uses structures and it is important that we have that view of structures and not to perceive them as obstacles to going to the mission field. God speaks to the lives of people and where two or three people hear the same witness of the Holy Spirit to do or not do something (there is confirmation) Therefore, I believe God utilizes structures and that the Holy Spirit speaks through them (2001).

Katy concurs that structures and organization are necessary but "the Holy Spirit works in the people that make up the structure" (2001). Pablo says structures are good because they:

. . . give guidelines and organize if we are guided by the Holy Spirit. I believe it is important. We recognize that God is a God of order, God establishes order and (structures) are a part of that order. The structure of a missions agency is good. It attracts people, orients, helps, equips and sends them to the field (2002).

Victor notes that even though there have been occasions when God used missionaries outside established missions structures: "I believe the majority of the work that the Holy Spirit does is through willing people and willing people are those in the structures, in agencies, in the church. That is the biblical model" (2002). James adds: "They [structures] are the operational platform of the missionary and the national church, the means to establish the relationship between the missionary, the national church, and those to be reached. It is like a tapestry that serves God's purposes and they are necessary" (2002). Mario observes:

The Holy Spirit is sovereign to do as he wills, but I think he takes pleasure in using people that are under authority and supported by others. In the Bible we find Paul supported by a structure, by a group of ladies, by an evangelistic team. In this way they were more effective. I believe that the Holy Spirit takes pleasure in using organizations (2002).

In general, the interviewees had experienced harmonious relationships with missional structures. However, there were also times of conflict, misunderstanding, and confrontation. On occasion, missional structures or the lack of missional structures (e.g., Mary and Pablo) were obstacles to the missionary and his/her realization of call. Ana states:

In terms of positive experiences, I have seen the hand of God in the Board of Directors. I cannot complain about the Department. Many complain that the Department puts too many obstacles to get to the missions field, that they are too strict, and this and that, but I believe it is worth it because it helps us missionaries who serve the Lord to be able to return to our own country healthy. Those that go through the Department help to protect the life of the missionary. I cannot complain (2001).

Mary says: “If you would have asked me in 1980-82, I would have said that they get in the way, but with time I have learned that they are necessary because they protect” (2002).

Pedro observes that some structures seem to discourage rather than encourage the missionary in the realization of call, and that the leadership of some missional structures do not seem to be missiologically informed nor led by the Spirit. The result is that some missional structures become obstacles. He notes:

I believe that there should be requirements for the missionary candidate, a list of requirements the candidate should meet, but the tendency is that structures instead of facilitating missionary vision have clouded its transmission with obstacles I believe every pastor, every missions committee, every sending structure, and missions agency should be full of the Holy Spirit (2002).

Sometimes these negative encounters with missional structures have been used by the Spirit in missionary formation. When Jonathon went in for his interview with the missions committee, they grilled him to the point that he thought to himself: “What are they doing to me?” But he came to understand that “the structure was going to support me if I had any problems there in Honduras” (2002). Ana relates that she was upset with the committee for not allowing her to take a companion, but when she arrived on field, she realized that the committee had been directed by the Spirit.

Herbert considers that it is of the Holy Spirit to have structures that stop some from going to the field in order to do some work in their life so that they can learn. This seems to be the case for Katy. She and her husband were turned down the first time they applied for missionary service. She was extremely frustrated, but she came to understand that “their negative response was the correct one. I realized that the reasons that they gave for saying no, were good reasons” (2001). She describes what followed in her life as “going to school.”

There was general agreement that for missional structures to be effective they need to be flexible and the leaders of the structure have to be led by the Spirit. Herbert observes that the changes in the missions structure of the Assemblies of God has been the work of the Holy Spirit: “The Holy Spirit has been doing what is better” (2002). Jonathon states: “The danger of structures is when it is a closed structure and there is no openness to a difference of opinion or openness to investigation” (2002). Daniel notes:

I believe that God works with human elements and we are fallible. I also believe from my perspective and perception that God works more in the hearts of men. If in the missions structure, we are in tune with the Holy Spirit, that missions structure will do the will of the Holy Spirit I believe the Holy Spirit is someone who is creative and even among us who are working today—in five, ten, fifteen or twenty years there will be change. We must be sensitive to the Holy Spirit and that is the key to structures that God can use to direct missions . . . (2002).

Blanca agrees: “I believe that the Holy Spirit has to first touch the people who work with the agencies, departments, or churches They must be called and have a vision for missions They have to be directed by the Holy Spirit” (2002). Valerie sums up her perspective of the activity of the Holy Spirit in missional structures:

Yes, I believe that the Holy Spirit can work through structures if the structure seeks the direction of the Holy Spirit, because the structures in some way calcify in typical human fashion. “Because this is the order or this is how we have always done it.” Then we do not allow him [to work], we box him into one model Each missionary is different, each call distinct, and each work The structure has to be modified a bit for it to function. Yes, I believe that there is anointing in structures and they are necessary (2002).

Missionary Relationships

The Holy Spirit is active in calling and empowering missionaries through relationships (i.e., the Spirit empowers through people). Ana says as she looks back at her experience, she can see how “God used this person and this other person in the right place at the right time. And I realize that the Holy Spirit was at work. The people I have mentioned are all people that are in ministry and they really impacted my spiritual life and ministry” (2001).

Among people identified as having significant impact on their missionary call and the empowerment to fulfill that call are: spouses, family members, leaders and mentors, other missionaries, other Salvadoran missionaries, the national sending church, and the national receiving church. Keren describes how their marriage was enriched on the mission field because they were alone and only had each other. Katy and Mary expressed similar experiences.

Not all of the interviewees’ families supported their decision to answer the call, but even in the midst of conflict and rejection, the Spirit was at work. The families of

Katy, Rita, Herbert, and Daniel were all originally opposed but eventually came to support their decision. Others like Alexis, Jonathon, and Blanca were supported from the beginning. Blanca as previously cited states: “my parents support me one hundred percent. They pray for me. I can feel their support every moment” (2002).

Francisco, Ray, Dina, Ana, Daniel, and Keren were greatly influenced by leaders and mentors who opened the door for them to missionary service. Others identified pastors and national leaders who had touched their lives. Pedro recognizes the influence of the pastor of his local congregation: “the pastor who ministered then at the church was a pastor with a great burden for evangelism. Many churches were planted and many pastors, many of whom are still in ministry, went out as a result of that missionary and evangelistic revival” (2002).

A key contact for the majority of those interviewed was with missionaries. Katy was mentored by Maria Elena, a missionary to Colombia, and by Francisco. “We tried to get the most out of him when he visited. He would tell us his experiences, his life and his time in Belize. We asked him not to hide anything” (2001). James was impacted by the teaching of Pablo. Valerie was touched by the lives of many Salvadoran missionaries but was most deeply influenced by Ana: “when I went to the Moskitia and I met her and heard her testimony, it greatly impacted me” (2002).

Mary was touched by the life of David Stewart, a missionary serving in El Salvador who gave her an opportunity when she was eighteen to teach at the Bible institute. He told her: “Mary you are going to serve the Lord. I want you to go to the Bible institute to teach” (2002). She says: “I began to like teaching in the Bible institute. I believe the life of David Stewart impacted [my life] especially when he died. It impacted me greatly” (2002). She was also influenced, as was Pablo, by her missionary pastor and mentor and by the blind missionary in Paraguay with whom they worked.

Francisco preached his first sermon at the behest of a missionary and went to the mission field at the invitation of another. Francisco's experience also illustrates that the Holy Spirit is active in missionary relationships on field. In Belize where he worked there were Assemblies of God missionaries from the United States, Costa Rica, Guatemala, and El Salvador. "I can say that we were very united. There were never heated arguments where one held more influence than the others. We analyzed things from the perspective that this was the work of God not of a person" (2002). Jonathon had a similar experience in Honduras where the common denominator among the missionaries was that they were there to serve. He recommends that "the person that goes into missions must go with an open mind, with a democratic spirit, with the intention of going to work" (2002).

Others experienced conflict while on the field with other missionaries and with national leadership, but even in those conflicts they recognized that the Spirit was at work.. Geraldine observes that there is often great potential for jealousy, competition, and conflict on the mission field. She states:

I believe like all missionaries that we will find ourselves in different conflicts, but when one is really in the presence of God, seeking him every day and with the Holy Spirit as our guide, I believe that there will be less irritation and conflict, or that we will be able come to an agreement and affinity between missionaries (2002).

Keren felt marginalized by the national church because they were not accepted as missionaries because they were from a Latin American country. She confesses: "That was very hard for me. That is where the Holy Spirit comes again and says, 'you must accept it. You must accept that they think differently' In that situation only the Holy Spirit can help you to have the ability to accept it" (2002). Mary had a similar experience. She felt that while they were on field in another Latin American country,

they were excluded from the group of missionaries from the United States because they were Latin Americans and excluded from the national church because they were missionaries. She says: “The truth is we were totally alone. The Holy Spirit really had to help us” (2002).

All the interviews identified the Holy Spirit as active in shaping missionary relationships, comforting in isolation and loneliness, overcoming and healing the wounds of broken relationships. Keren relates how they were under great stress due to circumstances and conflicts with the national church: “and yet, the Holy Spirit comforted us; we always knew that God was with us and that is what is beautiful about being a missionary” (2002). Katy was frustrated by her inability to speak the language and connect with people, but the Holy Spirit began to help her. She says: “It is a work of the Holy Spirit. He gave me the grace, and people began to speak with me. The Holy Spirit definitively works in the relationships where we can do nothing because of our limitations” (2001).

Mario sees the activity of the Holy Spirit in relationships as helping one flesh out biblical principles: “It is the values and principles that have helped me, but it would not have been possible without the Holy Spirit making it happen in my life at the opportune moment” (2002). Daniel agrees:

The Holy Spirit did not only come to equip us to do missionary work, to be witnesses; he did not come just to give us the supernatural gifts and communicate with us with that special language from the Lord, but in order that the fruit of the Spirit grow and develop in us Without that fruit I would have exploded, clashed with other missionaries, both Latin Americans and North Americans. It is that we are simply humans with different ways of seeing things; I had that type of situation. I remember once I wanted to leave. I said to myself: “It just cannot be that we have this kind of problems with people who are Christians, who are leaders.” But I realized that God was at work in each of us. I was probably an instrument to refine them and I know that they were instruments to refine me (Castro 2002).

CHAPTER 8

CONTEXTUAL FACTORS IN THE INTERVIEWS

This chapter describes the activity of the Holy Spirit in calling and empowering Salvadoran Assemblies of God missionaries through contextual factors as identified by the interviewees. The factors cited include: personal contextual factors, Salvadoran societal and cultural contextual factors and Salvadoran ecclesiastical contextual factors. According to those interviewed contextual issues can both facilitate and hinder the realization of call.

Personal Contextual Factors

Among the personal contextual factors cited by those interviewed were crisis events, family issues, physical appearance, personality and giftedness, cross-cultural experience, and education. Valerie was profoundly affected by the loss of her brother during the war. This crisis event led her to seek more of the things of God and eventually led her into the ministry. Robert and Francisco both contemplated suicide before turning their lives over to God for his service. Victor and Mario experienced divine healing as a part of their call to service. As mentioned above, the majority identified the baptism of the Holy Spirit with the evidence of speaking in other tongues as an event directly related to call and empowerment. There were also crisis events which had to be overcome to fulfill call. Among the most dramatic are the loss of a spouse as in Francisco's case, and the loss and resurrection of a child with Pablo and Mary.

Family issues were also cited in almost every case. In several cases, the families did not support the decision to answer the call. Herbert was labeled as lazy. Rita's mother threatened to never allow her to come home. Mario's mom tried to keep him from studying missions and his brothers pressured him to stop, but eventually they came to Christ and now support his decision. Others were supported by their families from the beginning.

There are other family issues that were also cited. Mary grew up in a home with all brothers and had to overcome communication barriers to reach out to women on the mission field. Ana's father encouraged her not be limited by the gender bias within Salvadoran culture. Katy credits her mother as having instilled in her a desire to better herself, but the need to climb the social ladder became a barrier to the fulfillment of call. Her parents wanted her to become a professional and finish her university studies and did not support her desire to go into ministry. She identifies a home life that is typical for many Salvadorans that must be overcome to fulfill call. She describes it as a broken home, but as a normal Salvadoran family. Her mother was adopted so Katy had four maternal grandparents. Her mother had met a man and gotten pregnant with Katy but married another man. Her biological father she describes as a kind man, but her stepfather with whom she lived, was a drunk who beat both her and her mother. She says:

Now my stepfather had three sons who came to be my brothers but who were in truth nothing to me, and I had a grandmother and some paternal uncles, who really were not because they were related to my stepfather. In truth, it was one big mess. And that is how the majority of our families are. This creates great confusion in one, I believe, and makes it difficult for one to find their place in life I believe that this is a negative influence in the moment of call (2001).

Others cited the difficulty of leaving family to go to the mission field, even in those cases where the families supported the missionary call. Singles especially dealt with loneliness and isolation as a result of separation from family. Blanca was afraid to obey the call because she was so close to her family. She prayed: “Lord, you know how close I am to my family because I’m the youngest, and they overprotected me” (2002). Slowly the power of the call overcame her fear. On field she felt the isolation: “Being so far from my family was a huge change. I was surrounded by people who were totally different But it helped me to depend on God, to trust him” (2002).

Both Ana and Valerie referred to the difficulty of meeting their responsibility to care for their parents while on the mission field. The loss or an illness of a parent or other family member while on field is particularly difficult (Pablo, Mary, Daniel, Keren, Ana, Valerie). In their first two years on the mission field, Mary’s brother was killed during the war on the campus of the university, her mother-in-law died two months after they left for the field, and later her father died. She says: “It was hard. If it had not been for devotional times, I would not been able to hold up” (2002).

Almost all cited the need for supernatural provision to provide for their families while on the mission field. Often financial support was meager, forcing the missionaries to depend on the Lord for food, clothing, shelter, medical care, transportation, and ministry needs. Educational opportunities for missionary children were also limited. Rita noted the difficulty of raising children on the mission field observing that though her children were excellent students they had fallen behind because of different school years on the field and studying in a second language. Mary concluded her interview noting the need to care for missionary children. She observes that though they went through many difficulties while on the mission field, she and her husband were careful to never allow bitterness to be communicated to their children. Their children were raised knowing that

God was in control of their lives. Mary believes this is why, today, her children desire to be missionaries.

Another personal factor cited by several of those interviewed was physical appearance. Salvadoran's find it easier to identify with many people groups and blend in because their physical appearance is similar to those people groups. Herbert states: "I believe one of our advantages [as Salvadorans] is our physical appearance. Our physical appearance is like the great majority of the rest of the world" (2002).

Personality traits and giftedness were also personal contextual factors which influenced those interviewed in hearing and obeying the call. Shyness was a personality trait cited by Keren, Pablo, Kim, and Blanca which had to be overcome to respond to the call and which continues to force them to depend on the Spirit. Blanca says that she was overprotected as the youngest child and was "fearful, shy, and insecure" (2002), but the Lord began to mold her and remove her fears as she responded to the call. Keren says she could not do the things she does in ministry if it were not for the empowerment of the Holy Spirit to overcome her shyness. Other cases which illustrate that the Holy Spirit uses personality traits and gifts to call and empower missionaries include: Keren's independence from her family which confirmed her call to missions but her fear of risk-taking had to be overcome; Daniel's love of sport brought him to the gospel, Daniel's and Francisco's gifts of oratory translated into powerful preaching, Ray's seafaring ways made it easier for him to leave his own country, Valerie's love of language and computers led to Bible translation.

Cross-cultural experience was also identified as influential in call and empowerment. As they were growing up, Valerie, Blanca, and Robert all spent time in other countries in a bi-cultural situation. Ana, Herbert, Rita, Pablo, Mary, Mario, Kim, and Victor traveled to other countries and cultures as a part of their educational

experience. Ray traveled the world as a ship's pilot. Katy, Alexis, Jonathon, and James participated in short-term missions experiences. The implication is that cross-cultural experience is used by the Holy Spirit to influence call and to empower for service.

Education was also a significant personal contextual factor which influenced call and empowerment. As was just mentioned, many of those interviewed were exposed to cross-cultural experiences as a part of their pursuit of degrees in education. Mary and Pablo were invited to Paraguay by classmates. This invitation led to their serving as missionaries in that country. Valerie affirms that it was her education that opened the door for her to serve in Bible translation.

Salvadoran Societal and Cultural Contextual Factors

Among the societal and cultural contextual factors that influenced the call and empowerment of missionaries observed in the interviews were: violence, war, poverty, lack of development, lack of education, prejudice, sexual discrimination, family orientation, individualism, people orientation, loyalty, work ethic, materialism, flexibility, lack of discipline, a mono-cultural society, and emigration.

All the interviewees experienced first-hand the effects of El Salvador's civil war and the continuing violence that plagues the country. The families of Robert, Blanca, and Valerie, all emigrated to other countries for a period of time as a consequence of the war. Francisco, Pablo, and Mary's departure to the mission field was in part to escape the war. Valerie's emotional distress at losing a brother during the war led her to seek more of God. Over all, the effect of violence and war is fear and uncertainty which in many cases leads to a greater dependence on God. The Salvadoran missionary can easily identify with other people groups who are suffering from war and violence and are more prepared to live under the stress of such contexts.

Poverty and lack of development are experienced daily by Salvadoran missionaries. The living conditions of other majority world contexts are very similar to their own. Identification and adjustment are facilitated. Salvadoran missionaries know that the church can grow in such a context without dependence on foreign aid. On the negative side, it makes it more difficult for the missionary to raise support and be equipped with the latest technology. Pedro identifies as disadvantages the lack of economic resources and the lack of technology. He observes: “We do not have the white man’s technology . . . [which] undoubtedly facilitates missionary work” (2002). Ray states: “What has held us back many times as members of the third world, is that we do not have access to resources in order to do the mission the way we would like” (2001). The lack of support and minimal income can also lead to prejudice on the part of the national receiving church and other missionaries.

Related to poverty and lack of development is the lack of education. Valerie noted that her advanced education opened the door to missions for her, but the general lack of education in El Salvador is perceived as a disadvantage by the majority. Jonathon states: “We are a country in diapers in the area of education and intellectual formation. There is no intellectual development” (2002). James observes:

I feel our limitation is in education, in managing an environment that is leading the way in technology in the whole world. We do not have that here. So when one goes out he is unprotected in that level. Academics are a little low. Access to technology is also low. There will come a moment when we will need that technology on the field, and we go with that void. It can be overcome but we must recognize it (2002).

Related to the above, he notes another cultural contextual disadvantage: “We do not have an open perspective of the world and its information (i.e., we are globally unaware). This inhibits our participation among the nations There is no culture of

investigation. There is no fomentation of the interest to investigate to our detriment” (2002).

Another cultural contextual factor which the Salvadoran missionary must often overcome is stereotyping and prejudice. Daniel and Keren observed this as one of the most difficult barriers that they faced on field. Neither the national church nor other missionaries would accept them as missionaries because they were Latin Americans, Salvadorans. Mary and Pablo had similar experiences. Valerie summarizes the experience of many:

What impedes me as a Salvadoran? Are they going to let a Latin in? They do not know us; they know a face of Latin America, but they do not know that which we are involved with now. So there is mistrust. Are we going to work well or not? There is always that social concept of the Latin American who likes to go from party to party and that we are we are lazy . . . that we are always late. And a whole lot of things that we are always suppose to be like, we carry that baggage and it is our calling card. So it is a bit of a barrier, culturally speaking, when they do not know us well (2002).

Sexual discrimination was cited, particularly by the women interviewed, as a societal and cultural contextual factor which influences the missionary’s perception of the call and empowerment of the Holy Spirit. Katy asserts:

Not wanting to criticize but I believe our society here, and everyone knows it, is a “machista” (male-dominated) society. For years it was maintained that only men could lead and that at a national level; I’m not talking about the church but at the national level. Even today there are few women in leadership in terms of government or in terms of municipalities. Few women in government, because the woman is considered an accessory (2001).

Ana’s observations, based on her experience in several countries, are similar:

I believe that the woman will always occupy a role after the man, always a secondary role, always the most important is the man. It is the man who can become something, never considering the woman. So when

people see a woman, they do not believe that a woman can become something on the mission field (2001).

Single women in the Salvadoran context face additional pressures according to Valerie:

In Latin America, the oldest single woman has to stay with the parents, because to leave the house is pretty ugly. If the parents are seniors, she is responsible for everything. I believe this is unjust, because the single woman is entitled to make her own life like any other woman. It is necessary that they allow her to live her life It is not fair to the woman that has a call, to the woman the Lord wants to use (2002).

However, she also enumerates several advantages to being single, including not having the responsibility of a husband and children, having the freedom to move to the field, and being able to focus her energies on the work. She does recognize that it depends also on the target culture. If the target culture is a male-dominated culture, it is much more difficult for a single woman to be effective, but she concludes by saying:

I believe that the motivation of the single woman as well as the married woman is the love of Jesus Christ. It is what causes one to continue. We cannot deny that being alone makes one vulnerable, but only in the eyes of the world, because we know that we have Christ with us and that is why it is tolerable (2002).

When the target culture is male dominated, Salvadoran women, especially married women, more easily adjust to the constraints of that society and identify more easily with the women of the target culture. However, like Valerie above, the ladies interviewed agree it is the love of Christ and the activity of the Holy Spirit which allows them to be effective in ministry and overcome the limitations of sexual discrimination. Katy declares: “In the areas of ministry I believe that the woman is as able as the man, because it is not based on capability, on doing the work of God, but it is based on the Holy Spirit and he does not see men and women, just instruments” (2001). Ana makes the following observation: “I became aware that I had to take certain risks (risks that men do not have to take) as a woman to do the work, to be able to work. But it did not matter

because I am sure of the call of God, and it is not important anymore; it is not important” (2001). She goes on to say that whether man or woman, the obstacles on the mission field are overcome only by dependence on the Holy Spirit.

The family orientation of Salvadoran culture and society was perceived as both a disadvantage and an advantage by those interviewed. The disadvantage is that it makes it very difficult for the Salvadoran missionary to leave the extended family. Mary notes:

For us, nostalgia for the family is very painful, because on holidays families get together. As you will see here in El Salvador on Mother’s Day, everyone goes to the parents house, everyone, son-in-law, daughter-in-law, children. And on the [mission field] you cannot do that, so you feel too much loneliness (2002).

Valerie agrees:

Families whether Christian or non-Christian are not prepared to allow their children to go. I now see the pain of the parents in allowing their children to leave, even non-Christians. “Yes, it is alright, they have a missionary call, but let someone else’s child go, not mine.” It hurts that they go; they are not prepared (2002)

On the other hand, the Salvadoran’s family orientation is an advantage in identifying with other cultures that have a similar orientation. Victor’s experience in India is an example. He observes:

It was an incredible advantage because we were so similar in our family values. The Indian is family oriented. They build three or four story houses and on one floor lives one son, on another floor another son and his wife; very family oriented. Even though we are changing, we are still that way. Here, there are children who are thirty or thirty-five years old, unmarried still living with their parents. That is how we are. I believe in these areas we have an advantage because we have a very similar family structure (2002).

In spite of the Salvadoran’s family loyalties, there is still a strong cultural tendency to individualism. This factor has enabled Salvadoran missionaries to be very

effective pioneers but has hindered their ability to work together in a team. Pedro identifies individualism as a negative cultural influence: “We are not very given to working together as a team even though in recent years this paradigm is falling, but we are very individualistic. I believe this is a disadvantage” (2002).

Salvadoran missionaries tend to be welcomed on the mission field because of a cultural orientation to people. Victor notes “that the Latin American missionary is well received because they are known for ‘Hey! How are you?’ Friendliness. It is an advantage we have” (2002). Pedro concurs: “We are friendly, we are friends of people, our relationship orientation is also another strength” (2002). As does Jonathon: “We are also very friendly, we get along with people” (2002).

This people orientation expresses itself in loyalty, another cultural contextual factor. Those interviewed and their experiences identify this both as an asset and on occasion a liability. The positive is expressed in the relationships formed, the commitment and mutual support. On occasion loyalty to a leader led them to answer the missionary call (e.g., Daniel, Keren, Francisco). Conversely, it may have led to Daniel’s premature return from the field in answer to a respected leaders request. On other occasions, blind loyalty can lead to an avoidance of reality and error.

Another predominate cultural contextual factor pointed out by the majority of those interviewed is the Salvadoran work ethic. Pedro affirms: “Worldwide we are known for our dedication to work—hard working and very qualified labor. We are distinguished by hard work and the ability to produce with a minimum of resources” (2002). James states: “Salvadoran people are people who do not resign themselves to a specific status. Rather, where we see no possibility, we look for it. We have developed a sense of finding the possibility and take advantage of that possibility. It is an advantage that helps a lot” (2002). Even though El Salvador is geographically among the smallest

nations, its people believe they can make a difference. Historically, Salvadorans have demonstrated resiliency in the face of adversity, a “can do” attitude and a sense of destiny. This creativity, resourcefulness, and attitude are great assets on the mission field.

Jonathon agrees that Salvadorans are hard working but notes that often the motive is not one that is congruent with missionary service:

The Salvadoran has the distinction of being a hard worker. It does not matter how much it hurts. I believe as a culture, and I do not know why, but it is hard working. The fact of being enterprising in what one does is a good thing. Outside the country the Salvadoran is known for being enterprising and hard working—willing to work all night. But it is for the remuneration. And if there is no remuneration, it is difficult (2002).

The latter focus on the acquisition of material goods highlights a cultural contextual factor which can be a barrier to missionary service, materialism. Jonathon notes: “What’s more, our culture is very given to material things, and young people are told: ‘You can earn \$300.00 if you take this course, go study’” (2002). His observations point out that materialism is a huge motivating factor in Salvadoran society, in their work ethic, in their desire for education, and in their relationships. As noted in the narratives, this value can make it difficult to step out in faith, in total dependence on God to answer the call. Keren keenly observes: “I believe Salvadorans [have the attitude], ‘if I do not see, I do not believe.’ So that is why a lot of people decide not to go to the mission field because they are afraid—afraid of finding themselves perhaps in unpleasant circumstances” (2002). The cultural priority to acquire material possessions makes it difficult for the potential missionary to give up financial security to obey the call and can unduly influence the missionary in the decision-making process.

Flexibility is a cultural contextual factor that is recognized as an advantage by many of those interviewed. Jonathon notes:

We are not accustomed to having a formal lifestyle which says at 12:00 I have . . . , at 2:00 I going to do this, at 7:00 Rather, we gauge things as they come. It appears that this is a characteristic that the missionary needs, because on the mission field one just does not know. The Salvadoran deals with this well (2002).

However, flexibility in the extreme can lead to a lack of discipline. Jonathon himself recognizes that one of the reasons he had to return from the mission field was neglect in the area of discipline. The lack of discipline can lead to relational conflicts and a lack of productivity on the part of the missionary. It can also result in a lack of financial accountability and even open the door to rampant Salvadoran societal evils such as corruption, the abuse of power, and lack of integrity. Pedro identifies the latter as another disadvantage in the Salvadoran cultural context: “Even though it is a bit painful, unsettling, and incongruous, the lack of integrity or honesty in Salvadoran missionaries” (2002).

Another societal and cultural contextual disadvantage observed in the interviews is the reality that though it is divided by subcultures based on class and the rural versus urban, El Salvador is predominately mono-cultural. As a result most Salvadoran missionary candidates have little cross-cultural experience and are vulnerable to culture shock and ethnocentrism. This lack of exposure to other cultures is beginning to change with increased travel to other nations to visit family and friends who have emigrated. The various societal and cultural factors mentioned have contributed to this significant exodus. It has resulted in many Salvadorans having family members or close friends in other nations including the majority of those interviewed. One of the results of this emigration has been heighten global awareness and increased exposure to cross-cultural experiences.

Salvadoran Ecclesiastical Contextual Factors

The Salvadoran ecclesiastical contextual factors which are used by the Holy Spirit in calling and empowering Salvadoran Assemblies of God missionaries that emerged from the interviews include: pentecostal revival, the church as a substitute family, ministry opportunities, missionary vision, and sense of destiny.

The church in Latin America and specifically in El Salvador has been experiencing revival and exponential church growth touching every level of society. The majority of these churches are pentecostal. Those interviewed asserted that this pentecostal revival should and is resulting in increased missionary outreach from Latin America to the world and that missionaries called in a context of revival are equipped to take that revival to other peoples. They expect growth, the guidance and empowerment of the Holy Spirit including signs and wonders. Pedro states:

I have no doubt that [an advantage] of our Assemblies of God missionaries is the pentecostal aspect. The missionaries that are out there reveal this, people full of the Holy Spirit. We emphasize living in the Spirit, depending on the Lord and in this case, the working of the supernatural, allowing the Holy Spirit to work through ministries that produces concrete results. I believe this is an advantage (2002).

Jonathon and others observed that the traditional pentecostal churches tended to be legalistic and frequently dependent, not open to missionary vision beyond their own communities. However, with the recent growth of the church especially among the urban middle class, Salvadoran Assemblies of God churches have become more open and flexible with a greater vision to reach the lost not only of El Salvador but of the world. The churches that have made this transition are better equipping those who are called to service. The result is an increase in missions awareness, in missionary sending, and in the number of missionaries sent who are not bound by legalism and liturgy, but guided and empowered by the Holy Spirit.

Another Salvadoran ecclesiastical factor which was noted by those interviewed is that the church often becomes a substitute family. As previously indicated, the Salvadoran family rarely consists of the “typical” nuclear family (mother, father, and children). Voids in familial relationships are often compensated for in congregational life. The community of faith becomes the family and extended family of its members, a positive influence in the realization of call. Katy summarizes the feelings of many:

A positive influence related to call has been the church which becomes a family. While my family was not totally Christian and did not understand, I had a good-sized group of people in the church who came to be like my family who supported me in prayer, with words of encouragement. It came to be a positive influence (2001).

The experience of the interviewees revealed that a positive ecclesiastical contextual factor for the calling and empowering of missionaries in El Salvador was the ministry opportunities available. Laity are equipped for and expected to be involved in ministry. Ana noted that she was given opportunity and was formed ministerially in the local church. This formation results in a practical expression of faith. Members are disciplined to discern the voice of the Spirit and act in faith on that direction relying on Spirit empowerment to complete the task. This discipleship is critical to ministry and to missionary call and empowerment. Several of the women interviewed observed that ministry opportunities were often more available to women on the mission field and was a factor in their missionary call. Dina notes: “Here in these countries there is a little more freedom for women than in my beloved country” (2001).

A significant ecclesiastical contextual factor is the growth of missionary vision in the Assemblies of God of El Salvador. For the Salvadoran missionary pioneers one of the greatest obstacles in the realization of their missionary call was the lack support by the sending church which was frequently hobbled by dependency and/or a lack of

missionary vision. In the last two decades missionary vision and commitment has greatly increased though much potential is still unrealized and the vision is sometimes clouded by romanticism (Alexis, Mario). Valerie affirms: “Socially we now understand that we are doors to missions, but ten years ago we were still asking the United States and Europe to send dollars so we could better the churches We are beginning to come out of that . . .” (2002).

Mario states: “I believe we have overcome a lot of cultural aspects. Some believe that as Salvadorans we cannot do it. I do not believe that. Rather, I believe and I preach that we are a missionary force. We are no longer a mission field rather a missionary force” (2002). Katy observes:

A negative is our third-world mentality—that we are a poor country and we cannot do it. Missionary work can be done by the North Americans and Europeans but we cannot, because we do not have any money and are unable I understand that is real, but I understand that there is supernatural empowerment by the Holy Spirit (2001).

Jonathon recognizes that lack of finances is a disadvantages but “the truth is the major factor is that there is no vision” (2002). A significant element in the growth of missionary vision that emerged from the comments and experience of the interviewees was the effect of participation in short-term missions experiences through the local or national church. Sixty percent of those interviewed had participated in short-term missions experiences. Daniel asserts that understanding and formation are important in the development of missionary vision:

I believe that in El Salvador we can note an historical change between when missions was not taught in the Bible institutes and when missions began to be taught in the Bible institutes. My perception and point of view is that our eyes were opened, that we should not only expect and receive, but rather that we could do it too. We have something to give. Now, my conviction is that we have a lot to give, and we can give something, that we are not just a third-world country that will continue to

receive and receive. Rather, we have to give and we have so much talent, so much potential. But my conviction was gradual through understanding. The missions classes changed me My perception is that the previous generation concentrated on the local and the national. Perhaps, it was because it was the moment to set the bases, the foundation for continual expansion. But I believe that at this moment we are aware that it is possible for us to be a sending force (2002).

As was mentioned above, Salvadorans culturally reflect a “can do” attitude and have a sense of destiny. Even though the country is small, its people believe they can make a difference. Pablo states: “We do not have the resources, we are from the third world, but we have faith” (2002). This faith is a distinctive Salvadoran ecclesiastical contextual factor in the calling and empowerment of missionaries. By the Spirit this sense of destiny becomes a powerful motivator for the fulfillment of the missionary mandate. Frequently the comment is: “We do not bear the Savior’s Name for nothing (El Salvador translated is the Savior). He has something special for us. We are to take his Name to the nations.” Katy summarizes this sense of destiny:

I am convinced that God has something big is store for our nation, that in some way we will positively impact the nations. I am not referring just to geography, but to wherever the missionary goes. I believe we have great potential A Honduran once said: “You Salvadorans have a heart that is tender to missions.” I believe her comments are very interesting. She said: “When there is a call to missionary work and to missionary awareness and there are people from all of Central America, the ones that answer are the Salvadorans.” I believe we have this awareness. Our desire is contribute to it, because it is very likely that what we do will be very little compared with what those who follow will do after us. Like I said to Valerie: “We are in the breach, it is a new birth in missions here in El Salvador. We are the first. Let us go forward, not for us, but for those who will follow us.” . . . It is because God has something (for us) (2001).

CHAPTER 9

CONCLUSIONS AND RECOMMENDATIONS

This chapter will provide an overview of the various elements of the research, a brief summary of each chapter and observations and recommendations that emerge from the research. The purpose of this study is to develop the components of a theory for missionary formation by examining the activity of the Holy Spirit in calling and empowering Salvadoran Assemblies of God missionaries. The activity of the Holy Spirit in the life of the missionary is examined in the following three areas: (1) the historical development of Assemblies of God theology of mission as it relates to pneumatology; (2) the emergence of the various contextual factors which contribute to the unique missiological potential of the church in El Salvador; and (3) the development, use, and renewal of missions structures with special emphasis on the processes of missionary formation.

Summary

Chapter 1 of this document examines the relationship between pneumatology and missions in evangelical missions theologies. An overview is given of the various contemporary issues which are shaping the dynamic process of theologizing in missions noting that missions theology has severely neglected the vital relationship between pneumatology and mission. Despite the void, there are clear indications that all true missions activities are dependent on the direction and empowerment of the Holy Spirit who works in the world in pre-conversion, conversion, and post-conversion; gives birth

to the church at Pentecost; and continues to sustain, empower, impassion, guide, unite, equip, and renew her that she might give witness to the world of the salvation found in Christ in the power of the resurrection. The ministry of the church, the community of the Spirit, is the continuing ministry of Jesus in the power of the Spirit.

Chapter 2 describes the activity of the Holy Spirit in calling and empowering missionaries in evangelical missions theologies. The activity of the Spirit in witness extends to all, calling individuals from all nations to fellowship, service, and participation in the missionary mandate. However, to enter missionary service most evangelical missions theologies assert the need for a “missionary call” issued by the Holy Spirit. Those called are also empowered and equipped with gifts and guidance. According to the majority of evangelical theologies of mission, the Holy Spirit is not only active in mission in the world and in the church, but also in the calling and empowering of individual missionaries who cross ethno-linguistic barriers with the good news of Christ the King.

In Chapter 3, *Pentecostal Missions Theologies*, the Holy Spirit is understood to be an empowering presence in the body of Christ, an eschatological community, enabling it both corporately and individually to give witness to the world. The baptism in the Holy Spirit is a gift for every believer to empower him/her to live a holy life of service and witness to others. Though there are gaps in pentecostal missions theologies regarding pneumatology and mission, there is an almost synonymous relationship between Spirit and missions in pentecostal praxis. Narrative theology offers a viable form to express this relationship theologically. The Pentecostal and Assemblies of God historical missions narratives examined revealed a rich dependency on the Spirit in missions. From humble beginnings the Spirit forged a powerful missionary witness out of human weakness. Methodologies that emerged from the New Testament were used, relying on

the Spirit to empower local believers to continue the ministry of Jesus in their community and in the world. Contemporary issues in pentecostal missions theologies were reviewed. Of note, is the emergence of a two-thirds world missionary force. Pentecostals affirm the need for an individual missionary call, received in a diversity of forms which is confirmed by the church, and empowered by the Spirit both supernaturally with signs, wonders, and spiritual authority and naturally with gifts and guidance. The relationships between the divine call and human obedience and between supernatural and natural empowerment in the life of the missionary, illustrate the tensions in pentecostal missions theologies between the divine and the human in the missionary endeavor. Among these tensions are: Word and experience, giftedness and the need to exercise the gift, worship as celebration and worship as outreach, call and obedience, God's glory and human weakness, manifestations of the Spirit and manifestations of the flesh, New Testament patterns and contemporary contextualizations, the forgiveness of the cross and the need to deny oneself in the cross, justification by grace and the need for works of obedience, and the freedom of the Spirit and the need for spiritual discipline. This chapter concluded with the strengths and weakness of pentecostal missions theologies as critiqued by non-pentecostals.

Chapter 4 describes the areas which shape missionary formation as they relate to the activity of the Holy Spirit in calling and empowering missionaries by recognizing the need for integrated, contextual processes of missionary formation and examining various models which can influence and be effective in missionary formation. Diverse education models need to be implemented with an integration of informal, non-formal and formal educational structures. Spiritual formation models are foundational in the development of the missionary as spiritual being and as an ambassador of Christ. Missionaries and missionary educators as leaders and as leadership developers should employ leadership

development models and processes in order to maximize their potential and facilitate the growth and implementation of a life-long missionary vision. Theological/biblical education models underscore the need for the development of a biblical understanding of ministry and mission which is both Christ-centered and contextually relevant. Missiological educational models should shape the missionary individually and communally in processes which integrate theory and practice in the diversity of disciplines that comprise missiology and the missionary enterprise. Missionary formation occurs not only in the lives of missionaries, but in local churches, in ministerial formation and in short-term missionaries, missions promoters, and missionary trainers. In much of the literature on missionary formation there exist a dichotomy between an affirmation of the need for Spirit dependence and intentional Spirit dependence in missionary formation theories and agendas. This necessitates a paradigm shift in the processes of missionary formation which will integrate at every level an understanding and practice of dependence on the Spirit for call, direction, and empowerment in the life of the missionary, in the processes of missionary formation, and in every missions endeavor. There are voices for this integration in missionary formation including the voices of Latin American and pentecostal missionary educators. This integration affirms that the Holy Spirit is active in missionary formation not only in the lives of missionaries and missionary educators but in the mobilization and empowerment of the entire body of Christ: “God’s missionary people.”

Chapter 5 describes the activity of the Holy Spirit through contextual factors in the calling and empowering of missionaries. The first section reviewed the constructs of missiological contextualization concluding that for the church of El Salvador to be fully contextual, it must articulate its own theology and practice of mission and seek to identify the activity of the Holy Spirit through contextual factors in calling and empowering

missionaries. The next section examined the context of El Salvador. It began with a general overview of Salvadoran context followed by a review of contemporary contextual issues including the search for political stability, full implementation of the peace accords, poverty and economic instability, migration, urbanization, materialism, family disintegration, gender prejudice, youth, violence, globalization, technology, and religious change. Special attention was given to the growth of, and paradoxical nature, of the pentecostal church. It concluded with a description of the Salvadoran Assemblies of God missiological context as it emerges in its narrative history. In the Assemblies of God of El Salvador much of the understanding of who a missionary is and what a missionary does, is shaped by the example provided by pioneer missionaries from the United States. What can be observed, are human beings with strengths and weaknesses who nonetheless have been called and empowered for missionary service. These missionaries believed that the Holy Spirit empowers any willing servant for leadership and acted upon that belief in faith by releasing national believers to leadership. The relationship between national leadership and the missionary was not without conflict and struggle, yet it was characterized by a love for God and a mutual love and respect that resulted in powerful partnership in service. This created an environment of flexibility and innovation that fomented tremendous church growth and foreign missions vision. The history of the Assemblies of God of El Salvador is an history of the explosive power of the Holy Spirit in lives of missionaries and nationals who were willing to surrender all to Jesus, experiencing his presence as they submitted to his Word and walked in His Spirit.

Chapter 6 presents ten biographical narratives which comprise a missiological narrative theology of the activity of the Holy Spirit in calling and empowering missionaries.

The narratives were selected from of twenty-one in-depth interviews of current, former, and potential Salvadoran Assemblies of God missionaries. These same interviews revealed a description of the activity of the Holy Spirit related to: the missionary call, Spirit direction and empowerment, spiritual disciplines, missions theology, missions history, missionary formation, missional structures, missionary relationships (Chapter 7), and contextual factors (Chapter 8). Each of the interviewees observed that the Holy Spirit was active in all areas (cognitive, affective, volitional, and behavioral domains) of their lives in order that they might hear and obey the call. Obedience to the call required total surrender, sacrifice, and risk taking. A diversity of forms was used by the Spirit to communicate and confirm the call both personally and corporately. Obedience was not always immediate and the call was frequently tested. There exists a direct relationship between the baptism in the Holy Spirit with the evidence of speaking in tongues and hearing and obeying the call (i.e., the baptism in the Holy Spirit is a door to hear the voice of the Spirit and leads to service; service leads to empowerment). The missionary call was described as a conviction given by the Spirit that one should be in a specific place and/or among a specific people, being and doing a specific thing to fulfill God's missionary purpose. The missionary call is a requirement for a lifetime of missionary service and must be continually renewed.

The Holy Spirit is also active in missionary direction and empowerment. The missionary must be totally dependent on Spirit direction and empowerment to fulfill the call. Empowerment comes in service as the missionary steps out in faith, sacrificing and taking risks to obey Spirit direction. The Holy Spirit naturally empowers the missionary through gifts, experiences, and circumstances including the spiritual disciplines, missions theology, missions history, missionary formation, missional structures, missionary relationships, and through personal, societal, cultural, and ecclesiastical contextual

factors. The Holy Spirit also supernaturally empowers the missionary by speaking directly to the missionary and/or need often through the spiritual disciplines, by supernaturally enabling the missionary to be or do a specific task which would be naturally impossible and by performing miraculous signs and wonders in ministry. The activity of the Holy Spirit is perceived as the key to the entire missionary enterprise. Out of the narratives and the interviews emerged a descriptive list of activities of the Holy Spirit in calling and empowering missionaries that appears in the following section.

Observations and Recommendations

Some concluding observations and recommendations based on the findings of Chapters 1-3 related to the activity of the Holy Spirit in calling and empowering missionaries in evangelical and pentecostal missions theologies:

1. There is an urgent need for the continuing development of a theology of mission which is fully trinitarian while seeking to further explore the relationship between pneumatology and mission. Pentecostal missiologists are in a unique position to respond to this need if they will learn to speak for themselves in a way that will be understood by others. Narrative theology and missiology appear as a viable and vibrant means for fulfilling the task.

2. Related to the first is the almost untouched field of study related to the activity of the Holy Spirit in calling and empowering missionaries. Though missional praxis is understood to be dependent on the Spirit, and missionary narratives overflow with testimonies of dependence on the Spirit's call and empowerment, little missiological reflection has been dedicated to such a vital topic. Missional praxis must be sustained by theological reflection which points the missionary practitioner back to the source of missionary power, the good news of Christ revealed by the Holy Spirit.

3. In the process of theological reflection and articulation it must be recognized that pentecostalism is not monolithic; it reflects the creativity of the Spirit in diverse contexts among diverse people. It is a “religion made to travel” (Cox 1995:102). It is also constituted by various degrees of vitality, which is why some pentecostals are accused of being too worldly and while others are seen as too anti-world.

4. Pentecostals have a wonderful legacy of missionary praxis, but need to aggressively pursue continued missiological reflection and articulation. The lack of contemporary missiological reflection could lead to an undermining of the missiological foundations and the calcification of missional activity. This task cannot be relinquished to pentecostal theologians who are accountable only to the academy, but must be done by those engaged in mission. (The disastrous effect of this dichotomy is illustrated in the Fall 2000 issue of Pneuma: The Journal of the Society for Pentecostal Studies whose theme was ecclesiology, yet only a brief mention of the relationship between church and mission appears in the introduction.)

5. Not everything that is perceived to be the Spirit is the Spirit. Discernment must be exercised in a spirit of humility, submitting all things to the will of the Father and to the authority of Scripture as illumined by the Spirit. In reference to the missionary call, this also means submission to the Spirit in the leadership of the church for confirmation and guidance.

6. Finally, missiological reflection on the activity of the Holy Spirit in calling and empowering missionaries must lead to a paradigm shift in the process of missionary selection, screening, formation, and care that will create space for the Spirit to work and direct. It will include a continual challenge to the members of the church to respond to the calls of fellowship, service, and missionary support, but it will also continue to challenge them to say “yes” to the call to missions. It will include developing missional

structures yielded to the Spirit, which focus on empowering the missionary and the missionary body to fulfill call both individually and corporately. It will result in a missionary praxis tied to prayer and continued openness to the Spirit's direction and empowerment both natural and supernatural. It is a confident missionary praxis because it depends solely on the power of the Spirit who does the calling and the empowering.

From the research presented in Chapter 4, it can be concluded that a new theory and paradigm for missionary formation must be developed which is guided and shaped by the reality that it is the Spirit that calls and empowers for missionary service. In this paradigm, various models can and should be used in missionary formation. Diverse contexts require Holy Spirit direction to implement the appropriate model. Missionary educators and mobilizers must seek to integrate Word and experience; theory and practice; pre-field, on field, post-field training, and continuing education; and formal, non-formal, and informal processes of education and formation in order to create a context in which the Spirit calls and empowers missionaries for service. To open the door to the Spirit's call, direction, and empowerment in the new paradigm, missionary educators and mobilizers need to take into account the following observations related to missionary formation:

1. There are no limitations in terms of age, gender, education, ethnicity, culture, marital, or socio-economic status as to whom the Spirit will call, but those who are called must be willing to surrender all in order to fulfill the call. Often, this surrender requires a change of context, the removal of cultural distraction, and the stepping out of normal routines. Missions educators must take care not to develop a formula for the missionary call because there is no single means by which the Spirit calls, rather the call is as unique as each individual. He/she must also take care to recognize not all who are called,

experience an identifiable crisis event, but that the missionary call must be confirmed individually and corporately.

2. As relationships are important to a sense of spiritual empowerment, the missionary educator must emphasize the corporate nature of the body of Christ and provide the missionary with relational tools. Missionary formation is directly related to ministry and missionary experience as the most important lessons for missionary service are often discovered in the context of the local church and missionary ministry. As the Spirit often calls and equips those who are already active in ministry, every local church needs to be a missionary training center which offers direct contact and interaction with missionaries; celebrates missionary services, missions conventions, and missionary seminars; disciples each member in the spiritual and missionary disciplines; and organizes short-term missionary experiences which can be effective processes of missionary formation and concientization. All ministerial training should be missiological in order to equip the pastor to develop the local church as a missionary training center.

3. Even though education will not cause a believer to respond to the missionary mandate, early exposure in the life of the individual to missions education and activities and to bi- and multi-cultural contexts increases the probability of and commitment to missions, and of being called to be a missionary. The most influential people related to understanding and obeying the missionary call are missionaries. Therefore, the processes of missionary formation must seek to continually expose the student to missiology and to encounters and interaction with missionaries and people from other cultures.

4. The Spirit empowers both supernaturally and naturally through gifts, experience, and education. Equipping for missionary service is both biblical and congruent with Spirit empowerment. The activities of the missionary are diverse, limited

only by the creativity of divine direction and the empowerment of the Holy Spirit. The processes of missionary formation must create an environment which allows missionary candidates to experiment and discover giftedness.

5. All missional and missionary formation structures in terms of development, use, and renewal must be guided and shaped by the reality that it is the Spirit that calls and empowers the missionary for service. Missional structures and processes of missionary formation (people, programs, and institutions) must continually seek to be sensitive and obedient to the Spirit's direction, to the call, the gifts, and the needs of the missionary, and to the needs of the missionary enterprise. Missionary educators must provide missionaries with tools to assess the state of structure, the means for renewal, and how to successfully negotiate conflict through the guidance of the Spirit. The significant structures with which the missionary interacts include the family, local churches, national churches, missions agencies, educational institutions, and societal structures.

6. Missions educators must recognize their own need for continual Spirit direction and empowerment, modeling Spirit dependence in their lives, ministry, and missions theologies and theories. The greatest asset the missions educator can provide is to facilitate the missionary's ability to discern and obey the voice of the Spirit. Missionary educators must seek to intentionally, but not legalistically, create "space" in the processes and programs of missionary formation in order to discern the Spirit direction allowing the future to become present. "Space" facilitators include the spiritual disciplines of prayer, Bible reading, community, the proclamation of the Word, and shared narratives.

7. The formation of the missionary must always prioritize the realization of the spiritual disciplines as a significant though not exclusive means of call, divine direction and confirmation. Missionary training should emphasize the spiritual disciplines, biblical

studies, missions theology, and intercultural studies but the specifics of study should focus on the individual missionary's needs. As obstacles and trails are a part of the calling process, the educator must take care not to remove all the obstacles from the path of the missionary candidate, nor is it a process of the survival of the fittest. Therefore, it is not the educator's task to create obstacles but to facilitate Spirit direction and empowerment in the life of the missionary.

Further research is needed on the relationship between the activity of the Holy Spirit in calling and empowering missionaries and missionary formation. Careful attention should be given to the above observation in the development and implementation of missionary formation curriculum, programs, and processes.

Chapter 5 revealed that the Holy Spirit is active in contextual factors to call and empower missionaries. This can be clearly seen in the Salvadoran Assemblies of God missiological context as it emerges from its narrative history. The Holy Spirit began with a small but committed group of humble but audacious believers who were convinced that they were living and experiencing the end times. These men and women, young and old, educated and uneducated, affluent and dispossessed, believed that what they were experiencing was a move of the Holy Spirit to empower them to live overcoming lives that gave witness to the Lordship and gospel of Jesus Christ. They adhered to a missiology of empowerment which sought to follow the methodology of the New Testament church, the indigenous church, and relied on the dynamics of the power and gifts of the Holy Spirit. Pentecostalism is the power of the Spirit in people. The activity of the Spirit in the historical development of Assemblies of God missions in El Salvador is a story of Holy Spirit power in people's lives, a story to be repeated among the people and churches of other contexts.

The Holy Spirit empowered people willing to yield to his direction without regard to gender, age, background, education, social, or economic status. Often the most unlikely candidate was the servant called and empowered to complete the task. This selection of the Spirit does not imply that the Spirit did not maximize the natural gifts and experiences of the candidate. To the contrary, an examination of the history of each person reveals how the Spirit integrates all the given variables in a sovereign design. The undergirding missiology of the Assemblies of God of El Salvador is a missiology of integration and paradox revealed in the stories and histories of its participants. It is a missiology of call and empowerment by the Holy Spirit where the divine is revealed in the human, where weakness reveals strength, brokenness reveals power, striving is rest, humility is glory, first is last, last is first, and the impossible is possible; and where there is unity in diversity, one Church but many churches, a gospel that never changes but whose communication constantly adjusts to the hearer, and uniqueness in call but a single caller.

If subject to the Spirit's direction and empowerment, strategic planning, accountability, missional structures, missionary training, and the science of missiology are integrated in the life of missionary and the missionary enterprise. In this mix the missionary can hear the voice of the Spirit and experience the direction and empowerment of the Spirit both in the natural and supernatural. A lost and dying world is offered hope by the hopeless, who stand on the promises of a God who is present by his Spirit. The missionary must be sensitive to Holy Spirit activity in contextual factors as well as be Spirit-directed to incarnate Christ and his church in diverse contexts.

Recommendations for further study related to this chapter include the need to examine the mission histories of other Assemblies of God national churches and other pentecostal missions agencies and denominations to discover areas of convergence and

divergence related to the activity of the Holy Spirit in calling and empowering missionaries. Also, the history of the Assemblies of God of El Salvador is in great need of further research and documentation in order for future generations to build on the advances of the past and gain a sense of identity and destiny in light of God faithfulness and the Spirit's direction.

From the interviews and narratives of Chapters 6-8 it can be concluded that the activity of the Holy Spirit initiates, motivates, and sustains the entire missionary enterprise. These activities of the Spirit could be described as pentecostal signs preceding and signs following missionary call and empowerment. What follows is a descriptive but not exhaustive list of the activities of the Holy Spirit in calling and empowering Salvadoran Assemblies of God missionaries. The list includes observations and recommendation and is presented under the headings of the missionary call, missionary empowerment, missional structures, and Salvadoran contextual factors.

The Missionary Call

1. The missionary call is issued by the Holy Spirit and is a life long commitment and process even when missionary service is, on occasion, limited to a specific time. The Spirit uses narrative to communicate truth and by that truth, calls and empowers missionaries. The missionary call includes a cognitive element (i.e., the individual knows that he/she is called to be a missionary even though he/she may not understand all the implications.), an affective element (i.e., he/she is moved and impassioned by the Spirit to fulfill the call), a volitional element (i.e., he/she is willing to do whatever the Spirit indicates), and a behavioral element (i.e., he/she takes steps to hear and obey the Spirit's call).

2. Preparation to receive the call includes a willingness to obey, active listening through the practice of the spiritual disciplines, and responding to the needs of missionaries, the mission field, the local church, and of others. The prospective missionary must take some concrete action to express his/her willingness to hear and surrender to the Spirit's leading. The action at the time may seem insignificant and/or impossible, but will set the events in motion which will lead to the fulfillment of call.

3. The Spirit uses a diversity of manners, means, and/or structures (e.g., missionary narratives, personal devotions, supernatural interventions (e.g., dreams, visions, prophecy), missions conventions, local churches, Bible Schools, colleges and seminaries, ministry or missionary experience, and short-term missions trips) through which to issue the missionary call (i.e., each call is uniquely tailored to the individual and his/her context). Missionary mobilizers must recognize and be open to this diversity in the selection and formation of missionaries.

4. The more an individual interacts with missionaries, missionary stories, missions history, and people from other cultures and education, especially missionary formation, the greater probability that the individual will participate in missions and be open to the missionary call. Therefore, missionary mobilizers must seek to provide opportunities for interaction with the above and for participation in short-term missions trips and various processes of missionary formation.

5. To respond affirmatively to the missionary call requires surrender and sacrifice. Frequently, a full understanding of and obedience to the call were not immediate. The Spirit continued to work until the individual understood and surrendered to the call. While the missionary call can occasionally be identified as a specific crisis moment of call and surrender, frequently the missionary call was the culmination of a process: a series of calls, confirmations, surrenders, and moments of Spirit empowerment

where the individual comes to a deep conviction that the will of God is that he/she should be in a specific place and/or among a specific people, being and doing a specific thing to fulfill God's missionary purposes. It should be noted that for married couples, both spouses need to have their own sense of missionary call.

6. The Spirit uses contextual factors and circumstances to call or confirm the missionary call (e.g., personal, family, societal, cultural, and ecclesiastical issues such as war, family conflicts, illness, revival, the spiritual disciplines, missions conventions, camp meetings, altar calls, bi-cultural experiences, and short-term missions trips). Other contextual factors (e.g., economic factors, family, marriage, and relational factors) were identified as obstacles to the call and empowerment of missionaries. The Spirit also confirms call through church leadership, the gifts of the Spirit and with supernatural empowerment. Relationships to others (family, pastors, educators, and other missionaries) are pivotal to hearing and obeying the call. As many of the missionaries were called at a young age, children and young people must be a priority in missions mobilization and training.

7. The call is often put to the test in the missionary's life underscoring the need for continual surrender and Spirit empowerment. Missionaries are ordinary people who are used in extraordinary ways by the Spirit. They must cultivate discipline and Spirit dependence in all areas of their lives (physical, emotional, mental, volitional, behavioral, and spiritual) or find themselves at risk.

Missionary Empowerment

1. In order to fulfill the call, the missionary must recognize his/her dependence on Spirit direction and empowerment. To perceive the continual direction and empowerment of the Spirit, the practice of the spiritual disciplines is vital. For several

the baptism of the Holy Spirit with the evidence of speaking in other tongues opened the door to divine direction and service. Service and obedience to divine direction lead to Spirit empowerment. The missionary must sense the direction of the Spirit in the midst of alternatives and impediments, and be willing to step out in faith, sacrificing and taking risks to follow the Spirit's direction. The assurance of call itself constitutes Spirit empowerment sustaining the missionary in times of testing and trial.

2. The Holy Spirit empowers the missionary naturally through gifts, resources, experiences and circumstances including the spiritual disciplines, missions theology, missions history, missionary formation, missional structures, missionary relationships, and through personal, societal, cultural, and ecclesiastical contextual factors. Even "hidden talents" and apparent failures can be accessed and redeemed by the Spirit to empower.

3. The Holy Spirit also supernaturally empowers the missionary by speaking directly to the missionary in supernatural encounters and revelations, by supernaturally enabling the missionary to be or do a specific task which would be naturally impossible, and by performing miraculous signs and wonders in ministry.

4. In the process of Spirit empowerment the missionary can experience various emotions (e.g., a sense of awe, being humbled, expectancy, desperation, weakness, and even fear). The missionary must recognize that his/her emotions are a gift from God and can empower, but due to the fall, they are not reliable. The missionary must live with the conviction that the Spirit operates even when he/she feels otherwise.

Missional Structures

1. Missional structures are necessary and are used by the Spirit for the fulfillment of the missionary mandate. The structures cited include missional structures

(missions conventions, missionary services, short-term missions trips), ecclesiastical structures (local church, local church ministry, camp meetings), ecclesiastical and missional educational structures (Bible school, missionary training programs) and individual structures (prayer, Bible reading, personal devotions). The Holy Spirit empowers the missionary naturally through missional structures and the processes of missionary formation. To be effective, missional structures and the people within those structures must be directed and empowered by the Spirit in a process of continual renewal or become obstacles to the fulfillment of missionary call.

2. Missional structures need to be developed with the creation of adequate space in the structure to allow leadership and participants time and opportunity to receive the direction and empowerment of the Spirit through means such as prayer, Bible reading, interaction, and theological reflection, and thereby be continually renewing both structure and participants in the structure.

3. Conflicts between missionaries and missional structures will occur but if submitted to Spirit direction can result in the development of new missional structures and in improved effectiveness and renewal of existing structures. They can also result in renewal and formation in the life and ministry of the missionary and those involved in the structure.

4. The processes of missionary formation are used by the Spirit to equip and empower the missionary to fulfill the call. They must combine theory and practice in processes that integrate formal, non-formal, and informal models of education. These structures must be sensitive and obedient to the voice of the Spirit in order to adjust to changing circumstances and empower each individual call.

5. The most important context for missionary discipleship is the local church. Of note was the role of: Sunday School, the preaching of the Word, missions

conventions, camp meetings, retreats, altar calls, ministry opportunities, short-term missions trips, and personal relationships.

6. Missionary educators and mobilizers must seek to enhance those factors which facilitate the call and empowerment of the missionary while reducing those which inhibit, keeping in mind that not all obstacles should be eliminated. Frequently they are used by the Spirit in the process of surrender to and confirmation of call and in the formation of Spirit dependence in the life of the missionary. Crisis events are often utilized by the Spirit to prepare and disciple the individual and can lead to intimacy with the Spirit, to a call to ministry and missions, and to surrender to call, Spirit direction, Spirit dependence, and Spirit empowerment. Missionary educators and mobilizers must develop mechanisms that will allow them to know and utilized the unique personal contextual factors of each missionary and potential missionary.

7. Missionary educators and mobilizers must seek ways to mitigate the effects of separation from family and assist missionaries in meeting their unique family obligations both with family members on field and those who remain behind. Every effort must be made by the sending church to provide consistent and adequate financial support for the missionary family.

Salvadoran Contextual Factors

1. Salvadorans' identify their physical characteristics as an advantage to working in the majority world context. Having experienced first hand war, continued violence, and lack of development, Salvadoran missionaries can easily identify with other people groups who are in similar contexts and are more prepared to live under the stress of such contexts. Resources, education and technology are a part of natural empowerment but

are not always important, nor available to Salvadoran missionaries and agencies, but can lead to greater Spirit dependency and partnerships with other missionaries.

2. According to Salvadoran missionaries, the key to overcoming discrimination and prejudice including sexual discrimination is to be filled with love by the Spirit. Salvadoran women missionaries are finding more ministerial freedom in the missionary context and can identify with women of male-dominated societies. Single missionaries face loneliness and occasionally cultural discrimination, but have the advantage of mobility and focus on work.

3. The family orientation of Salvadoran society makes it more difficult for missionaries to leave family and friends but assists them in identifying with the family orientation of the majority world as does their orientation to people. Salvadoran loyalty generally enhances personal relationships, but can occasionally lead to an avoidance of reality and to error. Though family oriented, Salvadorans are individualistic. Working together outside the family as a team, requires effort and formation in interpersonal skills and conflict management.

4. Salvadoran flexibility enhances cultural sensitivity and adaptation but can degrade into a lack of discipline. The Salvadoran work ethic results in missionaries with creativity, resourcefulness, commitment, a “can do” attitude, resiliency in the face of adversity, and a sense of destiny. However, as materialism is a powerful motivating factor in Salvadoran culture, the motives for missionary involvement must be continually evaluated and dependency on the Spirit for provision must be modeled and experienced.

5. In El Salvador, the community of faith often becomes a substitute family which is an advantage to the missionary’s sending base and to the development of the church community in the target culture. As Salvadoran missionaries have been birthed and disciplined in a context of pentecostal revival, they go to the mission field having

personally experienced church growth, spiritual warfare, supernatural direction and empowerment, and with an expectation of spiritual harvest.

6. Within the Salvadoran ecclesiastical context there is a strong emphasis on the responsibility of every believer to be involved in ministry, this emphasis must continue and be enhanced as it provides ministry opportunities and an excellent context for the ministerial formation of missionaries, allowing them to discover and develop their individual gifts. Every tool and context available should be utilized and additional ones developed to allow the Spirit to increase the missionary vision and realize the unique missiological potential of the church of El Salvador.

This research is a beginning in the study of the calling and empowering of Salvadoran Assemblies of God missionaries and an initial attempt to develop a theory of missionary formation and describe the missions theology of the Assemblies of God of El Salvador. Additional research is needed to fully explore the vital link between the Holy Spirit and the calling and empowering of missionaries and the entire missionary enterprise.

APPENDIX A

METHODOLOGY

The methodology for this study is a combination of theological, historical and survey research. Data was collected from primary documents and through surveys and in-depth interviews. Theological research methods are those most appropriate to respond to the question of the activity of the Holy Spirit in the calling and empowering of missionaries as described in various biblical theologies of mission. By examining the relevant primary literature including books, articles, testimonials, and hymnody, data emerges as to the activity of the Spirit in calling and empowering missionaries. Missions theologies found in evangelical, Latin American, Assemblies of God and pentecostal literature are the primary sources of data. However, data related to pneumatology and mission in the broader field of general theology is also examined. A theology of mission emerged out of the data as it was analyzed through the integrating theme of the activity of the Holy Spirit in the life of the missionary. In order to properly examine the validity of the information it was cross-referenced with pneumatology and mission in the broader context of theology as a whole.

The methods of historical research were most suited to respond to the question of the activity of the Holy Spirit in the historical development of the Assemblies of God missions and their influence on the life of the missionary. The historical data was principally obtained from historical documents related to the history of the Assemblies of God mission activities both internationally and specifically in and from El Salvador. Secondary literature provided both an introduction and overview to the topic. Sources of

primary research included books, articles, testimonials, official minutes, and other literature containing historical data. The data collected was critiqued in order to ascertain the activity of the Holy Spirit in the development of Assemblies of God missions and its influence on the lives of Salvadoran Assemblies of God missionaries.

In order to assess the activity of the Holy Spirit in the call and empowerment of the Salvadoran missionaries as influenced by the historical development of Assemblies of God theology of mission, by Salvadoran contextual factors and by missional structures especially the processes of missionary formation, survey research was utilized. In order to provide a framework for the interviews presented in this study, questionnaire surveys were developed and applied. The questionnaires were designed following a format developed by Viggo Sogaard in Research in Church and Mission (1996:84). In order to respond to the research questions, research objectives, and information needs were elaborated and two questionnaires (Appendices B and C) were designed with specific questions to correspond to those information needs.

The data collected through the use of the questionnaires was administered as a non-probability convenience sample and utilized both structured and unstructured, disguised and undisguised questions. A modified Likert scale provides a base of comparative measurement for a majority of the questions. The research population for the first questionnaire (Appendix B) is defined as follows: (1) The element of the research is the Assemblies of God of El Salvador. (2) The sampling unit consisted of Assemblies of God credentialed ministers, members, and participants in short-term missions. (3) The extent of the sampling frame consisted of ministers attending the Assemblies of God of El Salvador Pastor's Retreat week June 2000, 50 members of Josue Christian Church of the Assemblies of God, 50 members of the Evangelistic Center of the Assemblies of God, 50 members of the New Jerusalem Church of the Assemblies of God,

and 40 King's Castle members who have participated in short-term missions. (4) The sampling occurred June 2000-December 2000, and February 2002.

The research population for the second questionnaire (Appendix C) is defined as follows: (1) The element of the research is the Assemblies of God of El Salvador. (2) The sampling unit consisted of Assemblies of God previously and currently appointed missionaries and missionary educators. (3) The extent of the sampling frame consists of 40 missionaries and 10 missionary educators. (4) The sampling occurred between December 2000 and December 2001.

The information³ gathered from the questionnaires provided a framework for twenty-one in-depth interviews. The interviews were conducted according to the guidelines for oral history interviews presented by James Hoopes (1979) and Willa K. Baum (1969). The list of objectives for the interviews included that the interviewees would express their perception and understanding of the activity of the Holy Spirit in the following areas related to the call and empowerment of missionaries: (1) the missionary call; (2) missionary empowerment (anointing); (3) missions history (both the world and El Salvador); (4) missions theology (particularly the Assemblies of God); (5) missionary relationships; (6) contextual factors; (7) missionary formation; and (8) missional structures. An interview guide, consent form and check list were developed to facilitate the interview (Appendix D). The research population for the interviews is defined as follows: (1) The element of the research is the Assemblies of God of El Salvador. (2) The sampling unit consisted of Salvadoran Assemblies of God current, former and potential missionaries. (3) The extent of the sampling frame consisted of seven currently appointed Salvadoran Assemblies of God missionaries, seven formerly appointed

³ The tabulated results of the surveys parallel the findings of the interviews reported in this thesis and are not included in an effort to avoid redundancy. Complete questionnaire findings can be requested from the author at delonn.rance@agmd.org

Salvadoran Assemblies of God missionaries, and seven potential Salvadoran Assemblies of God missionaries (Assemblies of God constituents who have sensed a call to serve as missionaries but have yet to realize that call). (4) The interviews occurred between February 1, 2001, and June 28, 2002.

The information collected was tabulated both manually and electronically. The compiled data was submitted to a multi-variate analysis related to the corresponding research objectives and information needs, resulting in various recommendations. The findings of the analysis describe the participants' perception of the activity of the Holy Spirit in calling and empowering missionaries.

Limitations to the research include: that my personal relationship and involvement with both Salvadoran missionaries and missions structures may have influenced the respondents and may bias their responses and my interpretation of the data of the survey research. As the number of Salvadoran missionaries is still quite small, generalizations are tentative. As no comprehensive articulation of a Salvadoran Assemblies of God theology of the Spirit and mission exists, the theology that emerges from this research must be viewed as an initial attempt at theological articulation. The patterns in the activity of the Holy Spirit in calling and empowering missionaries must not be understood to be absolute nor as formulas for every missionary. Even as individuals are unique, so too is the Spirit's call and empowerment for service.

APPENDIX B

SURVEY QUESTIONNAIRE FOR PASTORS, LAITY, AND PARTICIPANTS IN SHORT-TERM MISSIONS OF THE ASSEMBLIES OF GOD OF EL SALVADOR

Discovering The Empowered Call A Survey Concerning the Call to be a Missionary

Discovering God's will for one's life and hearing his call is occasionally easily understood, but often it is a perplexing and sometimes difficult endeavor. Your participation in this survey will assist those who are attempting to be faithful to the Master and fulfill his mandate to reach all nations with the Gospel. Thank you for your time and contribution to your fellow servants who seek to hear and obey God's call to missionary service.

INSTRUCTIONS: Carefully read each statement and mark the circle which best indicates your response.	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
1. To become a missionary you do not need a specific missionary call.	m	m	m	m	m
2. To answer the missionary call requires total surrender.	m	m	m	m	m
3. Surrender to the missionary call requires specific acts of obedience as indicated by the Spirit.	m	m	m	m	m
4. Continual dialogue with the Spirit while ideal is optional in the realization of divine direction.	m	m	m	m	m
5. There is often a direct relationship between the baptism in the Holy Spirit and the missionary call.	m	m	m	m	m
6. A missionary can be effective without a sense of missionary call.	m	m	m	m	m
7. Obedience to the call often requires risk taking.	m	m	m	m	m
8. A broken and contrite spirit is contrary to Spirit empowerment (anointing) for it reflects a lack of	m	m	m	m	m

INSTRUCTIONS: Carefully read each statement and mark the circle which best indicates your response.

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
faith.					
9. Speaking in tongues is essential in the fulfillment of the missionary call.	m	m	m	m	m
10. Education and training are unrelated to Spirit empowerment (anointing).	m	m	m	m	m
11. Practical experience in life and ministry are a part of the Spirit's empowerment (anointing).	m	m	m	m	m
12. Denominational missions structures greatly inhibit the missionary's ability to fulfill the Spirit's call.	m	m	m	m	m
13. Missionary structures can facilitate the fulfillment of the individual missionary's call.	m	m	m	m	m
14. The proper relationship between missional structures, the Spirit's empowerment (anointing) and the missionary is one of integration and harmony.	m	m	m	m	m
15. There are no consequences if one disobeys the missionary call.	m	m	m	m	m

INSTRUCTIONS: After carefully reading each question, use/less indicated otherwise, check the responses that apply.

16. Mark the **four** most frequent means through which the Holy Spirit communicates his missionary call:

- | | | |
|--|--|--|
| <input type="checkbox"/> prayer | <input type="checkbox"/> Bible reading | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> friend | <input type="checkbox"/> camp meeting | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> vision | <input type="checkbox"/> church member | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> mentor | <input type="checkbox"/> missionary | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> local church | <input type="checkbox"/> prophetic word | <input type="checkbox"/> church leader |
| <input type="checkbox"/> dramatic events | <input type="checkbox"/> Bible School/College/Seminary | |
| <input type="checkbox"/> person of authority | <input type="checkbox"/> short-term missions trip | |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience | |
| <input type="checkbox"/> circumstances | <input type="checkbox"/> family member | |

17. As you have observed missionaries, which of these activities were required of them to respond to the missionary call? (mark as many as apply)

- | | |
|---|---|
| <input type="checkbox"/> make a faith promise | <input type="checkbox"/> quit job |
| <input type="checkbox"/> give up education dream | <input type="checkbox"/> leave family and friends |
| <input type="checkbox"/> learn a new language | <input type="checkbox"/> give up financial security |
| <input type="checkbox"/> give up vocational dream | |

18. As you have observed missionaries, which of the following factors do you believe most assisted them in hearing the Spirit's missionary call? (mark as many as apply)

- | | |
|---|--|
| <input type="checkbox"/> personal factors | <input type="checkbox"/> marriage factors |
| <input type="checkbox"/> church factors | <input type="checkbox"/> relational factors |
| <input type="checkbox"/> missional factors | <input type="checkbox"/> family factors |
| <input type="checkbox"/> experiential factors | <input type="checkbox"/> economic factors |
| <input type="checkbox"/> spiritual factors | <input type="checkbox"/> educational factors |
| <input type="checkbox"/> cultural factors | <input type="checkbox"/> missions training factors |

19. As you have observed missionaries, which of the following factors do you believe inhibited them from hearing the Spirit's direction? (mark as many as apply)

- | | |
|---|--|
| <input type="checkbox"/> personal factors | <input type="checkbox"/> marriage factors |
| <input type="checkbox"/> church factors | <input type="checkbox"/> relational factors |
| <input type="checkbox"/> missional factors | <input type="checkbox"/> family factors |
| <input type="checkbox"/> experiential factors | <input type="checkbox"/> economic factors |
| <input type="checkbox"/> spiritual factors | <input type="checkbox"/> educational factors |
| <input type="checkbox"/> cultural factors | <input type="checkbox"/> missions training factors |

20. As you have observed missionaries, which of the following factors do you believe most allowed them to yield to Spirit empowerment (anointing) in order to fulfill the missionary call? (mark as many as apply)

- | | |
|---|--|
| <input type="checkbox"/> personal factors | <input type="checkbox"/> marriage factors |
| <input type="checkbox"/> church factors | <input type="checkbox"/> relational factors |
| <input type="checkbox"/> missional factors | <input type="checkbox"/> family factors |
| <input type="checkbox"/> experiential factors | <input type="checkbox"/> economic factors |
| <input type="checkbox"/> spiritual factors | <input type="checkbox"/> educational factors |
| <input type="checkbox"/> cultural factors | <input type="checkbox"/> missions training factors |

21. As you have observed missionaries, which of the following factors do you believe inhibited them from fulfilling the Spirit's call? (mark as many as apply)

- | | |
|---|--|
| <input type="checkbox"/> personal factors | <input type="checkbox"/> marriage factors |
| <input type="checkbox"/> church factors | <input type="checkbox"/> relational factors |
| <input type="checkbox"/> missional factors | <input type="checkbox"/> family factors |
| <input type="checkbox"/> experiential factors | <input type="checkbox"/> economic factors |
| <input type="checkbox"/> spiritual factors | <input type="checkbox"/> educational factors |
| <input type="checkbox"/> cultural factors | <input type="checkbox"/> missions training factors |

22. The most important factor that the Spirit utilizes to empower (anoint) missionaries to fulfill the call is: (mark **one**)

- | | |
|---|--|
| <input type="checkbox"/> personal factors | <input type="checkbox"/> marriage factors |
| <input type="checkbox"/> church factors | <input type="checkbox"/> relational factors |
| <input type="checkbox"/> missional factors | <input type="checkbox"/> family factors |
| <input type="checkbox"/> experiential factors | <input type="checkbox"/> economic factors |
| <input type="checkbox"/> spiritual factors | <input type="checkbox"/> educational factors |
| <input type="checkbox"/> cultural factors | <input type="checkbox"/> missions training factors |

23. As you have observed missionaries, in which of the following structures do you believe they received their missionary call? (mark as many as apply)

- | | |
|--|--|
| <input type="checkbox"/> denominational organization | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> Sunday school | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> secular educational institution | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> para-church ministry | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> Christian school | <input type="checkbox"/> Bible School/College/Seminary |
| <input type="checkbox"/> local church | <input type="checkbox"/> family |
| <input type="checkbox"/> short-term missions trip | <input type="checkbox"/> missionary training program |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience |
| <input type="checkbox"/> camp meeting | <input type="checkbox"/> retreat |

24. Where did you learn the most about the missionary call? (mark as many as apply)

- | | |
|--|--|
| <input type="checkbox"/> denominational organization | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> Sunday school | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> secular educational institution | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> para-church ministry | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> Christian school | <input type="checkbox"/> Bible School/College/Seminary |
| <input type="checkbox"/> local church | <input type="checkbox"/> family |
| <input type="checkbox"/> short-term missions trip | <input type="checkbox"/> missionary training program |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience |
| <input type="checkbox"/> camp meeting | <input type="checkbox"/> retreat |

25. Where did you become aware of the possibility that God could call you to missionary service?(mark as many as apply)
- | | |
|--|--|
| <input type="checkbox"/> denominational organization | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> Sunday school | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> secular educational institution | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> para-church ministry | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> Christian school | <input type="checkbox"/> Bible School/College/Seminary |
| <input type="checkbox"/> local church | <input type="checkbox"/> family |
| <input type="checkbox"/> short-term missions trip | <input type="checkbox"/> missionary training program |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience |
| <input type="checkbox"/> camp meeting | <input type="checkbox"/> retreat |
26. Where did you learn the most important lessons for ministry?(mark as many as apply)
- | | |
|--|--|
| <input type="checkbox"/> denominational organization | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> Sunday school | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> secular educational institution | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> para-church ministry | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> Christian school | <input type="checkbox"/> Bible School/College/Seminary |
| <input type="checkbox"/> local church | <input type="checkbox"/> family |
| <input type="checkbox"/> short-term missions trip | <input type="checkbox"/> missionary training program |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience |
| <input type="checkbox"/> camp meeting | <input type="checkbox"/> retreat |
27. Where did you receive the training that you consider most valuable? (mark as many as apply)
- | | |
|--|--|
| <input type="checkbox"/> denominational organization | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> Sunday school | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> secular educational institution | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> para-church ministry | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> Christian school | <input type="checkbox"/> Bible School/College/Seminary |
| <input type="checkbox"/> local church | <input type="checkbox"/> family |
| <input type="checkbox"/> short-term missions trip | <input type="checkbox"/> missionary training program |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience |
| <input type="checkbox"/> camp meeting | <input type="checkbox"/> retreat |
28. Choose four essential areas of study that every missionary should cover:
- | | | |
|--|---|--|
| <input type="checkbox"/> Anthropology | <input type="checkbox"/> Biblical studies | <input type="checkbox"/> Liberal arts and sciences |
| <input type="checkbox"/> Linguistics | <input type="checkbox"/> Leadership development | <input type="checkbox"/> Inter-cultural studies |
| <input type="checkbox"/> Ministerial studies | <input type="checkbox"/> Missions theology | <input type="checkbox"/> Missions strategies |
| <input type="checkbox"/> Psychology | <input type="checkbox"/> Sociology | <input type="checkbox"/> Spiritual disciplines |
| <input type="checkbox"/> First aid | <input type="checkbox"/> Theology | <input type="checkbox"/> World Religions |

29. The following people have had the most significant influence on my understanding of the missionary call:
 parents family members church leaders church members
 pastors missionaries authority figures educators
 those used in the spiritual gifts
30. I speak in tongues: (mark one)
 daily almost daily once a week
 occasionally never only in ministry contexts
31. To hear God's call, the practice of the spiritual disciplines (e.g., prayer, Bible reading, etc.) is: (mark one)
 crucial very important important not necessary
32. To discern God's continual direction the practice of the spiritual disciplines is:(mark one)
 crucial very important important not necessary
33. To walk in God's divine empowerment (divine power) the practice of the spiritual disciplines is: (mark one)
 crucial very important important not necessary

Demographic Information:

34. Gender M F
35. Marital Status: Single Married Widow(er) Separated
 Divorced Divorced and Remarried
36. Age: 15-25 26-35 36-45 46-65 over 65
37. Are you a member or attendee of an Assemblies of God Church?
 yes no
38. For how many years?
 1-2 years 2-5 6-10 11-20 21-30 31-40 over 40
39. Do you have ministerial credentials with the Assemblies of God?
 yes no

40. For how many years?

____ 1-2 years ____ 2-5 ____ 6-10 ____ 11-20 ____ 21-30 ____ 31-40 ____ over 40

41. Highest level of education completed:

____ High School ____ College Studies ____ Professorship ____ Licentiate
____ Postgraduate studies ____ Masters ____ M.Div. ____ Doctorate
____ Ph.D.

YOU FINISHED!!

CONGRATULATIONS!!

MANY THANKS!!

APPENDIX C

SURVEY QUESTIONNAIRE FOR CURRENT AND FORMER MISSIONARIES AND MISSIONARY EDUCATORS OF THE ASSEMBLIES OF GOD OF EL SALVADOR

Discovering The Empowered (Anointed) Call A Survey Concerning the Call to be a Missionary

Discovering God’s will for one’s life and hearing his call is occasionally easily understood, but often it is a perplexing and sometimes difficult endeavor. Your participation in this survey will assist those who are attempting to be faithful to the Master and fulfill his mandate to reach all nations with the Gospel. Thank you for your time and contribution to your fellow servants who seek to hear and obey God’s call to missionary service.

Directions: Carefully read each statement and mark the circle which indicates the degree of your agreement or disagreement.

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
1. I believe God has called me to missionary service.	m	m	m	m	m
2. My missionary call has been confirmed.	m	m	m	m	m
3. My missionary call has never been tested.	m	m	m	m	m
4. The call to missions persisted despite obstacles.	m	m	m	m	m
5. I can identify a specific moment when I sensed God’s call to missions.	m	m	m	m	m
6. God used specific needs to touch me in missions.	m	m	m	m	m
7. Every time an altar call is given to respond to the missionary call, my heart stirs me to respond.	m	m	m	m	m
8. My emotions are deeply affected when I hear of people who have never had the opportunity to hear the gospel.	m	m	m	m	m

Directions: Carefully read each statement and mark the circle which indicates the degree of your agreement or disagreement.

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
9. On hearing of the needs of other nations my emotions draw me to respond.	m	m	m	m	m
10. When God called, I felt inadequate before the challenge..	m	m	m	m	m
11. When I was called, I was overwhelmed with awe of his presence.	m	m	m	m	m
12. Hymns and choruses never played a significant role in my surrender to God's call.	m	m	m	m	m
13. As I began to respond to God's call, the Spirit began to indicate areas of my life that had not been surrendered to Him.	m	m	m	m	m
14. I verbally committed to surrender every area of my life to his Lordship.	m	m	m	m	m
15. My priorities changed when I committed to the missionary call.	m	m	m	m	m
16. I never told others about God's call on my life.	m	m	m	m	m
17. To express my desire to hear God's call, I sought ways to serve God in my local congregation.	m	m	m	m	m
18. To express my desire to hear God's call, I sought ways to support missionaries with my personal finances.	m	m	m	m	m
19. To express my desire to hear God's call, I have sought to be sensitive to the financial needs of others.	m	m	m	m	m
20. To express my desire to hear God's call, I sought ways to dedicate specific periods of time to pray for missions needs.	m	m	m	m	m
21. To express my desire to hear God's call, my participation in the spiritual disciplines increased or intensified	m	m	m	m	m
22. To express my desire to hear God's call, I sought to heighten my awareness of the needs of others.	m	m	m	m	m

Directions: Carefully read each statement and mark the circle which indicates the degree of your agreement or disagreement.

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
23. I can name 3 specific actions that I took to express my desire to hear God's call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
24. One of the first actions of surrender that I took publicly to respond to God's call was to respond to an altar call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
25. I can identify 3 specific actions which expressed my willingness to obey God's call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
26. When God called me, some of the things he initially required of me seemed impossible.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
27. I have never even had one doubt when hearing the voice of God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
28. Despite uncertainty, I felt compelled to respond. The call just would not go away; it persisted in my heart.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
29. Even though I knew it might mean facing ridicule, suffering and sacrifice I was compelled to say "yes" to God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
30. Although I felt inadequate, I made a commitment to obey no matter what came my way.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
31. In response to God's call to missionary service, I began to find ways to serve God in my local congregation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
32. In response to God's call to missionary service, I support missionaries with my personal finances.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
33. In response to God's call to missionary service, when I have been challenged by financial needs of others, the Lord has led me to give sacrificially.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
34. In response to God's call to missionary service, I dedicate specific periods of time to pray for missionary needs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
35. In response to God's call to missionary service, my participation in the spiritual disciplines decreased.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
36. In response to God's call to missionary service, my awareness of the needs of others was diminished.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Directions: Carefully read each statement and mark the circle which indicates the degree of your agreement or disagreement.

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
37. When God called, I told him I was unwilling to take risks to be obedient to his voice.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
38. I can name 3 specific actions that I took in response to God's call to missionary service.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
39. I can name three specific risks that I took to be obedient to God's call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
40. I attempt to live in a constant awareness of the Spirit's direction.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
41. Continual dialogue with the Spirit while ideal is optional in the realization of divine direction.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
42. One's own resources are sufficient to fulfill divine direction.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
43. One's own resources are a part of empowerment (anointing) if subject to the Spirit.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
44. God's glory is revealed only in the sensational.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
45. God's glory is revealed in weakness.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
46. Suffering is a sign of a lack of Spirit empowerment (anointing).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
47. Taking up the cross of total dependency on the Spirit is a continual struggle.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
48. Even when I do not feel or see God's hand at work, I know he is active in my life and service.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
49. I can describe three indicators of the activity of the Spirit in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
50. When I reflect on my personal history, I am overwhelmed by a sense of awe as I see God's purpose unfold in life experience.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
51. I have never experienced a sense of divine direction.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
52. I have felt the Spirit's empowerment (anointing) in both the highs and lows of life and ministry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Directions: Carefully read each statement and mark the circle which indicates the degree of your agreement or disagreement.

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
53. In my life and service I confess my need for divine direction.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
54. In my life and service I confess my need for Spirit empowerment (anointing).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
55. I commit my life and service to divine direction.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
56. I never verbally express my willingness to live a life of sacrifice and discipline to fulfill divine direction.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
57. I continually express my willingness to take risks to fulfill divine direction.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
58. I can identify a specific place where I sensed the call to be a missionary.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
59. There are specific songs, hymns or choruses that I identify with my call to missions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
60. There are specific songs, hymns or choruses that I identify with my surrender to God's call to missions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
61. There is often a direct relationship between the baptism of the Holy Spirit and the missionary call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
62. I encountered circumstances which tested my missionary call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
63. My relationships with others had no influence on my response to the missionary call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
64. A majority of people reacted negatively to my desire to respond to the missionary call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
65. I have observed that fellow believers most often react positively when a close friend or relative senses a missionary call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
66. I can name three experiences where I sensed Spirit empowerment (anointing) to fulfill the call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
67. Education is unrelated to Spirit empowerment (anointing).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
68. Education can be submitted to Spirit empowerment (anointing).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Directions: Carefully read each statement and mark the circle which indicates the degree of your agreement or disagreement.

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
69. Practical experience in life and ministry are a part of the Spirit's empowerment (anointing).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
70. Developing good personal relationships is crucial to discerning Spirit empowerment (anointing).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
71. There have been moments in the fulfillment of the call when I felt devoid of the Spirit's empowerment (anointing).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
72. Spirit empowerment (anointing) can be found even in the midst of apparent failure.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
73. There have been occasions when God did not empower (anoint) me to fulfill his call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
74. On those occasions when the Spirit's empowerment (anointing) seemed to fail, I leave them in God's hands trusting in his sovereignty.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
75. A broken and contrite spirit is contrary to Spirit empowerment (anointing) for it reflects a lack of faith.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
76. A missionary can be effective without a sense of missionary call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
77. I have never resisted the Spirit's empowerment (anointing).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
78. It is crucial to have a sense of missionary call in order to be empowered (anointed) to fulfill that call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
79. Speaking in tongues is essential for the fulfillment of the missionary call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
80. In my obedience to the call I discovered "hidden talents" that God had given me that were useful in ministry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
81. I discovered my gifts by supernatural revelation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
82. It was through questionnaires that I became aware of my leadership abilities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Directions: Carefully read each statement and mark the circle which indicates the degree of your agreement or disagreement.

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
83. I discovered the majority of my gifts through practical experience in ministry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
84. In retrospect, there have there been experiences in my life that did not seem to fit with my calling but which God later used in ministry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
85. Formal education has not assisted me in the realization of the Spirit's call to missions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
86. Denominational missions structures greatly inhibit the missionary's ability to fulfill the Spirit's call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
87. Many of the requirements of mission sending agencies inhibit the fulfillment of the individual's missionary call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
88. My denominational missions structure has allowed me to fulfill the Spirit's missionary call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
89. Missionary structures can greatly facilitate the fulfillment of the individual missionary's call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
90. Some missional structural requirements which originally seemed unnecessary prove valuable even if the value was not necessarily intended by the structure.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
91. Missional structures can facilitate the fulfillment of an individual missionary's call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
92. Missional structures have been unnecessary in the fulfillment of my missionary call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
93. To fulfill one's missionary call it is often necessary to challenge missional structures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
94. I have often found it necessary to step outside of current structures to fulfill the missionary mandate.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
95. An important aspect of the missionary call is the creation of new missional structures to fulfill the missionary mandate.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
96. It is people that need to be renewed not structures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Directions: Carefully read each statement and mark the circle which indicates the degree of your agreement or disagreement.

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
97. Missional structures need to be constantly renewed to be effective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
98. I would characterize my relationship with my sending agency as often antagonistic.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
99. Although the missions agency with which I work is not perfect, it has allowed me to fulfill the Spirit's call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
100. Every missional structure eventually needs a revolution to continue to be effective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
101. It is better to create new missional structures rather than reform existing ones.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
102. The leadership of the missions structure with which I work, has greatly encouraged me in the fulfillment of the call.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
103. I have been deeply hurt by the leadership of the missions structure with which I work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
104. The key to effective missional structure is obedience to the voice of the Spirit by all participants in the structure.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
105. The Spirit empowers (anoints) missional structures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
106. The Spirit empowers (anoints) the people who work within missional structures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
107. The missionary call is for a lifetime.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
108. The duration of the missionary call depends on circumstances.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
109. There have been times when I had to give up the call, i.e. "put it back on the altar." Surrender to his will.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
110. The duration of the missionary call depends on the Spirit's continual guidance.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
111. The correct relationship between missional structures, Spirit empowerment (anointing) and the missionary, is integration.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Directions: Carefully read each statement and mark the circle which indicates the degree of your agreement or disagreement.

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
112. There are no consequences if one disobeys the missionary call.	m	m	m	m	m
113. People who reject or are unable to fulfill their missionary call, often feel frustrated in life.	m	m	m	m	m
114. For the person who rejects the call, there is no possibility that their lives can be redeemed.	m	m	m	m	m
115. The histories of Salvadoran missionaries impacted my life and call to missions.	m	m	m	m	m
116. When I was called, I knew very little about the history of missions.	m	m	m	m	m
117. When the Spirit called me to missions, I had never encountered a missionary.	m	m	m	m	m
118. My encounters with missionaries (Salvadoran or of another nationality), before I was called to missions, impacted my missionary call.	m	m	m	m	m
119. The missionary call is personal.	m	m	m	m	m
120. The most important requirement to be a missionary is to have received a missionary call from the Holy Spirit.	m	m	m	m	m

INSTRUCTIONS: Carefully read each statement. Useless indicated otherwise, check the responses that apply.

121. When you sensed the missionary call, which of the following activities were required of you to respond to the call?

- | | |
|---|---|
| <input type="checkbox"/> make a faith promise | <input type="checkbox"/> quit my job |
| <input type="checkbox"/> give up educational dream | <input type="checkbox"/> leave family and friends |
| <input type="checkbox"/> learn a new language | <input type="checkbox"/> give up financial security |
| <input type="checkbox"/> give up a vocational dream | |

122. Which of the following emotions best describe how you felt when you were called?
- | | | | |
|--|------------------------------------|--------------------------------------|-----------------------------------|
| <input type="checkbox"/> awe | <input type="checkbox"/> fear | <input type="checkbox"/> proud | <input type="checkbox"/> humbled |
| <input type="checkbox"/> uncertain | <input type="checkbox"/> strong | <input type="checkbox"/> weak | <input type="checkbox"/> euphoric |
| <input type="checkbox"/> insignificant | <input type="checkbox"/> confident | <input type="checkbox"/> contentment | <input type="checkbox"/> upset |
123. Which of the following emotions best describe how you felt when you began to take your initial steps to obey the call?
- | | | | |
|--|------------------------------------|--------------------------------------|-----------------------------------|
| <input type="checkbox"/> awe | <input type="checkbox"/> fear | <input type="checkbox"/> proud | <input type="checkbox"/> humbled |
| <input type="checkbox"/> uncertain | <input type="checkbox"/> strong | <input type="checkbox"/> weak | <input type="checkbox"/> euphoric |
| <input type="checkbox"/> insignificant | <input type="checkbox"/> confident | <input type="checkbox"/> contentment | <input type="checkbox"/> upset |
124. Which of the following emotions best describe how you felt when you arrived on field to fulfill your call?
- | | | | |
|--|------------------------------------|--------------------------------------|-----------------------------------|
| <input type="checkbox"/> awe | <input type="checkbox"/> fear | <input type="checkbox"/> proud | <input type="checkbox"/> humbled |
| <input type="checkbox"/> uncertain | <input type="checkbox"/> strong | <input type="checkbox"/> weak | <input type="checkbox"/> euphoric |
| <input type="checkbox"/> insignificant | <input type="checkbox"/> confident | <input type="checkbox"/> contentment | <input type="checkbox"/> upset |
125. Which of the following emotions best describe how you feel when experiencing Spirit empowerment (anointing)?
- | | | | |
|--|------------------------------------|--------------------------------------|-----------------------------------|
| <input type="checkbox"/> awe | <input type="checkbox"/> fear | <input type="checkbox"/> proud | <input type="checkbox"/> humbled |
| <input type="checkbox"/> uncertain | <input type="checkbox"/> strong | <input type="checkbox"/> weak | <input type="checkbox"/> euphoric |
| <input type="checkbox"/> insignificant | <input type="checkbox"/> confident | <input type="checkbox"/> contentment | <input type="checkbox"/> upset |
126. Mark the **four** most frequent means through which the Holy Spirit communicates his missionary call:
- | | | |
|--|--|--|
| <input type="checkbox"/> prayer | <input type="checkbox"/> Bible reading | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> friend | <input type="checkbox"/> camp meeting | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> vision | <input type="checkbox"/> church member | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> mentor | <input type="checkbox"/> Salvadoran missionary | <input type="checkbox"/> foreign missionary |
| <input type="checkbox"/> missionary readings | <input type="checkbox"/> missions history | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> local church | <input type="checkbox"/> prophetic word | <input type="checkbox"/> church leader |
| <input type="checkbox"/> dramatic events | <input type="checkbox"/> Bible School/College/Seminary | |
| <input type="checkbox"/> person of authority | <input type="checkbox"/> short-term missions trip | |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience | |
| <input type="checkbox"/> circumstances | <input type="checkbox"/> family member | |

127. Mark the **four** most frequent means through which the Holy Spirit communicates his divine direction:

- | | | |
|--|--|--|
| <input type="checkbox"/> prayer | <input type="checkbox"/> Bible reading | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> friend | <input type="checkbox"/> camp meeting | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> vision | <input type="checkbox"/> church member | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> mentor | <input type="checkbox"/> Salvadoran missionary | <input type="checkbox"/> foreign missionary |
| <input type="checkbox"/> missionary readings | <input type="checkbox"/> missions history | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> local church | <input type="checkbox"/> prophetic word | <input type="checkbox"/> church leader |
| <input type="checkbox"/> dramatic events | <input type="checkbox"/> Bible School/College/Seminary | |
| <input type="checkbox"/> person of authority | <input type="checkbox"/> short-term missions trip | |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience | |
| <input type="checkbox"/> circumstances | <input type="checkbox"/> family member | |

128. Mark the **four** most frequent means through which the Holy Spirit confirms his direction:

- | | | |
|--|--|--|
| <input type="checkbox"/> prayer | <input type="checkbox"/> Bible reading | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> friend | <input type="checkbox"/> camp meeting | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> vision | <input type="checkbox"/> church member | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> mentor | <input type="checkbox"/> Salvadoran missionary | <input type="checkbox"/> foreign missionary |
| <input type="checkbox"/> missionary readings | <input type="checkbox"/> missions history | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> local church | <input type="checkbox"/> prophetic word | <input type="checkbox"/> church leader |
| <input type="checkbox"/> dramatic events | <input type="checkbox"/> Bible School/College/Seminary | |
| <input type="checkbox"/> person of authority | <input type="checkbox"/> short-term missions trip | |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience | |
| <input type="checkbox"/> circumstances | <input type="checkbox"/> family member | |

129. Mark the means through which the Holy Spirit called you to be a missionary: (mark as many as apply)

- | | | |
|--|--|--|
| <input type="checkbox"/> prayer | <input type="checkbox"/> Bible reading | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> friend | <input type="checkbox"/> camp meeting | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> vision | <input type="checkbox"/> church member | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> mentor | <input type="checkbox"/> Salvadoran missionary | <input type="checkbox"/> foreign missionary |
| <input type="checkbox"/> missionary readings | <input type="checkbox"/> missions history | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> local church | <input type="checkbox"/> prophetic word | <input type="checkbox"/> church leader |
| <input type="checkbox"/> dramatic events | <input type="checkbox"/> Bible School/College/Seminary | |
| <input type="checkbox"/> person of authority | <input type="checkbox"/> short-term missions trip | |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience | |
| <input type="checkbox"/> circumstances | <input type="checkbox"/> family member | |

130. Mark the principal means that the Holy Spirit used to called you to be a missionary: **(mark one)**
- | | | |
|--|--|--|
| <input type="checkbox"/> prayer | <input type="checkbox"/> Bible reading | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> friend | <input type="checkbox"/> camp meeting | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> vision | <input type="checkbox"/> church member | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> mentor | <input type="checkbox"/> Salvadoran missionary | <input type="checkbox"/> foreign missionary |
| <input type="checkbox"/> missionary readings | <input type="checkbox"/> missions history | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> local church | <input type="checkbox"/> prophetic word | <input type="checkbox"/> church leader |
| <input type="checkbox"/> dramatic events | <input type="checkbox"/> Bible School/College/Seminary | |
| <input type="checkbox"/> person of authority | <input type="checkbox"/> short-term missions trip | |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience | |
| <input type="checkbox"/> circumstances | <input type="checkbox"/> family member | |

131. Mark the most frequent means the Holy Spirit uses to communicate to you his divine direction: (mark as many as apply)
- | | | |
|--|--|--|
| <input type="checkbox"/> prayer | <input type="checkbox"/> Bible reading | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> friend | <input type="checkbox"/> camp meeting | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> vision | <input type="checkbox"/> church member | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> mentor | <input type="checkbox"/> Salvadoran missionary | <input type="checkbox"/> foreign missionary |
| <input type="checkbox"/> missionary readings | <input type="checkbox"/> missions history | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> local church | <input type="checkbox"/> prophetic word | <input type="checkbox"/> church leader |
| <input type="checkbox"/> dramatic events | <input type="checkbox"/> Bible School/College/Seminary | |
| <input type="checkbox"/> person of authority | <input type="checkbox"/> short-term missions trip | |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience | |
| <input type="checkbox"/> circumstances | <input type="checkbox"/> family member | |

132. Mark the most frequent means the Holy Spirit uses to confirm to you his direction: (mark as many as apply)
- | | | |
|--|--|--|
| <input type="checkbox"/> prayer | <input type="checkbox"/> Bible reading | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> friend | <input type="checkbox"/> camp meeting | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> vision | <input type="checkbox"/> church member | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> mentor | <input type="checkbox"/> Salvadoran missionary | <input type="checkbox"/> foreign missionary |
| <input type="checkbox"/> missionary readings | <input type="checkbox"/> missions history | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> local church | <input type="checkbox"/> prophetic word | <input type="checkbox"/> church leader |
| <input type="checkbox"/> dramatic events | <input type="checkbox"/> Bible School/College/Seminary | |
| <input type="checkbox"/> person of authority | <input type="checkbox"/> short-term missions trip | |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience | |
| <input type="checkbox"/> circumstances | <input type="checkbox"/> family member | |

133. Which of the following contexts were the most conducive to discovering your missionary gifts? (mark as many as apply)

- | | | |
|--|--|--|
| <input type="checkbox"/> prayer | <input type="checkbox"/> Bible reading | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> friend | <input type="checkbox"/> camp meeting | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> vision | <input type="checkbox"/> church member | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> mentor | <input type="checkbox"/> Salvadoran missionary | <input type="checkbox"/> foreign missionary |
| <input type="checkbox"/> missionary readings | <input type="checkbox"/> missions history | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> local church | <input type="checkbox"/> prophetic word | <input type="checkbox"/> church leader |
| <input type="checkbox"/> dramatic events | <input type="checkbox"/> Bible School/College/Seminary | |
| <input type="checkbox"/> person of authority | <input type="checkbox"/> short-term missions trip | |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience | |
| <input type="checkbox"/> circumstances | <input type="checkbox"/> family member | |

134. Which of the following contexts was the most conducive to discovering your missionary gifts? (**mark one**)

- | | | |
|--|--|--|
| <input type="checkbox"/> prayer | <input type="checkbox"/> Bible reading | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> friend | <input type="checkbox"/> camp meeting | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> vision | <input type="checkbox"/> church member | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> mentor | <input type="checkbox"/> Salvadoran missionary | <input type="checkbox"/> foreign missionary |
| <input type="checkbox"/> missionary readings | <input type="checkbox"/> missions history | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> local church | <input type="checkbox"/> prophetic word | <input type="checkbox"/> church leader |
| <input type="checkbox"/> dramatic events | <input type="checkbox"/> Bible School/College/Seminary | |
| <input type="checkbox"/> person of authority | <input type="checkbox"/> short-term missions trip | |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience | |
| <input type="checkbox"/> circumstances | <input type="checkbox"/> family member | |

135. Which of the following factors assisted you in hearing the Spirit's missionary call? (mark as many as apply)

- | | | |
|---|---|--|
| <input type="checkbox"/> personal factors | <input type="checkbox"/> spiritual factors | <input type="checkbox"/> family factors |
| <input type="checkbox"/> church factors | <input type="checkbox"/> cultural factors | <input type="checkbox"/> economic factors |
| <input type="checkbox"/> missional factors | <input type="checkbox"/> marriage factors | <input type="checkbox"/> educational factors |
| <input type="checkbox"/> experiential factors | <input type="checkbox"/> relational factors | <input type="checkbox"/> missionary training factors |

136. Which of the following factors inhibited you from hearing the Spirit's direction? (mark as many as apply)

- | | | |
|---|---|--|
| <input type="checkbox"/> personal factors | <input type="checkbox"/> spiritual factors | <input type="checkbox"/> family factors |
| <input type="checkbox"/> church factors | <input type="checkbox"/> cultural factors | <input type="checkbox"/> economic factors |
| <input type="checkbox"/> missional factors | <input type="checkbox"/> marriage factors | <input type="checkbox"/> educational factors |
| <input type="checkbox"/> experiential factors | <input type="checkbox"/> relational factors | <input type="checkbox"/> missionary training factors |

137. As you have observed other missionaries, which of the following factors do you believe most assisted them in hearing the Spirit's missionary call? (mark as many as apply)

personal factors spiritual factors family factors
 church factors cultural factors economic factors
 missional factors marriage factors educational factors
 experiential factors relational factors missionary training factors

138. As you have observed other missionaries, which of the following factors do you believe inhibited them the most from hearing the Spirit's direction? (mark as many as apply)

personal factors spiritual factors family factors
 church factors cultural factors economic factors
 missional factors marriage factors educational factors
 experiential factors relational factors missionary training factors

139. Which of the following factors has the Spirit utilized to empower (anoint) you to fulfill the call? (mark as many as apply)

personal factors spiritual factors family factors
 church factors cultural factors economic factors
 missional factors marriage factors educational factors
 experiential factors relational factors missionary training factors

140. Which of the following factors inhibited you from fulfilling the missionary call? (mark as many as apply)

personal factors spiritual factors family factors
 church factors cultural factors economic factors
 missional factors marriage factors educational factors
 experiential factors relational factors missionary training factors

141. As you have observed other missionaries, which of the following factors do you believe allowed them to yield to Spirit empowerment (anointing) in order to fulfill the missionary call? (mark as many as apply)

personal factors spiritual factors family factors
 church factors cultural factors economic factors
 missional factors marriage factors educational factors
 experiential factors relational factors missionary training factors

142. As you have observed other missionaries, which of the following factors do you believe inhibited them from fulfilling the Spirit's call? (mark as many as apply)
- personal factors spiritual factors family factors
 church factors cultural factors economic factors
 missional factors marriage factors educational factors
 experiential factors relational factors missionary training factors
143. Of all the factors, the category that the Spirit has utilized most to empower (anoint) the missionary to fulfill the call is: **(mark one)**
- personal factors spiritual factors family factors
 church factors cultural factors economic factors
 missional factors marriage factors educational factors
 experiential factors relational factors missionary training factors
144. In which of the following structures did you receive your missionary call? (mark as many as apply)
- | | |
|--|--|
| <input type="checkbox"/> denominational organization | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> Sunday school | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> secular educational institution | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> para-church ministry | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> Christian school | <input type="checkbox"/> Bible School/College/Seminary |
| <input type="checkbox"/> local church | <input type="checkbox"/> family |
| <input type="checkbox"/> short-term missions trip | <input type="checkbox"/> missionary training program |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience |
| <input type="checkbox"/> camp meeting | <input type="checkbox"/> retreat |
145. Where did you learn the most about the missionary call? (mark as many as apply)
- | | |
|--|--|
| <input type="checkbox"/> denominational organization | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> Sunday school | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> secular educational institution | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> para-church ministry | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> Christian school | <input type="checkbox"/> Bible School/College/Seminary |
| <input type="checkbox"/> local church | <input type="checkbox"/> family |
| <input type="checkbox"/> short-term missions trip | <input type="checkbox"/> missionary training program |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience |
| <input type="checkbox"/> camp meeting | <input type="checkbox"/> retreat |

146. Where did you become aware of the possibility that the Holy Spirit could call you to missionary service? (mark as many as apply)

- | | |
|--|--|
| <input type="checkbox"/> denominational organization | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> Sunday school | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> secular educational institution | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> para-church ministry | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> Christian school | <input type="checkbox"/> Bible School/College/Seminary |
| <input type="checkbox"/> local church | <input type="checkbox"/> family |
| <input type="checkbox"/> short-term missions trip | <input type="checkbox"/> missionary training program |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience |
| <input type="checkbox"/> camp meeting | <input type="checkbox"/> retreat |

147. Where did you learn the most important lessons for ministry? (mark as many as apply)

- | | |
|--|--|
| <input type="checkbox"/> denominational organization | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> Sunday school | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> secular educational institution | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> para-church ministry | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> Christian school | <input type="checkbox"/> Bible School/College/Seminary |
| <input type="checkbox"/> local church | <input type="checkbox"/> family |
| <input type="checkbox"/> short-term missions trip | <input type="checkbox"/> missionary training program |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience |
| <input type="checkbox"/> camp meeting | <input type="checkbox"/> retreat |

148. Where did you receive the training you consider most valuable? (mark as many as apply)

- | | |
|--|--|
| <input type="checkbox"/> denominational organization | <input type="checkbox"/> personal devotions |
| <input type="checkbox"/> Sunday school | <input type="checkbox"/> missionary service |
| <input type="checkbox"/> secular educational institution | <input type="checkbox"/> missions convention |
| <input type="checkbox"/> para-church ministry | <input type="checkbox"/> revival meeting |
| <input type="checkbox"/> Christian school | <input type="checkbox"/> Bible School/College/Seminary |
| <input type="checkbox"/> local church | <input type="checkbox"/> family |
| <input type="checkbox"/> short-term missions trip | <input type="checkbox"/> missionary training program |
| <input type="checkbox"/> local church ministry | <input type="checkbox"/> ministry or missionary experience |
| <input type="checkbox"/> camp meeting | <input type="checkbox"/> retreat |

149. What training, formation, or education do you consider most valuable? (mark as many as apply)

- | | | |
|--|---|--|
| <input type="checkbox"/> Anthropology | <input type="checkbox"/> Biblical studies | <input type="checkbox"/> Liberal arts and sciences |
| <input type="checkbox"/> Linguistics | <input type="checkbox"/> Leadership development | <input type="checkbox"/> Inter-cultural studies |
| <input type="checkbox"/> Ministerial studies | <input type="checkbox"/> Missions theology | <input type="checkbox"/> Missions strategies |
| <input type="checkbox"/> Psychology | <input type="checkbox"/> Sociology | <input type="checkbox"/> Spiritual disciplines |
| <input type="checkbox"/> Survival, first aid | <input type="checkbox"/> Theology | <input type="checkbox"/> World Religions |
| <input type="checkbox"/> Ministerial internships | | <input type="checkbox"/> Missionary internships |

150. Choose **four** core areas of study essential for every missionary:
- | | | |
|--|---|--|
| <input type="checkbox"/> Anthropology | <input type="checkbox"/> Biblical studies | <input type="checkbox"/> Liberal arts and sciences |
| <input type="checkbox"/> Linguistics | <input type="checkbox"/> Leadership development | <input type="checkbox"/> Inter-cultural studies |
| <input type="checkbox"/> Ministerial studies | <input type="checkbox"/> Missions theology | <input type="checkbox"/> Missions strategies |
| <input type="checkbox"/> Psychology | <input type="checkbox"/> Sociology | <input type="checkbox"/> Spiritual disciplines |
| <input type="checkbox"/> First aid | <input type="checkbox"/> Theology | <input type="checkbox"/> World Religions |
151. The following people have had the most influence on my obedience to the missionary call: (mark as many as apply)
- | | | | |
|--|---|--|---|
| <input type="checkbox"/> parents | <input type="checkbox"/> family members | <input type="checkbox"/> church leaders | <input type="checkbox"/> church members |
| <input type="checkbox"/> pastors | <input type="checkbox"/> missionaries | <input type="checkbox"/> authority figures | <input type="checkbox"/> educators |
| <input type="checkbox"/> those used in the spiritual gifts | | | |
152. Did you experience God's call as: (**mark only one**)
- | | | |
|---|------------------------------------|--|
| <input type="checkbox"/> a crisis event | <input type="checkbox"/> a process | <input type="checkbox"/> a series of crisis events |
| <input type="checkbox"/> both a crisis event and a process. | | |
153. At what approximate age did you sense the Spirit's call to missions?
- | | | | | | |
|-------------------------------|--------------------------------|--------------------------------|--------------------------------|--------------------------------|----------------------------------|
| <input type="checkbox"/> 5-15 | <input type="checkbox"/> 16-20 | <input type="checkbox"/> 21-30 | <input type="checkbox"/> 31-40 | <input type="checkbox"/> 41-50 | <input type="checkbox"/> over 50 |
|-------------------------------|--------------------------------|--------------------------------|--------------------------------|--------------------------------|----------------------------------|
154. At what approximate age did you arrive on the mission field in response to the call of the Spirit?
- | | | | | | |
|-------------------------------|--------------------------------|--------------------------------|--------------------------------|--------------------------------|----------------------------------|
| <input type="checkbox"/> 5-15 | <input type="checkbox"/> 16-20 | <input type="checkbox"/> 21-30 | <input type="checkbox"/> 31-40 | <input type="checkbox"/> 41-50 | <input type="checkbox"/> over 50 |
|-------------------------------|--------------------------------|--------------------------------|--------------------------------|--------------------------------|----------------------------------|
155. Which of the following describes your experience: (mark only one)
- | |
|--|
| <input type="checkbox"/> I was called to be a missionary or minister before I was baptized in the Spirit. |
| <input type="checkbox"/> I was called to be a missionary or minister within a month of being baptized in the Spirit. |
| <input type="checkbox"/> I was called to be a missionary or minister within 6 months of being baptized in the Spirit. |
| <input type="checkbox"/> I was called to be a missionary or minister within a year of being baptized in the Spirit. |
| <input type="checkbox"/> I was called to be a missionary or minister more than a year after of being baptized in the Spirit. |
156. I have experienced the Spirit's presence and direction in: (mark as many as apply)
- | | | |
|--|--|--|
| <input type="checkbox"/> solitude | <input type="checkbox"/> moments of weakness | <input type="checkbox"/> corporate celebration |
| <input type="checkbox"/> trials and turmoil | <input type="checkbox"/> a prophetic word | <input type="checkbox"/> a moment of spiritual ecstasy |
| <input type="checkbox"/> speaking in tongues | <input type="checkbox"/> community | <input type="checkbox"/> the common things of life |
| <input type="checkbox"/> moments of prosperity | <input type="checkbox"/> daily work | <input type="checkbox"/> moments of triumph |

157. I speak in tongues: **(mark one)**
 daily almost daily once a week
 occasionally never only in church gatherings
158. To hear God's call, the practice of the spiritual disciplines is: **(mark one)**
 crucial very important important not necessary
159. To discern continual direction, the practice of the spiritual disciplines is: **(mark one)**
 crucial very important important not necessary
160. To walk in divine empowerment (divine power) the practice of the spiritual disciplines is: **(mark one)**
 crucial very important important not necessary
161. The result of resisting the Spirit's call to missions includes: (mark as many as apply)
 frustration spiritual drought self-centeredness isolation
 lack of productivity "dead works" fatigue bitterness
162. As you observe the lives and ministries of people who apparently depend on something other than the Spirit's empowerment (anointing), you note: (mark as many as apply)
 frustration spiritual drought self-centeredness isolation
 lack of productivity "dead works" fatigue bitterness
 division envy success recognition
163. Among the steps one should take after rejecting Spirit empowerment (anointing) are: (mark as many as apply)
 humble oneself repent pray ask for divine direction
 obey submit to the Spirit make a commitment return to the call

Demographic Information:

164. Gender M F
165. Marital Status Single Married Widow(er) Separated
 Divorced Divorced and Remarried

166. Age ___15-25 ___26-35 ___36-45 ___46-65 ___over 65
167. Are you a member or regular attender of an Assemblies of God church?
 ___yes ___no
168. For how many years?
 ___1-2 years ___2-5 ___6-10 ___11-20 ___21-30 ___31-40 ___over 40
169. Do you currently have credentials with the Assemblies of God?
 ___yes ___no
170. For how many years?
 ___1-2 years ___2-5 ___6-10 ___11-20 ___21-30 ___31-40 ___over 40
171. Before being called to missions, were you exposed to living in a bi-cultural or multi-cultural context? (e.g. live in another country, in another culture, o a bi-cultural or multi-cultural context)
 ___yes ___no
172. Are you currently serving under missionary appointment with the Assemblies of God?
 ___yes ___no
173. If not, what was your primary reason for leaving the field:
 ___health ___family ___conflicts with nationals
 ___retirement ___lack of finances ___conflicts with other missionaries
 ___personal circumstances ___field circumstances ___new phase of ministry
 ___moral failure ___lack of training ___spiritual failure
174. Years of missionary service:
 ___1-2 years ___3-5 ___6-10 ___11-20
 ___21-30 ___31-40 ___41-65 ___over 65
175. While on field, what were your principal areas of ministry? (mark as many as apply)
 ___general missionary ___pastor ___evangelist ___children's ministry
 ___Bible professor ___educator ___social work ___youth ministry
 ___theology professor ___translator ___tent-maker ___missions mobilizer
 ___church leader ___discipleship ___writer ___Christian literature
 ___missiologist ___administrator ___builder ___church planter

176. Highest level of education completed:

<input type="checkbox"/> Grade school	<input type="checkbox"/> Jr. High School	<input type="checkbox"/> High School graduate
<input type="checkbox"/> Bible school graduate	<input type="checkbox"/> College Studies	<input type="checkbox"/> Professorship
<input type="checkbox"/> Licentiate	<input type="checkbox"/> Postgraduate studies	
<input type="checkbox"/> Masters	<input type="checkbox"/> M.Div.	
<input type="checkbox"/> Doctorate	<input type="checkbox"/> Ph.D.	

YOU FINISHED!!

CONGRATULATIONS!!

MANY THANKS!!

APPENDIX D

INTERVIEW GUIDE, CONSENT FORM, AND CHECK LIST

Interview Guide

Demographic Information: (Intro., Time, Date, Place, Present)

Complete Name, Family Status
Formation and Education
Position (Previous and actual)
Missionary and Ministerial Experience
Areas of Service

Interview Questions:

1. Tell me your story, how did you become a missionary?
2. Do you believe it necessary to be called to missions? Do you feel called? What was the activity of the Holy Spirit in the call as you perceived it?
3. What are positive and negative influences on your becoming and serving as a missionary?
4. What do you perceive to be the activity of the Holy Spirit in the fulfillment of the missionary call and service?
5. Describe how the Holy Spirit functions in your life and ministry.
6. Describe how you perceive the activity of the Holy Spirit in Assemblies of God missions theology.
7. Describe how you perceive the activity of the Holy Spirit in Assemblies of God missions history of El Salvador.
8. Describe how your perceive the activity of the Holy Spirit in Assemblies of God missionary education and formation. Is some form of formation or training necessary? Which format is the most effective? What formation most impacted your call, your life and your ministry?

9. Describe how you perceive the activity of the Holy Spirit in Assemblies of God missional structures. (What are they and how do you relate to them?)
10. Describe how you perceive the activity of the Holy Spirit in missionary relationships.
11. Describe how you perceive the activity of the Holy Spirit in contextual issues.
12. Give any other information or issue you consider pertinent to the activity of the Holy Spirit in calling and empowering (anointing) missionaries.

Document of Informed Consent

Thank you for your willingness to help with this study of missions in the Assemblies of God of El Salvador. This research will be published in a doctoral dissertation prepared by DeLonn Rance for the School of World Missions, Fuller Theological Seminary, in Pasadena, California. In order to ensure the integrity of the study, it is necessary that you be fully informed about what you are being asked to do in the study.

1. The interview will last no longer than two hours. It may be necessary to talk a second time later on in the study. You are not required to answer any question that makes you uncomfortable, and your answers will be kept in strict confidence.
2. If you become physically uncomfortable at any time, you may take a recess or schedule a continuation of the interview at a later time. If you feel after the interview that you said something you wished you had not said, you may ask for it to be deleted from the interview. You should know that your comments may be published in the final report .
3. By participating in the study, you will be contributing important information that will help the Assemblies of God in its mission in El Salvador and around the world.
4. You are free to ask any question you wish to ask about the interview and the procedures that will be followed.
5. If at any time you wish to withdraw from the interview and ask for your answers to be eliminated from the study, you are free to do so.

I understand the procedures which will be followed in this project and agree to participate.

Name _____

Signature _____ Date _____

Interview Check List

1. Consent form

2. Interview guide and objectives

3. Notepad

4. Tape recorder, cassettes, and fresh batteries.

5. Source materials

APPENDIX E

DOCTORAL RESEARCH PROGRAM

The doctoral research program was comprised of six tutorials whose purpose was to develop the components of a theory for missionary formation by examining the activity of the Holy Spirit in calling and empowering Salvadoran Assemblies of God missionaries. The goal of this study is to articulate the issues facing the church in equipping missionaries who have been called and empowered for missionary service by the Holy Spirit by: (1) a description of the issues related to the Holy Spirit and the missionary in the historical development of Assemblies of God theology of mission as it relates to pneumatology, in the realization of the missiological potential of the church in El Salvador and in the development and renewal of missions structures with special emphasis on the processes of missionary formation; and (2) an enumeration of guidelines for the equipping of Salvadoran Assemblies of God missionaries.

The program included the following tutorials:

1. The first tutorial, mentored by Charles E. Van Engen of Fuller Theological Seminary, provides an overview of the relationship between pneumatology and mission in biblical theologies of missions centering on the activity of the Holy Spirit in calling and empowering missionaries.

2. The second tutorial, mentored by Paul E. Pierson also of Fuller Theological Seminary, utilized historical methodology in order to reveal how those involved in the historical development of the Assemblies of God missionary enterprise understood the

activity of the Holy Spirit in calling and empowering missionaries and the influence this has on current Salvadoran missionaries.

3. The third tutorial, mentored by Everett A. Wilson of Bethany College of the Assemblies of God, examined the role of the Spirit specifically in the formation of Assemblies of God theology of mission. In addition to examining available literature, surveys and interviews were be conducted among Salvadoran Assemblies of God missionaries, missionary educators, pastors, members and leaders to discover their perception of the activity of the Spirit in calling and empowering those called to missionary service.

4. The fourth tutorial, mentored by Eddie Gibbs of Fuller Theological Seminary, examined precedent literature to develop key criteria and models for missionary formation and sought to discover the activity of the Holy Spirit in both the development of these criteria and models and their implementation in the lives of Salvadoran missionaries. The missionary's perception as to the activity of the Spirit in this formation process and the influence of missionary formation on the fulfillment of their missionary call was assessed through the use of questionnaires.

5. The fifth tutorial, mentored by Roger Heuser of Vanguard University, utilized questionnaires and interviews to focus on the activity of the Holy Spirit in the life of the missionary through the development, use and renewal of missional structures.

6. Through the use of survey and historical research the final tutorial, mentored by Dean S. Gilliland of Fuller Theological Seminary, described how the Holy Spirit utilizes or overcomes the positive and negative aspects of the Salvadoran context to call and empower missionaries for service.

The interrelationship between the tutorials and research factors and how they are centered in the integrating theme of the activity of the Holy Spirit in the life of the missionary is illustrated in Figure 3 which presents a conceptual diagram of the doctoral research program.

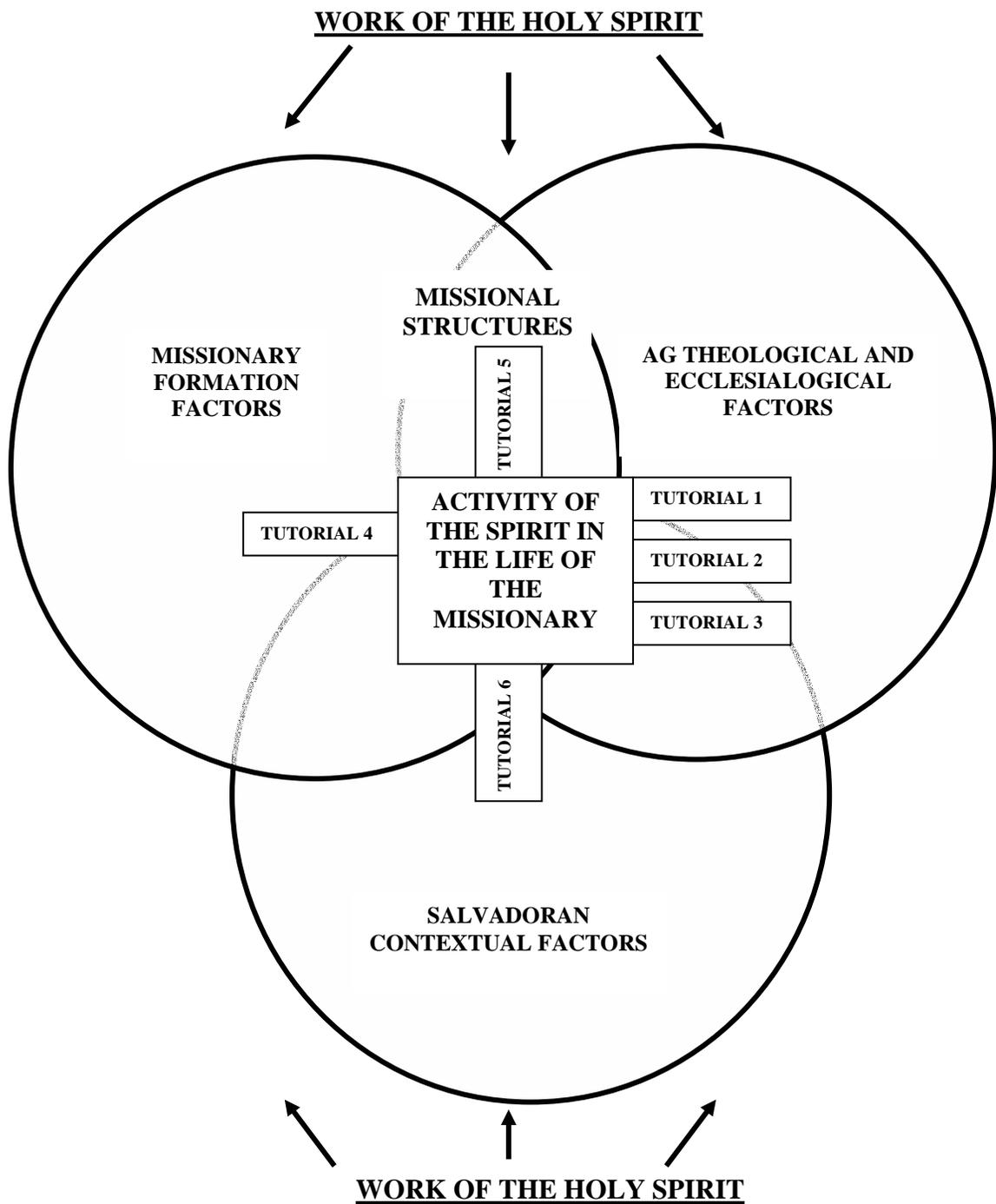


FIGURE 3
CONCEPTUAL DIAGRAM OF THE DOCTORAL RESEARCH

APPENDIX F

MISSIONAL STRUCTURES

The activity of the Holy Spirit in relationship to the calling and empowering of missionaries is intimately related to the development, use and renewal of missional structures. Insights from secular theories of organizational structures emerge from the writings of Henry Mintzberg in 1979; Senge, Kleiner, Roberts, Ross, Roth, and Smith in 1999; Danah Zohar in 1997 (cf. Zohar and Marshall 2000); and Ralph D. Stacey in 1992. Mintzberg provides an overview, a conceptual framework and a theory of organizational structures and a review of organizational structures research. Senge et al. advocate the development of learning organizations based on a biological perspective in order to reduce the obstacles to change organizational structures. Zohar develops a theory of organizational structures based on the new science of quantum theory and thinking. Stacey also presents a theory of organizational structure based on quantum and chaos theories which he calls the dynamic systems model.

Richard Niebuhr (1929) provides a description of the charismatic and institutional nature of the church. Margaret Poloma's study (1989, 1999) examines the tension between charisma and structure within the Assemblies of God of the United States based on the theories of Max Weber and Thomas O'Dea.

The books Leading the Congregation (1993) and Managing the Congregation (1996) by authors Norman Shawchuck and Roger Heuser and Minding God=s Business (1986) by Ray Anderson were examined because they provide ecclesiastical perspectives of organizational structures and develop a theology and methodology of structural

formation and renewal based on a reliance on the Spirit for direction, discernment and consensus. The book, Leading the Congregation, focuses on local church leadership highlighting the development of the leader's spirituality and ability to discern the will of God by the Spirit. Managing the Congregation analyzes the church through the rubric of a network of systems and relationships. Anderson provides "a theological and biblical basis for understanding the unique characteristics of Christian organizations, as well as a discussion of what it means to manage such organizations in a *Christian way*" (1986:viii). This "way" is made possible by the work of the Holy Spirit (1986:9).

The books The Problem of Wineskins (1975) and The Community of the King (1977) by Howard Snyder were analyzed to compare his understanding of the activity of the Holy Spirit in the renewal of the church for a possible correlation to the renewal of missional structures. The first book articulates the need for new structures in order for renewal to occur in the church. The second emphasizes the relationship of the church to the Kingdom of God highlighting the organic nature of the church, which is expressed in organizational structures. The writings of Eddie Gibbs (1987, 1994, 2000) were reviewed for their insights into church renewal and overcoming nominality. Christian Schwarz (1996) affirms that the growth and renewal of the church is the work of God in which people participate as they adhere to the principles of church growth as revealed in nature and in Scripture.

Based on the historical development of missions, Ralph Winter (1981) advocates the need for both missions "sodalities" and ecclesiastical "modalities." Both Harry Boer (1961) and Roland Allen (1962a) advocate church-based missional structures. Charles Van Engen identifies the local congregation as "God's missionary people" (1991) and a key missional structure. James Engel and William Dyrness in Changing the Mind of

Missions: Where have We Gone Wrong? (2000) present a new paradigm for the missionary endeavor.

The writings of Melvin Hodges (1953, 1977, 1978, 1981), Harold Carpenter (1988) and Ronald Iwasko (1984) are reviewed for their insight into the missional structure of the Assemblies of God. Hodges presents a missions strategy based on a New Testament model that focuses on the planting of contextualized local and national churches who are dependent on the Spirit for their sustenance, direction and extension and provides practical advice to missionaries to assist them in the development of indigenous churches. Carpenter's book provides an overview of Assemblies of God missions theory and practice. Of particular note is the section titled: "Missions Structure" (1988:201-229). Iwasko's dissertation (1984) presents an organizational structure and program for training first term Assemblies of God missionaries from the United States.

Among the conclusions that emerged from examination of missional structures and the activity of the Holy Spirit was that the missionary community can greatly benefit from secular organizational theories. However, missional organizations should not limit themselves to a single theory, but allow the Holy Spirit to guide the missions theorist and practitioner in the development, use and renewal of structures. The membership and leadership of missional structures must seek the direction of the Holy Spirit in terms of structural configuration, coordination mechanisms and structural design. The structure must include in its design, coordination mechanisms which will allow all the component parts of the structure to discern the voice of the Spirit in order to empower individual and corporate call. In view of the dynamic, complex and organic nature of the missionary enterprise, a hybrid configuration will be most effective. Special care must be exercised in the selection, formation and continuing education of missionaries who make up the operating core of the missional structure seeking to facilitate the empowerment of the

missionaries' call. Excessive bureaucracy will inhibit the development of the learning, quantum thinking community, which is necessary for a dynamic missional structure. The core of biblical principle is non-negotiable for a missional structure but the forms in which they are applied must be flexible, mobile, and contextual. The spirit of play and narrative communication are effective tools for innovation which the Spirit will use at the edge of chaos to develop, use and renew missional structures.

From ecclesiastical organizational theories it can be concluded that missional structures must seek to avoid routinization, institutionalization, ineffectiveness, and death by retaining a prophetic voice in society and culture, by continual Spirit dependence, by seeking the personal spiritual renewal of its "professionals," by adherence to core values while allowing for tension and change related to peripheral issues, by understanding missional structures in terms of organisms in which "biotic" principles apply, by the utilization of a blend of structures, by an emphasis on theological reflection which will keep the structure focused on doing the will of God, by utilizing God's truth as revealed in theories of organizational structures, by developing spiritual leadership who guide from the future to the present, by removing barriers to growth, by continually renewing both the missional structure and the belief system of those within the structure, by avoiding nominality through an emphasis on call, storytelling, being at the edge, mission and equipping for mission, by fomenting life long learning, and by yielding to the voice and empowerment of the Spirit.

The implications that emerged from missiological theories of organizational structures included that: (1) A variety of missional structures are needed including sodalities and modalities—all under the authority of the church. (2) The planting and development of indigenous churches both local and national must be a priority of the missional structure. (3) Though new terminology is being used, the church, as God's

missionary people, must be indigenous, Spirit dependent, whose ministry includes worship and service to God, the mutual edification of its members, world evangelization, leadership development, the equipping of membership for service, and tangible expressions of God's love and compassion. (4) Both the missionary sending and receiving church must exhibit mutual submission to Spirit guidance and empowerment in partnership. (5) The best missions structure and paradigm is one that is at the edge of contemporary missional chaos which does not self-organize but is being continually being organized and renewed by the Spirit; an organism which discerns the voice and activity of the Spirit in the world and among its members, and submits to Spirit empowerment to realize God's will. (6) There is an urgent need for further study on the relationship between missional structures, the theories of structural organization and the activity of the Holy Spirit in the missionary enterprise.

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VITA

DeLonn Lynn Rance was born in Cando, North Dakota on October 13, 1960 to Alver and Lynda Rance. He accepted Christ as Lord and Savior at age five in the Assemblies of God church of Butte, North Dakota at the invitation of his pastor and father. At age eight he was baptized both in water and in Holy Spirit and called to be a missionary. When eleven, he accompanied his parents to the mission fields of Costa Rica (one year) and Guatemala (3 years) after which he returned to the United States to further his education.

Following graduation from high school in Egeland, North Dakota, DeLonn attended Bethany Bible College in Scotts Valley, California where he met and married Valerie Ann Snyder in 1980. After graduating with a Bachelor of Science in ministry in 1982, he continued his education with a Master of Arts degree in Missiology from the Assemblies of God Theological Seminary in 1983 and a Masters of Arts degree in Leadership from Vanguard University in 1993.

In 1984 DeLonn and Valerie were commissioned as missionaries to El Salvador by the Assemblies of God. There they have served as general missionaries with a special passion as missions mobilizers and missionary educators working with the Conference of the Assemblies of God, the Foreign Missions Department, Bethel Bible Institute, the Christian University of the Assemblies of God, the Missionary Training Center of the Assemblies of God (CAMAD) and the “Together in Mission” Committee of the Assemblies of God of Latin America.

DeLonn and Valerie have three grown “missionary kids” LaDawn, Jorel and Shayla. DeLonn and Valerie desire to continue to mobilize the church of Latin America and the world to global mission. They hope to be able to travel to provide encouragement and formation to Salvadoran and Latin American missionaries in their fields of labor to facilitate and participate in the Master’s harvest. It is their desire and commitment to yield to and obey the Spirit’s call.