

Missions in the twenty-first century

Toward a methodology of Pentecostal compassion

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It is my intent in this paper to make the following assumptions or assertions:

Methods and practice will vary according to context, but whatever form they may take, they must always be based upon biblical principle.

Local churches in local contexts will carry out the overwhelming majority of expressions of social concern.

Relief efforts must continue, and be expanded, but social concern efforts must also address structural problems.

Spirit baptism provides a transformational and creative social ethic.

The Assemblies of God is one of the largest 'caregiving' entities on the planet

Introduction

The explosive growth of the Assemblies of God among destitute and vulnerable peoples has made the movement a force in addressing the tragic physical needs facing millions of two-thirds world adherents. Without question, the Assemblies of God has demonstrated their commitment to the poor and the suffering. Their expressions of compassion have taken place both at a personal and occasional level, as well as in institutional forms – for church members as well as for the surrounding community.

Given the immense size of the Assemblies of God worldwide it is impossible to be aware

of, much less document, the extent and expanse of compassionate ministries. However, it is abundantly clear from available data that the Assemblies of God is one of the largest 'caregiving' entities on the planet.

The Division of Foreign Missions, along with national and local churches, have actively been involved in ministries aimed at alleviating human suffering and expressing the love of God to a hurting world. J. Philip Hogan, former Executive Director of Foreign Missions, underscored the Assemblies of God's commitment to compassionate ministries in a series of statements, editorials, and denominational articles over his thirty-year tenure. To critics who argued that Pentecostals may be on a social strike he wrote:

We (have) invested millions of dollars and devoted countless lives to feed starving people, clothe poor people, shelter homeless people, educate children, train disadvantaged adults and provide medical care for the physically ill of all ages. We have always generously responded to the pleas of foreign nations after natural disasters – hurricanes, floods, and earthquakes. As the director of this fellowship's overseas efforts, I want the world to know that the reason we do these things is because Jesus Christ did them. The reason we love people is because Jesus Christ loved them. We have no other motive than that. Our relief efforts are inseparable from our gospel witness.

... Suffering people are under the care of the reapers. The Division of Foreign Missions understands this principle.¹

His awareness of the place of social responsibility as an integral part of Assemblies of God missiology was stated in vintage Hoganesque:

The communists may out-think us, out-talk us, out-argue us, out-work us, and out-live us, but they cannot, they must not, they will not, by God's grace, out-love us. We will continue to show

compassion in a manner representing the love of Jesus.²

Hogan was also mindful that social compassion demonstrated only by relief efforts, though 'representing a cup of cold water,' needed to be expanded to address structural injustices. In his annual report to the General Council, in reference to the role of social concern in our missiology he contended that, '[Pentecostals] must strike at the depths of the structures of human culture and life.'³

'The reason we love people is because Jesus Christ loved them'

While social concern is a substantial element in Assemblies of God practices, observations from experience would seem to indicate, however, that although acts of compassion are multitude, a certain 'gap' exists between pragmatic compassionate outreach and an adequate understanding of biblical foundations which must guide these actions. When Pentecostals are asked to give an account for their work, statements often include general expressions such as a 'desire to do good,' 'wanting to help,' 'seeing the need,' or 'being moved with compassion.' These motivations are genuine and legitimate – certainly indications of transformed hearts and minds – but they do not provide an adequate theological answer. Any historical research of the statements issued in official publications made on the biblical principles and the missiological value of social action would demonstrate paradoxical positions and sometimes from the same people!

If there is a continued lack of understanding within the Assemblies of God fellowship

concerning the specific biblical mandate that must undergird their action, the good intentions of participants may be co-opted by ideological options that may be incongruent with Scripture. These believers are susceptible to the power or 'snares' of the unscrupulous that would take advantage of their naivete.

Further, in addition to a certain sense of ambiguity in theological understanding in this area, it is also evident that some within the Assemblies of God are not in agreement as to the validity and worth of many – or any – social thrusts. They feel compelled to prioritize aspects of Jesus' ministry, thus formulating a distinction in the gospel witness by separating the words of Jesus from his deeds – such a dichotomy between 'word and deed' will inevitably place one expression of Jesus' ministry above the other.

The time has come for Pentecostals to develop a coherent theological stance integrating biblical concepts with evangelistic and social practices. Unless our position, based upon biblical foundations, is stated explicitly, an authentic development of a theological ethic may be simply pragmatic, resulting in internal crisis characterized by ambiguity, confusion, and misunderstanding. The challenge before us is to provide an interpretive theological framework that would present 'an essential connectedness' between biblical principles and practices.

Towards the formation of a missiological framework for holistic ministry

This paper follows the biblical framework presented by Murray W. Dempster that enables Pentecostals to reflect upon the biblical text and provides them with a social ethic that will undergird, and indeed enhance, their current social practices.⁴ We draw on a rich tradition of evangelical scholarship in constructing a social doctrine; i.e. that theological reflection must begin with an understanding of God's self-revelatory nature and character; that Israel's social ethical actions were to demonstrate this theocentric nature and character; that the concept of the kingdom of God, implicit in the Old Testament and explicit in the person and teachings of Jesus in the New Testament, is the unifying theme that provides a description of what life would look like under God's redemptive reign; that the reality of the reign of the kingdom of God is characterized by the ethics of justice, mercy, love and peace as its principle moral features.

If it is true as is argued that the Pentecostal experience of Spirit baptism is basically one for empowerment, then, the task of a Pentecostal theology is to demonstrate the centrality of the experience as a key pattern to open the way to discuss the appropriation of the above evangelical traits in our

missiological practice. In particular, the ethical dimensions of the law, covenant, prophets, and jubilee teachings focused under the rubric of the kingdom of God are actualized and become operative in the power of the Spirit. The ethical response of the individual who has experienced God's grace in Spirit baptism empowers one not only to participate in evangelism and supernatural events but also to enjoy the empowerment of the Spirit in the participation of ethical concerns. Therefore, it is only when contemporary Pentecostals, empowered by the Spirit, recognize and practice a confirmed commitment to *both* evangelism *as well as* to social concern that integrity of mission is accomplished. The coming of the Spirit at Pentecost and its contemporary appropriation and application by Pentecostals through the experience of Spirit baptism integrates the ethical character of God's reign into a Pentecostal social doctrine. The aspect of the social doctrine that makes it Pentecostal is the work of Spirit baptism, which draws on a wider tradition of evangelical social theology in order to fulfil its full biblical purpose.⁵

The aspect of the social doctrine that makes it Pentecostal is the work of Spirit baptism

Missiological methods and strategies emerging from biblical foundations

As we have noted in *Called and Empowered*, the underlying premise for world evangelism is energized by a deeply held belief that supernatural empowerment for service is the motivating experiential force behind our activities.⁶ Given our oft-times pragmatic approach to ministry, then, an explicit understanding of theological foundations for mission activity is a function that Pentecostal missiology performs. It is the biblical base which guides the practical methods and strategies for getting the job done. Methods and strategy must emerge from theological reflection.

I wish to appeal for support at this point to the writings of Melvin Hodges, our most celebrated missiologist – generally not characterized as a social activist! It is true that Hodges had a latent concern that Pentecostals' involvement in social work could blur the 'true mission of the church.'⁷ Hodges always contended that if the church resorted

to 'natural means to influence unregenerated men,' or followed a 'liberal viewpoint' that through our good works the world would gradually get better, our missiology could not be compatible with the authentic proclamation of the gospel.⁸ Of course, most evangelicals would have had a similar critique. But for Hodges, these concerns were not leveled at the 'liberals.' He believed they constituted a significant threat for Pentecostals. Hodges worried that a Pentecostal missiology which focused much emphasis upon social concern could – and probably would – shift from 'dealing with the spiritual need of man toward meeting his physical, economic, and social needs.'⁹ One could read Hodges, and conclude that he felt that Pentecostal social involvement as an integral part of our missiological practices was just not worth the risks!

'The gospel is for the whole man'

While on the surface, such a conviction would seem apparent, I think it is a grave error to interpret Hodges as a 'conservative fundamentalist' who appropriated their theology. There was quite another perspective in the writings and reflections of this revered missionary statesman.

In 1977, in his *A Theology of the Church and its Mission* after expressing his oft-repeated misgivings about certain 'modern expressions of social concern,' he asked rhetorically, 'Has the church no ministry to society as it is today?' Hodges' response may be surprising to some, but it is dramatic and unwavering: 'Christians are the salt of the earth. Their presence and influence do affect society. . . . Christians by their very nature love righteousness and hate iniquity. They will, therefore, be championing every just cause and endeavoring to show "good will to all men".' And further, 'We can do no better than follow the words of Jesus and the example of the early Christians. True Christians are a force for righteousness and social betterment. We have only to look at what is happening on the mission fields where the church has multiplied to see this process taking place.'¹⁰ And then comes his *coup de grace* assertion. Especially in light of the early 1970's historical context of the emergence of the 'Marxist' Theology of Liberation in Latin America – from which no good thing could come: 'The proponents of the theology of liberation are correct in insisting that the gospel is for the whole man and that Christians should not limit their interest to the souls of men and the future life. Christians must not be indifferent to oppression or injustice in the world.'¹¹

In my opinion, Melvin Hodges was the prototype of our early missionary pioneers. There was an ambivalence in their theological reflections as to how *word and deed* interrelated – a certain dissonance. Much of their theology and practice, like many North American evangelicals, was influenced as a result of the aftermath of the fundamentalist-modernist controversy and the ‘social gospel liberals’. But, on the other hand, these early Pentecostals also produced what Grant McClung has characterized as ‘a theology on the move . . . more experiential than cognitive, more activist than reflective’. Hodges was certainly reflective, but the power of the gospel to transform every aspect of life, and the historical reality of their context of evangelism among the most marginalized, made it difficult, if not impossible, for missionaries like Melvin Hodges, to be comfortable with any kind of missiology that could preach the ‘good news of the gospel’, and not address the hurt, pain, and suffering that surrounded them.

‘People are not souls with ears’

I remember Melvin Hodges’ statement to me after a class more than two decades ago when I was discussing with him my [future] vision for Latin America ChildCare. After counseling me on the risks of building schools which may not end up proclaiming the gospel, however, he added quickly that no missionary should ever forget that ‘people are not souls with ears’.

Hodges explicitly provided a set of instructions as to how to assure ourselves as Pentecostals that we do not view ‘people as souls with ears’. I have chosen to include, without edit, his set of ‘guideline rules for social concern’.

First, the missionary must remember that he is a *Christian*. Whatever the policy adopted by the mission in regard to using foreign funds in establishing the church, the missionary as an individual Christian must manifest the love of God and help, as he is able, those around him. God expects us to give a practical manifestation of the love of God.

Second, the missionary should be wise in his works of charity to avoid making people simply ‘rice Christians’. Someone has said that the real problem of charity is to give in such a manner so as to not hurt the receiver. We have found it is best for the missionary to help as a member of the local church and to channel individual appeals for help through the local church.

Third, the local church should be encouraged to engage in a programme of relief and help to the needy. They should have their own benevolence fund. Some of the larger churches have established commissaries, schools, and clinics to help first their own members and then the public in general.

Fourth, any programme of social action must point men to – not away from – the central message of redemption through the blood of Jesus Christ.

Fifth, we should be careful not to arouse unscriptural and idealistic expectations. We should avoid fixing up the pigpen or the prodigal son may be comfortable in the far-off country. Our task is to arouse in the prodigal a desire to return to his father’s house.

Sixth, we should examine our benevolences to be sure they are meeting a real need. We should not enter into wasteful competition with secular agencies, and we should never institute a programme simply because it will capture the sympathies of folks back home.

Seventh, we should, as much as possible, help people to help themselves. Khamsing Srinawak makes the following observation: ‘Giving material things to other people, even if morally good, is of no lasting value; but helping people themselves, giving them an opportunity to use and develop their own talents and abilities to get what they want, or become what they want, is of more value and is something substantial.’

Eighth, we must remember that everything we do for the physical and social order is of a transitory nature; only those things done for the redemption of man and the church of Jesus Christ will stand for eternity.¹²

Hodges places himself, and, in my opinion, Pentecostals, squarely within the sector of the evangelical camp who were actively seeking a wholistic approach to the proclamation of the gospel, when he affirms the Wheaton Declaration concerning missions and social concern as well as the Lausanne Covenant on social responsibility. He includes the essence of both the statements in his *Theology of Mission*. First he quotes the Wheaton Declaration:

That, we reaffirm unreservedly the primacy of preaching the gospel to every creature, and we will demonstrate a new God’s concern for social justice and human welfare. That, evangelical action will include, wherever possible, a verbal witness to Jesus Christ. That, evangelical social action must avoid wasteful and unnecessary competition. That, when

Christian institutions no longer fulfill their distinctively evangelical functions they should be relinquished. That, we urge all evangelicals to stand openly and firmly for racial equality, human freedom, and all forms of social justice throughout the world.¹³

To the Wheaton Declaration Hodges adds a statement from the Lausanne Covenant on Christian social responsibility:¹⁴

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless, we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgement upon every form of alienation, oppression, and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

I conclude this section on Hodges with his own declaration on social concern. ‘It is evident that evangelicals do have a concern for the whole man. Nevertheless, the spiritual need of man is given primary importance as this opens the way to all else. Evangelicals consider their task to be communicating the gospel of Jesus Christ both by proclamation and by deed, thus letting their ‘light so shine that men can see their good works and be drawn to Christ’ (cf. Matthew 5:16).¹⁵

Personally, Melvin Hodges’ books, his teaching, and our personal conversations (always after class, always lengthy, and usually initiated by me) had a profound impact upon the philosophical and theological formation of Latin America ChildCare. His early counsel to me to be certain that biblical

mandates and practical methods could never be separated provided a special motivation to address intentionally the interrelationship between theology and strategy. We [LACC] desired to touch the lives of hurting children without losing the power of proclamation. We consciously designed programmes to bring change in the conditions that perpetuated a life of poverty by establishing creative educational institutions based upon firm biblical foundations. Throughout these years of development we felt the need to develop a firm theological position to undergird our own social involvement including constant orientation for the more than 2,000 teachers, directors, pastors and other national leaders. Theological reflection and practice were – and are – linked closely together.

In *Not By Might Nor By Power* I observed that Pentecostals in the two-third's world operate on the level of 'the view from below' of the popular sectors. As a consequence, if there is a development out of one's faith and Spirit encounter to follow Jesus in a life of discipleship that is sensitive to problems of the marginalized of society that surround them, they are in a position to do 'what Jesus said and did'.¹⁶

Theological reflection and practice were – and are – linked closely together

Jesus deliberately 1) preached God's mercy for sinners, 2) discipled followers to form a community of the faithful, and 3) conducted a ministry of service where he compassionately reached out to meet the needs of those about him. When contemporary Pentecostals predicate their lives and ministries on what Jesus said and did, they also reproduce the proclamation, the discipling and the service aspects inherent in the global mission of the church. Integrity of mission is achieved, in other words, by the incorporation of these three essential features of Jesus' mission within a broader theological matrix. Such a theological understanding of the church's ministry is crucial in order for Pentecostals to recognize that their confirmed commitment to evangelism is not complete without social concern empowered by the Holy Spirit.

I offered a suggested paradigm for method and strategy rooted in this theological reflection which I submit within this context.

The first step for all participants in social service and social action ministries is a personal relationship with Jesus Christ. This radical decision to come under God's management in the kingdom is a result of a dynamic confrontation with Jesus Christ which leads to single-minded focus on God's rule.

This radical spiritual overthrow that takes place in one's life thrusts one into the world as an agent of change. Pentecostals have rightly emphasized the individual dimension of spiritual transformation and personal ethics. Pentecostals must also allow their spiritual transformation to be expressed in a creatively corporate ethic that joyfully takes action in responsible participation on behalf of the poor, the needy and the oppressed.

In its reality kingdom ethics can be participated in here and now

Pentecostals who have experienced the 'empowerment' of the Holy Spirit as an act of God's grace can expect this same 'new power' to motivate and equip them not only to evangelize but in the same manner to introduce justice and righteousness as a consequence of their encounter with God.

The tension of the present order of the kingdom and its final consummation is the key to understanding the ethics of love, justice, mercy and peace. In its fullness, the ethics of God's reign must wait for the final consummation, but in its reality kingdom ethics can be participated in here and now. Personal and collective actions taken to address 'the rights of the poor and needy' in all their socio-economic significance are not 'wasted efforts' but visible expressions that the apocalyptic kingdom of God has pressed into the present.

The actual social context is not a starting point. Rather it is the point of insertion into the ministry process as a consequence of the radical spiritual transformation Pentecostals have undergone. It is the real historical context that defines the framework within which Pentecostals need to articulate a theological social doctrine. The complexity of the situation is at the same time underscored by a basic premise. The majority of the world's poor have been systematically marginalized and their very lives threat-

ened. It is the responsibility of the Pentecostal community to give a Spirit-empowered witness in both a spiritual vocabulary and in concrete social terms to demonstrate God's desire to bring about justice for all humankind.

The emphasis of Pentecostals in social ministry should not be exclusively on the poor but on human need in all its forms. However, because the poor have absolutely no one to plead their cause, much of the church's effort will be inclined in their direction. For example, a father has three children whom he loves equally. One of those children may require a great deal more of his time in order to live life at the same level as his brothers and sisters. Love, therefore, is the great equalizer.¹⁷

The kingdom of God that will consume at the end of this age has already broken into the present. This supernatural reign is dynamically active among all people. Those who have submitted to the rule of the King can expect to be agents of the kingdom for love, justice and redemption, bringing good news to the poor, sight to the blind, and freedom for the oppressed. This redeemed community in its actions to bring about social transformation will stand as a signpost declaring that the kingdom of God has pressed into the present.

Assemblies of God networks, infrastructures, and delivery systems

More than 210,000 national churches (162,441) and preaching points (48,126) have informal and formal channels for ministering compassionately to millions of their members.¹⁸ For example, recent research compiled from 1,000 congregations in Central America indicates that as many as 25% of all members and adherents of these Assemblies of God churches have received social help at some time.¹⁹ Latin America ChildCare, the largest institutional expression – but only one of many in the continent – reaches 80,000 children daily with integral programmes of food, medical care, and education. The Asia Pacific region reports at least 100 different institutional programmes ranging from community development to orphanages, schools, medical care and a hospital. Just in the medical and mobile clinics, 200,000 people are attended to annually.

Such research is likely indicative of similar actions undertaken by local Assemblies of God congregations worldwide as we shall hear in the case studies presented from Africa, Eurasia and Europe. Ministries of compassion include, but are not limited to, food and clothing distribution, medical care, and employment. These local congregations (210,000 churches and preaching points)

comprise an immense network and infrastructure that provides a unique and extensive delivery system.

Models of compassion ministries

The Assemblies of God provides not only occasional and personal helps, but also has created numerous social institutional entities as well. Notable among these encompass:

Expansive literacy centres in local churches

Teen Challenge drug and alcohol rehabilitation programs.

Comprehensive ChildCare programmes in each of the five geographical regions, which provide food, medical care, and/ or education to an estimated 225,000 children daily.

The formation of an integral medical programme (best characterized, but not limited to HealthCare Ministries).

The development of a training programme on AIDS, combined with corresponding literature distribution in excess of twelve million pieces of literature as well as medical and ministry centres.²⁰

The establishment, development and care of numerous orphanages, homes for abused children, homes for unwed mothers, and centres for leprosy treatment and control.

Microenterprise programmes that are integrated, self-sustaining and participatory.

The organization and delivery of prompt disaster and relief assistance.²¹

The value of unity will rise

Strategical alliances and partnerships

The common environment in which we will all work in the future – Pentecostals and non-Pentecostals alike – bodes well for the development of strategic cooperation, collaboration and alliances.²² Since it appears destined to be an increasingly hostile environment our need for one another will grow. Mutuality will be more easily perceived. The value of unity will rise.

Thus far, while there has been notable examples of cooperation (i.e. Wycliffe Bible Translators), for the most part a broad willingness to venture ‘far from home’ in pursuing alliances – global or otherwise – outside of our own circles has not been demonstrated. While we freely ‘import’ ministry materials from non-Assemblies of God sources for prolific, effective use in the pursuit of our goals, at the same time we can

be very restrictive (even selfish) when it comes to broad sharing and cooperation of our own ministry programmes and materials. Sharing of materials is one aspect of global/continental networking. The sharing of personnel is another.

Examples do exist of seconded agreements and joint ventures. A prime example is found in the African context. An Assemblies of God missionary family, with appointed-general status, has been seconded to a non-Pentecostal group located in a no-access country. An exemplary model of incarnational missionary ministry is being pursued with extremely positive results in critically adverse circumstances. A strategic alliance committing materials and personnel is making the impossible possible.

Pentecostals must clearly understand our role in the broadest picture of God’s plan for the ages

Relationships with organizations who focus largely on relief and development are essential to generate an efficient action appropriate for the disaster. Sharing of resources, personnel, and strategies will strengthen the effectiveness of the response. Memberships in organizations like the Association of Evangelical Relief and Development Organizations (ERDO-Pentecostal Assemblies of Canada), and working relationships with other groups (i.e. World Vision, Compassion) can combine methods, resources, and personnel, thus making the overall relief effort more effective.

It seems self-evident that in the area of humanitarian ministries we have the greatest need to establish or enter into existing strategic alliances – and the greatest opportunity to do so with success.

Practical plans, including preparation, training, funding, and networking, can decrease – certainly ameliorate – loss of life, property damage, individual injury, and long term devastation. Undoubtedly, the lives of many vulnerable victims will be profoundly touched by compassionate actions.

The next century should find us allying our efforts with a broad spectrum of global and continental partners – sharing materials, expertise and personnel [for the good of the whole]. Each case study of an effective

alliance provides precedence and assurance for further efforts of the same nature.

Pentecostals must clearly understand our role in the broadest picture of God’s plan for the ages. We must aggressively pursue every strategic, effective alliance to strengthen our hands and those committed partners around the world and across the full spectrum of God’s redeemed family.

Conclusions and possible actions:

– Strategic cooperation is happening and should be encouraged.

– Strategic collaboration should be sought and pursued vigorously.

– Strategic alliances (the strongest of these three relationships) will only come as we correctly understand our place in the universal family of God.

We should pursue intense efforts to educate and facilitate strong relationships with non-Pentecostal groups around the world – if, indeed, we can do it from a position of integrity.

Conclusions

In summary, The foundational premise of this contribution is that both faith and action are rooted in God’s self-revelation in the Old Testament, that all persons have value and worth, and must be treated equally because they are created in his image. This principle is fulfilled in the words and deeds of Jesus Christ, and it is powerfully evidenced by the dynamic work and empowerment of the Holy Spirit. This fundamental epistemological commitment for Pentecostal theology provides an integral framework for holistic ministry – evangelism, teaching, and service.

All persons have value and worth

Historically, we (Pentecostals) have been characterized as ‘the church of the poor’. This theological and missiological stance must not change. The antidote to the tragic realities of the two-third’s world is still the integral message of divine transformation. At the root of Pentecostalism is a supernatural experience that offers to all the empowering presence of the Spirit. The millions experiencing conversion personally participate in the reality of an intimate relationship with a loving Heavenly Father. The salvation of the soul culminates in a radical recovering of dignity, value, and self-worth. The converts become immediate participants in the promises of God.

None of us rejoice in the heartache of

suffering people around the world, but we have at our doorstep the opportunity to present to the lost and demoralized the wonderful transforming and reconciling news of the kingdom of God. Our responsibility and opportunity as a sending agency to equip adequately and provide emphasis upon wholistic ministry to the poor must continue to be the heart of our missionary endeavours. ¹

Notes

1. J. Philip Hogan, 'Editorial,' in *Mountain Movers* (June 1989). An overview of Hogan's social concern perspective is presented by Everett A. Wilson, *Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide 1960-1990* (Oxford and Irvine, CA: Regnum Books International, 1997).
2. J. Philip Hogan, *DFM Annual Report of 1986*, p. 5.
3. J. Philip Hogan, *DFM Annual Report of 1980*, p. 12.
4. Murray W. Dempster, 'Social Concern in the Context of Jesus' Kingdom Mission and Ministry,' a paper presented at the Brussels Consultation on Social Concern (Brussels: May, 1998).
5. A full account of my own approach to a Pentecostal social doctrine may be found in *Not By Might Nor By Power: A Pentecostal Theology of Social Concern* (Oxford and Irvine, CA: Regnum Books International, 1996).
6. Murray W. Dempster, Byron D. Klaus and Douglas Petersen, eds., *Called and Empowered: Global Mission in Pentecostal Perspective* (Peabody, MA: Hendrickson Publishers, 1991), p. 3.
7. Melvin L. Hodges, *A Theology of Mission: A Pentecostal Perspective* (Springfield, MO: Gospel Publishing House, 1977), p. 96.
8. *ibid.*
9. *ibid.*, p. 98.
10. *ibid.*, p. 111.
11. *ibid.*, p. 112.
12. *ibid.*, pp. 114-116.
13. *ibid.*, p. 117.
14. *ibid.*, p. 118.
15. *ibid.*
16. Petersen, *Not By Might*, p. 223.
17. *ibid.*, pp. 224-225.
18. Division of Foreign Missions Annual Statistics, 1997.
19. Petersen, *Not By Might*, p. 136.
20. The majority of written materials on AIDS within the Assemblies of God have been produced by *Africa's Children* - a ministry to children on the African continent.
21. Within sixty days after Hurricane Mitch struck the Central American on October 30, 1998, the Division of Foreign Mission had contributed in excess of \$1.5 million in cash as well as provided 1000 tons in food, clothing and medical supplies.
22. I take the material in this section almost entirely from Don Corbin's 'Strategical Alliances,' in *Missions in the 21st Century: A Report to the Division of Foreign Missions* presented to the World Area Director's meetings Springfield, Mo. in July, 1998. Corbin, and his sub-committee, urge DFM leadership to give careful consideration to mutual cooperation with strategic alliances and partnerships.