

**Bangor University**

## **DOCTOR OF PHILOSOPHY**

### **Missionary vocation : a study of British Assemblies of God's world missions 1965-2000**

Dyer, Anne E.

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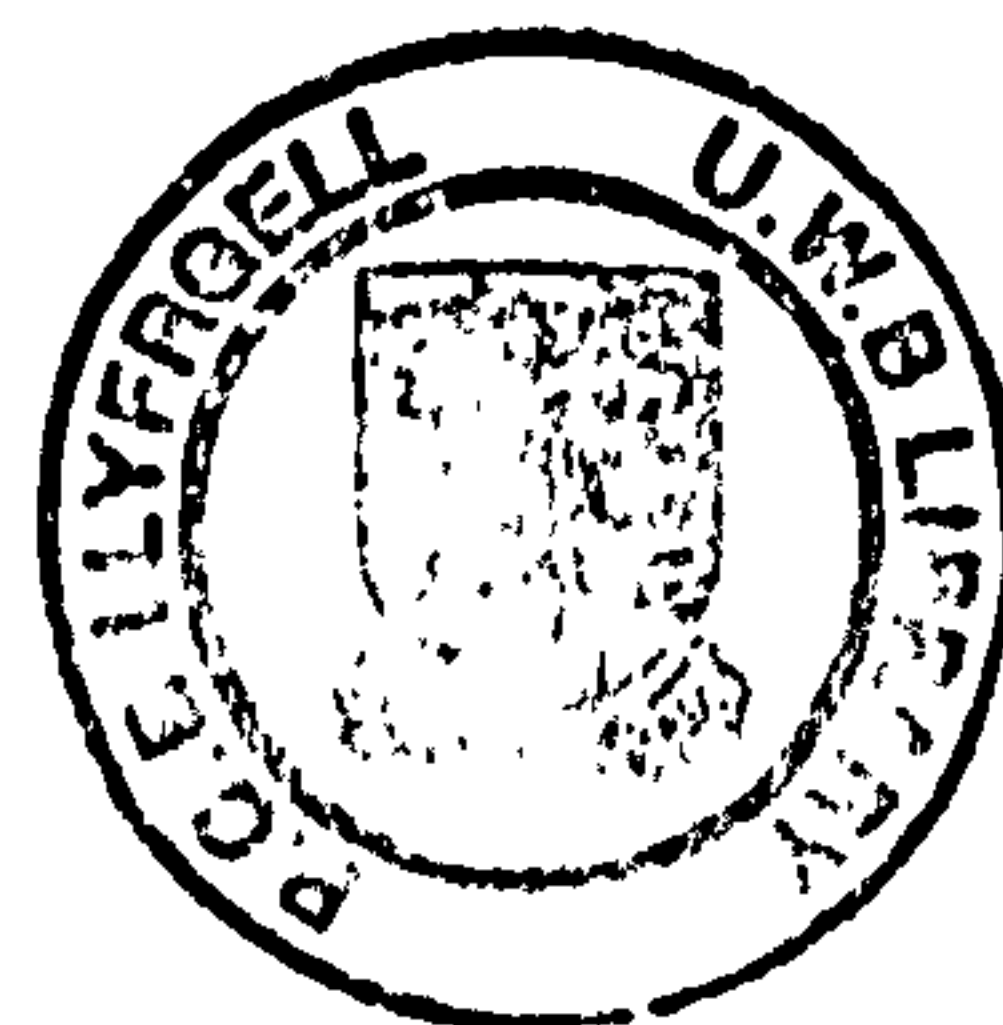
**Missionary Vocation**  
**A Study of British Assemblies of God's**  
**World Missions 1965-2000**

by  
**Anne E. Dyer**

**A thesis submitted for**  
**the Degree of Doctor of Philosophy**  
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**College of Arts and Humanities**

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## Summary

This dissertation is incorporated a cross-disciplinary range of perspectives in research. There is theological, historical and empirical research. Its essence consists therefore of a case study in the history of the international missionaries of the Assemblies of God in Great Britain and Northern Ireland 1965-2000. It does not attempt to simply relate a chronological account of what people did in various areas of the world. Rather it attempts to map the understanding of 'the divine call' to mission work as perceived by these missionaries.

This is fitted into the context of the time, politically, socially and economically as well as missiologically. The history of the understanding of 'the divine call' through the centuries assists the understanding of how 20<sup>th</sup> Century people understand call. Then this is narrowed down to the Pentecostal fellowship known as the Assemblies of God. The research is conducted from the perspective of the home nation, the denominational directors of world mission and the missionaries themselves. The main sources are the original Minutes of the agency, their magazines and firsthand accounts through the means of questionnaires of the available missionaries; this is shown to be representative of the whole group from 1965-2000. The debate leads from the assumptions of an individualistic understanding of a primary and secondary 'call', first to discipleship, secondly to a specific task in a specific location or operating from a specific gift, and on to a third aspect of how the local home churches themselves should be participants in the callings of their missionaries. This provides a more integrated missiology which is both pneumatological (in terms of receiving God's revelation by his Spirit) and ecclesiological.

## Abbreviations

AoG	Assemblies of God (implies Britain and N Ireland)
AG	Assemblies of God (implies USA)
CEM	Congo Evangelistic Mission = also known as ZEM – Zaire Evangelistic Mission, and now CAM = Central Africa Mission
CIM	China Inland Mission
EMQ	<i>Evangelical Missions Quarterly</i>
EPQE	Eysenckian Personality Questionnaire: Extraversion
EPQN	Eysenckian Personality Questionnaire: Neuroticism
EPQP	Eysenckian Personality Questionnaire: Psychoticism
HMRC	Home Missionary Reference Council
IBMR	<i>International Bulletin of Missionary Research</i>
JEPTA	<i>Journal of the European Pentecostal Theological Association</i>
JPT	<i>Journal of Pentecostal Theology</i>
OMC	Overseas Missionary Council
OMF	Overseas Missionary Fellowship- now known as OMF International (from 1867-1954 it was CIM China Inland Mission).
PMU	Pentecostal Missionary Union
RT	<i>Redemption Tidings</i>
SIL	Summer Institute of Linguistics
WEC	International –once known as Worldwide Evangelistic Crusade, now simply WECl
WM	World Ministries (of the Assemblies of God Great Britain)



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The research depended on the willingness of those being studied since the historical part of the work concerns many who are still alive. Writing recent history always has its dangers but I trust that I have given as fair a discussion as possible within the evidence available. My thanks also go to the 78 who responded to the empirical research survey. Many provided extra notes and interviews to fill out the statistical evidence with stories from real life. Much of this could not be contained within the space of this dissertation. I also need to thank those members - both existing and past - of the Missions council and department of the Assemblies of God whom I managed to meet and interview. Various pastors also let me talk to them about their church's policies regarding missionaries and about the attitude towards mission over the past four decades. I must also mention with much appreciation the work done by the proof-readers taking the dissertation in three sections and then again as a whole. So I trust these acknowledgements include as many as possible who assisted me in this long-term research project. Thank you.

## Introduction

God's calling is the key to igniting a passion for the deepest growth and highest heroism in life (Os Guinness, 1998:82).

### A. The Aims

This dissertation is an investigation into the overseas mission history of the Assemblies of God in Great Britain and Ireland 1965-2000.<sup>1</sup> The dissertation aims to discover the means of how these people from this denomination discovered their calling and pursued it in becoming missionaries. It is historical, theological and empirical in the context of a Pentecostal Mission from Britain.

It is not intended to be a complete and systematic or chronological history of their missions Assemblies of God in Great Britain and Northern Ireland (AoG) missionary personnel and adventures during that time period. It would be beyond the scope of a doctoral dissertation to cover every person and event concerned with that missionary task. My predecessor in this task, Dr. John Andrews, had to limit his doctoral dissertation concerning the history of this same missionary activity to the period 1909-1945 and to four main missionary personalities (Andrews, 2004). I did attempt a chronological and full account of the history of 1945-1965 for my MPhil dissertation. This dissertation however, does not attempt to provide detail of the activities of at least 387 people ever accredited at some level for missionary work through the auspices of AoG, or even the 202 full time long-term career missionaries for thirty-five years. Instead, it presents a thematic, theological, historical and empirical investigation into the concept of missionary calling within the years 1965-2000.

The theological context sets the scene from a Biblical foundation. From that comparisons can be made between the experiential discoveries made in the empirical research. The historical context presents two models which were used by the AoG's world mission agency in sending missionaries into the world to fulfil the Great Commission of Matthew 28:19-20. The empirical investigation was intended to assess the personal self-conception of missionary vocation that the missionaries

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<sup>1</sup> Assemblies of God in Great Britain and Northern Ireland was the full title until 2006 when the Irish formed their own cross-border Assemblies of God, Ireland.



themselves have, and give an idea of their personality types; if there are some generalities to be seen in their types then deductions can be made as to who may apply in future and for what purposes.

The dissertation was therefore limited to investigating the concept of the calling of missionaries, the means of recognising that calling, and the outworking of those callings in terms of length of missionary career and the changes within it. The idea of the primary call to follow God's ways in life from conversion onwards is basic to this secondary call (Winter, 1997:420ff). The dissertation aims at discussing this secondary call to ministry and in particular to cross-cultural world mission. This is to enable the restoration of the primary call for all humankind. It is also focused specifically on a Pentecostal mission.

By 'Pentecostal' I refer to the classical Pentecostal to which the AoG as a fellowship, even a denomination now, belongs. Definitions are varied in the dictionaries and statistical books about missions like Barrett's 1982 and 2004 books.<sup>2</sup>

Numbers of Pentecostals have grown remarkably as seen by the present statistics of Pentecostals worldwide. This implies a great deal of missionary work was successful, whether from cross-cultural or local indigenous mission workers. It is difficult to define who 'pentecostals' are in the later 20<sup>th</sup> Century. The term is so inclusive, or as Anderson states it is used in an 'all-embracing way' (2004:1, 9-10).

Statisticians David Barrett and Todd Johnson estimated that in 2001, there were over 523 million 'Pentecostal / Charismatics / neoCharismatics'; (Barrett and Johnson, 2002: 287 line 66).<sup>3</sup> These Pentecostals and Charismatics amount to around 27% of organised global Christianity and they are found in 740 Pentecostal denominations, 6513 non-Pentecostal denominations and 18,810 neo-Charismatic denominations or networks. The Pentecostals and Charismatics are found in 9000 ethnic and linguistic groups speaking 8000 languages and covering 95% of the world's population.

Over the years, Barrett has had to reorganise the categories used so as to show the various subgroups. His present position is that the major waves of renewal are to be

---

<sup>2</sup> There are so many denominations with a Pentecostal Charismatic or neo-Pentecostal nature that they would need another thesis to define. Allan Anderson brings an attempted clarification to the terms and statistics in his article 'When is a Pentecostal Not a Pentecostal?' *JPT* Vol.13(1) 58-63.

<sup>3</sup> For a critique of Johnstone's categories see Anderson, (2004:1, 9-15, 2005:11-12): he cites David Martin also as estimating 'a quarter of a billion' Pentecostals in the world.



found in roughly the following phrases: the Pentecostal phase, the Charismatic phase and then the new or Third Wave. However the changes to Barrett's conceptualisation is made more complicated by the fact that in the first edition of the *World Christian Encyclopaedia* of 1985 Barrett divided to his figures up country by country and region of the world by region of the world. At the same time he divided his figures up into seven ecclesiastical blocks (e.g. Anglican, Catholic, Orthodox, and so on). However in the 2001 *International Dictionary of the Pentecostal and Charismatic Movements*, the figures are reorganised again to keep pace with changes on the ground and Pentecostals, Charismatics and neo-Pentecostals are now dispersed in over 60 subgroups.

Barrett and Johnson have extrapolated the figures to predict a rise to 31% by 2025 (Barrett, 2003:25). Barrett's half a billion 'Pentecostal/ Charismatics/ neoCharismatics' are predominantly Asians, Africans, and Latin Americans. The 'Two-Thirds World' or 'Majority World' is naturally composed of nations where the greatest expansion of Pentecostalism has occurred since it is also the area where greatest population growth has also occurred.<sup>4</sup> This implies that the original wave of 'Classical Pentecostals' are now but a mere sub-group of the whole.

This information, accumulated by David Barrett and Todd Johnson, is normally seen as the best and most authoritative summation of available statistics. Barrett adds to this in that he now states there are 602,792,000 'Renewalists' which is inclusive of the Pentecostals, Charismatics and neo-Charismatics; the latter has the majority, which is mainly made up of independent churches and networks across the world which use emphasise the experience of the Holy Spirit and practice spiritual gifts. Only a fifth of these, Anderson considers are 'classical Pentecostals' relating back to the Azusa Street era of the early 20<sup>th</sup> Century (Anderson: 2007:61).<sup>5</sup>

Cultural, sociological and even political factors as well as spiritual readiness have contributed to this growth. Most of this growth however, was rarely due to the *British* Pentecostal Missionaries and their classical form of pentecostalism. They undoubtedly contributed to the whole but the biggest influence in Pentecostal

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<sup>4</sup> David B. Barrett & Todd M. Johnson, 'Annual Statistical Table on Global Mission: 2003', *International Bulletin of Missionary Research* 27:1 (January 2003), 25.

<sup>5</sup> Anderson also cites Barrett, D., 'Missiometrics 2007: Creating your own analysis of global data' *IBMR* 31.1 (2007) pp. 25-32



missions came from the USA, especially their Assemblies of God Missions.<sup>6</sup> Only in more recent decades have Korea, Singapore and India provided proportionately more missionaries than the Western nations: most of these would be 'Pentecostal' or 'Charismatic' too.

Johnstone and Mandryck however, give a much lower statistic: 115 million Pentecostals in 2000, 345 million including all Charismatics (Johnstone & Mandryk, 2001:3). They exclude the Independent mega-bloc that Barrett and Johnson include, which make up 394 million, three quarters of their total. Their limited definition is based on Classical Pentecostals whose denominational origins can be traced to before World War 2, indeed even before World War 1. The doctrinal basis of these groups still varies in the minutiae of how the Baptism in the Spirit is discerned as having happened to believers. For the benefit of our study, the British AoG has a doctrinal basis of 12 'fundamentals' statements of faith (See Appendix 1). Within that they particularly hold to the position of Initial Evidence of Tongues as a sign of reception of the Baptism in the Spirit; that has recently been changed at the 2006 General Conference to 'Essential evidence'.<sup>7</sup>

This thesis is set within a classical Pentecostal context and its results should be interpreted against the background of classical Pentecostalism rather than against the great global diversity of Pentecostalism. This is a limitation of this dissertation but a necessary one given that it would be impossible for any individual doctoral candidate to grapple with the multi-lingual, multi-ethnic dimensions of global Pentecostalism. Moreover, historically speaking, it has been the classical Pentecostals that were the most persistent and organised in respect of mission, and have been conducting mission of various kinds for the longest period of time. In the case of British Pentecostals mission has been organised since before the denominations were formed and dates back to the PMU of 1909.

The British AoG started in 1924, nine years after the American one and yet independently. There are similarities in doctrinal stance, such as believing that the Baptism in the Spirit is defined by Initial Evidence of Tongues (Gee, 1941, Petts, 1991, Macchia, 2006). The British AoG is part of the classical Pentecostal Movement

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<sup>6</sup> cf. Wagner in M. A. Dempster, B. D. Klaus, D. Petersen, (1991), *Called and empowered: Global Mission in Pentecostal Perspective*, Peabody, Mass.: Hendrickson Publishers.

<sup>7</sup> Personal Communication from Paul Alexander, principal of Mathersey Hall and on the Superintendent's team May 2006 after the Conference in April 2006.



that started at the turn of the 20<sup>th</sup> Century. Since then there have been many other groups and waves of Pentecostalism, variously termed neo-Pentecostals or Charismatics. Although the British AoG has gained some influence from these newer waves, they have long-established structures, administration and established doctrinal fundamental statements.

In reading missionary biographies the exciting parts have always included how the missionaries were called to missionary work. Douglas Scott for example, the missionary founder of the French Assemblies of God, heard a message in tongues, which was then interpreted by Howard Carter and confirmed by a visiting speaker to Sion College saying the message was in Arabic and that Carter had correctly interpreted that message. Scott was in the meeting as a young convert and applied the message to himself, which triggered the call to his missionary career (tape of an address by H. A. Carter at the Assemblies of God General Conference, 1961). I wanted to investigate the Assemblies of God missionaries of the past forty years to see how or if this revelatory sense of calling worked out among them too.

In pursuing this theme I formed a framework for the dissertation. There is a discussion of methodology, a development of the theology of call down the ages, how Pentecostals perceived it, and how the Assemblies of God in Great Britain and Northern Ireland (AoG) developed their overseas missions programme and sent out those who sensed a 'calling'.

## **B. Methodology**

The methodology is described in detail in chapter one. This shows that the framework for the thesis is in three dimensions of research: theological, historical and empirical. The first provides the theory. The second provides past evidence and context. The third provides present day evidence from real sources that can be checked as to their historical value against the Minutes and materials in relevant denominational and missionary magazines, but more than this the empirical research provides the missionaries' own self-perception of the issue on calling. This shows that theology and history alone cannot answer sufficiently that question that this research provokes. Each aspect was seen in the general and then the specific so that the overall history for example is described in chapter four but in chapter nine I provide the specific

examples of how calling did work out for the missionaries in question by looking at their individual specific life stories. This came after the empirical discussion since it illustrates that and leads on to the final conclusion and prescription for the future. This summary chapter (10) provides the reflections on the theology perceived and recommendations that could re-align practice with better theology and ecclesiology in particular.

There is, apart from a discussion of the evidence and means of acquiring the evidence, a discussion on historiography. The interpretation of the evidence and its data depend on how one perceives historiography. The evidence often leaves gaps and only hints at things which could be read between the lines. The gains and shortfalls of books, magazines and in particular the main source of information - the Overseas Missionary Council (OMC)'s Minutes and those of its later successor the World Ministries Directorate (WM) - are therefore discussed. Other data was also sought to fill those gaps. The sources of the stories of calling in particular were the missionaries themselves. They provided me with 78 questionnaire returns. Once the magazines, the Minutes and these surveys had been collected and data-based I gained a collection of material that I could categorise and analyse statistically in chapters 6-8.

### **C. Theology**

In chapters two and three the theological premises and development of the concept of calling are discussed. Pentecostal theology has often been limited to a simple evangelical doctrinal basis with additions regarding the gifts of the Spirit and means of operating them. Chapter three builds on the tradition set out in chapter two to show that there could be a wider understanding of pneumatological revelation that weaves the evangelical doctrines into a whole concept. I use non-Pentecostal scholars deliberately to complement the existing thinking of Pentecostal theologians, but there is now evidence that the latter are far wider in their thinking than was the case even ten years ago. There are limits to what has been termed 'Open Theism' or the Openness of God but there are uses for it. This is discussed in the light of the need for a corporate sense of applied theology from a pneumatological base, applied in ecclesiology for missiology. The Christian concept of revelation is that God communicates his will to individuals who live in the context of a corporate group –



the Church – to reach out to the rest of humankind with that revelation. The revelation itself consists of a general understanding of God by the scriptures, even tradition in the Church, but it also has a personal and corporate application; this is very specific in missionary callings.

Revelation is understood as a living event in which God discloses and communicates himself; and since God discloses *himself*<sup>8</sup>, God is (by definition) identified with his act of revelation. Such a conception of revelation has profound implications for every aspect of theological reflection. In particular, it forms the basis of the developments in trinitarian theology which have marked the past several decades.<sup>9</sup>

Reason is being superseded by other less measurable means of organising life; no longer does a meta-narrative provided by church or state suffice. Instead, people work on intuition and a hoped-for relational trust in a range of areas of life; disillusionment with relationships leads to an even stronger individualism within this postmodern ethos. The church can ideally provide a trustworthy source of relationships but is in flux between modernism and postmodernism itself.<sup>10</sup> Now in the 21st Century there is opportunity for another re-evaluation in the light of ‘experiential theology’<sup>11</sup> in the context of postmodernity. This is not to say that postmodernity’s version of ‘reason’ should be synthesised into Christian theology either, but Christian theology can be made relevant to the postmodern world. Practically people experience ‘religion’ before they understand any ‘theology’; they behave then according to their synthesis of experience and theory. The concept of ‘calling’ therefore is very much in the realm of practical theology, as an experience of a revelation from God. This is then theorised and then a praxis or consequent action is developed by the receptor of that revelation and theory. Chapter two develops these theological ideas.

Pentecostal theology as a comprehensive system has been thought of as non-existent.

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<sup>8</sup> Male pronoun used of God in accordance with traditional usage.

<sup>9</sup> cf. T. Gorrige, (1993), ‘Pneumatology’ in *Blackwell Encyclopaedia of Modern Christian Thought*, A McGrath (ed.), (Oxford: Blackwell), pp. 450-453. A. Yong, (2003), *Beyond the Impasse: towards a Pneumatological Theology of Religions*, (Grand Rapids: Baker & Carlisle: Paternoster).

<sup>10</sup> cf. R. E. Webber, (1998), *Ancient Future Faith – Rethinking evangelicalism for a postmodern world*, (Grand Rapids: Baker Books), M. Frost & A. Hirst, (2003), *Shaping of things to come*, (Peabody, Mass.: Hendrickson) and many more on the cultural changes affecting the church globally at the end of the 20<sup>th</sup> Century.

<sup>11</sup> Or ‘experimental religion’ cf. M. Lloyd-Jones, (1984), *Joy Unspeakable: Power and Renewal in the Holy Spirit*, (London: Harold Shaw).



'Pentecost is not a denomination but an experience' was quoted often in *Pentecost* (cf. J.H. Osteen, *Pentecost* vol. 55 March, 1961:2). In popular attitude, an experience led to praxis that was then formulated into doctrine - if indeed anything extra to the standard evangelical teaching was necessary; that amounted to evangelicals' biblical doctrinal stance (as against 'liberalism') plus the Holy Spirit. Donald Gee considered that insufficient but warned against the opposite extreme too - of academia taking over in importance.<sup>12</sup> Since theology can be considered in practical terms there is no need to be simply academic; it can be applied to life, and revelation has to impact real life; in the divine call to mission theology hits real life. By the end of the dissertation there is a discussion of this in terms of a prescription for the AoG World Ministries and its support base in the local AoG churches across Britain.

Os Guinness defines 'calling' as

'The truth that God calls us to himself so decisively that everything we are, everything we do and everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service' (Guinness 1998:29).

I would agree strongly with him that this primary call is essential and neither secular nor spiritual but holistic. However, there is an aspect whereby some sense that to fulfil that call they should serve God by sharing His Good News in some particular way in the world, often away from their home origins, in a cross-cultural situation. A primary call to follow God leads on to a specific sense of a secondary call. Recipients of this call become 'missionaries'. They are however, not autonomous individuals, but part of a whole: they are part of the *ekklesia*, the 'called out' people of God, the Church. This calls for a consideration of a corporate ecclesiology in answer to the corporate call of the Great Commission (Matthew 28:19-20).

## **D. History and Missiology**

Chapter four of the dissertation provides the historical backdrop for the thirty-five years of the missionary work. It discusses the scene around the world, politically, economically, technologically, sociologically, culturally, ecclesiology and missiologically. Some of the implications for the British AoG are discussed along

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<sup>12</sup> 'Let the Spirit of truth set it [scholarship] all on fire...Some of us set a premium on ignorance.....yet now our danger is to put too much value on man's academic achievement as if a qualification for spiritual leadership... a fully orbed testimony is needed' (*Pentecost*, Dec 1961:17).



side the description of the secular world. It is written from the perspective of and from evidence within the denomination's magazines – *Redemption Tidings*, *Redemption* and *Joy* and the mission council Minutes. Comments in these magazines on the world scene, on relationships with other ecclesiological organisations and para-church groups like the Evangelical Alliance or like the World Council of Churches, all reflect the attitudes of the times. The progress of missiological trends and issues are also noted as they affected or indeed as they were often ignored by the AoG world mission councils.

In chapter five there is a discussion of the Assemblies of God itself within Britain, how it grew up over the 20<sup>th</sup> Century, how it waned as it came into a second generation of leadership in the 1960s and how it sought to restore the thrust of its work in the 1990s. The context is dealt with more specifically from within the AoG rather than from outside influences. From this, eight models (presented as diagrams) of missionary sending are described from within the history of the British AoG over the whole century. Of these, the two main models of the 1960s-2000 describe how the missionaries are sent abroad and supported. Essentially, the centralised funding system started to bring a fair distribution of funds to each missionary and effectively alienated individual local churches from the missionary activities; therefore relational support was missing. That led to lack of interest and therefore lack of prayer and funding by the 1970s. The politics of nationalism also led to a decrease of personnel in the traditionally supported fields since missionaries left China, India, and Eastern Congo and then Japan. Different fields were made available and people once eager to go to Congo (news of growth in churches there had been exciting before the 1960s) were asked to consider other fields like Malaysia and Pakistan. These fields did not attract as many volunteers in the 1960s, but other fields like Spain were adopted. Financial giving to the centralised funds dropped during the 1960s-70s and so new ideas for funding missionaries had to be considered. As the dissertation shows, 1979 became a watershed of change in AoG's approach to missions. The waning of interest suddenly changed and many individuals applied for many countries previously not considered. This in itself provided more problems logistically but it was regarded as growth and success. Even so the World Mission department's finance waned more than waxed during the 1980s and worse was to come in a crisis in the 1990s. The individualised support system however, continued to attract more



applicants and these people are the majority of those who have responded to the questionnaires.

## **E. Empirical data and its results for Sociological and Psychological applications**

Having considered the world scene in historical and theological contexts, the empirical research now presented a different sort of evidence. Chapters six, seven and eight deal with this by analysing the results of a questionnaire<sup>13</sup>, and provide an idea of the backgrounds of the missionary personnel, their conversion, their training, their previous profession and work and how long they have been accredited with AoG. This does cause some confusion as definitions of 'status' changed over the years; some resigned and re-applied, some were granted associate, then full status and then reverted to associate status. So statistically it was not straight forward but the basic statistics do provide the story in a general and indeed representative way of all the missionaries. When the 78 returned questionnaires were investigated, they did provide an overview of all the types of missionary in statistical proportion compared with the categorisation gained from the OMC Minutes. Therefore, these statistics can be used with some confidence. The methodology chapter discusses this at greater length.

The answers to the following questions are sought from the empirical data. How did missionaries gain their calling? Did their calling come to fruition? Did they achieve their vision? What were the hindrances? What were their assets? What were the main models in use? The results of the investigation discovered two main models used by AoG for sending missionaries, one before and one after 1979. It also discovered two main aspects of calling for the missionaries: location and gifting (chapters 6-7). In using the questionnaire results with confidence in their representation of the missionaries as a whole, we can also be confident that the psychological personality types are also representative. This is discussed in chapter eight. The overall results proved to be of interest when compared with some other surveys that examined other groups of missionaries and ministers as well as AoG.

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<sup>13</sup> See Appendix A: Questionnaire Survey of the Overseas Christian Workers sent out by The Assemblies of God Churches, Great Britain and Northern Ireland 1960s-2005, concerning their 'Calling'.

The British AoG missionaries did not completely follow another group's type but did show evidence of a different type of group, indeed an independent personality type, reflecting the autonomous ethos of the AoG as a whole. This idea of individuality and autonomy is discussed as a problem to be overcome for the 21<sup>st</sup> Century ethos where relationships and team are becoming more important.

## **F. Conclusion**

In the penultimate chapter (9) there is a summary of the missionary personnel on the various 'mission fields' across the world's 'Action Areas' as AoG World Ministries calls them. This illustrates the changes in individual careers according to how the missionaries perceived their calling and circumstances. It also summarises the breadth of work achieved by the missionaries.

The ultimate conclusions are discussed in the final chapter (10). As a result of the discussion of the empirical evidence and the history, the conclusion turns again to the theology that may be needed to underpin the missionary task. It is a theological understanding not only of God's revelation to the individual applicants and the accredited missionaries, but also of the revelation of God's Spirit concerning that person to their church[es]. The individuality of mission is shown in the predominantly introverted personality type whom AoG has sent out; they can be stable in lone situations. However, to be more effective it is my contention that more than one person is needed in a church planting situation; a team is needed. Some missionaries are able to find local people to become that team on their field of work and as such show their true apostolicity. Some people are however, equally called to be supporters of that apostle, with other giftings; otherwise the applicants for cross-cultural service will not be enabled to go after their calling. It is teams that are needed across the world and community-minded cultures need to see community in action, as Christians represent the Trinity in action, drawing in others through many personality types. Many were turned down over the years since they were not 'apostolic' material. Administrators, prophets, pastors and teachers are all needed alongside apostles and evangelists (1 Cor.12:28-30). Some may have misinterpreted their call and presumed a missionary call was abroad and not 'at home'.

British Assemblies of God employs a form of church government that values



congregational autonomy. The dissertation will explore the notion that AoG's form of church government has contradictory effects: it enables individuality of missionary vocation while disabling an integrated, focused and collective missionary policy. This leads to a debate on the biblical foundations of autonomy, authority, God's sovereignty and concepts of an apostolate in the post-modern world.

The practitioners of the old board-led mission agency, sending people anywhere in the world, were wary of alternatives. Dealing with relational inter-dependence within and outside the denomination or church affiliations, as well as within and outside the ethnic groupings is not as manageable as a patron-client system. Partnering cross-culturally takes more grace. To be called to minister to others in any sense needs grace but cross-culturally it takes training and long-term understanding.

This is the case for any church venturing into cross-cultural ministry. For the vast variety of Pentecostals who are growing faster than any other bloc group listed by Patrick Johnstone in *Operation World* this is a pertinent issue (Johnstone, 2002). Pentecostalism affects well over a hundred million people globally.

'Within Christianity, pentecostal and related renewalist or Spirit-filled movements are by all accounts among the fastest growing. The major strands of pentecostalism now represent at least one quarter of all Christians, according to the *World Christian Database*, ranking second only to Catholicism in the number of followers. In direct and indirect ways, pentecostal beliefs and practices are remaking the face of world Christianity.' (Johnstone, 2002: 218)

Pentecostals are attributed as having (by 2002) 115,826,000 adherents.<sup>14</sup> For the sake of this thesis the AoG ranks among the early classical Pentecostals whose distinctive lies in their preference for the Baptism in the Spirit to have the initial evidence of speaking in tongues unknown to the speaker.

Since Pentecostalism emphasises the abiding empowering of the Holy Spirit there should be a Pentecostal perspective of vocation and guidance through the Holy Spirit for the individual *and* his/her church. The original Pentecostal revival, whenever and wherever one believes it started, resulted in a category of ordinary but 'called' people, who spread out to every corner of the globe - as missionaries. Many people were

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<sup>14</sup> See statistics given in P. Johnstone, (2002), *Operation World*, (Carlisle, UK: Paternoster / WEC), and L. Lugo, (2006), 'Spirit and Power: a 10 country survey of Pentecostals' in *The Pew Forum on Religion and Public Life*: SPS website. (<http://www.sps-usa.org/membership/restricted/home.htm#DIRECTORY>). (accessed 10 April 2007). See p.118 for a longer discussion of definitions of Pentecostalism.

never noted in the process, especially those nationals who 'caught the fire' and pursued evangelism wherever possible (Anderson, 2005:175-185, Robeck, 2006, chapter 1).

Wonsuk Ma, a Korean long-term missionary to The Philippines and missiological researcher says,

It appears that Pentecostal mission holds a unique key to full circle mission. In this aspect, history and theology of Pentecostal mission in the last century is too uniquely significant to be buried in a history book. There has not been sufficient reflection on the theology and strategies of Pentecostal mission. This requires a close working together in academic (reflection), institutional (strategic), and missionary (practical) levels (Ma, 2 April 2001).

An alternative is perhaps needed to counter the independent streak within the assumptions of AoG thinking. Calls to Mission always seem to start at 'home' and work outwards (Acts 1:8) to farthest reaches of the world. Even in the Acts of the Apostles, teams were sought by men like Paul, both for the home base and for 'field' situations beyond the home area. The local church sent its representatives out beyond its normal range of relationships, into the Samarias and uttermost parts of the world.

All of this is based on what has been found not only in factual terms but in discerning the present assumptions regarding how people are called to the missionary task. This dissertation seeks to provide a historical overview of the British AoG's missionary work, from their perspective of the divine call to them, and how they worked out their vocation in the context of denominational changes in the UK and amidst large scale cultural changes across the world.



# Chapter 1: Methodology in Researching Missionary Vocation among Missionaries of the Assemblies of God Great Britain

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### **Introduction:**

This thesis will consist of theology, history, and results of empirical research that will provide evidence for a theological and psycho-sociological analysis of some of the concepts that revolve around a 'missionary calling'. While the term 'missionary' is no longer a term of endearing qualities, not only among non-Christians but among Christians who wish to be relevant to the world today, there remains the concept that God does call specific people to specific tasks. In defining the terms used here - 'missionary' - will refer to those who work outside of their normal home or original cultural setting in order to share their concept of 'good news' provided by the person and work of Jesus Christ which concerns both eternal life in futurist terms and transformed lives in the present. They will probably have had to move some distance away from that home and family in blood and church family terms. They may well have had to learn one or more languages and have had to adjust to other 'cultural norms'. They live cross-culturally in order to bring their message and its implications to a set of people who belong to this other culture. This makes their 'calling' different to those called to 'minister' in churches within the home cultural setting. It may not be simply defined as 'overseas Christian worker' as if their origins were on an island where no other culture exists. The world is multi-cultural and even the most

provincial insular town in Britain has people living there from more than one culture. There are at least three aspects to the research undertaken for this project. There is the theological basis of vocation, which is concerned with the biblical views and examples, and how that has been interpreted. Then there is the historiographical methodology employed with its concomitant questions over interpretation. This includes the development of the concept of 'calling' over the Christian era. It also concerns the use of historical sources. Finally there is a discussion of the empirical research undertaken for this thesis. Here the discussion will be on how interviews and questionnaires formed the basis of the evidence as to how missionaries have viewed vocation, how they have fought to fulfil their particular sense of calling and how that was maintained or hindered. Empirically therefore I can describe what they relate but within any narrative there is a doctrinal interpretation – particularly in Pentecostal hermeneutics (G. Anderson, 2005:115-123, 121).

### **A. The Theological basis**

The theological enquiry has had to comprehend not only the biblical perspective but also the historical hermeneutical processes concerning vocation throughout the last two millennia, at least in brief. More relevant is the understanding of that theological status for the latter half of the 20<sup>th</sup> Century from the enlightenment-romantic worldview to its eventual and subtle merger with postmodern thinking. There is a debate as to whether scriptural interpretation produces doctrine which then dictates experience as conservative evangelicals have attempted to assert, or as Pentecostals seem to prefer, does experience in the light of scripture make doctrine? The debate between Gordon Fee (Fee, 1991) preferring only propositional texts (Epistles of Paul for instance) for forming doctrine and the more pentecostally inclined use of narrative literature to form praxis is of relevance here (Stronstad, 1995). Oral theology has long been noted as the norm of Pentecostalism. 'Calling' for most Pentecostal missionaries was more a matter of experience than doctrine. However, for those testing this calling, the assumptions of it as a doctrine dictated how they interpreted the empirically narrated experience of a 'calling'. If experience matched the assumptions of earlier praxis, the candidate could be considered. At the foundation of this there was an accepted level of doctrine in 'calling' but it was rarely spelt out. I have isolated various apparent qualifications required by the Mission board - The



Overseas Missionary Council (OMC) which by 1993 was known as the World Ministries. Hermeneutics then is one major issue – both of the missionary candidates, the mission leaders who interviewed them and that of the researcher; myself.

While the details of the findings of this theological side of the research will be dealt with in later chapters, the means of finding the material will be outlined here. The stance, from which I proceeded, is one both of experience and working out the theology that it illustrates. As a person who has experienced the Christian faith personally among a variety of traditions, mostly among the Evangelical, Pentecostal and Charismatic, even post-evangelical and Celtic traditions, and as a missionary with thirteen years ‘field’ experience living among those of two other major religions in the Far East, I hope to find a theological basis for ‘calling’ rather than just describe what happens. I will then attempt to understand how the phenomena of Pentecostal experience, in all its complexities, related to mission calling for missionary candidates, and indeed still relates God to people. This will be in the context of the Assemblies of God in Great Britain and Ireland (AoG). While it may be similar in other Pentecostal denominations, I have not had opportunity to investigate these denominations.

A ‘model’ is a replica of the real thing. In socio-religious sciences models are conceptual ways to represent aspects of reality. Models have their limitations but William Faupel points out at least three essential functions of models. They usefully provide:

- The framework to reconstruct the early message
- Insights into the subsequent developments which have occurred
- The basis for the ongoing task of theological reflection (Faupel, 1980:51-71).

I adjusted this to find the biblical model first. For chapter two therefore, I investigated the Biblical ideas and examples of men called by God for a particular purpose like the prophets and apostles. Then there is some discussion of terms to do with sending. The literature concerning ‘the call’ is usually found within missiological books, as in Peters’ *A Biblical Theology of Mission* (Peters, 1972) or *Don’t just stand there...* by Martin Goldsmith (Goldsmith, 1976), or Moreau’s *Introducing World Missions: a Biblical Practical and Historical survey* (Moreau,



2004: 159-171). These are intended for the prospective evangelical missionary candidate to review and not a thorough investigation into the epistemological aspects of the 'call'.

Other general books on missiology have also been consulted, particularly in a chronological way, to determine if there were any trends of teaching during the forty years covered by this investigation. Looking through the range of these books – in date order - Roland Allen's (1912 and 1960<sup>1</sup>), *Missionary Methods, St Paul's or ours?*, Max Warren's (1944) *The Calling of God: four essays in missionary work*, James Scherer's (1964) *Missionary Go home.*, J. Verkuyl's (1978) *Contemporary Missiology, an introduction*, Thomas H. Hales' (1995) *On being a Missionary*, Charles van Engen's (1996) *Mission on the Way*, David Shenk's (1998) *God's call to Mission* – I do not find many specifics on how to determine candidates either from their or the agencies' point of view. Most deal with the need for mission, the zeal needed, the support base and strategies for mission, but not 'calling' *per se*. Mission agencies simply seemed to recruit 'likely' candidates by visiting university Christian Unions and church youth groups. Their presumption was that young intelligent people, forming their career ideas, eager for a 'cause', would be better fishing grounds than the churches.<sup>2</sup> The combination of a 'cause' and availability with intelligence seems the rational thing to do. Pentecostal pastors did not see a university education for their youth as a 'norm' until well into the 1980s; academic qualifications were almost against the very ethos of their pneumatology whereby everything was led by the Spirit of God.

My reading of these general missiological books went alongside a variety of books and articles concerning 'calling' from a ministry point of view. These included the following: D. Sargent's *Making of a Missionary* (1960), M Gibbs, and T. R. Morton's *God's Frozen people* (1964), Mike Griffith's *Take my life* (1967), Dennis E. Clark's *Missions in the Seventies* (1969), J. H. Kane's *Christian Missions in Biblical Perspective* (1976), Derek Prime's *Pastors and teachers* (1989), Gordon T. Smith's (1999), *Courage and Calling: embracing your God-given potential*, Francis Dewar's *The Called or Collared? An alternative approach to Vocation* (2000) and H. E.

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<sup>1</sup> World Dominion released it again in 1960 under the title *Missionary of the Spirit: Missionary Methods, St Paul's or ours?* This means it was available for 1960s missionaries.

<sup>2</sup> cf. The URBANA conferences in the USA which deliberately recruit students for mission do not seem to exist in the UK.



Dollar's 'Apostle' (2000).<sup>3</sup> These represent a variety of books designed to challenge and assist prospective Christian workers to assess their 'life-call'. They cover general calling and ministry callings, the latter particularly noted by the Anglican author Dewar. Os Guinness has produced a more definitive book on the subject in 1998 – *The Call: finding and fulfilling the central purpose of your life*: this is in the tradition of C. S. Lewis or Oswald Chambers, a more devotional understanding for seekers of the meaning of life than an academic treatise (Guinness, 1998). It also seeks to provide a philosophical epistemology for the concept of 'call'. This goes beyond most theological statements on revelation that may deal with the general (natural) and specific call (for salvation or conversion). Steven's *Abolition of the Laity* also emphasises the opposite of special calling: all are called; there are no secondary calls that are more 'spiritual' than any other (Stevens, 1999). While I agree that this is the case, I would still say there are particular ways of gaining a sense of what one's individual calling or purposeful function under God, is.

Winter says there is a secondary call with specific purpose (Winter, 1997:420ff). Why should believers not have individual guidance as to their calling in life, whether it is as a teacher, engineer or banker or shop manager? All of these authors define the primary calling - that of God calling us to himself as his people - as the most important aspect, the first model. Only from this basis of understanding can any secondary individual call be understood. This thesis looks particularly at those whose sense of calling is based on specific guidance, received apparently from God, to work in a way that deliberately seeks to propagate the context of God's Kingdom often 'overseas' or cross-culturally. All Christians should aim to be 'witnesses' to their faith in God, but some have specific evangelistic, teaching, even apostolic and prophetic gifts to build local churches in a cross-cultural way. Some of these people aim to use these gifts for this purpose but have to do it within another profession such as a geologist in an oil company for 'Creative Access Nations' (CAN) where no visas are available for 'missionary' or 'religious worker'; this is called 'tent-making' or vocational mission work. During the 1960s David Newington devised this means of developing his Global Literature Lifeline for financial support reasons rather than visa or work permit reasons and the AoG worked with him in the recruiting of

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<sup>3</sup> See H. E. Dollar, (2000), 'Apostle, Apostles' in *EDWM*, edited by A. Scott Moreau, (Grand Rapids: Baker Book House / Carlisle: Paternoster), p. 73. See also G. B. McGee, 'Dilemma over the Apostolic Nature of Mission in Modern Missions', SPS Papers 2005 Vol. 2 2/1-19.



candidates for this type of work for over twenty years (1966 to 1990s). This thesis refuses to justify a clerical/laity divide. What it does hope to illustrate is how people determine they are to serve God in foreign contexts.

Pentecostal books or articles touching on the subject include Donald Gee's (1930) *The Ministry Gifts*, and some aspects in M.A. Dempster, B.D. Klaus, & D. Petersen's *Called and empowered: Global Mission in Pentecostal Perspective*. Most information on the AoG's assumed understanding of 'calling' has to be distilled from articles in *Redemption Tidings* or the way the candidates are chosen or not chosen in the Minutes of the Overseas Council / World Ministries Directorate of the British Assemblies of God. This can provide experiential or pragmatic models (chapter 5).

Theological books were also consulted with regard to the epistemology of 'calling', the systematic and philosophically minded books on this concern an apologetic or debate on the existence of God.<sup>4</sup> They are concerned with the Enlightenment's philosophy of reason for discovering whether or not the concept of God can be justified from natural revelation in nature. Knowledge of God is restricted to propositions about him, which may be pre-conditioned by our traditionally and biblically informed morality (Lewis, 1959:274). That is a propositional circle: a chicken and egg situation. The way God communicates may also have a cultural and individual application but there will be trends or patterns in this. I hope to discover the 'narrative' by which Pentecostal Christians<sup>5</sup> live, especially any shared assumptions or beliefs about this concept of 'call'.

## **B. Historical Basis and Sources**

### **i) Historiographical Perspectives**

Having looked at the theological basis, I set out on the historiographical quest. Within this comes the question of what the sources are and how the sources can be used to trace the developing understanding of the concept of calling or vocation

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<sup>4</sup> A range of theologians such as K. Barth, E. Brunner, D. G. Bloesch discuss only this aspect. See J.I. Packer's (1994) *God Has Spoken: Revelation and the Bible*, (Grand Rapids Baker Academic).

<sup>5</sup> Some might wish to distinguish Pentecostals from Charismatics or neo-Pentecostals (cf. Barrett) but I only focus on data from Pentecostals of the AoG in Britain. British neo-Pentecostals of the newer Apostolic Networks may have different ecclesiologies which may affect their concept of 'call' (cf. Kay, 2007:267). However both streams consider 'calling' within the cultural milieu of Western individualism. The 'Emergent Church' styles may be beginning to differ in this. See Introduction for definitions and statistics globally of 'Renewalists'.



within a framework of praxis and doctrine which is Pentecostal. In historiography, the epistemology of the researcher is also a matter of hermeneutics; in this case the researcher is one almost an insider, an ex-missionary, member of a local AoG church, but not actually one who was part of the AoG mission department. So personal comprehension of calling may colour my understanding of what others are saying of their calling.

The sources for the information have to be treated in their own context. Pentecostals often focus on their particular distinctives rather than on what makes them part of the Christian world scene. Cheryl Bridges Johns, in an article on Pentecostalism and the postmodern worldview, says that Pentecostalism is trans-rational, 'with a spectrum of knowledge that includes cognition, affection and behaviour each of which is fused with the other two,' (Johns, 2005:121-143). Their epistemology is unique among 'modernist' or 'rational' evangelical fundamentalists despite still being imbricated with modernist presuppositions. Much depends on how the phenomena of experience related by the missionaries can be interpreted. Did candidates keep matters within conservative, Biblical, even fundamentalist and rationalist parameters as opposed to boasting many supernatural interventions? This will be discussed in the later chapters. For the present dissertation, command of the historical sources lies in the understanding of not only the function of the Minutes, magazines and occasional letters, but also in who wrote them. W.K. Kay states, 'It is what the historian selects as salient which confers on fact its importance' (Kay, 1992:61). This is influenced in turn by the stance on history that the writer takes. What the originators of those 'facts' understanding was may well have been influenced firstly by their own context and then later, by the historian's own context. Facts are deeds once recorded and now understood at a distance of time, through potentially different spectacles.

Therefore the reader needs to know from what perspective the author is writing in order to filter out what could be 'bias'. Even though K. Jenkins, representing 'post-modernists' playing along with the pluralist world of the late 20<sup>th</sup>C, negates the concept of 'bias' because 'objective truth' 'cannot' exist, it surely is evident that there are more sides than one to any story, dependant on the narrator and his or her background and intent on writing. The job of the historian could then be to make as many sides known as possible and the reader could then interpret his account accordingly. However, F.G. Marcille, a Christian historian, states, 'We need to



recreate those lives with a minimum of moralizing... even hindsight is not fully accurate and that our accounts are never definitive' (Marcille, in R. Wells, 1998:220). This brings us into 'Reader' and 'Narrative' criticism. Undoubtedly there are other methods of interpretation that can be used on the sources, primary and secondary or even tertiary: the 'redaction' and 'form' criticism theories for example.

To consider Pentecostal history, it is worth first considering how other Pentecostals have considered writing their own history. Originally men like Donald Gee<sup>6</sup> and Alfred Missen<sup>7</sup> for the British simply recounted the events of their lifetime as they saw it connected to the development of their denomination; they did not put it into any sociological or even political context of wars or economic depressions. They did not try to account for events in those terms. They saw it rather in terms of a theological dispensational era, which they were privileged to see God intervening in what they thought were 'the last days' of Earth's human history. Since then on both sides of the Atlantic histories of the Pentecostal Movement have been written with a broader context.<sup>8</sup> However, it is still a theological history that they write. One such history writer is Alexander Cerillo (Cerillo, 1997:29-52). According to him there are four approaches to writing history: he entitled these the providential, the roots, the multi-cultural biases, and the functional / sociological approaches.

The providential approach asserts that there is a definitive 'meta-narrative' for a worldview that relies on an ontological assumption – that God exists and that his nature is caring towards humankind and therefore can intervene. This is a 'theistic' approach with a teleological view. Others have a cyclical view of history: life has no teleological view which the Christian metanarrative asserts; history simply gives identity to a certain group or area (Chandra, 2004:81-3). The Christian and Jewish theists wish not only to learn from history but also to understand that their own existence is for a purpose within God's overarching purposes.<sup>9</sup> It gives them security in an uncertain human world. This concept appears to be 'pre-modernist' as in ancient historians like Eusebius and Bede who wrote for the edification of the people

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<sup>6</sup> D. Gee, (1941), *The Pentecostal Movement*, (Luton: Victory Press).

<sup>7</sup> A. Missen, (1979), *The Sound of a Going*, (Nottingham; AoG).

<sup>8</sup> e.g. E. Blumhofer, (1989), *The Assemblies of God*, vols 1 and 2, (Springfield Mo.: Gospel Publishing House), H. Cox, (2003), *Fire from heaven*, (London: Cassell) for the USA and W. K. Kay, (1991) *Inside Story*, (Mattersey, Mattersey Publications) for the British AoG.

<sup>9</sup> A Muslim perception of history needs another dissertation to discuss it.



of their era and posterity (Kay, 1992). Kay considers 'relevance' is of utmost importance; the biblical stance on writing history has lessons for us now. He sees this in the ancient historians like the writer of Kings or Chronicles in the Old Testament. God as a main player in human history is his *prima-facie* stance. Cerullo notes that both Klaude Kendrick and Vinson Synan in writing about Pentecostal history miss out any reference to any role of 'providence' in the origins of Pentecostalism (Cerullo, 1997 29-52). Theirs was a 'historical roots' approach. However, Kay prefers a providential perspective in understanding Pentecostals because of the characteristic tendency they have of interpreting apparently random events in a providential manner. He researched the *Inside Story*, the history of the British AoG (Kay, 1991). Kay wrote, 'Pentecostal and church history must invoke the concept of providence and secular historiography is bound to deny this on the grounds that large scale theories of the divinely ordained purpose and destiny of the human race are ruled out of court,' (Kay, 1992). For providentialists to prove such theories is not possible in 'scientific history', and indeed not necessary, especially in a postmodern ethos where all views should have a platform. The academic historian reports the primary sources and interprets them by discovering from other contemporary and secondary sources, the contexts in which the 'actors' lived. There are many facets to any story: being aware of them is essential.

However, the 'historical roots' model does not rule out a future purpose in events; it just traces their cause with effect only interpreted for the present (cf. Cerullo, 1997:29-52). Some historians search for 'trajectories of change and growth' so they can predict the future possibilities (Tosh, 2000). In a sense the search for trends on how missionaries perceived their calling and how they maintained it is in league with this approach. There is purpose in looking at it and comparing the various generational eras so that there may be a resulting understanding for the next generation; the difficulty with this is obtaining enough stories from each generation. Secular historians would question whether any lesson is learnable from history, in that the contexts of the events are never strictly duplicated.<sup>10</sup> In contrast to that pessimistic view, the Pentecostals saw their era in a positive light. Edith Blumhofer states that intrinsic to Pentecostals' self-understanding, was their belief that the

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<sup>10</sup> 'We learn from history that man never learns anything from history', G.B. Shaw (cited Cassells, 1936:230).



Pentecostal movement 'was both part of extensive end-times revival and the promised latter rain' (Blumhofer, 1989:150-152). It provided a meta-narrative for their whole worldview. The theology of history for Christians with a concept of the sovereignty of God as 'alpha' and 'omega', with 'heilsgeschichte' as a teleological thread throughout the millennia gives an epistemological stance for implicitly understanding history.

Until the 1970s history was not academically considered from any religious stance except for the Theological Faculties looking at 'church history'. To understand the actors in history as having a 'religious' make-up from which to understand their worldview, seemed rare amongst 'modern' researchers; yet anything archaeologically discovered that was not interpretable was labelled 'for religious purposes'. R. P. Swierenga however, thinks that 'political historians now accept religion as a key variable... [other types of historians] and sociologists have largely ignored it' (Swierenga, 1998:159ff). Even then Christians vary in their understanding of the 'Christian meta-narrative'. When reading the original yet secondary source such as Donald Gee's *The Pentecostal Movement* (1945), later republished as *Wind and Flame* (Gee, 1967) or Alfred Missen's *Sound of a Going* (Missen, 1973) the socio-linguistic context of the original writers needs to be understood. The historian using these sources needs to understand his source writers in a cross-cultural sense; crossing eras means crossing cultures. Thus lessons from missiology, of cross-cultural understanding, need to be the historian's stock in trade. Gee and Missen were among the main leaders of AoG and very influential in their own circles. They were men of their day. Gee was born at the end of the 19<sup>th</sup> Century, when evangelicalism was poised against 'liberalism'. They were optimistic and positive in their outlook for the church if not for society; the church in the era of the Spirit meant that Christ's return was near. Even so they were exclusivist in more than the soteriological sense; they had to fight a rearguard action against those within evangelicalism who rejected the non-cessationist stance of the Pentecostal pneumatology. Pentecostals were known in at least their early days<sup>11</sup>, to have a very 'eschatological' viewpoint. However, worldview was changing and the concept of mission was changing. Social concerns in the world caused a debate among

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<sup>11</sup> see *Confidence* passim 1909-1925.



evangelicals and 'Conciliars' (Hedlund, 1983)<sup>12</sup> and one aim of mission was to introduce the world to God's Kingdom as a present factor, not just a future one whereby only an soteriological eschatological message was required.. The Pentecostals were not averse to helping communities socially as long as the soteriological aspect was to the fore. Charismatic sections of the 'new churches' majored on this 'Kingdom Now' theology and it influenced the Pentecostals as well (Kay, 2007:260-272).

For the era under investigation there are certain 'histories' concerning the period in question. The earlier context and story is provided without reference to sources by Donald Gee, the 'senior statesman' of British Pentecostalism. He wrote *The Pentecostal Movement* (1941) concerning the early days of Pentecostalism and adds a little of the 1950-60s in the updated in *Wind and Flame* (1966). Richard Massey's biography of Gee (1992) takes the story a little further, until Gee's death in 1966. There are only two further secondary sources for the history of the British AoG: Kay's *Inside Story* (1991) and Allen's PhD thesis *Signs and Wonders* (1991): both make the comment that their remit could not include more than a brief reference to the AoG Missions (Allen, 1990:252, Kay, 1991:303). Kay's thesis takes the history of the British AoG (covering 1906-1924-1985) from a chronological and sociological standpoint within a providential understanding of history.

Others will interpret the events in different ways; chronology is logical to a Western Christian mind, as a teleological way of understanding cause and effect; to a non-Christian non-Western mind this may simply represent colonialism, or at least the Western imposition of its interpretation and superiority.<sup>13</sup> Those scholars from non-Western backgrounds prefer an empirical basis for the historical discipline as it provides a picture of the moment, the present, which is more typical of a non-Western worldview: time is understood differently. This could be enclosed within a cyclical view of history or indeed a historicist position (cf. Bebbington, 1979:19). For our purposes it is not necessary to work with this stance as the people involved in our story have the Western mind set of linear, teleological and providential history.

Each of Cerillo's four approaches responds to a slightly different set of questions,

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<sup>12</sup> See pp.106ff.

<sup>13</sup> Ananta Kumar Giri of The Madras Institute for Development Studies for example would want to dismiss Westernised histories on this count, according to M. Chandra, (2004), 'Historiography and contested identities.' *Dharma Deepika*, Vol. 8/1:81-83.



each with strengths and weaknesses. This thesis chooses all four to some degree. They each impinge on the types of source material that are used to discover the beliefs, attitudes, concerns, and self-understanding of the people whose lives constitute the 'raw material' of the thesis. An academic historian of any validity has to step back from his or her own beliefs, discern the 'contexts' given in primary and secondary sources and provide a broader, human picture.

This thesis will seek to follow a chronological pattern, yet only as it pertains to the trends apparent in the understanding of calling through the stories of the missionaries. One could argue that an individual has a providential history and this could be progressive and linear, aiming at a specific goal and giving that person a specific identity. They do however belong to a whole society. How they respond is governed by their sociological environment - their social surroundings, educational influences and peer pressures (from church and society), as well as their sense of spirituality. The people of the era under inspection may well have attributed divine intervention as the definitive cause and that coloured their whole world.

## ii) The Primary Sources

To define the particular missionaries of interest – those active between 1966 and 2000 – I searched the available sources. Having already discussed the secondary sources – the books and theses – I wish to present the primary sources I have used. Their context, in church and background, is important in the understanding of their calling. So a section of the thesis is dedicated to explaining the historical background of Pentecostals, with particular reference to the Assemblies of God in Great Britain (AoG).<sup>14</sup> More detailed information concerning the missionaries came from the following: the Overseas Missionary Council Minutes, the AoG Magazines, and a questionnaire. The first two of these sources are historical; the third provided a selection of empirical information from 78 missionaries, which is described in the next section of this chapter.

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<sup>14</sup> Any reference to AoG will mean British Assemblies of God, while AG will refer to the American Assemblies of God. The two are cousins but have no mutual origins even if roots can be traced theologically. They reflect similar theological and experiential praxis but governmentally they differ. Missiologically the Americans have had a far greater impact on the world than has the British due to greater resources and growth numerically. They are both nationally autonomous as are any Assemblies of God network of churches. (cf. G. McGee, (1999), *People of the Spirit: The Assemblies of God*, (Springfield, Mo.; Gospel Publishing House)).



**a) *The Minutes:***

The Minutes of the Overseas Missionary Council (OMC) and the World Mission Directorate were provided for me to use as the basis of the information for this dissertation. They are made up of typed records pasted into twenty-two bound volumes 1925-1980, plus four more volumes of ring-binder folders of the Minutes from 1980 - March 2000.<sup>15</sup> These contain decisions concerning people and situations, notes of letters with reports or requests from missionaries, notes on the candidate applications and reports on interviews with them and furloughing missionaries, as well as plans and ideas that the council had. Financial reports were available in all the earlier ones but were not included in the Minutes in detail after 1980. The financial system changed at that point. A brief summary was given after each meeting. The Minutes provide a primary source of objective material since they had to be agreed upon at the next meeting by all present at the meeting. The reasons given for decisions bring light onto the unrecorded discussion that preceded the decision. Obviously in using Minutes there is only one side of the story and only occasionally is there the missionary's understanding of the scene rather than the council. In any research of original documents there are concerns of historiography. Discerning why matters were recorded and in what vein brings colour to the whole picture. The writer and his original intended audience have to be taken into account. For Minutes, the only expected audience was the few members of the committee and the Executive Committee who wanted to see what was going on in each department of the denomination.

I databased all these Minutes, in such a way as to be able to filter out the stories according to dates, year, missionary personnel, fields served, candidates and attrition of personnel. Difficulties with this included the change in the system of Minute taking, the different systems of finance and indeed of candidate applications. The latter particularly changed during the 1990s under the delegation of this job to individual Action Area Directors. I had no access therefore to their records and the numbers of people who were rejected at early stages of application. This led to difficulties for example in comparing finances or candidates across decades.

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<sup>15</sup> These are found in the Donald Gee Archives, c/o Mattersey Hall, Mattersey DN10 5HD, UK.

### **b) Magazines**

The weekly magazine produced by the AoG, *Redemption Tidings (RT)* was published monthly 1924-33 and then fortnightly 1934-1956 and weekly 1956-1985; after that it became *Redemption* (Nov.1985-Sept.1994) and *Joy Magazine* (Oct.1994-present) produced on a monthly basis. They contain articles, crusade reports, letters, editorials, stenographically recorded sermons, advertisements *and* missionary letters, news and appeals for their projects to be funded. By 2005 the circulation was 5000 at a cost of £1.25 per month, whereas in earlier years it was around 10,000 and had risen to 14,000 by 1967 (*RT* 23/06/67). Originally the price was 2d (less than 1p but worth more.) in 1945, 6d (2.5p) by 1957 and rose to 9d by 1969, and one shilling (*RT* 07/01/1971), increasing yearly by one pence to 10p by 1976 (*RT* 30/09/1976), 20p by 1983 (*RT* 06/01/1983) and 75p at the change to the monthly longer *Redemption* in November 1985.

Next came a change of title and production timing: *Redemption* was produced at a higher cost with a lower circulation and was edited by Brian Hewitt. Colin Whittaker took over the editorship until 1994 when Peter Wreford took the magazine over renaming it *Joy*, which in 2005 has around a 5000 copy distribution monthly at £1.25 per month. The price for this went up considerably as it became a publication set to compare with magazines across other denominations, full colour, more art, backgrounds and photos than just articles and reports. The content changed a little with less teaching content and more biographical or news reporting in interview or story form.

Early on in the 1940s-50s missionary information filled the weekly productions while their news later petered out (1970s) –there being fewer missionaries from whom to receive news. During the 1980s with a change of policy and leadership structure in the OMC there was more news for a while in batches since the editor requested that World Ministries send material to *Joy* for only certain issues; even then news was spartan for AoG missionaries while a big spread was given to other world situations and missions like OM or YWAM or even individuals' achievements abroad who were not AoG-sent missionaries (under Brian Hewitt's editorial management 1980s).

Weekly issues of *Redemption Tidings* (1966-85), amounted to 988 issues with 1135



direct references to missionaries; that provided 1.5 missionaries mentioned per issue: i.e. 1.5:1 ratio. The *Redemption* magazine was issued monthly from 1985-Oct.1994 providing 96 issues; 30 had no reference to AoG Missionaries but there were 97 references to them overall which provided a ratio of almost 1:1. *Joy* magazine (Nov 1994-Dec 2000) meant that in 74 issues with 30 issues again having no reference to AoG Missionaries there were still 74 records concerning AoG missionaries: again a 1:1 ratio. It did, however, decrease to 0.63:1 during 1994-1998.

This means the proportion of references to missionaries per issue declined considerably over the 34 years (1966-2000), from 1.5:1 to 1:1 and not many of the latter were full spread stories; often it was just a few words in a news section on the missionary mentioned. In the handover between each editor there were remonstrations and negotiations with the editors for how much information they could publish on the missionaries (e.g. OMC 14/09/95 & 7/12/95). The quality of items about the missionaries also varied vastly from full three page spreads to a tiny paragraph tucked away in news section; without knowing that these people were AoG accredited workers, they were just some of many people overseas. The later editors like Brian Hewitt, provided information of non-AoG Missionaries more than AoG ones. *Redemption Tidings* had always had a page on world news too but not as much as in *Joy*, which wrote up features of non-AoG events and people.<sup>16</sup> This was either because there was more excitement or information provided for them from non-AoG sources or because of a deliberate policy to widen the readers' understanding of what was happening in the world. All these I also data-based in order to compare the information made public with the information kept in house in the Minutes. Corroboration of some stories is possible but, for example, whereas Bill Collison had 19 references in *Redemption Tidings* and 19 references in the OMC Minutes for the same period (1965-85) the subject matter was quite different.<sup>17</sup>

The OMC and World Ministries also had their own publicity productions, but little of that has been made available to me except what was saved locally at my own church

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<sup>16</sup> e.g. YWAMers on the mercy ship *Anastasia* ran a series of articles *Joy* Dec. 98, Feb. & July 1999 when no AoG missionary had such repeat highlights.

<sup>17</sup> For instance in the Minutes for 02/09/1965 there was a request for OMC guidance and resources but these were denied yet he wrote in *RT* 29/10/1965 'Training is at the top of missions agendas; the day is far receding when only the West is responsible for the evangelisation of the world... we need to de-Westernise.' Later in *RT* 27/01/1972 no 48.04, Collison wrote on nationalism raising difficulties, yet his request for finance was only made nine months later (OMC 28/09/1972).



from 1995-2005: a few copies of the 'Incare News', John Wildrienne's travel digest – the 'World Ministries letter', then *In Touch*, (missionary prayer information 2000-2005), and *Co-mission* (2005 – present).

Through making two databases, one of the OMC / World Missions Directorate Minutes and secondly of all the references to AoG missionaries in the magazines since 1945 I can build up the whole story and filter out particular people's histories, candidates applications, financial dealings, and interpret the OMC's actions from their decisions. These primary sources along with the magazines provide means of evaluating existing secondary sources. For the *Redemption Tidings* there was the whole constituency of the AoG as readership and the contents regarding missionary news was quite guarded in the earlier years as to what was of benefit to the assemblies, and indeed to seeking their support financially. The conclusion is that before the 1970s, missionary prayer letters were edited for *RTs* to include most but not all of the situations they related; often these seem somewhat censored to provide the exciting news, not the negative sides to the stories unless it was for an appeal over an aid project. Deciphering editorial elisions may be impossible without interviewing those who made the initial reports; many are not available for interview now.

### **c) Other sources**

Annual General Conference Reports were only available from 1988-2004. These give very rosy pictures of what was happening among the overseas missionaries amidst a host of other reports from every department in the AoG. They were propaganda work for convincing the General Conference constituents that a good work was taking place necessitating their financial contributions.<sup>18</sup>

Original letters are scarce since the OMC did not allow circulars to be published for a prayer partner scheme until later on in the 1980s. Since reading original letters and full interviews was not always possible, I devised a questionnaire for the existing personnel that would reveal their stories.

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<sup>18</sup> Ron Hibbert stated '...the fall in general giving was due in no small part to the lack of departmental exposure at the General Conference' (cf. Conference Report, 1988:22). This was read to the conference giving a large hint concerning his dissatisfaction with the constituents.



### C. The Empirical Evidence

The sub-discipline of Theology known as Practical Theology (the four theological areas of study are biblical, historical, systematic and practical) was established as 'a discipline of (church) practice, contrasted with [the] three theoretical disciplines' (Ganzevoort, 2004:56). After some debate on how social issues can help pastoral theology by 1975 Nijmegen department of pastoral theology, began to apply empirical research to the problems and issues of pastoral theology in order to describe them from a theological point of view (Kay, 2003:167). Empirical theology has been developed into a specialist branch of applied or practical theology.

Kay says it 'entails theological reflection upon a particular theological problem, the translation of this problem into empirical terms, the testing of these terms and, finally, a theological evaluation of, and reflection on, the results of the empirical work. Theology begins and ends the process. Conceptualisation and testing which occur in the middle, are empirical' (2003:169).

It involves attempting to measure what can be observed about people involved in belief systems; for the present purposes this involves asking about and categorizing backgrounds of people in age, gender, educational and career experiences, as well as attitudes towards aspects of belief and praxis. One instigator of this methodology, Johannes van der Ven, was aware of the dangers involved in this mechanistic approach to theological investigation but according to Ganzevoort, has managed to apply it to a wide variety of theological and ecclesiological themes. Hermans and Moore noted 'the critique on empirical theology is summed up under the headings of empiricism, pragmatism, modernism, scientism and statisticism' (Hermans, 2004:9). Through questionnaires empirical methods can investigate what people think about their own faith. Therefore, the use I would like to make of empirical theology is summed up by Ganzevoort: 'Praxis then serves as a *locus theologicus* in that it offers the material from which theological discourse is built' (Ganzevoort, 2004:55). As Peter Antes has said, 'Divine guidance is felt as an important motivation for undertaking actions' (Antes, 2004:33). The present investigation seeks to find out what the missionaries themselves considered divine guidance.



### **i) Qualitative research: the data**

For the present study simple quantitative (i.e. numerical and mechanical) means were not sufficient to use; I needed to add to the survey from other sources, notably interviews. I attempted to get all the missionaries who had ever worked through the AoG agency for whom addresses were available. Many of the people involved were not available through email or post to make a full study possible and some were unwilling to participate. So the sample of 78 seemed small. However, when it was analysed it does appear that it is quite representative. Key characteristics of samplings in qualitative research are listed by Ahuja. He considers ways of sampling fields without large numbers of respondents. He realises there are flexible samples which are not fixed. He debates non-probability sampling instead of random samples, selecting them by suitability for the purpose and not merely by their level of representation. He even suggests selecting samples as the study progresses (Ahuja, 2001).<sup>19</sup> In ideal situations that may be possible. The mechanical method does however seem to be more suited to a truly representative random selection.

According to the OMC/WM members<sup>20</sup> there have been up to 120 missionary personnel with accreditation during any one year during the past forty years. In total I found 276 names of accepted missionaries: Full, Associate Status, Lifeliner, Task Force and Herald from the OMC Minutes (see Table 6:1).

Most of the interviews were on the basis of accessibility with all names being sought from the OMC /WM Minutes. The Minutes rarely gave stories of the applicants' callings, or the whereabouts of retirees. I selected a variety of interviewees.<sup>21</sup> They were selected for accessibility and the range of status they represented. Some were retired missionaries, some are still active as missionaries, others are or have been council members and some are in home nation ministry – the pastors. It was not possible to find many of those who had left for reasons other than retirement. The Associate Missionaries were not as traceable unless as with Freda Johnson they were acknowledged as having served 25 years and hence had a place in the year book; I did manage to interview her. Even so, this provides a range of those with field and non-field experiences concerning overseas mission from the AoG. It also meant I could

<sup>19</sup> See also Arsham, Hossein, (undated), 'Questionnaire Design and Surveys Sampling.'  
<http://obelia.jde.aca.mmu.ac.uk/resdesgn/arsham/opre330Surveys.htm> (accessed 20 Nov. 2005).

<sup>20</sup> Interview with John Wildriane 30 June 2005.

<sup>21</sup> The list of these and dates are given after the final bibliography.



gain information both before and after the 1979 watershed concerning missionary support means from both missionaries and OMC members; this gave views of both systems of administration. I did attempt to gain further information from those who had left the missionary family via a letter in *Joy*. This did not provide one useful response.

Another method was interviewing pastors<sup>22</sup> as to their understanding of how to relate to potential candidates for cross-cultural mission and missionaries who needed support. I wished to discover how they determined if the missionary candidate was valid and if they should be supported by their church. There is considerable diversity within the movement concerning missionary policy: Robert Mountford and Larry Lambert have already surveyed a larger number of pastors on their mission policy and their evidence does not give information on how the pastors regard potential candidates for mission (Mountford, 2000; Lambert, 2003). Selecting pastors was not possible on a scientific basis; it could not be entirely random as I had no means of accessing every pastor of the present let alone the past. So I selected those who were within easy, geographic reach or who visited Mattersey. It was also dependent on my being introduced to appropriate pastors; some were known to be very active in missionary matters visiting nations for ministry, while others had little interest. However, after many attempts at research by questionnaire by recent Masters students, many pastors are reluctant to answer any more questionnaires. I tried a trial questionnaire on ten pastors in a timed month's trial but did not get a high enough proportion responding even from those known to me to warrant a larger attempt.

All this information is then open to interpretation and this is where the discussion ensues. As Onwuegbuzie and Leech state, 'meaning results from the interpretation of data, whether represented by numbers or by words' (Onwuegbuzie, 2005:375-387). Reliability and validity of the sources could be discussed further but since it comes from sources which are at least supposedly Christian where honesty is a value, despite possible motivations for deceptive cover ups of information, it has to be sufficiently trustworthy; there are no other sources available.

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<sup>22</sup> Examples of pastors: Paul Weaver (Gen Supt & pastor for 30 years in Scunthorpe, Lincs), Bruce Millar (Bury, Lancs), Brian Quarr (Doncaster/ Mattersey, S. Yorks), David Jones (Grimsby, Lincolnshire), John Andrews (Rotherham, S. Yorks), Leslie Budhi (Edenthorpe, S. Yorks).



## ii) Quantitative research: The Questionnaire

### *Intentions*

Being able to quantify and statistically analyse questionnaires through their quantities per topic and their averages can help determine any trends and patterns in the existing group. This was intended to see if there were any patterns of missionary calling according to

- Range of social and educational background
- Range of conversion type– sudden or brought up with Christianity
- Range of spiritual encounters that constituted ‘the call’ (all in chapter 7)
- Range of personality type and if that has any correlation with type of call or endurance of call and gifting (see Chapter 8).

It also provided information on their ministries, activities, length of stay as active missionaries abroad and reasons for return to UK or withdrawal from the OMC’s oversight. Responses from the questionnaires were coded and analysed using SPSS 12.0. The results will be discussed in detail in chapters 7 and 8.

The methodology of using a survey is only validated really for quantitative research if there are sufficient responses. Tracing all the missionaries, as I said above, for questionnaires or interviews has proved impossible. Some have died, while some never continued long enough (25 years) as missionaries with recognised AoG status to have addresses remain in the relevant year books.<sup>23</sup> Some became pastors and are traceable but many have simply disappeared from the recent year books and databases available to me. Finding out about their present whereabouts, not just of those who had returned from their fields of service, but also those on a field, was more difficult. There were only 146 addresses available but not all were correct. Even after five attempts during March-March 2005-6 to contact as many as possible by email and ordinary mail and telephone, only 88 replied; ten of these refused to help, and eight of whom did not complete the personality tests at the end of the questionnaire. So I had 78 returns and I could use 70 for the personality tests.

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<sup>23</sup> Year books provide addresses of each AoG church and each minister or missionary with ratified status that year. The Annual General Conference affirms the status of new ministers and missionaries, changes of status, resignations and retirements. I only had access to recent examples of these: those for 2000-2005 were used to trace addresses.



Therefore, with as few as 78 responses, I could only use them as a block of information rather than compare subgroups (by age, gender etc) within the sample. This was disappointing as one of the theories I wished to investigate was whether the younger generation have any different concept of calling than the older classical Pentecostals of the 1950s-60s. However, it is possible to use the data for most aspects required by this dissertation; these will be revealed in the later chapters.

#### **D. Personality Type and the Psychology of Missionary Calling**

Taking the 70 respondents who answered the ‘personality types’ survey as a whole group, it was possible to analyse the group and make comparisons with other personality type surveys of similar groups of people – like Anglican clergy, evangelical seminarians and missionaries. In chapter eight I provide an overview of the two tests that I used: the Francis Psychological Type Scales and the Eysenck Personality Dimension. The reason I opted for these two as opposed to many others was the availability of them to the students from the University of Wales, Bangor and the relative ease of comparability within the research of the School of Theology.

The purpose of this was to examine what sort of person is chosen for the mission field by the British AoG mission directors. Is it dependant on any one ‘type’? If so what are the advantages or disadvantages of that? Does it reflect on the AoG Directors’ choice alone of a particular ‘type’? Does it reflect expectations of the home supporting end? Is there evidence from the survey of any trend or should there be a check on the trend to broaden choice for future mission teams as opposed to individuals?

There is some discussion of the use of these tests by other mission agencies. As ‘team’ is now a distinct topic in church and mission leadership thinking<sup>24</sup>, there may be a way forward for greater effectiveness in AoG mission if these personality type tests can be used wisely. The chapter goes on to discuss the results and correlations of personality types with the various items on the survey such as background in terms of family, education, training, as well as the triggers and experience of their call, difficulties on the field and subsequent reasons for leaving the field (if applicable). Francis points out that knowing one’s own personality type can assist in three areas.

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<sup>24</sup>cf. M. Belbin, (1993), *Team Roles at Work*, (Oxford: Butterworth-Heinemann).



First strengths are identified, secondly potential weaknesses can help warn of burn out and thirdly these aspects can help leaders manage designations in terms of location and relationships needed for the missionaries (Francis, 2005:xiv + 154.).

As a result of researching all this there is some potential for future directors understanding candidates and existing missionaries, how to designate them and put appropriate member care into action.

## **E. Missiological Concerns**

Missiology is the practical study of how missionaries work out their calling. It studies the diversity of a wide range of issues affecting mission – anthropological, cultural, sociological, linguistic, psychological, and managerial as well as theological issues. Andrew Kirk says, ‘In brief it is the task of keeping under review and validating best practice in all areas of missionary obedience’ (Kirk, 1999:21). The area of obedience is obviously implied for people to respond to a perceived call of God to serve cross-culturally as missionaries. This thesis is a review of how that initial area of mission practice is perceived and acted upon with particular reference to the British AoG missionary personnel.

Throughout the research into the history of the AoG overseas missions, I have had to be aware of the missiological fashions of the decade in question and how that related to the missionaries of the AoG. Some were no doubt aware of missiological trends; others were not. However, the directors should have been aware and occasionally they did report back to the council after a conference held by the wider Evangelical Missionary Alliance concerning trends of the day.<sup>25</sup>

In chapter three, I investigate this as background context for the missionaries of the AoG UK. Most of the AoG missionaries took little notice of the trends within the World Council of Churches, whereby a ‘social gospel’ was preferred for the ‘here and now’ vis à vis the Evangelical camp’s ‘then and now’ approach for salvation priorities. It was not an issue; if social needs were there missionaries sought to help.

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<sup>25</sup> E.g. Recorded in OMC Minutes (03/03/1977): Ray Colley reported on the EMA meetings where ‘nationals were calling for amalgamation of society areas; e.g. RBMU, WEC, UFM, ZEM were looking at this for Zaire.’ This meant the end of comity arrangements and more consideration of the whole nation’s needs, as opposed to the Western denominational or even partisan spirit imposed by a number of organisations in the country. Nationalisation of churches followed the political nationalisation of the 1950s-70s.



D. E. Miller and T. Yamamori have demonstrated how wide this social engagement now is; they attribute the driving force of pentecostals in this work is due to the energising of the Holy Spirit especially in individual and corporate worship – a distinctive of Pentecostalism (Miller, 2007:221). Pentecostals were still evangelically eschatological in their preference for eternal values. Other trends covered everything from indigeneity to contextualisation to international partnerships to signs and wonders and spiritual warfare, short-term missions versus long-term and ‘tent-making’ means of mission.

In terms of missiological trends there are few which relate to calling. The trend towards tracing loss of personnel, that is - ‘rates of attrition’ have been investigated and I make some comparisons in the later chapters (Brierley, 1996).

## **F: Conclusion**

Methodology has had to be varied in this thesis and adaptable to the sources that were made available. Integration of methods is a topic of debate in recent issues of the *International Journal of Social Research Methodology*.<sup>26</sup> Normal investigative research methods into the data, concepts and values of historiography, theology and missiology have had to be interwoven with empirical ones, both quantitative with its limitations and qualitative. This is where the deductive method of quantitative methodology has to use the inductive research methods of qualitative means to create any possible model, a generalisation with which future trends could be compared. If there is a premise to discover, there could be a future prediction concerning how to determine ‘calling’, to help select future missionary candidates. It may be that the God of variety does not allow any ‘pigeon-holing’ of formulae. However, that very fact of variety may show the future directors of mission the range of possibilities; then they can be aware of where any stereotypes in their own thinking might be, and that of churches and candidates.

As a postscript to the methodology I have discovered that there are no easily

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<sup>26</sup> Julia Brannen, (2005), ‘Mixing Methods: The Entry of Qualitative and Quantitative Approaches into the Research Process’, *Int. J. Social Research Methodology*, 8.3:173-184.

A. Harden, & J. Thomas, (2005), ‘Methodological Issues in Combining Diverse Study Types in Systematic Reviews,’ *Int. J Social Research Methodology*, 8.3:257-271.

Anthony J. Onwuegbuzie, & Nancy L. Leech, (2005), ‘On Becoming a Pragmatic Researcher: The Importance of Combining Quantitative and Qualitative Research Methodologies,’ *Int. J Social Research Methodology* 8.5:375-387.

accessible records for other denominational missions. This happened for other denominational missions from Methodist and even Baptist. However there are no statistics for this decline available for me; the decline in missionary numbers is a general trend noticed by participants. In fact the CMS records available on the net only reach 1952 and another page briefly concerned the 1960s but no further.<sup>27</sup> So comparable statistics with those I have culled from the AoG Minutes are unavailable. However, this thesis provides a beginning for collating and analysing the statistics.

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<sup>27</sup> Church Missionary Society archives [http://www.ampltd.co.uk/digital\\_guides/c.aspx](http://www.ampltd.co.uk/digital_guides/c.aspx) and their history site shows Max Warrens four epochs of CMS history, which is one of decline: 'a loss of dynamism as the challenge to run schools, colleges, hospitals and agricultural projects took away energy from mission vision. Likewise CMS administration became increasingly bureaucratic.' <http://www.cms-uk.org/Whoweare/History/StagesinCMSHistory/tabid/182/Default.aspx> (accessed 30/10/2007).



## Chapter 2: Vocation and Calling

"The men and women our Lord sends out on His enterprises are the ordinary human stuff, plus dominating devotion to Himself wrought by his Holy Spirit"

(Oswald Chambers, in Guinness, 1998:43)

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### A. Calling:

#### 1. An Introduction

This chapter seeks to consider the concept of Christian vocation or calling. I will include the various definitions of 'calling' from both biblical and historical sources. From this there will be a theological synthesis, which will provide the way forward in how calling is viewed in practical, missiological terms. After that another chapter will present the Pentecostal perspective with particular reference to the way the Assemblies of God Great Britain, have viewed 'calling' and applied it in the past forty years.

There are not many books directly on the subject of mission concerning 'The Call'.<sup>1</sup>

<sup>1</sup> e.g. in date order: -

D. N. Sargent, (1960), *The Making of a Missionary*, (London: Hodder & Stoughton).

M. Gibbs, & T. R. Morton, (1964), *God's Frozen People*, (London: Fontana).

M. Griffiths, (1967) *Take my Life*, (Leicester, IVP),

O. J. Smith, (1972), *The Challenge of Missions*, (London: Marshall Morgan & Scott).

T. A. Preston, (1999), *Capture Your Call: Accepting God's Challenge for our Lives*, (Oxford: BRF),

D. W. Shenk, (1994/1998), *God's Call to Mission*, (Scottsdale, Penn.: Herald Press),

A. S. Moreau, G.R. Corwin, G. McGee, (2004), *Introducing World Missions, a Biblical Practical*

It is noticeable that the books that were concerned missionary calling were written during the 1960s-70s probably to counteract the 'missionary go home' idea that was being emphasised (cf. Scherer, 1964). What had been done by Western missionaries was deemed enough and the national churches would do the rest of the work. 'The most missionary service a missionary under the present system can do today in Asia is to go home' quoted Kirk from a Philippino minister, in Nacpil's IRM article of 1971. He did say 'under the present system' –of 1971 (Kirk, 2002:186). The colonial attitudes of Western missionaries did need rectifying.<sup>2</sup> Some mainline denominational missions - like their home-side constituency's ministers, and congregation sizes - began to see decline in numbers of (Davie, 1994:45-50) and indeed therefore would logically see numbers of missionaries decline. The Anglican Church had missionary statesmen like Stephen Neill who wrote *The History of Christian Mission* (Neill, 1960). However, while Anglican missions like CMS for example were maintained, their evangelical ethos was under threat at home and missions in the evangelistic sense were not as highly promoted as were the opportunities for humanitarian aid (cf. the Biafran Crisis in Nigeria). The national church could do the evangelism and so Scherer's book title, *Missionary Go Home*, was fulfilled. Johnstone, in the four editions of *Operation World*, notes the statistical decline in Britain's outgoing missionary numbers (see Chapter 6, Table 6:9, p.177).

Non-denominational agencies however, saw consistent applications but these came from the evangelical and indeed Charismatic wings of the denominations. Some non-denominational missions leaders like Mike Griffiths – a missionary with OMF in Japan during the 1960s and later General Director of OMF during the 1970s – still saw the need for Western missionaries to go out into the world and evangelise (Griffiths, 1967); his title speaks for itself *Take My Life*. Church life began to change and life was found more in the Charismatic scene than elsewhere. In 1989 John Wallis, Home director for OMF UK, commented that their candidates were all charismatic.<sup>3</sup>

Herbert Kane insisted that the term 'missionary call' should never have been coined

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*and Historical Survey*, (Grand Rapids: Baker Books),

<sup>2</sup> On our initiation into the life of OMF in 1980 we saw examples of 'superior' attitudes from some older missionaries who 'rang bells' for servants etc.

<sup>3</sup> Personal conversation while we were personally under his leadership in OMF during the 1980s.



(Kane, 1982:98). He felt it confused the matter and restricted it to an apparent elite. Walter McConnell argues that the Bible never uses the term 'call' per se, but seeks to redefine its use for today. He quotes Bruce Waltke's definition: 'A call is an inner desire given by the Holy Spirit, through the Word of God and confirmed by the community of Christ' (McConnell, 2007:210, citing Waltke, 1995:128). Basically he states the need not to emphasise that a call comes from an 'amazing crisis story'. All are called to serve; it may be a matter of location. However, a later author, Thomas Hale, actually commenced his book *On being a Missionary* with a chapter on 'The Call'. He argues strongly for a specific call for ministry vocations, as a 'much more profound and life-changing event than ordinary guidance is' (Hale, 1995:17). He goes on to say, 'only a person who is committed to doing God's will can receive a call' (p.18), but warns against 'lone rangers' who do not seek confirmation from others and are not accountable to a local sending church. Indeed any Christian can seek God for guidance into his or her purpose in life and career in which to pursue it. It is a question of guidance in life. As we will find, there are two aspects that play a large part in the sense of calling – the location of where the missionary should serve and their gifting for it. An understanding of guidance needs to be taught in the churches.

Derek Prime summed up calling for Christian ministry as 'the unmistakable conviction an individual possesses that God wants him to do a specific task' (Prime, 1989:10). David Crutchely defines a missionary calling as 'a divine compulsion impelling the aspirant to communicate the reality of Jesus Christ across geographic and cultural frontiers' (Crutchely, 2000:779 in EDWM). This is a distinctly individualistic definition. It needs broadening out. Christian calling involves not only the person considering that 'compulsion' but also those who send him or her on 'mission'.

The concept of 'mission' therefore also needs defining. There is a secular concept of mission as defined by a purposeful single task, or indeed as a foundational purpose for a business. Many businesses in the past few decades have had to establish their 'mission statement', their purpose, or *raison d'être*. Christians have a bigger picture in mind altogether; they are involved in an overarching metanarrative of life, the *missio dei*.<sup>4</sup> Christianity understands that God intends to redeem and restore

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<sup>4</sup> The definition of *missio dei* has been variously defined and argued over for the past five decades.



humanity and creation from its present state to God's intended ideal state. It is enough to say here that Christianity provides a teleological faith. Its whole epistemology stems from this. Christianity declares there is purpose in God wanting to relate to his creation and there is a means of achieving it. This is to be through Christ to the body of those people willing to be committed to God's ways in a relational and present way (cf. Eph. 3:10). Those willing people are, according to Ralph Winter, Christians of the 'second commitment' (Winter, 1997:420). Some perceive a 'call' from God to work to fulfil God's purposes in their own culture: others cross-culturally.

Discussing the concept of missionary calling does have implications for the future of many mission agencies and the local churches which are involved both as senders and receivers of 'missionaries'. In understanding the trends of the past few decades, there may be a possibility of forming a model of understanding and promoting the recruitment of Christian workers who can serve in cross-cultural settings. Christian mission is no longer from the 'West to the Rest' but is in the process of that change encapsulated in recent book titles.<sup>5</sup> Need is everywhere; mission is therefore needed everywhere. Therefore the concept of what is involved in a 'calling' and indeed even how one gains a 'calling' may also be changing. There should first be a biblical basis for what it is and what it involves.

## 2. The Biblical Perspective on Calling

Although this has been presented in some books<sup>6</sup> on biblical theology of mission, and could be developed much further than there is room for here, an overview is necessary. As referred to above, the Christian faith has a purposeful thread provided by the understanding of a relational and revelational God. The first chapters of both

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(Hesselgrave, (2005:329) outlines several variations) but suffice it to say here that it is either mission of God from the beginning of time for humanity or it has devolved on the church as the *missio ecclesiae* where it depends on humanity in the church to serve the world in God's mission. The overarching meta-narrative that I perceive in the Bible has no need of this dichotomy.

<sup>5</sup> cf. Nazir-Ali's book (1991), *Everywhere to Everywhere*, (Grand Rapids: Zondervan) or Escobar & Stott's (1993), *The New Global Mission: the Gospel from Everywhere to Everyone*, (Leicester: IVP).

<sup>6</sup> e.g. J. H. Kane, (1976 / 1989), *Christian Missions in Biblical Perspective*, (Grand Rapids: Baker Book House), G. W. Peters, (1972), *A Biblical Theology of Mission*, (Chicago: Moody Press). A. S. Moreau, G. R. Corwin, G. McGee, (2004), *Introducing World Missions, a Biblical Practical and Historical survey*, (Grand Rapids: Baker Books), J. Verkuyl, (1978), *Contemporary Missiology*, (Grand Rapids, MI: Wm. B. Eerdmans).



Genesis and John's Gospel commence with God 'speaking'; he is the '*logos*', the Word or the means of revelation of God to humanity. Although Clark Pinnock has said that evangelical theology has focused too much here on Christological terms at the cost of the Spirit's role, both persons of the Trinity enable the Father to communicate with humanity (Pinnock, 1996:115). Spiritual revelation is an essential ingredient for the subject of this chapter. The aim is to define it.

Leaders like Abraham, Moses, David, and even King Saul had specific circumstances involving revelations from God to them, sometimes directly and sometimes through others in touch with God. God's Spirit came on a particular person in those times for a particular and even a temporary, time and purpose; this has been termed 'the anointing' for priests prophets and kings to enable them to serve functionally for God's people's benefit.

God reveals himself in various ways, most often through people who became known as prophets (Heb.1:1). The Holy Spirit came on those chosen of God for his purposes to enable them to hear and communicate what they sensed God was saying to the people they worked among. Their ministry was often formed by the way they experienced their call, the way their prior vocation influenced them and the demands of the message God was giving them. It could come in terms of a vision as for Isaiah (Isa.1:1, 6:1-9). They would say, 'this is what Isaiah... saw...' (Isa.2:1, cf. Ezek.1:4), or 'the word of the Lord came to me...' (Jer.1:4, Ezek. 6:1) or 'the Spirit lifted him up and then the Lord said...'. There was communication from God through a person to the people.

Into the New Testament era, prophets continued to bring God's word to the people. Jesus himself was thought of as a prophet (cf. Matt 14:5; Mark 6:15; Luke 7:16; John 6:14). He verbally called the original twelve disciples who became Luke's 'The Twelve' but there were others involved by the time of the ascension (1 Cor.15:1-3). Jesus walked alongside people and won their allegiance. He was the sent one, the apostle (Hebrews 3:1) and he was the Word of God, sent from the Father: the ultimate missionary.

Luke's concept of the Holy Spirit is also one of missionary purpose (Lk.4:18, Acts 1:8) for the whole world (Menzies, 1991). After the birth of the church at the Day of Pentecost, the Holy Spirit was 'poured out on all flesh' as the prophet Joel had



predicted (cf. Acts 2). This broadened out the possibility for potentially all believers in Jesus as Lord to be able to prophesy; all could hear God through the Holy Spirit's indwelling. As we shall see, the emphasis of Pentecostalism lies here, focused on the Holy Spirit's indwelling, empowering and sending of the believer.

This indwelling of the Holy Spirit caused the initial believers to proclaim the message of the gospel. They were 'sent' with the same mission that Jesus had (Jn.20:21). The term 'Apostle' has become a controversial one in the later 20<sup>th</sup> Century and since it has strong connections etymologically with the term 'missionary' I hope to provide a definition that will free it to become once again a term involved with mission, not just church organisation. This brings us to the biblical basis for the term *apostolos*; one who is sent.

The *Analytical Greek Dictionary* (Bagster, 1973:47) defines *apostolos* as 'one sent as a messenger or agent the bearer of a commission, messenger an apostle.' For Josephus (Ant 17.11.1) *apostolos* then was a term he used for a group of Jews, a delegation, sent to Rome (Rengsdorf, 1952). It was specifically those 'sent overseas', beyond their normal locale, on a mission. From Strong's definition we find a similar definition: '*apostolos* is a *delegate*; specifically an *ambassador* of the Gospel; officially a *commissioner* of Christ ('apostle'), (with miraculous powers): - apostle, messenger, he that is sent' (Strong 1890). The term is used 80 times in the New Testament, 86% of the time by Paul and Luke in a way that 'authenticated a mission that reversed the particularist nature of salvation history,' (Dollar, 2000:73). The message was now to be taken to the whole world.

There is a strong missiological 'sending' emphasis in the Fourth Gospel. The Father sent the Son (John 3:16), the Son sends the Holy Spirit (16:7) and as the Father sent the Son the Son sent his disciples (17:18, 20:21). The very word '*parakletos*'<sup>7</sup> – the Johannine term for the Holy Spirit – implies that calling (Gk. *kaleo*) is of the essence of God; he communicates, he calls as he comes 'alongside' people. God the Father had a mission for the Son. He sent him into the world that humanity might have access to eternal life through Christ's death, and resurrection, which in Johannine

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<sup>7</sup> Other insights into the overtones of the word Paraclete may be found in the meanings of the corresponding Greek verb, *parakaleo*. Arndt and Gingrich give the following for this verb: (1) call to one's side, summon, invite, summon to one's aid, call upon for help; (2) appeal to, urge, exhort, encourage; (3) request, implore, appeal, to, entreat; (4) comfort, encourage, cheer up; (5) console, conciliate, speak to in a friendly manner, (Arndt & Gingrich, 1957:614).



terms is the whole glorification of Jesus (Jn.3:17). The Father and the Son sent the Spirit and then the disciples are also sent out into the world with that same mission (Jn.20:20-1).<sup>8</sup> Even though the writer of the Fourth Gospel uses the Greek verb *pempo* when referring to people being sent and *apostello* only for the sending of the Son, both refer to the delegation of the commission in and to the world. Indeed there are 64 uses of the verb to send, mostly rooted in the Greek verb *pempo* in this Gospel. While John uses *pempo* in a similar way to Pauline or Lukan *apostello*, John does not assert that this commission is for the Twelve as Luke does, but for all believers (Jn. 20:21).<sup>9</sup> Indeed Johannine pneumatology is only possible in the light of the Word of God Christology which Barth explains, 'We share in the truth of God's own self-knowledge' (Hunsinger, 2004:12): therefore we cannot but become part of extending His kingdom as we grow in knowledge of Him and his purposes.

George Peters outlines the doctrine of calling that most evangelicals would accept as 'normal' - including Pentecostals, (Peters 1972:272, 280). He starts by defining a missionary calling biblically by relating how Jesus called the disciples.

Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve - designating them apostles - that they might be with him and that he might send them out to preach. (Mark 3:13-14) (NIV)

These verses show how Jesus chose the Twelve to be 'designated' or appointed as 'sent ones'. Jesus initiated it, in relationship to God the Father who sent him. The disciples were merely 'available' for him to choose from. They then agreed to follow; obedience to that call was up to their free will. Dedication services often call for people to respond to sermons and these can be significant moments but only in a *process* of confirming the individual's sense of God's initiative in them. Jesus told his disciples after three years together, 'You did not choose me, but I chose you and appointed you to go and bear fruit (Jn.15:16)'. Jesus initiated their calling.

The Twelve did have a role in organising the first 'church', the *ekklesia* - those who

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<sup>8</sup> See John 3:34, 5:30, 36-38, 6:29, 38-9 44, 57. 8:18, 26, 29, 42. 10:36, 13:20, 14:24, 15:21, 16:5-7, 17:8, 23, 25, 20:21

<sup>9</sup> Despite a Roman Catholic preference for the Johannine commission to be for priestly authority, there is an avoidance in John's gospel of ecclesiastical hierarchical structures, a downplay on any synoptic Petrine emphasis and, despite a sacramentalist interpretation noted by R. E. Brown, (1970, *The Gospel according to John XIII-XXI*, Vol. 2, Appendix 1 'The Paraclete') with regard to John 6, it can be interpreted as a broadening of the Eucharist for all believers partaking in the bread, of Jesus himself.



were 'called out' from the 'world'. Eventually, as church history shows, some of the Twelve not only called people into the church; they were also sent out to nations within and beyond the Roman Empire. The apostle Paul himself used the term 'apostle' in a missiological sense. That was due to his experience of 'calling' as one sent by God to proclaim the gospel to the Gentiles (nations) (Acts 9:13, 26:17). Harold Dollar comments, 'Even when Paul stresses the revelational dimensions of the word *apostle* the missiological implications remain prominent' (Dollar, 2000:73). God instructed him; in the Lukan narration Paul was to take the gospel to the nations (Acts 9:15, 26:16-17) and in his own writings he insists that he will not plant in anyone else's area (Rom.15:19-20).

From observing the churches in the Acts of the Apostles, it seems that the church gathered to appoint men as deacons, or administrators of practical ministry (Acts 6) and leaders recognised callings of those who would take the message beyond their home base (Acts 13). The local church was involved; it was more than an individual matter.

'The Twelve' provide the paradigm for mission (Carson, 1984:242) and then there were others also called 'apostles'. They were 'called' and 'sent'. Paul and Barnabas were among them. The Holy Spirit 'called them' in the midst of the church's prayer (Acts 13:2). By Acts 14:4 Luke refers to both these men as 'apostles'. This appears to be in a broader sense than 'the Twelve'. It is applied to other eminent Christian leaders besides Paul and Barnabas like Timothy and Silvanus (1 Thess.2:6), Andronicus and Junias of Romans 16:7 fame, Epaphroditus (Phil.2:25), and Titus (2 Cor.8:23). Paul spoke of Epaphroditus as an apostle of the church at Thessalonika (Phil.2:25). He meant that the Thessalonikan church had sent Epaphroditus as an envoy on a mission to Paul in much the same way as Josephus used the term. It was a function. The church sent him on a mission so he was an 'apostle'. While Paul used the Greek word '*apostolos*' in these passages, the English translations (KJV, NIV, CSV...) like to use 'messengers' instead of 'apostles' as if they were only sent by the churches, as opposed to 'messengers sent from God'; they are trying to denote a lower class of apostle but it is interpretive, not honest to the text.

Paul and Barnabas had already been in ministry in Antioch and elsewhere and the passage in Acts 13 was a reminder of their call, for the sake of the church in Antioch; the church was to enable them and *send* them on to other situations to fulfil their



calling. This confirmation of their call probably came by means of spiritual gifts as Kay also thinks (Kay, 1992:6). Paul already knew the call and attributed it in Galatians 1:15 to God choosing him before he was even born, much as the prophet Jeremiah had experienced (Jer.1:5). He had heard God's literal call of his name, as a very definitive personal experience in a 'sonnée lumière' - sound and light - even if his companions did not 'hear' anything (Acts 9:4,7). It appears almost in terms parallel to Isaiah's prophetic calling (Isa. 6:9). Paul knew he was destined for ministry among the 'nations' (Acts 26:15-18; Eph.3:2,7-8; Rom.15:15; 12:3, Eph.3:7; Col.1:23-25; 1 Tim.1:12 etc.). The onus to obey that call lay on the two men, not the church and yet it was in the context of that church that their affirmation lay and possibly some accountability. That was a part of the specific 'revelation' he received from God through Ananias (Acts 9:15, 26:16-18). Paul was aware of his functional call, to be sent with God's message to the nations; there was also a geographic or trans-cultural aspect to his calling. After wondering how to go about it while wandering through Asia Minor, the 'Macedonian call' of Acts 16 became the significant event in guiding him *where* to go to fulfil his calling beyond the initial geographic areas of Asia Minor: he was to go to Europe. This geographic aspect is significant in many a missionary's call.

Küng says the first generation of churches in Hellenistic Asia Minor had no ordination (Küng, 1968:405) but the next one needed the appointed and recognised leaders to be legitimised, given authority and commissioned for a particular service. This recognition with 'laying on of hands' (as in Acts 6:3-6, 13:1-3) effectively endowed the person with the charisms necessary for the work. In Pentecostal circles gifts were recognised in the person *before* laying on hands to ordain them to a calling. Küng continues saying that the ordained ministries should closely parallel that of Jesus' apostles in the realm of 'founding and guiding missionary churches'.

Paul has to argue strongly for his own calling as an apostle equal to that of the original twelve (1 Cor.9:1, 2 Cor.11:5, 2 Cor.12:11). He took as accepted the fact that God appointed some to be apostles, as well as prophets, evangelists, pastors, teachers (Eph.4:11, 1 Cor.12:28). The fact that there were false apostles can also be used to argue for the early church's acceptance of others besides the original Twelve to be Apostles; they were only false in that their doctrine did not compare with the teaching of the Twelve, but maybe in other ways they appeared to be apostles. Signs

and wonders following their ministry also indicated whom the church was to recognise as an apostle. If there are false apostles, there could be false 'calls'. Indeed calls can be 'false' in their motivation but if the people involved are committed to God then they will let him rule their decisions and purify their motivations.

So God communicates. He reveals his purposes. He chooses particular people through whom to communicate. The era of the Holy Spirit's life dwelling in the church means that more of God's people are to be so filled with his power that they go in the same calling as the original apostles, to be sent as far as the uttermost parts of the earth to communicate the good news of Jesus Christ (Acts 1:8). It was obedience with empowerment, rather than need that motivated these people to go. It was in the context of local church that apostles were shaped and recognised. The whole church is 'the glorious community of the triune God', and ordination or recognition of 'calling' is both personal and confirmed by that community' (Grenz, 2000:563).

### **3. The Historical Development of the Concept of Calling**

#### ***a. The Post-New Testament Era***

The term 'apostle' however, was not used after the New Testament era for any role in the church; it was reserved for the first Christian generation. No one dared to aspire to the same role as these chosen men but bishops functioned as overseers of one major and several daughter churches leaving the local organisation to presbyters (elders) as had Paul. Few, if any, did evangelism on the same sort of scale as Paul did. So anyone who sensed a call to ministry had to climb the local church's organisational pole, deacon, presbyter, and bishop by appointment rather than volunteering.

Calling has a first connotation in early church times of being called out of 'darkness' into the kingdom of light, whether Jew or Gentile (1 Peter 2:9). It was a calling to faith in Jesus Christ as Lord. This calling was to be lived out in a manner worthy of Jesus (Eph 4:1, 2 Thess 1:11). It was not simply to do a task but live a way of life. To follow this 'calling' meant anything from ostracism from pagan or Jewish families to martyrdom: it was costly. By the time Constantine had 'Christianised' the Roman Empire many a Christian sought to make their lives more radical in terms of



following Christ than simply living an acceptable lifestyle in a city (Placher, 2005:6, 23). Many became hermits in deserts of the Eastern empire; monasticism arose to meet the need for those sensing a 'call' to a more devoted life than could otherwise be lived. Already there was a sense of clergy and laity, distinguishing those who wished to lead the church and those who attended. Calling was individually sensed and followed up but also sometimes imposed as in the case of Martin of Tours. His capabilities as a leader were recognised by others who called him to lead.<sup>10</sup>

Thus the two elements of calling came about: a call to faith in Jesus as Lord, a radical lifestyle for all as 'chosen holy ones' (Rom 1:6,7; Eph 1:3-10, 2:1ff) and a call to ministry (Rom.1:1; 1Cor 1:1 etc.).

### ***b. The Celtic Mission Era***

Bishops did not appear to travel to propagate the gospel as their main function; only in the Celtic church did bishops act as travelling missionaries (5<sup>th</sup>-8<sup>th</sup> centuries).<sup>11</sup> This was a pioneer situation, calling for pragmatic roles. Patrick, in the 5<sup>th</sup> century, had a specific call in the form of a vision to go back to the land of his enslavement with the gospel, Ireland in 432AD. Although connected with the Roman church, he actually set up a culturally different mission to those sent from Rome to Britain in 592. He was functionally the apostle to Ireland at that time, though never quite called that. The Irish missionaries, his successors over the next two hundred years, simply followed personal and community guidance, attributed as from God, to go 'wandering' from their monastery. They were '*perigrinati*', the wanderers across seas to the west, east and north, throughout most of Europe to fulfil this call.

### ***c. The Middle Ages Era of the Roman church***

The Roman church had its own share of missionaries; the Bishop of Rome, sent men such as Augustine (sent 592, d 604) to places like Britain. Others received personal calls as with Francis of Assisi, again with a vision of what was required. He set about

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<sup>10</sup> cf. Martin of Tours (c380s) forced from his monastery by 'the laity' to become Bishop of Tours (Donaldson, 1997:70).

<sup>11</sup> Their use of the term 'bishop' was defined in opposite ways to the Roman church; a bishop was the evangelist creating and overseeing new congregations whereas the abbot looked after the organisational centre, the monastery or mission headquarters.

evangelising, eventually with papal permission. Ramon Lull was an example of a 'lay' or unordained missionary and his conversion, out of a pagan lifestyle, shaped his call to non-Christian areas of North Africa. Still, in terms of the Middle Ages, vocation was always something to do with a higher life, a special lifestyle; to really dedicate oneself to God was to become a monk and detach oneself from the material world.

During the early church era much of Greek culture permeated the church. This included a dualistic concept of the material world, which had evil connotations, and the spiritual world, which had good connotations. To have a priestly role was to have a 'good' vocation. To work on the land or in industry was not highly regarded. Therefore by the time a clerical hierarchy had been established, any who felt called had to join the clergy or the monastic orders as a lay-brother. These were set above the rest of the Christian 'laity'.

#### ***d. The Reformation Era***

The teaching of the Reformation began to change the idea of 'vocation'. Instead of the only route to a dedicated life being a monastic lifestyle the Reformers taught that Christians should remain in the work they were in, that work in itself was of value when not a 'religious vocation'. R.P. Stephens states that Reformers took the use of *klesis* (call in 1 Cor. 7:17) to mean that *each* believer retains a station in life so that 'the whole world could abound with services to the Lord...'. Luther translated the 1 Corinthians 7:17 term for calling as *Beruf*; by it he meant an extended calling to the whole people of God, but maintained the notion of one's station in society. For Luther 'calling was the duty of serving God by faith (a work of faith) and according to the Word *in* one's situation' (Stevens, 1999:73). It was a noble attempt at a revision of the term on behalf of all people, not just an elite clergy or a contemplative few. Work was good to do; it enhanced the worker's self-worth. It would mean ideally that all would minister as a priesthood of all believers to the world. John Fischer wrote much the same thing of all Christians having a call to fill the world with the knowledge of God (Fischer, 2004). However, this also made for a static society. In the 16<sup>th</sup> Century a family of butchers meant a person remained in that 'calling' as a butcher and so did the sons. Nobility remained nobility. This was their understanding of a general call as Christians in society. This would bring in the



Kingdom of God on earth. Calvin adapted Luther slightly in suggesting a tradesman could change his trade but should not be constantly restless; there should be some peace of mind (Guinness, 1998, Calvin, *Institutes* 10:6). Ministry was still based on a secondary calling and implies that one's original calling in butchery or farming or whatever could be changed to ministry in the church. Calvin's definition and means of establishing this calling is defined below:

71. These are Prophets, Apostles, Evangelists, whose office was temporary; Pastors and Teachers, whose office is of perpetual duration. 72. Their calling is twofold; *internal* and *external*. The *internal* is from the Spirit of God. In the *external* there are Four things to be considered. 1. What sort of persons ought to be chosen? Men of sound doctrine and holy lives. 2. In what manner? With fasting and prayer. 3. By whom? Immediately, by God, as Prophets and Apostles. Mediate, with the direction of the word, by Bishops, by Elders, and by the people. 4. With what rite of ordination? By the laying on of hands, the use of which is threefold. 1. That the dignity of the ministry may be commended. 2. That he who is called may know that he is devoted to God. 3. That he may believe that the Holy Spirit will not desert this holy ministry. (*Institutes Book 4*) (cf. Acts 13:1-3)

The Protestant state churches of Europe maintained the same understanding of vocation of the Middle Ages: the concept of clergy and laity remained. Power remained in the hands of those 'in the church'- not the laity. The status of being a 'minister' was still elevated above the secular, in at least popular thinking.

### ***e. The Post-Reformation Era***

There was a reaction among the more non-conformist churches. Os Guinness considers that the Catholic distortion was to elevate the spiritual over the secular and the Protestants overbalanced it to elevate the secular over the spiritual call. The Puritans, he reckons, never split the primary from the secondary call. Anabaptists - the forerunners of the disestablished orders of the church or non-conformist denominations - downplayed civic vocation and emphasised supernatural guidance of the Holy Spirit. Apparently, the Puritans 'recovered vocation for our time' but Guinness desires an integrated vision of vocation (Guinness, 1998:40-42).

Ministers of the 17<sup>th</sup>-18<sup>th</sup> centuries were still in the pulpit but Congregationalists took more note of the role of the laity. It was from congregational backgrounds that the first missionaries went: William Carey was a Baptist, Congregationalist in



ecclesiology. Cobblers could become 'missionaries'. Carey's model of calling only became expected for others by the middle 19<sup>th</sup> Century. Meanwhile the land, the law, the army and the church were acceptable areas of occupation that were more than 'jobs': jobs were for the lower classes. Jobs only became more than a single piece of work to be done amidst one's vocation as farmer or cobbler or teacher, when utilitarian ethics took over. D. Westcott comments, 'from 1780s "a job" became something which defined a whole range of tasks undertaken by one or more individuals. Jobs, like every other human activity in the post-Enlightenment age, could now be described, measured, and judged for their worth' (Westcott, 1996:43). Now a person *has* a job. Employment is often in a hierarchical, even meritocratic, structure, which presumes future changes of 'job' as one progresses up the career ladder. It became individualistic and self-maintaining; the rat race. Service for the common good is more often outside that realm whereby one earns a living. The work of a teacher or doctor as well as clergy still maintained a connotation of 'vocation', a service of more altruistic nature. It still belonged more to the realm of *being* than *doing*. If it was of someone's nature to be caring they could *become* a nurse or teacher for instance, not 'to *do nursing or teaching*' per se. So vocation could coincide with one's job or the job could be used to serve the overall vocation. So to be a missionary is a vocation, which can include many 'jobs'. It has a lifelong sense to it as 'vocation' while there may be changes in 'job' or activity to fulfil it.

#### ***f. The Enlightenment Era and the Victorian Era***

Bosch (1991:416) cites Rosenkranz on the individualism that was introduced into Western society due to the Renaissance and Reformation (Bosch, 1977:407). He says the worth of the individual was actually introduced by the gospel, freeing people to act as responsible individuals. He also argues that it was not a biblical stance to take as community has a higher role than the individual. This was a major paradigm shift in worldview for the interdependent society of mediaeval feudalistic Europe. It developed during the Enlightenment period to a notion that with 'reason' one could work out a means of being self-sufficient: this became a high ideal. God was unnecessary. This 'modern' value that almost idolizes the individual's independence, which is autocentric if not egocentric, is an antithesis to the gospel, which is theocentric. God and *his* purposes for his creation are of the essence.



Individualism grew in this atmosphere. The Pietists and later even Wesleyans focused on individual's need for repentance and holiness. It was rather subjective and became privatised in a pluralist world by the 20<sup>th</sup> Century. Those individuals willing to be dependent on God have a choice to respond to Him. They then need to be fitted into the overarching *missio dei*. This is still part of the general 'call' to all Christians, or what Stevens calls the 'effectual call to become a disciple' (Stevens, 1999:80). Stevens' whole book however is a restatement in strong terms that all are called to fulfil God's mission on Earth. This thesis deals with the 'agents' that hold a specific role within that mission. Kärkkäinen agrees when writing of Lesslie Newbigins' work and stresses that the effect for evangelicals was in 'subjective pietism' and 'privatised Christianity' (Kärkkäinen, 2002:157); so calling was individualised.

By the 19<sup>th</sup> Century the churches among the Protestant denominations were once again realising they had a responsibility towards the non-Christian world. It was not only the Christian sense of purpose for the world that encouraged this: the very cultural ethos of the growing British Empire gave a positive teleological sense to life: Britain would rule the waves and bring civilisation to all. There were other concepts around in the churches: the Pietist, the Moravians and then the Great Awakening with the Wesleyan revival, leading to the 19<sup>th</sup> century Holiness Movement and Keswick Movement paved the way for a broader concept of mission across the world. This was greatly enhanced by the revival of 1859 in America, Ireland, Wales and Britain. The growth of the voluntarist Faith Missions coincided with the results of this revival. There were far more individuals who wanted to do something about their new zeal for God and this created an outlet for service.

The pioneer of these with a more contextual approach in outward cultural terms was Hudson Taylor's China Inland Mission (CIM). The concept developed that a person had to be called by God first to *be* a missionary and then the mission board recognised that in interviews and references. Hopefully home churches would be consulted but this was not an obvious emphasis until the later 20<sup>th</sup> Century. The qualifications for 'doing' the work entailed by the call were considered much less important than the call itself; if a person was called by God, God would equip him or her to do what was needed once there. Hudson Taylor would accept into his new mission all who sensed that individual sort of call to be God's servants in China.

The development of the Keswick Movement was enhanced by another series of



revival meetings taken by Moody and Sankey in the 1870-80s. This promoted holiness, and a baptism in the Holy Spirit that brought power for service: that wave brought more people into overseas mission, notably 'The Cambridge Seven'.<sup>12</sup> They were well educated and wealthy, and the fact that they applied to be missionaries with the CIM for China made headlines across the nation.<sup>13</sup> The cause of the Faith Missions was massively enhanced. Across Britain these men publicly acknowledged a call of God on their lives to serve Him in China. Many were tradesmen, doctors, and nurses but few trained theologically. Work, job, employment, career, occupation, *vocation*, *service*, and *profession*; they are all terms with connotations. The latter three (italicised) are the terms nearest in defining the missionary's sense of call but there was more than an individual's sense to it; there was divine element of involvement in the individual's life.

### ***g. The Twentieth Century***

By the 20<sup>th</sup> Century in the Western world, people valued *doing* more than *being*; people felt that they are called *to do* or *to function* as x, y or z. The so-called Protestant 'work ethic' caused self-esteem to be dependent on having a good job. Secularisation and materialist worldviews took over after the Second World War in the West. God was not necessary to many people; self-sufficiency was held in high esteem. While this persisted in terms of action based work, with materialistic purposes in the 1950s, there was a reaction by the 1960s. Once the 'Boomers' (those people born between 1945 and 1965) established a reasonable standard of living for themselves, they sought for a reality, a spiritual purpose, but often left the Christian faith back in the stereotyped stable of the pre-war years.

In the book *God's Frozen People*, M. Gibbs and T. R. Morton stressed the aspect of the divine initiation of the Christian's call. However, they also sensed that by the 1960s 'a false doctrine of ministry has tended to shut up the laity to a passive role' (Gibbs, 1964:14). Their title reflects the state of enthusiasm for ministry or mission

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<sup>12</sup> C.T. Studd, M. Beauchamp, S.P. Smith, A. T. Polhill-Turner, D.E. Hoste, C.H. Polhill-Turner, and W.W. Cassels left England for China in 1886.

<sup>13</sup> In 1883, when Stanley Smith was invited to speak at a seminary he received a scripture as a word of God to him personally; it was Isaiah 49:6, '...I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.' Smith now had no doubt that God was going to send him out somewhere as a missionary. A. B. Wong, (2004), 'Report on The Cambridge Seven', <http://www.wholesomewords.org/missions/mscambridge7.html> (accessed 10 Oct. 2005).



roles during the 1960s: minimal. Mike Griffiths also commented during the 1960s, the beginning of the era with which this thesis is concerned, 'Missionary activity seems to occupy an odd niche in the homeland churches; it all seems quaintly unreal. ... Pious generalities and polite interest seem about as much as some are prepared to give missionary work' (Griffiths, 1967:171). The concept 'missionary' gained an antiquated connotation. It was out of vogue with a world rapidly becoming pluralist in belief systems. Missions were not getting the same numbers of applications as they had seen just after the war, from 1945 to 1955 (Dyer, 2004:84-100). Since the 'heydays' of the great missionary movement culminating in the 1910 conference in Edinburgh it seems there has been a decline in mission, especially after the 1950s. The very word 'mission' has gained negative connotations and as Scherer's 1964 book illustrated from its title - *Missionary Go Home* – 'missionary' was a derisive term in the ex-colonies, associated with imperial masters. Independence of colonies indicated that a new attitude needed to prevail in the light of recognising the benefits and the problems of having established churches as Western missions (Scherer, 1964:158ff). Receiving nations did not appreciate having financial strings attached while liking to receive finance but not in patronising ways. Some felt that growth was actually inhibited by mission agencies.<sup>14</sup> To maintain the home-side church was task enough; decline had set in statistically in major denominations (Davie, 1994:45-50).

Hesselgrave provides American statistics for missionaries. The Ecumenical conference in 1900 in New York had 162 agencies represented with 200000 people in attendance. Mainline denominations provided 80% of the missionary work force. By 2000 they only provided 6% of the missionary force from North America while Evangelical agencies accounted for 70%, with 29,000 missionaries. He argues that the swing away from mainline denominations means they forgot the Commission while the other side awoke to it (Hesselgrave, 2005:317-8). Even so, this shows that mission figures from the Western nations' 'mainline denominations' were the ones that declined, not the ones to which Pentecostals belonged. Missionary numbers however, did decline in the British AoG during the 1960s due to having to leave old fields (e.g. The Belgian Congo) and commence new ones with new and old

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<sup>14</sup> cf. Eduardo M. Maling, 'The Primacy of the Local Church II: the Importance of the Local church to World Evangelisation', paper 073, Lausanne II, <http://www.lausanne.org/documents/lau2docs/073.pdf> (accessed 23 Oct. 2007).



missionaries. That is expensive. Nationally the state of financial income for the British AoG told yet another tale of debt for the 1960s (Dyer, 2004b *passim*). The story of deficit continued during the 1970s and into the 1980s. Hence fewer missionaries were sent out during the 1970s in particular.

For the Conciliars, ecclesiology began to return to missiology under the term 'partnership' ever since the Willingen conference in 1952. The Assemblies of God did not address the issue at all; neither did it think in terms of partnering across the world in the same way as the Conciliars until the later 1980s. This was during the era of change when local churches wanted to have more involvement with the personnel they sent out. Member care for missionary personnel became a higher priority at local level by 1990s but the agencies did not appreciate 'interference' in their personnel by home church leaders. Worldviews between generations of missionaries were changing.

In the later 20<sup>th</sup> Century, the sense of being called *to be* became stronger than 'to do'. Work, for the sake of working, was not purposeful when it was anonymous, unrelated to unknown customers while standing at a factory conveyor belt. Relationships and *being* were becoming more important. *Being* as opposed to *doing* is reflected in the stories of the newer missionaries of the 1990s and 2000s and yet has led, I suspect, to a sense that call can change in location and function while gifting may hold a higher priority. This will be addressed in more detail in chapters 8 and 9. 'Once a missionary always a missionary' has been cited to me frequently enough and there is that sense of wherever one is or whatever one does, one is a missionary; the call holds one's identity. The teleological aspect to 'being called' lies in becoming more Christ-like and therefore helping people to function in a better way wherever they work.

Badcock writes, 'What is not often appreciated by writers on the theology of vocation is that this new social situation also differs markedly from that of people in biblical times. The NT for example not only does not consider the question of vocation in terms of career choice but it *could* not have done so, for such a question would have been virtually unintelligible to its original audience'. Then, as in Luther's day, vocation was a matter of limited choice. By the 20<sup>th</sup> century there was a wide choice; Western culture 'invoked the virtues of choice of freedom, of making one's own way in the world' especially for the post-1945 generation. Social mobility was greater too (Badcock, 1998:44). For Jesus, the kingdom of God is the starting place (cf. Mt 6.31-



33) but at what interpretation - moral ends, justice, or extending the church through evangelism? Badcock concludes 'The values of the Kingdom must inform and even determine the shape of Christian vocation' (Badcock, 1998:52).

So calling need not be a closed event; it should be seen as an ongoing process of being in relationship to the One who calls. In that way there can be a sense of being called to belong to the community of the Church, of Christ's body; then there is responsibility and accountability both locally and globally; now known as 'glocally'.

## **B. The Missiological Concept of 'Calling' for the 20<sup>th</sup> Century**

### **1. Ingredients of the Call**

'Each baptised person is called to be a disciple, which [sic] is accompanied by a responsibility to share in the church's mission.'<sup>15</sup> While this quote comes from a Catholic website there is a major point here for the real 'catholic' or universal church. Everyone is called. First of all they are called to salvation. Once their discipleship commitment is established, a further realisation of the implications should dawn on each believer. Each has a purpose to fulfil within God's Kingdom. For some the experience is sudden and dramatic. That can turn to a more 'specific' call. For some there is a direct correlation between conversion and calling rather than conversion and calling being distinct and separate stages. Some<sup>16</sup> receive what they term a missionary call within days of making a commitment to Christ. Some are children when they initially respond. Some take years before they really hear what they perceive as God's voice calling them specifically for a specific purpose.

#### ***a. Divine Initiation***

First of all there is a divine aspect to the initiation of the 'call'. Biblical evidence of God calling people has been discussed. The models provided by that show a variety of means. Encounters with God through circumstances, visions, dreams, and other people are all possibilities. Since the scriptures have been available to us for two millennia now, these are not only used as validating a personal call but are often the method of pinpointing some particular means of call. People surveyed (chapter 7-8) indicated how important scriptures were in pointing the way to and confirming a call.

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<sup>15</sup> <http://www.vocations.ca> 2005 (accessed 10 Jan 2005).

<sup>16</sup> See chapter 8 for the examples.

Particular scriptures come through personal meditations and public meetings where a person perceives God's voice as it were speaking to them. Calvin emphasised the need for The Word and the Spirit together, as opposed to those who might advocate the Spirit without the Word and fall into error. How do we know which is which? This concept of revelation Leon Morris reminds us

is not concerned with knowledge we once had but have forgotten for the time being. Nor does it refer to the kind of knowledge that we might attain by diligent research. It is knowledge that comes to us from outside ourselves and beyond our own ability to discover (Morris 1976: 10-11).

The doctrine of revelation is usually dealt with in terms of how we 'know' anything – epistemology – concerning our existence and how that relates to God. It is often used in apologetic senses to argue for knowing about the existence of God. Jim Packer comments however, that it goes beyond the rational to the personal.

Revelation is certainly more than the giving of theological information, but it is not and cannot be less. Personal friendship between God and man grows just as human friendships do- namely, through talking;... To say that revelation is non-propositional is actually to *depersonalize* it (Packer, 1994:87).

So, personal guidance from God must come from a perception of a personal relationship with God. To some extent this could have been influenced by our different contacts and indeed personalities. When an individual interprets their personal 'revelation', it may be perceived quite differently to an onlooker who has a different personality.

### ***b. Specific direction:***

Francis Dewar tries to distinguish this 'specific call' from a personal calling to a particular lifestyle or task (Dewar, 2000:25-51). He considers that there can be a 'regular' ministry for which one does not necessarily need an inward calling although it is better to have some aspect of one's role within a personal calling. He also says there is a 'prophetic' calling that is personal and even idiosyncratic and not necessarily easy to recognise subjectively let alone by others. This could include the term 'vision'. If someone 'has a vision' it means they have a good idea of what is wanted or needed to be done in a certain area of work and place. Sometimes this can be through a dream like Paul had, as related in Acts 16:9, where the man from Macedonia called him over. A missionary call usually has some element of this.



Sometimes it is focused on the 'need' of an area or people group. A person with a vision becomes a person with a mission. Some of the AoG missionaries state that a dream was involved in their call.<sup>17</sup>

Smith outlines calling under three categories: 'The *general call*: the invitation to follow Jesus, to be a Christian. The *specific call*: a vocation that is unique to each person, an individual's mission in the world. The *immediate call*: the tasks or duties to which God calls each person at the present time,' (Smith, 1999:10). Preston concurs but with three different terms - a *lifetime call* to become more Christ-like and a *long-term call* giving an overall direction 'specific and unique, specially tailored by God for us'; and an *immediate call* to serve God and the people in one's present situation (Preston, 1999:21). Here we have both aspects of the personal vocation divided into contextual and directional terms.

*Being* and *becoming* are important aspects of the general call before *doing* is possible. Derek Prime summed up calling as meaning 'the unmistakable conviction an individual possesses that God wants him to do a specific task' (Prime, 1989:8). There is then a choice to follow that calling or not. As A. Scott Moreau (2004:62) points out there are many who long to go but await a dramatic moment and when nothing happens for years, they never actually go anywhere despite a willingness and commitment to Christ. Perhaps their interpretation of the call was mistaken or indeed wrongly motivated for status, the 'need' or their own escapist desire (Goldsmith, 1976:106). Perhaps they were called to work for God but in a home context supporting missionaries and hence a 'locational assignment' never eventuated in a specific way. That does not count them out of being active in Christ's mission to the world. This myth concerning the mystique of calling, results in the thinking that only an elite can receive one. Moreau attempts to correct this in writing that, 'All are called, some are *assigned*' (Moreau, 2004:169). A personal observation is that it may be more true to say that all are called, some respond and are assigned and then some of those are required to be relocated to serve in their assignment. This then recognises that many may be called to be God's witnesses in the same places they have lived all of their lives, and that their service is as valid and as important as the services of those called to move abroad.

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<sup>17</sup> e.g. David Taylor had a dream of himself in a plane over the northern Caribbean coast of Columbia, South America. <http://www.cccuk.org/> (accessed 23 Nov. 2005).

### ***c. Personality***

Karl Jung was a pioneer in the investigation into personality types in the late 1920s. Isabel Myers applied his thinking to how healthy normal human beings can understand themselves in relationship to others (Myers, 19980/1995).<sup>18</sup> The characteristics of a personality should be considered: genuine dependence on God, humility, teachability and the fruit of the Spirit are in Moreau's lists of needed qualities (Moreau, 2004:176). Tolerance, flexibility and adaptability are vital in the sense that 'anything can happen'. It is necessary to be ware that particular personality types may not be suited to certain roles. This also means different people can be influenced in different ways by people or circumstance, literature and gifting. These will be explored in chapters 7 to 9.

## **2. Influences on the Call**

### ***a. The Need 'out there'***

Many needs are broadcasted in churches, student Christian Unions, camps, rallies and conferences. Some of those sharing those needs long to recruit fellow workers but need in itself is all around us, whether in the home root country or abroad. Perhaps this can influence matters of calling both positively and negatively. If the hearer ends up more confused than clearly informed about a specific need, then that need did not constitute the call. If one need stands out and persists in various ways over a period of time, then this can point the way for further investigation of a call. This is when one needs to find guidance beyond merely acknowledging a need, or a subjective feeling. Church leaders, family, and circumstances can help clarify matters.

### ***b. Family***

All candidates grow up in their mother society assuming certain perceptions and connotations of terms in their language. For a child growing up and coming to faith in a Christian home the concept of 'calling' may be quite different from those who are converted as adults, or as youths from a non-Christian home (Tidball, 2006:89) Within a Christian home books and stories of missionaries told in church may have a positive effect. This is a socialisation process within the church; expectations become engrained normalities. Those children who grow up in a Christian home may inherit

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<sup>18</sup> See my chapter 9, (and Francis, 2006).



the idea that the life of a missionary is only for the super spiritual elite. Children may feel pushed towards a missionary life for the wrong motivations of gaining status within a narrow society that might adhere to this elitist view. Alternatively, they may react against it and fall away from faith, at least temporarily; then there may be a restoration and at that point the pattern may become similar to 'sudden' conversions, with a stimulus to receiving a ministerial/ mission calling. For those from missionary families there are other ramifications to be considered. Many Missionary Kids (or MKs) feel that whether they love it or loathe it, the missionary field is the only place they can call home, and feel alienated in the country of their parent's home. Consequently many feel drawn to the environment of the mission field, for the sense of homeliness, familiarity and purpose it offers. Candidates from non-Christian backgrounds however, may be full of zeal precisely because they know what it is like to be recipients of God's grace and want to share that good news wherever God sends them.

### ***c. Background***

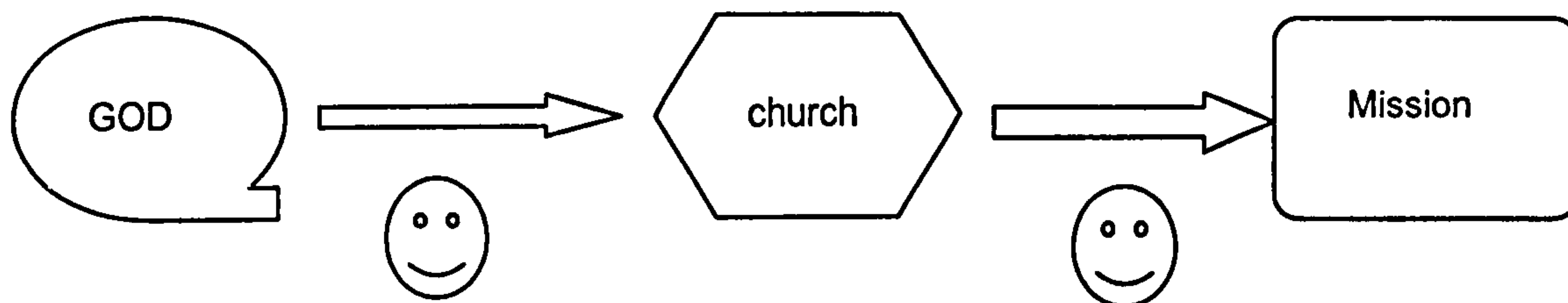
The socio-economic background of the candidate also has an influence on the candidate. Whether or not the candidate has come from a Christian, or wealthy or highly educated background will all share in the role of shaping the perceived call. The would-be missionary's class or educational or ethnic background may have some determining factors on those judging the call. A poor upbringing in moral or economic senses may not count against those 'called' if they prove they have overcome any negative aspects of that experience. It may hold some weight in determining what sort of team that person could belong to, from a pioneer to an institutional setting. How strong this is will be investigated through the empirical survey.

### ***d. Church, Denomination and Agency***

The perception is that God initiates a candidate missionary's call. The Holy Spirit then sets the candidate apart *from* one's local church for a new purpose; to some extent that is true but really they need not be apart *from* their church so much as sent by them to fulfil the church's God-given mission. We see this illustrated here (Fig.2.1). Human agents facilitate in both the local church and at denominational level, which may or may not include the sending agency.

The way 'mission' is viewed in the local church or denomination also has a strong influence on the potential candidates. Their local church situation usually has to validate the call of its members and if they do not proceed with the support necessary, then the candidate could be left stranded.

**Figure 2.1 The Basic Model of Sending a Missionary**

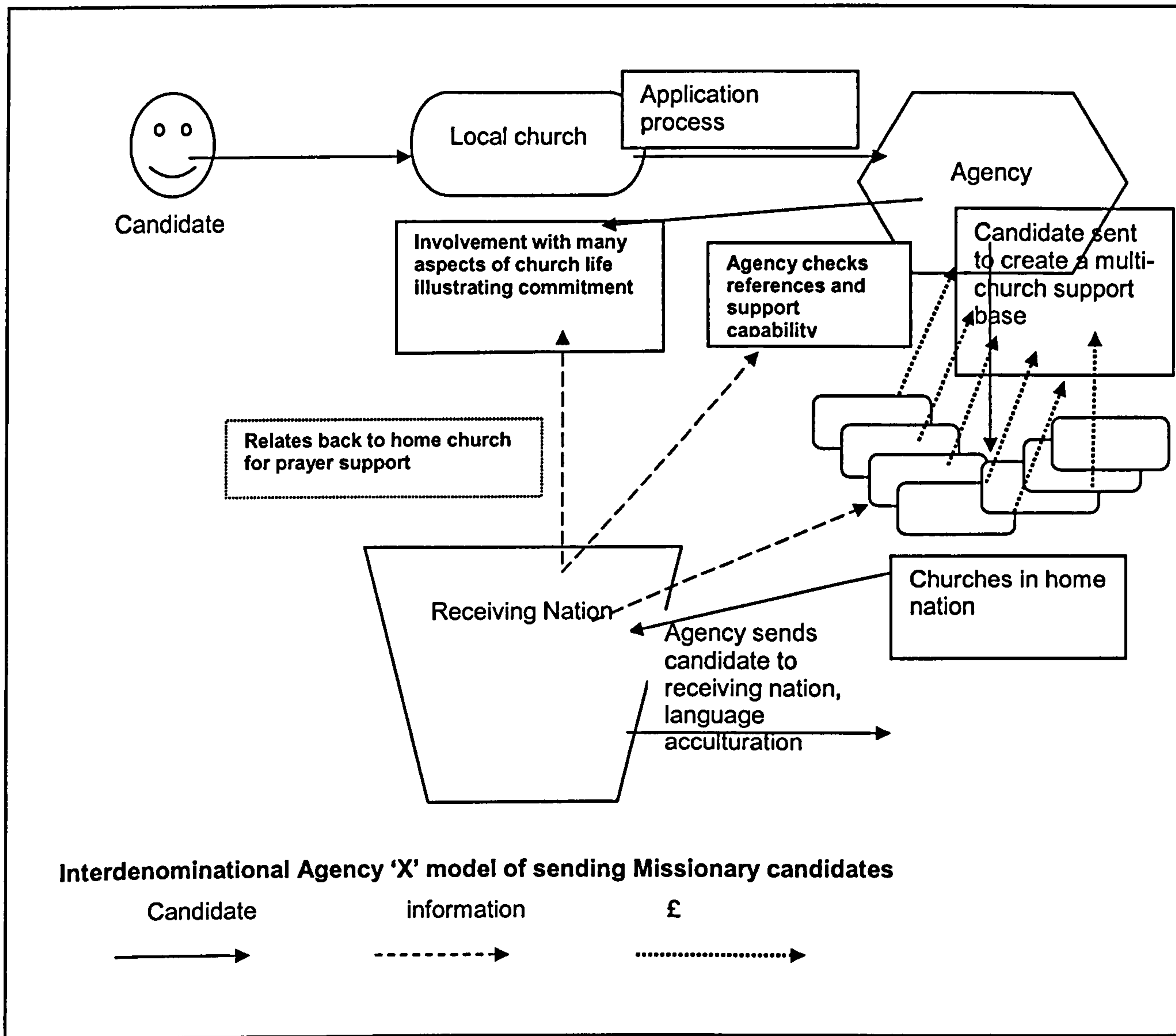


The first port of call for those who perceive a call to a mission field should be the local church leadership. Building relationships with these leaders is essential before seeking to launch a call. In this way all are accountable and the whole church sense a call to be involved through this missionary in the work to which God has called them. The whole ethos of the church and its understanding of mission will influence this. If there is already a strong support for many missionaries there may be an easier possibility for a member already thoroughly involved to gain the necessary personal support. If there has not been any mission input in the church by leaders in particular then there will be a lot of preliminary work by the one perceiving a personal call to prepare the church for its role. The involvement of the potential candidates in church outreach programmes, local and abroad has been considered the biggest influence on persuading people to become involved with mission for a long period of time. The experience gained in these activities will show candidates, their churches and agencies what potential the candidates have, and what giftings they may have.

There is also the influence of the denomination. Some denominations have a particular doctrinal focus, which can influence candidates for various reasons. This can provide motivation from eschatological or social aid perspectives. Some are happy to work with any of a multitude of agencies; some are denominationally biased for financial support. A candidate may have been influenced by their denominational missionaries and find a ready path for exploring his or her call along that route. If it is outside that denomination, in an interdenominational agency, there may be a lot more questioning of their doctrine; this is to ensure the candidate can fit in with a particular work.



Agencies are another influence on the candidate; does the candidate choose them over the church's preferences denominationally? Some agencies may be in the right place geographically for the call but not in ethos or doctrinal emphasis. The call a candidate senses has to be weighed against all these considerations. There are a variety of models for agencies but the model below indicates a fairly normative pattern (Fig.2.2). To follow its flow diagram we can see that candidates ideally go to their local church leaders with the story of how they perceive a calling to a specific or even at that stage general function in 'mission' abroad. If that church leadership agree with them they send them along with references to start a long and thorough application and checking process with the agency members. Once through that and accepted at candidate level they are sent to raise their support. This is a time of itinerating around hopefully helpful churches. In this way they gain 'pledged' personalised support, which in terms of finance will either go via their agency or occasionally now through a home church based manager to the missionary's bank account.



**Figure 2.2: Interdenominational Agency 'X' model of sending Missionary candidates**

Once the finance and prayer support is established the agency sends the missionaries out. Once on the 'field' the missionaries send back reports so as to maintain the interest of the supporters.

Personal circumstances of upbringing, education, work and church bear strong influences on the call. However, the strongest influences on the potential candidates may well be their personal encounters with others with missionary interests, particularly missionaries. All this will be examined empirically from the survey of AoG Missionaries.

Derek Tidball has examined how those attending Bible College at The London School of Theology were converted and the process can be compared to gaining a 'call'. He speaks of various 'rhetorics' (Tidball, 2006:92). These are rhetorics of



commitment, encounter and relationship with God. He also speaks of the theologies of conversion, sin and salvation, which are spoken of as key doctrinal understanding within these rhetorics. Among Pentecostals it is typical that the rhetoric of encounter comes before the rhetoric of commitment and relationship. This experiential pragmatism is seen in the way that personal prophecies, words of knowledge and of wisdom are received or perceived with emotion and obedient commitment; as we shall see this is higher among extraverts (See chapter 9). Tidball quotes Lofland and Skonovd's 1981 article on motifs of conversion as 'intellectual, mystical, dramatic, experimental, affectual, revivalist, and coercive'. Discarding 'coercive' as a non-Christian motif, there is no unique combination of the remaining five motifs for either conversion or calling. The five motifs may be imagined on a multi-dimensional continuum scale according to what might be termed as 'arousal levels'. The simplest scale to imagine is the scale of the mystical experience, with the intellectual and affectual experiences at the opposing extremes, whilst the revivalist experience may be considered here to be a facet within the mystical one. A missionary's calling would have some varying quantity of each of these motifs, but most missionaries would be expected to have an equal measure of each. I will discuss this in greater depth in chapter 8.

### **3. Implications and Intentions of the Call**

Any missionary call implies that the candidates have to consider their lifestyle, their willingness to break ties with home. There should be a freedom from family needs or financial debt. Educational qualifications may well be necessary as part of the process to being equipped to fulfil the call (Severn, 2000:20-23). The acquisition of professional qualifications may precede the call, and affect the style of the calling, or a call may turn a person towards seeking the necessary qualifications. Francis Dewar writes, 'One of the features of personal calling is that usually God calls us to unearth and to offer our giftedness in relation to some aspect of the world's pain' (Dewar, 2000: 40).

Does the need constitute the call? Is it due to spiritual need or social need? Or both? Since need is everywhere, does the individual's 'call' have to be specifically geographic or functional according to gifting? In the 1960s there was a divergence in the approach to world needs between the World Council of Churches and the

Evangelicals, concerning the debate between the spiritual and social needs of the world. Evangelicals, led initially by John Stott, and later by other more charismatic Evangelicals became more aware of the social needs. This was notably demonstrated at the Festival of Light in London, 1973. Various conferences held by the International Missionary Council (IMC), after the 1952 conference at Willingen, and also conferences held by the World Council of Churches (WCC), notably at New Delhi in 1961 and Uppsala in 1968 all asserted their definition of outreach as: 'aid to the world' through the visible cooperation of churches and dialogue with other religions. The Evangelicals at Lausanne Congress (1974) and at Manila Congress (1989) asserted it like this.

Evangelism is primary because our chief concern is with the gospel, that all people may have the opportunity to accept Jesus Christ as Lord and Saviour. Yet Jesus not only proclaimed the Kingdom of God, he also demonstrated its arrival by works of mercy and power. We are called today to a similar integration of words and deeds.<sup>19</sup>

Although reconciliation with other people 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.<sup>20</sup>

A holistic view of mission activities is not presently so much in debate as it was in the 1960s and 1970s: the two views began to re-merge by the 1980s. To fulfil some calls a person may have to use their professional skill to enter the target nation; visa and work permit requirements may need this. Whether it is in deliberately setting up some Non-Governmental Organisation (NGO) to help the nationals in a social way, or whether by working for a government agency or international company, the person called has to work out for themselves how to fulfil their calling practically. There are now various agencies that facilitate this approach that has long been named 'tent-making' to follow St. Paul's methods (cf. Acts 18:3).<sup>21</sup> In the 1970s it was quite an innovative way of using vocational qualifications to fulfil a missionary calling. There was a strong element of this during the 1970s in the British Assemblies of God missions. It was a practical alternative to the unaffordable practice of centralised

<sup>19</sup> <http://www.gospelcom.net/lcwe/statements/manila.html> Section 4. The Introduction said, 'The Manila Manifesto is an elaboration of The Lausanne Covenant fifteen years later. The participants in Lausanne II, the Second International Congress on World Evangelization, in Manila in The Philippines in July 1989 deliberated on the prospects for the fulfilment of the Great Commission of our Lord Jesus Christ.'

<sup>20</sup> <http://www.gospelcom.net/lcwe/statements/covenant.html> Section 5.

<sup>21</sup> Agencies for tent-making cannot be named for the sake of their security.



funding to send 'vocational workers' through Global Lifeline. We shall investigate this further in chapter 5.

The whole purpose of mission Paul considered, could be worked out practically by all means available (1 Cor. 9:22). Individuals and churches as well as agencies need to be aware of the many means there are and not stereotype mission to one form of evangelism or training in Bible work. Paul's intent is still the end product of any form of mission: 'that he might save some'. The evangelistic basis of mission for 'full salvation'<sup>22</sup> is a major part of this.

Churches and agencies have to work together to ensure the church's mission agent or representative is equipped for the work. Tippett emphasises this equipping (Tippett, 1987: 84-5). He quotes Scherer's six points for the qualifications of a missionary – '1) apostolic mentality, 2) superb intellectual equipment, 3) the fit of communicating the Christian Faith and sharing the Christian life, 4) life commitment, 5) spiritual depth, 6) costly identification'<sup>23</sup> (Scherer, 1964:70-72). AoG might agree with all but number two as a necessity and this was written in the early 1960s when life commitment was an assumed factor. By the 1990s this life commitment was not absolutely necessary; Jackie Brock (AoG Japan) said she assumed it might be lifetime commitment but after seven years in Japan, circumstances and burn out meant she was advised to stay in England.<sup>24</sup> The six points need careful qualification for each situation and each missionary. There are so many varieties of missionary work but in cross-cultural work there is always the challenge of language and culture: so while any Christian worker must be equipped there is the added challenge for the cross-cultural missionary. So the church and agency have to be aware of the needs their missionary will have and ensure they are equipped as needed.

### **C. Synthesis and Conclusion**

This chapter has covered an understanding of calling or vocation. Biblically and

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<sup>22</sup> A note on Pentecostal definitions of 'Full Salvation' will come in the chapters devoted to their views. Briefly it implies there is more than conversion to a spiritual life's journey; there is the means of sanctification and empowerment through the Holy Spirit.

<sup>23</sup> This is still in debate as an issue of incarnational theology applied to mission: cf. Garrard, *JEPTA* (2006.2). The need for missionary to identify with the receiving people in cultural behaviour and language to form an indigenous church is assumed here; it is not of immediate relevance to the earlier stages of the missionary call even though the adjustments to culture do affect the maintenance of the call.

<sup>24</sup> Interview 19 April 2007 Mattersey Hall.

historically there has been a development of this concept. All of that history, as well as the recent developments of secular culture and worldview, has an influence on the potential missionary candidate who comes to an agency telling of a 'call to mission'. This begins to work itself out when potential candidates approach their church leaders. Their story will include how they perceived God speaking to them in scriptures, gifts of the Spirit, sermons, how they met people, visited places, prayed for situations; all of these experiences held significance in their journey to fulfilling their vocation. This chapter has largely dealt with the ideas on vocation, which were prevalent among the groups that preceded the Pentecostals and continues in these 'mainline' denominational traditions. The new move of the Spirit as of 1906 led to dynamic practices among many of the new Pentecostals, including missionaries, but did not lead to much theorising on their theology until the middle part of the 20<sup>th</sup> Century when Melvin Hodges started to write about Pentecostal missionaries' need for indigenisation of the national churches in *The Indigenous Church and Theology of the church and Mission* (Hodges, 1953 and 1971). Pentecostals simply seemed to adopt 'evangelicalism' and add on gifts of the Spirit. Going abroad they did learn the languages and something of the culture but beyond this they thought little as to contextualisation of what they were planting. In more recent years they are beginning to learn the necessity for a certain amount of thoughtfulness in seeking national contextualisation. In terms of whom they chose to go or who simply went there was an assumption that God revealed his will to the individual and they obeyed. Terry L Cross, a Pentecostal theologian, commented, 'The Charismatic movement's weakness lies in its lack of deep theological grounding in biblical revelation,' (Cross, 1993:113 cf. Smail and Wright, 1993). He warned against prophetic revelation being used almost in competition with the Bible. As many have been wont to quote including Donald Gee the classic Pentecostal 'Man of Balance', 'All Word and you dry up; all Spirit and you blow up but with the Word and Spirit together you grow up.' The Reformation had erred on the side of cognitive thought. Meanwhile Evangelicalism based its epistemology on the 'subjective versus objective' divide of the Enlightenment philosophy of reasoned knowledge. That was well maintained into the 20<sup>th</sup> Century under Carl Henry who said; 'Revelation is derived from the Bible not from experience nor from the Spirit as a second source alongside and independent of scripture unless we presume to share the office and gifts reserved for prophets and apostles,' (Henry, 1979:284 cited in Cross, 1993:132). This resulted in a form of



cessationism concerning the gifts and offices and thereby became inadequate for Pentecostals or charismatic Christians.

Both Barth and Brunner, according to Cross, emphasised the event of revelation or encounter with God and this was criticised for its high subjectivity (Cross, 1993:133).<sup>25</sup> Barth wanted a theology 'that could prove itself' (Barth, 1963:4). He would not concur with Henry's non-cognitive view of revelation (Henry, 1964). There are both cognitive and non-cognitive aspects in revelation. Bloesch debates the doctrine of revelation in the context of natural theology and critiques Norman Geisler's idea of revelation as a reflection of lightning in water from a sky at night. Henry is likewise criticized for limiting any real revelation as a correlative of salvation: otherwise sin blots out any real concept of divine revelation (Bloesch, 1992:162). Bloesch considered 'general revelation' too general a concept. He still however limits the means of revelation concerning the communication of the gospel to 'divinely appointed means of grace: preaching, prayer, the Bible, the sacraments and the Christian life' (Bloesch, 1992:222). This communication is dependant on preachers and witnesses. Only at the end of his discussion on this does he refer to the Holy Spirit as the one who reveals Christ as he is preached (p.225). It is as if Evangelicals will accept that God communicates his love through the Bible stories and thereby the Holy Spirit convicts and brings to conversion any who follow through with repentance and faith. However, beyond this there is little further revelation. The Bible is all very important but then hermeneutics have to play a part in how one interprets it.

Pentecostals purport to know God just as the Evangelicals do; they both testify to conversion stories with the primary call to discipleship and a subsequent or secondary ministry or missionary calling. They both refer to God communicating but Pentecostal epistemology could go further in providing a basis for this on-going revelation of God. Kay describes their emphasis on experience (Kay, in Partridge & Reid (eds), 2006:103-119, 118-119). Practical, applied, experiential theology is where Pentecostals should have the lead. They have a narrative theology that permeates their congregations more than any systematic theology could do. This

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<sup>25</sup> At least they opposed the totally subjective view of Bultmann for whom God was only real as one personally perceived him by faith; there were no objective tests. Subjectivity of encounter was only because of an objective reality of God. It is not the place here to debate the existence of God and his nature.

should give them a lead theologically beyond a statement of natural revelation, beyond salvation's revelation to a continuing, developing revelation of God who communicates with His people.

H. J. Mol puts a different perspective on it, in calling for a 'new social scientific theory of religion' (Mol, 1976:ix). He considers that religion is key in defining one's identity. People 'objectify' this in terms of 'commitment, ritual, myth or theology' (p.11). For a missions call therefore, the person gains his or her own story providing an identity sacred to their whole make up and destiny at micro level. Kay uses the concept to provide for a corporate sense of identity for the whole of the Assemblies of God as a Pentecostal 'body' which he terms 'macro' (Kay, 1991:151). Rather than owning an identity based purely on a set of 'fundamental beliefs and practices'<sup>26</sup> there is an addition to the personal story. While Kay agrees with Mol in applying it to the individual's conversion story, I wish to take it a little further for the concept of 'calling'. From the individual calling, I wish to develop it into a corporate calling to mission for a local church; this may be termed a 'meso-level', between micro and macro concepts.

The paradigm of 'the West to the rest' now has to give way to 'everywhere to everywhere'. Superiority of Westerners has to give way to true partnership. God's call may not just come to those who are hyper-gifted where 'nationals' are not; that produces more elitism and negative reaction from nationals. It has repercussions on the home churches' attitudes too, since missionaries have been exalted too much until they return to England and secular work; then they are not regarded with much worth in the churches. Instead a church which sends a family to another people group can share in the call and be involved with the activities that the family thousands of miles away are doing. Global communications now enables this sort of involvement so home churches need not be strangers to the missionaries or vice versa. A corporate ecclesiology with 21<sup>st</sup> Century communication technology can mean a huge difference in aiding a missionary family in maintaining the call they sensed; this involves the church people at home and in the 'receptor' nation. The church is global. Where it does not yet exist provides the reason for mission, in order to fulfil the Great Commission

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<sup>26</sup> The constitution, their credal statement, their style of worship, agreed taboos on cinema, 'worldly dress' cf. Goff, (2002), *Portraits of a Generation*, (University of Arkansas).



If calling is only for the individual, is it true that 'once a missionary always a missionary' wherever he or she is? This 'call' can define the person. Or is it the gifting that is developed and that is not rescinded? Is it totally subjective to the individual missionary? A Pentecostal theology should be able to develop this experientially, especially in a postmodern world where subjectivity is not so denigrated. Again it is a matter of interpretation of their individual 'story' which for Pentecostals, is developed from a 'revelation'. Their revelation can be submitted to their local church leadership and either recognised or denied. Ideally the church should receive revelation from God concerning a call, based on a need and known situation, and even initiate the suggestion that a couple or single person should become involved in mission. Together they can work it out and, having initiated the call, respond to it together should be able to maintain it together until fruition of the call is seen; that may be on-going or limited. This is 'apostolic' mission. This is the church working corporately for the missionary purpose. Indeed for the whole period covered by this dissertation, the church forms the initial context of the interpretation of 'calling';<sup>27</sup> unfortunately in many cases it is only the initial context and not the continuing context. The next chapters will deal with how all this works out both in theory and then practice among the AoG Pentecostals.

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<sup>27</sup> J. A. Smith, comments that Derrida's deconstruction ideas actually help us understand our own contexts for meaning: 'Community provides the context which provides the interpretation' in J. A. Smith, (2006), *Who's afraid of Lyotard?* (Grand Rapids: Baker Academic, p.55). Understanding calling will change according to the changes within the context- the church style and ethos of the time when the missionary candidates declare their call.

## Chapter 3: Pneumatology, Pentecostal Theology, and Missionary Vocation

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### **A. Pentecostal Theology for Missionary Vocation**

#### **A Definition of Pentecostalism**

Classical Pentecostalism, as AoG has advocated since the early years of the 20<sup>th</sup> Century, is a Christianity where the Holy Spirit comes to the fore, and activates the church, equipping her for mission with gifts or charismata that are supernaturally to enable her to extend god's Kingdom; it is a missional movement.

'Pentecostal theology' used to be almost a paradoxical concept. It implied analysis of and intellectual applications to what had become a revivalist movement based largely on an overwhelming experience of God the Holy Spirit. This experience was known as the Baptism of the Holy Ghost, a Baptism of fire. Defining the term 'Baptism in the Spirit' caused many problems at the end of the 19<sup>th</sup> Century but with the arrival of The Azusa Street revival, tongues as initial evidence for the experience became the paramount distinction. Amos Yong broadens the definition: 'at a theological level, I have long argued that what defines Pentecostalism is neither tongues nor initial evidence but the centrality of the Holy Spirit in pentecostal spirituality, piety, and practice'.<sup>1</sup> Barrett must concur as he includes every possible type of Pentecostal in his statistic.<sup>2</sup> However, for the purposes of this dissertation I maintain the Assemblies of God stance, rooted in the Azusa Street experience, since this is what the AoG

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<sup>1</sup> See Yong, *JEPTA* 2008.1 p89. He also refers to Bill Turner who is in agreement with him on this point; see William C. Turner, Jr., 'Pneumatology and Liberation Theology,' paper presented to the African American Pentecostal-Charismatic Christianity colloquium, Regent University School of Divinity, 13 October 2007, a revised version of which will be forthcoming in a book edited by A. Yong and Estrela Alexander.

<sup>2</sup> See Introduction pp.1-3.



missionaries agreed to abide by.

In more recent decades it has been called the 'Baptism in the Spirit' (cf. Petts, 2003) or simply 'being filled with the Spirit'. The former phrase implied a distinct experience of receiving or being empowered by the Holy Spirit with initial evidence of it largely understood as being able to speak with 'other tongues as the Spirit gave utterance' (cf. Acts 2). The gift of tongues was perceived as a means of equipping people for missionary purposes: tongues were understood as '*xenolalia*' –the ability to speak a language without learning it and be understood. This prompted many a would-be missionary to believe they had a call to the nation with that language (*Apostolic Faith* 1906, p.1 cited in A. Anderson, 2007:53, 57-65). Cecil Polhill reacted to this (*Confidence* January 1911, p.8); calls would be much clearer than that and after all many a person found they could not 'supernaturally' speak the local languages once abroad. In general however, to the pioneer of British pentecostal experience, Alexander Boddy, 'the fifth 'Hall-Mark' of Baptism in the Holy Ghost was the 'Missionary Test':

In spite of what seemed to be a disappointment when they found they could not preach in the language of the people, and in spite of mistakes made chiefly through their zeal, God has blessed, and now more than ever the Pentecostal Movement is truly a Missionary Movement. With more training now an increasing band of missionaries is in the field or going out... to preach Christ and Him crucified to the heathen people, often in very hard places, amidst terrible difficulties. (*Confidence*, August 1909, cited in A. Anderson, 2007:63)

The phrase – 'being filled with the Spirit' – has become a less distinct phrase applicable to a broader range of believers, mostly known as 'Charismatic', in a range of ecclesiological settings. They prefer not to define 'initial evidence' of this baptism with the speaking of tongues. These Charismatics also sensed there was evidence of a 'restoration' and this became their key word even to Andrew Walker designating them as R1 R2; he meant two versions of 'Restorationists'. In the first 'wave'<sup>3</sup>, the classical Pentecostals, 'theology' per se was left for dried up denominations to debate. The Charismatics of the second wave within the denominations like The Church of England realised they were 'in search of a theology' (Smail and Wright, 1993: title) and those outside in the new networks were unsure it was necessary to

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<sup>3</sup> So designated by C. P. Wagner, as in K Springer (ed.) (1987), *Riding the Third Wave*, (London: Marshall Pickering).

find a theology; they emphasised other aspects like covenant relationships.

This experience of being baptised in the Spirit led to the belief that gifts of the Spirit, as in 1 Corinthians 12, had returned to the church and would be for perfecting and equipping the church in its last days, both inwardly and outwardly in mission. It was what they experienced that mattered and indeed what led many out of traditional churches into new 'assemblies' or 'missions', separated from their original denominations, even persecuted by them. It was the major motivating factor in individuals heading for mission at home or further away cross-culturally; this would have eschatological effects.

Separated the Pentecostals may have been, but there is among Pentecostals a sense of the need to remain evangelically orthodox; this also enables them to remain somewhat acceptable to the churches outside of 'Pentecostal circles'. They were, and are, Christocentric, 'restorationist', eschatological, in theology with a definite emphasis on experiencing God, which led to evangelistic zeal (cf. V-M Kärkkäinen, 2007:6). They did not see the need for developing any theological debate beyond an apologetic for the spiritual gifts. Donald Gee did much writing on this line to explain to his own constituency what they believed about the Holy Spirit and in an apologetics sense for those who were outside the movement. The AoG produced the weekly magazine, *Redemption Tidings (RT)* ever since their foundation in 1924. In it can be found many an article explaining the gifts. Reappearance of articles on the subject appear to coincide with eras when there was a perceived loss of practical outworking of the spiritual gifts in the churches.<sup>4</sup> Men like Gee, Parr, both Carter brothers and other British Pentecostals would write for the worldwide Pentecostal churches, especially after Gee's world tours, and his becoming editor for *Pentecost* magazine in 1947, the media organ for the Pentecostal World Conference, Gee would write prolifically on these topics.

Pentecostals explained the gifts of the Spirit as a sign of eschatological significance; the appearance of prophecy, tongues, healing and other gifts, coincided with their desire for revival and a sense of belonging to the 'Last Days' when Christ would come back at any moment. To them belonged this eschatological understanding that the rest of the churches had apparently missed. This view could either come when all

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<sup>4</sup> This could well form another area of research which is not discussed here as it is not directly relevant to this thesis.



was progressing to this culmination in a utopian end of a Millennium (Post-Millennialism, cf. the jingoistic feel in Edwardian England) or it could coincide with a desperate, depressed church, awaiting rescue from this dark world in a 'Rapture' before the 'Tribulation' could get worse (Pre-Millennialism cf. the days of the Great War 1914-18, and the Great Depression of the 1930s). William Faupel writes at length on the significance that eschatology had among Pentecostals (Faupel, 1996, cf. Land, 1993:53, 177). Surprisingly he does not emphasise this in missionary motivation and yet the early periodicals do have this stress. The present AoG missionaries however, did not stress this either. Pentecostals imagined the miraculous days of the Apostles would be repeated now that the gifts had 'reappeared'. In idealising that age, they forgot what trauma that early age went through to begin to proclaim God's Kingdom. They imagined what it would be like if the church would grow as in the early Christian era and believed that Christ would return only if they managed to establish His Kingdom across the world. The scripture Matt. 24:14 – 'And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come,' became the *raison d'être* of their mission. It excited many.<sup>5</sup> Eschatological pneumatology was in effect the missiological motivation of particularly the early Pentecostals (cf. Anderson, 2004:233-249, 234).

When the gifts of the Spirit were no longer as noticeable there was the need to explain again and exhort their usage amongst the assemblies. There was theological expediency: a pragmatic theology for the context of their day. Gee was a man renowned for his 'balance'. Indeed he tried to keep the gifts from being 'over' supernaturalised; he saw them as extensions of what was naturally in a person by the Spirit. He refused to allow prophets to have directional governmental functions; prophecy was to build up the church in exhortatory fashion, not direct in terms of guidance; vocational guidance would be included in this at worst as a misuse of prophecy and at best a confirmation only of other means of guidance (Gee, 1936, June, 1962:17; Massey, 1992). He stressed that the gifts were for the whole body of believers, rather than for individuals to 'indulge in an orgy of personal 'messages' and 'local revelations' that degrade these glorious gifts into something little better

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<sup>5</sup> They may have also been inspired by the rather terrifying apocalyptic content of the rest of the chapter, with such grim warnings as verses 37 to 39, to a greater zeal to reach the lost before it was too late.

than a form of fortune telling' (Gee, 1936:44). However, Gee still stressed guidance was possible by the Holy Spirit, quoting Romans 8:14 (Gee, 1936:29). It was within the individual's relationship with God, not from an outside prophetic word given to them, by which they knew this guidance. Pentecostals preferred their pragmatic theology; it worked. It was not until the 1960s that a more intellectual approach began to analyse Pentecostalism. This analysis usually came from outside the movement.<sup>6</sup> W. J. Hollenweger (1974) provided a tome on the general world history of Pentecostals and others from within the movement began writing theological books during the 1970s.<sup>7</sup> The Society for Pentecostal Studies was formed in the USA in 1975 to encourage study of an intellectual nature concerning Pentecostalism. With regard to mission discussions the only notable person of influence before that time was Melvin Hodges. His book, *The Indigenous Church* (1953) became very influential in his own circles. Until Pomerville's book, *Third Force in Mission* (1987) and then Dempster and Petersen's book *Called and Empowered* (1991), there was not much theological basis provided; mission was obvious, assumed and acted on despite that lack. It was Gary B. McGee who recorded the history of the American Assemblies of God's overseas missions exploits. He noted that for the American AG Foreign Missions this Matthean verse (Matt. 24:14) was a key text for motivating mission (McGee, 1989:10). The tension of God's kingdom coming but not yet come was resolved by expediting it: to evangelise the world was to cause the future utopian heavenly kingdom to fully come. Mission across the world became the practical outworking of Pentecostal theology, at least in its early decades.

Spirituality for Pentecostalism can be summarised as Russell Spittler does in his article 'Spirituality, Pentecostal and Charismatic' (in the *DPCM* 1988:804). He isolates five implicit values that govern Pentecostal spirituality. They are

- 1) The utmost importance of *individual* experience;
- 2) The importance of the spoken word (orality);
- 3) The high esteem placed on spontaneity;
- 4) An other-worldly tendency in which the eternal, the 'up there' in heaven is more real than the present; and

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<sup>6</sup> N. Bloch-Hoell, (1964), *The Pentecostal Movement*, (London/ St Leonards NSW Australia: Allan & Unwin), and W. J. Samarin, (1972), *Tongues of Men and Angels*, (New York: MacMillan).

<sup>7</sup> S. Horton, (1995), *Systematic Theology*, (Springfield Mi.: Logion Press/ Gospel Publishing House).



5) The authority of the Bible as the basis of what we should experience.

While some of these values sound like a Christian analogue of Postmodernity's spirituality – individualism and experientialism – there was, against any postmodernist approach, always a source of authority: the Bible. Then there was their interpretation of it, and the Spirit's empowerment of it all to provide reality of spiritual experience.

How this affected missions and missionary calling can be obvious from this: individuality, stories, spontaneous obedience to apparent spiritual callings, the interpretation of the Bible as the means of God's specific revelation for today became the stimulus for those impacted at conversion or later experiences. It did tend to elevate missionary spirituality as very high, possibly to be emulated, possibly to admire at a distance only.

## **B. Pentecostal Missions**

### **1. The Motivator and Motivation**

McGee notes that three goals propelled Pentecostal Missions (McGee, 1989:100). All three were really matched among the 'evangelical', non-Pentecostal missions. The first is that the Great Commission meant the church was commissioned to proclaim the good news to all; second, that the church must be established worldwide as a communion of all believers; third that there was the eschatological motif of the need of salvation from hell. This motivated them to create 'a rescue shop a yard from hell' in General Booth's terms and indeed it led eventually to an understanding of kingdom now theology in terms of social care to show what God's nature and kingdom is like. Melvin Hodges noted that the success of the kingdom of God 'depended on the calling of chosen workmen', on their growth and development to fulfil the purpose of God. He emphasised that they are chosen and gifted by the Holy Spirit and must use those gifts and not be sidetracked into administration, for instance, if they are church planters (Hodges, 1978:23). Hodges stated boldly in the Wheaton Congress of 1966 on the Church's Worldwide Mission, that this was dependant on 'the Holy Spirit giving gifts and ministries as well as power for their performance' (McGee, 1989:102). Signs and wonders were tied into a Pentecostal distinctive of mission.

Under scrutiny here is whether or not distinctively Pentecostal beliefs played any part in the calling, outworking and maintaining of missionaries on the job. Spiritual gifts are a major distinctive of Pentecostalism. Just as the theory of communication plays its part in contextualising the gospel that missionaries take to 'unreached peoples'<sup>8</sup>, it also plays a major part in how we understand how God communicates with us. The recipient of the message has to decode and interpret the message within the context of previous experience, feelings, emotions, attitudes, and knowledge. In this case Pentecostals assume that God, being a perfect communicator, will know on what 'wavelength' to reach the recipient within his or her context. This will mean that there are as many ways of communicating what amounts to the 'call' as there are people. However, since there are similarities among people, there should be trends or similarities in the way a call is received. If the group of missionaries who provided the questionnaires is close enough in personality type this will still only reveal what is typical for that sort of group: in the case of the subject matter for this dissertation, people who are largely white British, with a middle-level education, and of Pentecostal experience, chosen by the various OMC/World Ministries Directors. Within this group, the differences may come due to age and even gender; the date of their calling has to be put into the historical context of the perceptions and assumptions of the day and the culture of their church. Unfortunately the group was insufficiently large to provide answers to questions about the differences between those of different ages and periods of calling.

The Pentecostal recipient of a communiqué from God may well deliberately look for a confirmation of it with regard to his sense of calling from the use of a 'spiritual gift'. This is precisely because this is what previous experience and attitudes have led him to believe will happen; a preconditioning. That does not preclude its authenticity. There may be a variety of ways that God is perceived to communicate but this thesis is concerned with how Pentecostal AoG people have sensed their call.

Questions to be asked include how did they perceive the Holy Spirit motivate them and if it was totally 'subjective'? The meaning an individual puts on to an experience depends on his prior experiences and an ethos of received teaching which has permeated his being. Is this self-limiting? Or is there a bigger picture? Pentecostals

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<sup>8</sup> See D. Tarr, (1991), 'Preaching the Word' in M. A. Dempster, B. D. Klaus, D. Petersen, (Ed.), *Called and Empowered: Global Mission in a Pentecostal Perspective* (pp. 120-136), (Peabody, Mass.: Hendrickson).



and evangelicals do believe that God does intervene in an individual's life journey. Individuals are receptive to that at various stages of their lives depending on circumstance and opportunity to think through their next steps in life; if they seek God about it they are open to suggestions that may come along in apparent 'coincidence' of messages at church meetings or prayer groups. Individuals may sense specific dynamic acts of 'providence' in these circumstances; their local church has to affirm these and that assumes a more corporate relationship with God.

Theology has to be bigger than personal experience. The Holy Spirit motivates the body of Christ on Earth – as the universal Church and local church – missional? The Holy Spirit empowered Jesus himself (Luke 4:18). Luke continues his spirit empowered theology into the experience of the Early Church in Acts 1:8 where Jesus is quoted as promising the disciples power to witness, as they went from Jerusalem to the ends of the earth. Belonging to the church brings every follower of Christ into what Christ wants done on Earth (cf. Mt. 6:10). To fulfil God's overall purpose is to be part of his mission: the *mission dei*. Committed people therefore make themselves available to God for this service. Then they wait for a specific task. The American Pentecostal leader J. Roswell Flower wrote in 1908, 'When the Holy Spirit comes into our hearts, the missionary spirit comes in with it; they are inseparable. ... Carrying the gospel to hungry souls in this and other lands is but a natural result,' (Flower, 'Editorial', *The Pentecost*, August 1908:4).

## 2. Characteristics of Pentecostal Mission

Diane Chapman notes in her account of early Pentecostal missionaries from Britain that,

The missionary 'call' was an important concept. A missionary to Congo, Alma Doering clarified what this meant in a message she gave to a missionary meeting at Sunderland. 'To have strong, deep sympathies and intense yearnings towards those in heathen darkness and depravity should be the normal state of those who have anything of Christ's tender heart of compassion, but fervent sympathies do not make a call to go' [*Confidence*, 1910]. She said there were three necessities. The Word of God spoken into the inner being. Secondly, [there was a] response in the heart to the Spirit and the witness of outward circumstances. The women who gave themselves for missionary service were encouraged to testify to a definite call, which acted as a means of self-validation. (Chapman, 2005:136)

G. McClung lists six characteristics of Pentecostal Missions, summed up here as experiential and relational, expressly biblical with a high view of inspiration, extremely urgent in nature, focused yet diversified, prioritising evangelism but not excluding social concern, aggressively bold, and yet interdependent (McClung, 2001). Kärkkäinen has a list of other aspects which are summed up as a total commitment, an individualism, a pragmatism, with flexibility as a correlative of that, potential participation by all, an empowering of the Holy Spirit and faith for funding, guidance and fulfilment of calling, often in a triumphalist sense (Kärkkäinen, 2002:877). Allan Anderson does not list the qualifications perceived as needed for a missionary. He does imply the following were required characteristics of Pentecostal mission: spirit-motivated mission, the role of signs and wonders aggressive evangelism, indigenous leadership. Above all, he records the regular feature of early Pentecostal missionaries was being baptised in the Spirit, as a 'gift of power' in order to be 'sent by the Spirit' (cf. Anderson, 2007:67). All of this certainly highlights British Pentecostalism's idealistic hopes of its missionaries. These characteristics are what the mission council would look for in candidates' existing experience. They still had some sense of the early Pentecostals and always looked for this self-validating evidence of 'call'. Temperament of candidates tempered this enthusiasm only eventually; mistakes were made in sending people with only a 'subjective call'.

We have established that motivations for Pentecostal Mission lie in eschatological concerns, both heaven and hell and millenarianism, and obedience to God's commission and the sense of being impelled to go by the experience of the Baptism in the Spirit. Early on in the Pentecostal movement there was no time for writing about it; there was an urgency of action. The *parousia* was imminent; rescue people now. So it was surprising really that Cecil Polhill actually organised an agency support base for British Pentecostal missionaries in 1909, known as the Pentecostal Missionary Union. This was not a denominational mission. Pentecostalism at this time did not have specific denominational groups, at least not in Britain.<sup>9</sup> He did not want institutionalisation of mission on the field but a dynamic movement of evangelistic nature. This led to the routinisation of the organism; it became an organisation with its concomitant problems of management. Polhill expected to have

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<sup>9</sup> There were groups which were embryonic: the Apostolic Church was focused on Bournemouth and later South Wales; it formed itself by 1909 and made a constitution by 1915. ELIM was also formed as an evangelistic band in 1915 but again not intending to become a denomination.



trained men and women and established training centres in Preston for men and London for women even as Edinburgh's 1910 Missions conference was being prepared. The general missionary agency also insisted on training yet that was to often to postgraduate level (Kerr, 2007a:2). Polhill was one of the Cambridge Seven but he did not insist on that level of training. He was urgent about getting people out to Yunnan or India. That urgency however was always enhanced by providing some training for missionary candidates. The Edinburgh Conference of 1910 also praised the effort to get laymen in place in the USA under the Laymen's Missionary Movement, founded a few years earlier (1906) (Kerr, 2007b:1-2). It seems that urgency in mission was the key trend of the day.

It was expected that the very act of proclaiming the gospel should be the means of God supplying their living; that meant, in standard evangelical understanding, that the churches had to support them (cf. 1 Cor. 9:14). From 1924 to 1945 British AoG missionaries simply went out with some acknowledgement of belonging to an AoG church, and in faith that God would supply their needs somehow. When realising that some were suffering badly from lacking these supplies the Home Missionary Reference Council decided on applying the Equal Distribution System for its missionaries in 1942 (OMC Minutes and the General Conference 1942), activating it for missionaries after 1945. All finance was pooled and divided out equally to the missionaries. Indigenisation was also advocated strongly, not only as a means of establishing local, viable churches under local national leadership but as a way of not having to expend further finance: being cynical, this was mission on the cheap but on the other hand 'rice Christianity' was not desired. Only when British AoG church support began to fail did the council discover another method – through personnel having a secular vocation abroad whereby they could earn their keep and evangelise part time. This was known as Global Lifeline and was founded and led by David Newington as of the mid-1960s; this pragmatic development is described in chapter five.

### **C. Missionary Callings and Pentecostals**

The Biblical basis for Pentecostal overseas mission was simple. Jesus had given a command and a commission before he ascended into heaven:

Mt. 28:18-20: Then Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.'(NIV)

The evangelistic sense of this was already well established within the historically evangelical context from which most Pentecostal believers came in the early 20<sup>th</sup> Century. Beyond this they emphasised the power of the Holy Spirit to enable them to fulfil this mission throughout the world. They based this particularly on

Acts 1:8 'But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.'

Over the years, it has appeared that Pentecostals are just the same as Evangelicals but for one thing; they add the charismatic gifts and empowering of the Holy Spirit to use them to build the church and reach out. In relation to the idea of calling there does not seem to be anything in the Pentecostal literature of any note apart from Gee's study in guidance (1936). It is an assumed doctrine. They followed the Evangelical world. Holiness traditions fed in to Pentecostalism from a more Arminian free-will theology from revivalist Methodism especially in the USA (Dayton, 1987). Then the more Calvinistic Keswick teaching developed the doctrines of the 'higher life' and 'power for service' by a baptism of the Holy Spirit. Pentecostals simply adopted and defined this further through the apparent restoration of the charismata. There is a growing discussion however, over the full doctrine of pneumatology; it has to be more than the study of spiritual gifts.<sup>10</sup> Anderson states,

The rediscovery of pneumatology by modern Pentecostalism has to do mainly with the spiritual freedom to 'incarnate' the gospel anew into the diverse cultures: to believe in the power of the Holy Spirit is to believe that God can and wants to speak to peoples today through cultural mediations other than those of Western Christianity. Being Pentecostal would mean to affirm such spiritual freedom. (A. Anderson & W. J. Hollenweger, *Pentecostals after a Century*).<sup>11</sup>

For my purposes I do not want to relate it to the 'on-field' consequences implied by this statement. I want to relate it to the calling of missionaries. The idea that if God is, he therefore could communicate, is restricted by non-evangelicals to an almost

<sup>10</sup> Pinnock, Sanders, Macchia and others: see Bibliography and this chapter.

<sup>11</sup> [http://www.epcra.ch/papers\\_pdf/hamburg/anderson\\_1999.pdf](http://www.epcra.ch/papers_pdf/hamburg/anderson_1999.pdf), p.10 (accessed 22 Nov. 2007).



deistic approach, a reasoned argument from the 'modern' worldview: God is only 'allowed' to communicate by creation and our interpretation of its laws. Traditional theists like Louis Berkhof, remain in a position where God is transcendent, immutable and impassable yet can communicate through 'revelation', beyond temporal nature, to the essence of his divine nature (Berkhof, 1939:43-46). This does not go far enough to demonstrate the outworking of His nature, the biblical revelation of how God loves, how he feels and suffers for want of a relationship with human kind (cf. Hosea, and the whole story of the atonement through Jesus Christ). According to Sanders, God's nature is totally transcendent in a traditional theistic sense yet immanent too. However, God is not 'immanent' in a Tillichian sense of panentheism,<sup>12</sup> nor quite as in Barthian immanent transcendence. Another alternative is 'Process theology' but this has an ontology of interdependence between God and creation which is insufficient too. The interdependency they relate, according to Sanders, means God cannot act providentially at all, nor communicate apart from a 'lure' towards his general purposes; it is as if God is merely alongside humanity, neither beyond humanity nor over humanity. Metaphysics rules this concept, not the covenantal relationship of the Bible (Sanders in Pinnock et al, 1994:67-8, 92).

If it is accepted that God exists and that he created everything and did not simply leave the universe to tick (Deism), he must relate somehow to created beings; revelation starts there. Since John's Gospel tells us the Word was God since the beginning, the whole concept of *logos* is one of revelation of God – in Jesus Christ (Jn.1:1-18). This concept is not restricted, as Sanders seems to think, to a static concept left over from Stoic Greek beliefs (Sanders in Pinnock, 1994:67). It is far more dynamic. It has Hebrew connotations of revelation, of communication of the speaker<sup>13</sup>, not Greek, Neo-Platonic ideas. How then can we discover how he actually does communicate with us as his creation, indeed as his people, as those empowered to be sons of God (Jn.1:12). To Pentecostals and evangelicals this communication is fundamental. It starts on the basis of Biblical revelation about God and how he related to people in Biblical times. This is the basis of a hermeneutic that is now called 'narrative theology.' It takes the books of the Bible as a whole text and tries to

<sup>12</sup> 'God must be understood as being itself' P. Tillich, (1953/60) *Systematic Theology*, Vol.1 (London: James Nisbet), p.240.

<sup>13</sup> As for WORD, or *dabar* or even *memra* the meaning for Jews was that it epitomised the very essence of God. This is suggested by S. Sandmel, (1979), *On Philo of Alexandria* (OUP cited by R. W. Williamson (1989), in *Jews in the Hellenistic World: Philo* (CUP).

understand how the reader was meant to understand it as a whole, not as individual *pericopae*. There is room here for the traditional evangelical stance of how God the Holy Spirit uses the text to inspire it and communicate with the hearer or reader. Indeed for Pentecostals there is a greater basis for their pneumatological hermeneutic. Steven Land attempted to show that Pentecostalism can have an integrated spirituality and therefore theology on its own terms apart from the Catholic protestant divide; a third stream or as Pomerville called it for mission a 'Third Force'. The Classical Pentecostals formed the first and the Charismatics formed the second wave of this Third Force. Land intended this integration to lead on from the evangelical orthodoxy and orthopraxy to what in Wesleyan Holiness in terms is affectual theology, or orthopathy (Land, 1993:41). This stresses the integration of experiential faith into the traditional and intellectual. This is why calling is worth investigating in that it is a response to the experience of God as he speaks to people. Orthopathy or experiential theology brings motivation and purpose and creates a whole new worldview for the believers. This is why Pentecostalism is in all its multifarious forms so effective in growth; people appreciate the experiential side of theology. It creates a 'passion for God's Kingdom' (Land's title) and a desire to extend it across the world.

This leads to a new hermeneutic of God's world that in turn has led to one theological tack which has become known as Open Theism. Clark Pinnock has become the spokesman for this perspective on God. Pinnock, originally a Baptist of reformed theology, has seen the need for a fuller pneumatology at the basis of Christianity. Protestants and Evangelicals emphasised Christology at the cost of Pneumatology. Ever since the debate over the *filioque* clause that split the church in 1054 there has been an emphasis on christological theology at the cost, he says, of the Holy Spirit's role.<sup>14</sup> There may be more to Pinnock's open theism and understanding of the

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<sup>14</sup> This clause 'and the son' is in connection with John 16 and the way the churches have interpreted it. Tertullian Ambrose Augustine held to it. Pope Leo included it in 447 in his missal and even a Persian Church had it in its liturgy in 410 (Johannes Grohe, cited). It was first added to the Nicene Creed at the Synod of Toledo in Spain in 447. The formula was used in a letter from Pope Leo I to the members of that synod, in response to heresies they were confronting. It provided a tendency for the Trinity to be in seen hierarchical subordination instead of as equal persons. The Eastern Orthodox and the Western Roman churches split over this clause in 1054. Pneumatologically this affects the role of the Holy Spirit which was somewhat reduced in status in the West at least theoretically. Sanders and Pinnock have recently been reviewing this to reinstate the Holy Spirit to full equality with the other two persons of the Trinity and to explain how the Spirit is the means of revelation (Pinnock, 2004, Sanders, 1994). For some flaws in their argument, see Gary A Handy, <http://www.ondocline.com/20openth.htm> accessed 14 April 2007). Their ideas are in debate and as with any theological discussion, truths are in tension; the sovereignty of God and choice are made to



revelation of God that can apply to the concept of missionary calling (Pinnock, 1996). However a pneumatological understanding of creation could provide an epistemology for it but for the purpose of this thesis I do not intend to debate the 'Theology of Religions' from Yong's (2000-2003) or even Wonsuk Ma's (2007) opinions here (see chapter 2). A pneumatological explanation for how God is involved in the world is in one sense an obvious matter for those who read John 14-16; the *Paraclete's* coming into the world, through the church, in a global sense is to be a replacement for Jesus being geographically and physically by the disciples' side. His job is to reveal all there is of God and his truth in order to glorify Jesus; it is summed up in John's gospel: –

John 16:12-15 'I have much more to say to you, more than you can now bear. But when, He, the Spirit of truth comes, he will guide you into all truth. He will not speak on his own [authority]: he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said that the Spirit will take from what is mine and make it known to you.' (NIV)

Convicting those not yet believing in Christ and persuading them to do so is one aspect that would mean the Spirit is involved in God's mission. According to these verses he also guides believers into all truth. If truth is not just propositional facts to be found out but something of a much deeper worth in the very nature of God's life, then the Holy Spirit goes much further in providing revelation than just triggering conversions. Jesus stated that he himself was truth incarnate (Jn.1:14, 14:6); he did not merely provide facts or propositions asserting they were true. He is truth. Truth therefore has a relational aspect between God and humanity. Relationship and truth are surely at the basis of any revelation of God and his ways. If we compare the first '*Paraclete*' – Jesus – with the second '*Paraclete*', the Holy Spirit, the first *Paraclete's* job was to reveal the Father in a unique way (Jn.1:18); so also the second one is to continue that revelation. It need not be closed but ongoing, progressive and hence this brings true relationship with God. My contention is that, in search of an overarching Pentecostal theology based on pneumatology, there are more ramifications to it than have yet been made explicit. Pinnock wants to encourage Pentecostals to make a contribution from their 'distinctive hermeneutics and

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be the problem but eschatologically and therefore evangelistically there are questions over it. Open Theism does however provide a further theological platform in Western values at least for free will and choice by those sensing any sort of call from God- to obey or not to obey.

spirituality'. Their concept of God is one of 'relationality of God'. God is sovereign yet we are free. Truths are in tension. Pinnock's pneumatology goes beyond traditional theism with its boxed in views of God's immutability (Thomism) (Pinnock, 1996:33ff). Human beings are significant agents and creatures capable of real relationships with God. This is by the Holy Spirit's empowering. Lord comments, 'The personal and working relationship of the Spirit around Christ leads to the formation of the church as the community of Christ' (Lord, 2005:102). There is both a communal and a particular working of the Spirit from ordering creation to ordering a community (church) to ordering an individual's life (cf. Grenz, 2000:563). This brings a relational outreach from the Trinity to the individual in the world to restore relationships with God and each other as intended in the creation of humankind, to be in relational harmony with God, since humankind is made in the image of God (Genesis 1:26). This is his mission.

Basically an ultimate conclusion of Pinnock's Open Theism means there is no determinism even when God is sovereign. It could lead to a an 'inclusivist' position on redemption but for my purposes I wish to use his ideas on revelation by God to humankind, not debate any universalistic tendency at this juncture. Malinda Klaver comments, 'He [Pinnock] redefines the relationship between God and man in terms of mutuality, reciprocity, and covenantal partnership in the flow of the history of the world' (Klaver, 2005:14). The God of the Bible, in evangelical understanding, has relationality in his nature: he is love and love always reaches out to others. There is a responsive relationship that he desires and that is illustrated in a relational covenant theology.<sup>15</sup> It is beyond the scope of this investigation to debate these ideas here further but it is inherent in the spirituality of the ages as illustrated in hymnody or in the mystics that God has a desire for two-way communication with those who follow his ways.

The Holiness movement, largely developed from Methodism which developed from Pietism, followed this Arminian approach too, and in the context of God's responsiveness (openness) Pentecostals are inheritors of this too. Pentecostals are

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<sup>15</sup> Covenantal Theology as in the Anglican or Catholic, Methodist, Congregational theology of paedobaptism is not what I am referring to here. Rather it is an emphasis on relationship of a vertical analogy between God and people for salvation. Pentecostals did not work this out as did the Charismatic 'apostolic' networks of 1970s in a horizontal covenant between an apostle and other leaders and congregations (cf. *Restoration Magazine*, B. Jones, P. Parris, D. Tomlinson, T. Virgo, & A. Wallis, Vol. 4:1, Mar-Apr 1978). cf. Michael Baughen, *Grace people*, (Keswick/SPCK, 2005).



known for their distinctive experiential beliefs regarding the supernatural gifts of the Holy Spirit. The presence of the supernatural by the Holy Spirit is an assumed norm for Pentecostals. God intervenes in life. He is a 'providential' God. Healing is an instance of this and although there are many queries over this, testimonies of healing are typical among Pentecostal / Charismatic believers. The spiritual gifts convey messages from the living God to the people of His new covenant.

Donald Gee discussed spiritual gifts as 'messages from God' in *Pentecost* (June 1962:17): 'During the last fifty years throughout the world Pentecostal Movement there has accumulated a solid testimony that the Spirit of God has spoken directly to many hearts to many circumstances by this method.' He goes on to say that 'the method is not beyond question'. He preferred prophetic messages as 'interpreting the divine will and purpose in inspired preaching and teaching.' Still many Pentecostals prefer the more spectacular or supernatural tongues and interpretation. Many missionaries in early 20<sup>th</sup> Century decades seized upon these 'messages' as triggers for calls abroad; early copies of *Confidence* reported some but warned of the dangers.<sup>16</sup> Few missionaries in later years of the 20<sup>th</sup> Century seemed to think this was a major means of triggering their call. Willie Burton actually disregarded any 'vision' or 'message' in his pamphlet, *A Missionary's Call and Qualifications* (c1945). He looked for desire to serve God, understanding of the need geographically and eschatologically, Holy Spirit empowerment of the candidate, good health and character showing tenacity, morality, even intellectual ability, and adaptability with some aspects of leadership.

Discernment in these 'spiritual messages' is a major issue: how do people know it is God and not some other 'power' or even plain human self, communicating? Spiritual discernment can be defined as discovering what is right and what is wrong about an idea, or person and *if* the Holy Spirit or some other source guides that thinking.<sup>17</sup> How might one find out if guidance is inspired by God, or even one's own self?

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<sup>16</sup> Cecil Polhill (ed. A. A. Boddy), *Confidence* (Jan 1911):8. This article warned of basing a 'calling' on the idea that one's gift of tongues was 'xenolalic' i.e. the language of the nation to which one should go and would enable the user to speak without learning the language once there. It had proved not to be the case.

<sup>17</sup> But Yong is focused on a non-Christian world system and how there could be a pneumatological base for God's revelation underlying other belief systems. I do not agree with his contentions but the idea of a theology of religions needing a pneumatological base surely implies that there is a definitive base within Christianity from which Yong commenced his journey, (Yong 2003).

Discernment should be one of the most used gifts of the charismatic set from 1 Corinthians 12.

The standard illustration for guidance among evangelicals has been the three posts for the pilot steering a boat into harbour - bible texts, circumstances, respected people's opinions. Evangelicals have always stressed John Calvin's teaching on 'the inner testimony of the Holy Spirit' convincing one of the truth at least for conversion; there has always been that subjective element in it and it seems that to determine that is what this search is for. Klaver says, 'He [Yong] uses the metaphor of 'shifting foundations' to underscore the dialectic of scripture and experience, thought and practice, reason and narrative, self and community in all knowledge' (Klaver, 2005:26). These dialectics need considering in the determining of 'calling'. They need not be held in opposing pairs. Scripture used in experiential ways forms people's thinking and then action; that becomes the evangelical/Pentecostal's epistemology. Knowing someone is due to relationship. Relationship depends on communication. John's gospel brings its readers from ritual to revelation to relationship with God by faith; knowing God is central to this gospel. 'My sheep hear my voice and they follow me' (Jn.10:27) and in that knowledge is eternal life (Jn.17:3). Hearing from God then is a fundamental issue with Pentecostals and implies an ongoing revelation, a progressive relationship with God. There is need to ensure it is genuine and that it is based on the theology of scripture: God's nature cannot change and what he said once in ages past is based on his nature. Principles of this, gleaned from the Bible, are the foundation of theology.

Revelation may start with nature where there is much evidence for God (cf. Psalm 19) but there is a Christological (John 14:6) and indeed a pneumatological element in revelation (John 16) that is crucial to biblical mission; hence a trinitarian missiology. There is a need for proclamation by those who are filled by the Spirit of God in such a way that the revelation of God, the truth, is made more explicit; it has to be sufficiently explained for each hearer to accept or reject (Smith, 1998; Smith, 1999).<sup>18</sup> Otherwise we could leave all aspects of mission to God as William Carey's ministerial colleagues in Leicestershire thought in the 1790s from a theology of

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<sup>18</sup> Dwight Smith defines our responsibility as [a commitment to] 'the sphere around us where we can empower and mobilise all of our resources to guarantee that in a specific time frame every man woman and child will have the opportunity to hear, understand and accept or reject Jesus Christ as their Saviour and to be integrated into a local church' (Smith, 1998).



election not of supernatural revelation. Instead God invites his people to participate with him in bringing the future of the world into being (Pinnock, 1996, 2001). When people pray they expect answers, even that God would change his mind as he did for Moses' prayer (Ex 33). When Calvinistically inclined theologians debate they assume a Platonic view of God whereby he is so perfectly omniscient that he is sovereign and they end up with a fore-ordained view of all events. Pinnock puts the free will of humans back into the mix. If God created humanity in his image then did he not provide freewill and choice for them too? This has been assumed in much Pentecostal practice.

Amos Yong notes that there is a paradox in Pentecostal-Charismatic encounter with the divine: a case of the sovereignty and freewill debate (Yong, 2000 and 2003). On the one hand it is often reported as a sovereign and gracious manifestation of the Holy Spirit. On the other, believers respond to the leading and working of the Holy Spirit in their midst. It is not really a paradox to Pentecostals: it is experiential praxis and therefore theological fact to them. The experience of the Holy Spirit emerges out of the conjunction of the divine initiative and the human response. The experience of the Spirit's presence leads to an expectation of the Spirit's activity and precipitates corresponding activity on the part of the believer. According to John's Gospel the spirit is sent and so are disciples (John 17:18, 20:20) by Jesus himself. He is the apostle who sends apostles.

The term 'apostle' has been discussed in the previous chapter on the biblical basis for mission vocation. It is logical to agree with Van Engen in saying it is one of the four gifts or attributes that makes up 'the Church'— unity, catholicity, holiness and apostolicity: that is the ideal. 'The gift that the church is apostolic, entails the task of discovering the apostolic gospel, living in an apostolic way and being sent as apostles to the world' (Van Engen, 1996:55-63). He also enlarges on that to define all four in a missional way, instead of an introverted way.<sup>19</sup> In the earlier days of mission pioneers in whatever agency, denominational or inter-denominational, it could be said that the founders were apostolic. Both Hudson Taylor and C.T. Studd are obvious candidates for that 'title'. It was just as Taylor died and Studd re-commenced his mission in Africa that the Pentecostals arose. These heroes of China and Africa were

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<sup>19</sup> He says that Berkouwer and Küng did not get as far in their ecclesiological definitions and left the church 'introverted' ignoring the world. C. Van Engen, (1996), *Mission on the Way*, (Grand Rapids: Baker Books).

regarded as the models amongst the directors of the new Pentecostal Missionary Union, the PMU. Willie Burton fitted the bill. John Andrews' thesis (2003) on the early days of PMU/ AoG missions (1909-1945) focused on some of these missionaries. He wrote of Jimmy Andrews in China, of Willie Burton in Congo and Douglas Scott in France. This was at the cost of not relating the stories of the many other missionaries who were necessary to fulfil these people's visions by their gifts of facilitation.

The term 'apostolic' has however gained a somewhat controversial aspect during the 20<sup>th</sup> Century, particularly the latter part, in the Western Churches with the rise of the Charismatic Restoration movements. For Pentecostals of the Apostolic church this is not new but for the rest of the classical Pentecostals it is debatable as to just how the ministry gifts of Christ (Eph. 4:11) have been restored to the church as well as the spiritual gifts (1 Cor.12-14). The Charismatic movement's leaders, and then Third Wave leaders have called the appearance of 'apostles' among churches with great growth, 'The New Apostolic Reformation' (Breen, 2002). These have formed many networks including, for Britain, New Frontiers International under Terry Virgo, Pioneer under Gerald Coates, Ichthus under Roger Forster and the American founded Vineyard association now under John Cole. Here the apostle is not the sent out one, so much as the coordinator and Charismatic head of the network.<sup>20</sup> That network in turn sends him out with their financial support to assist other churches across the nation and indeed the world (cf. Kay, 2006 and 2007:268ff). However, the whole movement has a missionary thrust. Church Planting is their main aim. What is that if not missionary work? They are pioneers and motivational equippers of the church. David W. Shenk, a Pentecostal mission leader, advocates a system of church leaders themselves 'calling forth and empowering [of] people from the congregation for mission' (Shenk, 1994:168). In their 'apostolic' functioning of being sent to be senders they are to model servant apostleship (Rom.1:1), facilitating the church for the purpose of mission.

Initially there is a pioneering spirit. An experience of God's motivating Holy Spirit

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<sup>20</sup> Greg Leffel considers an apostolate model of the church to be a conceptual management structure coordinating and harmonizing the gifts as a fruitful whole in support of the church's world mission G. Leffel, (2001), *Churches in the Mode of Mission: towards a missional model of the church*, in H. A. Snyder (Ed.), *Global Good News: Mission in a new context*, (Nashville, Tenn.: Abingdon Press). This is certainly part of the picture and will be discussed towards the end of the thesis.



leads people to leave their comfort zones and share more of this relationship they have found with God through Jesus his Son and the Holy Spirit. The Good News cannot be imprisoned in the liberated spirit of a Spirit-filled Christian. The 'would-be missionaries' then realise that they need some practical support. How that becomes organised is seen in the series of models presented in the next chapter and a final alternative is provided in the conclusion. These models provide the means of 'member care' to maintain the calling that triggered the missionary activity.

Calling is therefore a part of revelational understanding of God's relationship with humanity. When considering that Pentecostalism continued in the mode established by the Faith Missions, the Holiness and Keswick traditions of the 19<sup>th</sup> Century it becomes clear that Pentecostals maintained, and only slightly adapted, accepted evangelical positions on doctrinal matters. The calling of men and women to the mission field was a normal thing to expect. There was work to be done rescuing humanity from their sin. Someone had to take a lead and only those with a strong enough sense of calling would do so since it often meant a life of material deprivation compared to the life of professionals. The determining of those callings depended on the individual, the church and mission overseers – and how they sensed the guidance of the Holy Spirit.

The theology that can tie together the biblical and practical aspects of this theme of missionary vocation is a theology of revelation. It is experiential. It is indeed 'Pentecostal'. It is a result of relationship with God that consciously starts at conversion and works through being consciously filled with His Spirit's power, a dedication, a commitment to following God's will. That will has to be discovered and because God is relational, he will let his people understand his purposes (cf. Amos 3:7). So there will be sufficient revelation for potential missionaries to know what it is they can do to serve him and his kingdom. This comes from a developing, progressive relationship of the believer with God. In response to God, to his Biblical word that hits the heart, a revelation takes place. Jean-Daniel Plüss writes of religious experience for a Pentecostal like this, 'In classical terminology one could say that at this point the *lex credendi*<sup>21</sup> is not separate from the *lex orandi*.<sup>22</sup> In other words, a response to revelation takes place in the context of worship' (Plüss, 2004:1).

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<sup>21</sup> Literally the law of believing.

<sup>22</sup> Literally the law of praying.

Somehow they perceive a disclosure from God and have to respond. How this revelation comes or is perceived is our subject.

The two bases, biblical and practical, should form a foundation for comparing the results of the questionnaire of the AoG missionaries. The question to deal with here is how do these people realise their call either to a specific place or people? There are other factors in maintaining the call that we have to be aware of, ones that cannot be predicted. These lie in the nature of the mission work envisaged and the receiving nation's circumstances as well as the policies inherited by the sending agency. A new paradigm of mission work may well eventuate during the 21<sup>st</sup> Century with its greater mobility and multicultural cities. Long-term mission with its four year terms and break for intensive itinerating furloughs may well be a thing of the past. Short-term mission, of a few weeks away cross-culturally, in itself will also be found to lack sufficient strengths. Long-term career missionaries, sent out on a specific mission, may well find the focus of their calling change more frequently; the focus of their lives may change in location and even according to a development of gifting (see chapter 9).

#### **D. Expectations of Calling among AoG – OMC Leaders**

Whereas the Anglican ordination spoken of by Dewar is a predetermined role, missionary calling in AoG need not have been a pre-determined role (Dewar, 2000). In actual fact it was. Expectations on candidates were as follows<sup>23</sup>: –

- They were members of AoG churches
- They could sign the 'fundamentals' of their Pentecostal doctrines.<sup>24</sup>
- They had to have been baptised in the Spirit, demonstrating gifts in their local assembly and fully involved in all activities to prove their worth.
- They would be expected to evangelise with signs and miracles,
- They had to be able to learn languages. Suggestions were sometimes

<sup>23</sup> As discovered from the OMC Minutes 1950-2000.

<sup>24</sup> There were 12 'Fundamentals' that all Ministerial and Missionary Candidates have to explain briefly in writing as part of their applications for accreditation. They are similar to the Evangelical Alliance's statement (<http://www.eauk.org/about/basis-of-faith.cfm>) but add in the distinctives of the Assembly of God's position on the Baptism of the Spirit which lies in its advocacy of Tongues as the Initial (now Essential -2006 General Conference) evidence.



made by the OMC that the candidates avail themselves of courses in England for French and though the Belgian courses for the Congo were no longer required this had been part of the training for the Kalembelembe field of Eastern Congo. Once on the field there was not much help to gain the language since AoG missionaries were 'on their own'; no team functioned well enough except maybe at Nairobi where English was sufficient anyway.

- They could, by the 1960s, have professional qualifications, which could be incorporated in their work like teaching or nursing. In fact without these qualifications by the 1970s there was not much chance of offering one's services and being accepted.
- They could acquire the financial support needed to go to the mission field.
- They should be able to teach and train others was a major expectation of the 1960s onwards. Pioneer evangelism was not so big an issue for candidates, unless they were nationals seeking British AoG support base (e.g. Spain).
- They would be recognised as having an apostolic function purely because they would be 'sent out'.

If these characteristics and qualities were not discerned, the candidates were not really approved. All reports missionaries sent from the field therefore, had to have some mention of a conversion or miracle of healing before it would provide vindication of their support. However, even when these miracles were provided, the missionaries did not always get the support needed. Those who had these giftings were often more idiosyncratic than others, free-thinkers and not conformists to the ways of the OMC. That in itself illustrates that there were many who did not provide such signs. However, the 'movement's media presented the missionaries as heroes.

The testimonies the missionaries told or wrote of became a narrative for defining commitment to Jesus Christ beyond the initial call to follow in everyday life. Just as Biblical narrative theology incorporates both history and theology in a story so can the confession or recital of events that have led to missionary callings. The interaction of scripture text and the community of readers should be transferable to

understanding how revelation takes place even for today's readers' callings (Van Engen, 1996:55). As missionaries share their vision, an interaction takes place with the hearers of scripture and the inspiration it has given the missionaries. This is applied narrative theology. This can be contagious. Missionaries relate their stories; others catch on to the excitement, values and sense of purpose. The listeners perceive God speaking to them. As we shall see from the testimonies of the missionaries there was a point in time when a dedication to Christ was made as an act of worship; that implied a willingness to obey whatever the cost. Narrating these events of dedication brings about a sense of identity within the church community: it shapes, confirms and sustains both the individual and indeed the church, in its local or denominational form. The act of self-dedication as a response to a perceived call from God incorporates the believer into God's Kingdom's purposes, his loving intentions for this world: mission. Mission is the logical outcome. As God loves so he sends the means of action into the world to save it. Human agents willingly cooperate with God in this: 'the love of God constrains me' Paul said (2 Cor. 5:14). The Assemblies of God Great Britain & Northern Ireland was founded because of the need for supporting missionaries. Its original ethos therefore was bound up with missional intent both in Britain and overseas.

The romanticism of missions was wearing thin by the 1960s. A question arises as to how many were rejected who did have these qualifications, but still lacked means of support? Was this a part of the mechanisms of guidance: in this case that they simply could not go out? Phillida Bennett, Secretary to the Missions directorate since 1984, considers that this had little effect on their determination to 'go'.<sup>25</sup> Did they endure longer than others? Chapters seven through nine seek to investigate this.

## **E. Conclusions on Calling for Pentecostals**

To summarise this section, Pentecostal mission understanding followed on from the Faith Missions pattern of the 19<sup>th</sup> Century. A theology of revelation from God to the individual was assumed and specific messages could be expected for the committed members of the church who would be listening out for it. Motivation for it came from an eschatological worldview, a dynamic appreciation of revelation and purpose

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<sup>25</sup> Personal telephone conversation 20 May 2005



in serving God. Pragmatic theology took individuals across the world with or without denominational support. Their stories would need individual biographical theses each. So the following chapters will present the context of their lives in the later 20<sup>th</sup> Century, in the models of mission that developed and reasons why. The data from the OMC Minutes and then the questionnaire results will be analysed to group the missionaries' experiences together as far as possible.

## **Chapter 4: The Global Context of British Assemblies of God Churches and their Overseas Mission 1965-2000**

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### **Introduction**

The context of any potential missionary lies in his home life, his church life, his denomination's life, his city or town or village life. Each of those areas has their own larger context within the nation politically, economically, on the national and the international scene. This chapter seeks to discuss these contexts and the influences they had on individuals, on the churches and the missionary agency.

To many outside of Pentecostal denominations, Pentecostals were a small, rather exclusive if noisy sect – at least until the 1970s. After that the perception of Pentecostals changed somewhat as they became viewed gradually as a normal part of 'church', at least as part of the pluralist scenery of the Western World. They were attempting to join in with other churches in localities rather than on a national level; that was to come during the 1990s for British Assemblies of God. In the Two-Thirds world Pentecostals were becoming a high profile movement under many varieties of



denomination by the 1970s, already gaining the largest local congregations in Korea or Brazil. By the time the third millennium came, Pentecostals were a major Christian force especially in the southern hemisphere (cf. Barrett, 2001).<sup>1</sup> This has become known as the 'Global South' or, since it incorporates large tracts of what used to be known as the Third World - India, and South East Asia as well as Brazil and Latin America - the Majority World.

The Assemblies of God in Britain had international relations with other Assemblies of God groups from America to South India to Singapore and Malaysia and on to Brazil. Other groups of Pentecostals also related to them from America such as ELIM New York, which cooperated to form the Nairobi Pentecostal Bible College along with the African grouping of Pentecostals in Kenya PEFA. All of these were influenced by their surroundings politically, economically, and sociologically, as well as ecclesiologically and missiologically.

This chapter seeks to place the British AoG Missionaries in their world context and that involves an overview of political, economic, sociological developments as well as ecclesiological and missiological influences.

### **A. Forty years of Worldviews and Paradigm shifts**

Forty years in the life of a nation means there have been many changes in living standards, values and attitudes. The vicissitudes of economics and politics influence thinking; they impinge on employment, wealth, poverty, materialism and thus on worldview. In many ways the Church in Britain has not been able to keep abreast of the times whether in following the trends in individualism, musical preferences, or morals. It has neither been an effective counter-cultural movement opposing trends perceived as antagonistic to God's values, nor a community that has maintained values for the wider community. In the midst of a growing secularism in the world, the Church has curled up in its cocoon and almost rejected its role of spiritual leadership amidst the heterogeneous British nation. The British population, led by the media, also seems to have mocked the church. The tradition of church-going almost disappeared by the time Peter Brierley wrote *The Tide is Running Out* (Brierley, 2000). So the development of the secular world has to be discussed so that

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<sup>1</sup> See the Introduction pp. 2-3 for definitions of Pentecostalism.

the reasons for the debates and trends in mission can be explained.

## **B. The Context Politically within Britain**

The British Empire had officially been dissolved in the 1950s; the Commonwealth had replaced it in relationship terms but now the United Kingdom was changing internally. Our period begins when Harold Wilson's Labour party gained a re-election in 1966 with a greater majority than two years earlier. Despite being educated at Oxford in economics (Pimlott, 1992:52) and despite representing left wing Labour politics, Wilson's policies resulted in deteriorating relationships between the trades unions and the government. Unemployment, taxation, wage control and cuts in public spending, inflation (23% in 1976), strikes and then the Irish Troubles (climaxing in Bloody Friday, Friday 21 July 1972), the oil crisis of 1974 from the Middle East turmoil all made for an unstable decade of the 1970s. Mrs Thatcher came to power 1979-1990 attempting to stabilise matters and the success of the Falkland's war actually helped this. But other matters demanded her attention regarding the coal miners, Northern Ireland, home rule for Scotland and Wales. John Major took over 1990-97.

However, Tony Blair claimed that Labour's return to power in 1997 meant a new form of Labour would rule. In reality it was recognisable as middle-of-the-road conservatism. A Labour Party educated at public schools like Fettes in Edinburgh and then Oxford, as was Tony Blair, may indicate growth of a meritocracy over aristocracy or simply that there was a change in the sociology of the plutocrats. All parties drew closer to the 'centre'. In the farther background, the churches fought over moral issues, with a growing pressure coming from the Evangelical Alliance on the Houses of Parliament by the year 2000. The main effect on missionaries of all these political changes was on the means for their financial support. The 1970s proved difficult for many but missionary giving was down considerably for the OMC funds as discussed in chapter 5. This led to the policy change in 1978-81 for individualised, not centralised support.

## **C. The Context Politically beyond Britain's Shores**

While the generation born after World War 2 was growing up, the memories of war



began to fade. An optimistic détente was established outwardly yet everyone was made to feel the threat of the 'Cold War'. The 'great bear' of Russia dominated fears especially in the USA; fear of atomic bombs even reached the pages of *Redemption Tidings* (RT 42:33 12/08/1956) as well as in Gee's history of the Pentecostal movement (Gee, 1967:202). Eschatology dominated their thinking in the 1960s. It seemed to distract from more immediate needs in the social issues then being debated in evangelical churches.<sup>2</sup> The newer Charismatic churches eschewed a futurist eschatology preferring involvement in the present society.<sup>3</sup>

## 1. Europe

After the Second World War 'the Cold War' dominated politics. The Communist threat only began to fall to pieces once Nikita Khrushchev's rule had ended (1964 - 1971). Communists still asserted themselves. In 1968 the Czechs found themselves under the leadership of the less Communist Dubcek; the USSR sent troops in, removed Dubcek and stayed. This Soviet power remained a constant in politics played off only during the 1980s when Gorbachev wooed the West. Finally in Berlin the dividing wall was destroyed on 9 November 1989: the gates were opened. Further dissolution of the previous 'Cold War' status showed how the USSR's attempts at a non-capitalist rule had failed, how they actually needed the rest of the world on terms not of their dictating. The collapse of the Soviet Union as a consolidated series of nations with hegemony over many other states not only in Eastern Europe after 1989 led to a fall out in world order that was not anticipated. Despite the optimism created at the Berlin Wall's demolition governments failed to comprehend 'what extraordinary restraints the Cold War consideration imposed upon even the most domestic and internal struggles in countries around the world' (Snow, 2004:317). Europe itself began to change its worldviews, its goals and by 2004 matters culminated in the introduction of 25 new nations into the European Economic Community by 2004. This encouraged yet further economic migration on a massive

<sup>2</sup> The 1966 'Six day war' and 1974 events in Israel led to more of this guessing game cf. *Redemption* 45/33 14/08/1969, 48/50 14/12/1972 (end of a series on Eschatology), *Flame* – the Church of the Nazarene's paper which was popular among both Pentecostals and evangelicals during the 1970s and focused on the symbols in Daniel and Revelation in interpreting the contemporary news of the 60s-70s – [personal knowledge].

<sup>3</sup> cf. many articles in *Restoration Magazine* e.g. 1.5 Nov-Dec, 1975, 1.1, Jan-Feb 1980, Sept-Oct 1983:16, W. H. Richards July-Aug 1986:5 attacked the old style eschatology as escapist (also cf. Kay, 2007:23, 29).

scale.

This new Europe brought many repercussions for missions. Already the European Evangelistic Society (EES), a Pentecostal mission, founded independently from the AoG or the ELIM denominations in Britain, had gone into Eastern Europe to encourage the struggling churches, only to find they were more encouraged by them. However, finances and paper for Bibles and printing needs could still be provided by the richer West and that was done more and more through project funding in the 1970s through the normal AoG's OMC channels.<sup>4</sup> By 1980 the EES folded in favour of the AoG mission council's Action Europe and indeed because ELIM had decided to do its own work in Eastern Europe. This had the effect on AoG of developing and sponsoring more short trips as well as sponsoring nationals in these nations. Europe became a recognised mission field to the AoG. The leaders (John Wildrienne, Ron Hibbert) of this eventually found themselves leading the whole of the AoG Overseas Mission (World Ministries) from 1980s-2005 and promoted the same methods as they had used for the previous twenty years - short-term styles of ministry. Europe had by these decades become known as the darkest continent; Africa no longer deserved the term. More Christians lived in the southern hemisphere than the northern one.<sup>5</sup>

## 2. Beyond European Shores

During these forty years, the Commonwealth nations still saw Britain as an answer to their predicaments. Agreements made during organising independence with the erstwhile colonies meant that many held rights to British passports and made use of them to emigrate to Britain. Britain had requested immigrants in the 1950s from the Caribbean colonies. Then, Idi Amin forced many East African Asians out of Uganda in the 1960s; they also sought homes in Britain. With the huge numbers of refugees and asylum seekers coming to Britain from all over the world during the 1990s and early 2000s, Britain became a really heterogenous nation.

Individuals from Africa and Eastern Europe saw Britain and its apparent welfare state utopia as the answer to their poverty. Once the Cold War was officially over other

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<sup>4</sup> There were Radio projects (OMC Minutes) for Poland (19/01/1978 and Hungary (21/11/1978), Polish famine help noted, paper for Romanian Bibles, food for Poland again 26/06/1980 22/04/1981, 13/07/1981, 23/09/1981, 30/11/1981 ... )

<sup>5</sup> See Chapters 7 and 10 for further discussion on predominance of location and style in missions.



powers sensed they could do as they wished or felt that they could not cope when American or Russian finance and troops withdrew and devastation took over. Conflicts ensued in the Balkans, Somalia, Rwanda, Sierra Leone... as well as the Middle East. In August 1990 the Gulf War erupted between Iraq and Kuwait, defended by oil hungry America and her thirty-five allies, also on behalf of Saudi Arabia's less than egalitarian state. Consequences for mission all over the world were great. For British AoG missionaries however, consequences were minimal; they had few workers in the affected areas. Co-workers in Eastern Europe needed help in the Balkan areas and the relief arm of AoG, In-Care, sent much relief there. Then came the Second Gulf War which did affect several AoG workers in Pakistan; they had to withdraw to Britain for a few months.<sup>6</sup>

### 3. American Influence

The political effect of Britain on the world however, was seen more in how Britain related to the United States of America than Europe. War in Vietnam was not supported by Britain during the 1960s: they had enough trouble with their own ex-colonies as in Malaysia, then Kenya and Uganda, and later, Rhodesia not to mention Northern Ireland. The United States of America was more interested in the direction the USSR was taking in Afghanistan after the fall of the Shah in Iran (1978). Oil and the Middle East with the Israeli lobby in Washington directed American interests. By 1991 the Iraq situation had caused the Americans to pull in their allies to defend Kuwait against Saddam Hussein's threat of taking over another 10% of the world's known oil reserves when Iraq already owned 10%. Thirty-six nations assisted America in this war.<sup>7</sup> The Middle Eastern situation once again centred on Israel with American support versus the Islamic World. It grew out of proportion once President George Bush Jr. decided to further his father's policy of 1991 in 2001 and again in 2003. After a decade of failure by Saddam Hussein to comply with UN dictates, an excuse to bring military force into the Middle East arose again; the 9/11 attack on The USA in 2001 by Al Qaeda. Many of their party were based in Afghanistan and that led to the American-led invasion of Afghanistan and the ongoing second Iraq war in since 2003.

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<sup>6</sup> Personal knowledge of Mark Lees' family.

<sup>7</sup> <http://www.cryan.com/war/> (accessed 5 April 2005).

Throughout the 1990s the need for Christian mission to the Islamic world was highlighted by the politics of the day. It had been noted during the 1970s that a mere 2% of Christian workers were working in the Islamic nations of the world. This continues at much the same figure due to the difficulties in entering many of these nations legitimately as Christian workers, and to population growth in Islamic nations.<sup>8</sup> The initiative to improve matters came from Peter Wagner, especially after he established the Centre for World Mission based in Colorado, USA. In investigating unreached people groups, researchers decided that the main unreached people groups seemed to live within the 10° and 40° latitude on the map of the world – from the longitude of Western Africa (-1.5°) to The Philippines (120°): this became known as the ‘10/40 Window’. Other nations like Japan were also noted as highly unreached by Christianity and the second emphasis came by the mid-1990s on the 70°/40° bands of latitude: Western Europe to Japan. The British AoG World Ministries began to catch on to the 10/40 Window only when candidates showed their interest in some of the Islamic nations in the 1990s. Even then the missiological trends in reaching Islamic people groups somewhat by-passed the AoG missionaries: traditional training and literature work was still preferred to radical and long-term incarnational means needed for work among Muslims until two couples applied in 1999/2000.

American AG missionaries have often been helpful allies of British AoG missionaries ever since 1945 when they helped in placing missionaries in Japan. The American AG even sent missionaries to Scotland for church planting in the 2000s<sup>9</sup> but Western finance elsewhere could also be seen as Western patronisation to recipient nations. The Canadian Pentecostal Assemblies were also helpful in providing places of service for British missionaries once Congo’s Kalembelembe field was closed; the Holders served with them ever since 1961 in Kenya, Tanzania, South Africa, Taiwan and Hong Kong.

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<sup>8</sup> Wagner, CP & Dayton, (eds) *Unreached peoples* annually produced by David C Cook Publishing - 1979-81. 2% of global Christian Missionary workers alone work for or among the Islamic nations’ people groups.

<sup>9</sup> By 2004 the Americans were sending missionaries to the UK to assist with Bible College work (Mattersey staff gained their help without having to pay these people).



#### 4. Britain and World Finance

By 2005 Tony Blair was leader of the G8 summit held in Britain (July 2005) and President of the EEC as well as re-elected Prime Minister for a third term, rivalling Thatcher's reign in the 1980s-90s. From outside, Britain was still perceived as wealthy and able to give huge amounts of money for humanitarian needs. The globalisation of Western ideas was not only affecting politics and social habits, but the churches and mission policies too. A whole dissertation may be spent debating whether globalisation is really Americanisation/Westernisation or not.

The world surrounding British churches affects them in the realm of finance. Attitudes to finance are crucial to mission especially if generosity is a basic characteristic of the Christian (cf. 2 Cor.8:9). Did churches give anywhere like sufficient money to the mission department let alone individual missionaries? Did individuals give sufficiently? Could individuals give when money was tight and prices were under inflationary pressures as in the 1970s? Why were furloughs devoted to raising finances if mission was already at the forefront of AoG minds? It presumably was not at the forefront during the 1960s-70s. Home missions during the 1960s- 80s and the home focus in the 1990s' Decade of Evangelism saw the struggle for money. Non-Western nations were watching how British missions partnered other churches and agencies in their nation; money became a key to acceptance of their missionaries. Americans supplied finance for Bible colleges around the world; Wagner notes that this is the means of much growth in Pentecostal denominations like the American Assemblies of God (Wagner in Dempster, 1991:265). Britain's AoG however could not afford to do it to the same extent. They did finance two training bases - in Kenya (NPBC) and then to some extent in Zaire through the 1970s-80s. Would British missions be tarred with the brush of patronisation, providing condescending 'help' to the 'poorer' nations? Could British churches become equal partners with Two-Thirds world churches, without patronisation?

The 2005 policy of the World Ministries Directorate is to focus on 'internationalisation of mission'. By this Dave Russon means enabling other nations' Christian workers to do the job of church planting.<sup>10</sup> This is reckoned to be revolutionary but is far from being that. Many other missions have used this idea of

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<sup>10</sup> Interview with Dave Russon, 14 Sept. 2005 Mattersey Hall.

sponsoring national workers.<sup>11</sup> Even within the mission of AoG it is not new. It is the same style of work as Livesey had back in the 1950s in sponsoring his adopted sons into ministry, or the sponsoring of Bible women in India or Bible school students from Zaire to Kenya's NPBC. It is even similar to what was being done in Eastern Europe that through John Wildrienne in the European Evangelistic Society and Action Europe through Ron Hibbert's East-West Ministries.<sup>12</sup> It may well be on a much greater scale but it is still following, if adapting, the old 1932 'Indigenous Policy'. Hundreds of proven national church planters can be sponsored instead of missionaries sent from Britain; the time needed to plant churches is much reduced by those not needing to learn the language and culture and the finance needed is much less. Burkina Faso can therefore send people through British sponsors to Mali without ever visiting a British context. While it is far cheaper to enable mission this way, financial strings are still major issues in this scheme.<sup>13</sup> This policy should never be seen as discouraging British nationals from following God's calling to other nations. Russon now sees the long-term missionaries as the key to multiplying this scheme; they know the scene.<sup>14</sup> Globalisation of mission for all nations to be sent to all nations should supersede the patronisation of other cultures by the Western ones but the church is often still behind in their cultural understanding of the times.

#### **D. The Context Economically and Technologically 1960s-2000**

The Space Race was on ever since the USSR sent a man into space and America copied on 5 May, 1961. This continued and paved the way for a 'Third Industrial Revolution'- in electronics and computing in particular. From automatic washing machines to personal computers (Apple II launched the first desk top machines en masse in 1977) and the transformation of information technology for newspapers to satellite TV, to 24/7 entertainments from Sony's Walkman radios, cassette players, videos and later CDs, DVDs and Gameboys... the world was even more of a

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<sup>11</sup> e.g. 25 years ago K. P. Johanan commenced Gospel for Asia on this principle that the West sponsors the rest. <http://www.gfa.org>. A fully supported GFA missionary only needs between \$90 and \$180 per month including family support and expenses for ministry; from 'Together we can reach them' booklet from GFA 2005.

<sup>12</sup> They sponsored Josef Brandys cf. OMC 21/11/1978, 17/01/1979 at £120 per month.

<sup>13</sup> Conversation with Pastor Sid Anderson 13 April 2007; he sponsors one of the workers in Burkina Faso.

<sup>14</sup> Interview with D Russon Sept 2005.



consumer rat race than before the 1970s. However, economic growth swung from high to low, from the 1960s to 1970s and high again during the 1980s, only to fall at the stock market crash in the 1990s. British prices wavered with it all. Petrol prices rose incredibly; house prices rose dramatically.<sup>15</sup> All other prices followed suit, yet still materialism dominated the scene. It was 'Consumerism without a soul' - even as the Pope voiced his dismay (Robbins, 1998:119).<sup>16</sup> Mission income was poor in the 1970s but the change of system in 1980 did not answer the problem completely as deficits were still registered by the OMC during the 80s and 90s (cf. OMC meetings 23/05/1984 through 29/07/1985<sup>17</sup>, and on into 1986 although at least remittances had been sent) in the midst of a boom. People in the churches were not giving to mission; they were spending it elsewhere.

However, owing to the more scientifically 'logical' worldview of modernity and 'reason', a range of technological ideas came into use which all could use including missionaries. Literature production and in particular radio broadcasting became major emphases during the 1960s-80s for AoG Overseas and Home Missions.<sup>18</sup> This emphasis meant that they needed candidates already trained in these areas or those willing to train in more technological areas: earlier missionaries did not need specific skills. Thus 'calling' was restricted in these cases to those already skilled for appropriate tasks but they could still train for specific needs. Some older established missionaries did train on the job as well.

Trained professionals were needed in every realm: from producing radio programmes to teaching theology. So Bill Kirby decided to get a degree to enable him to teach at

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<sup>15</sup> From 1974 when petrol was 36p per gallon it jumped to 80p by 1978 and of course by 2005 it is almost 90p per litre. Rail fares went up nearly 400% from 1971 to 1978 and housing increased by over 200% in the same era but wages also increased at least for some in line with inflation; miners lost jobs by the 1980s but during the 1970s their weekly wage went from £19 to £53.50 – over 230% increase. H. Priestly, (1979), *The What it cost the day before yesterday book from 1850 to the present day*. (Hampshire: Kenneth Mason).

<sup>16</sup> See p.16 for sociologists' comments on secularism.

<sup>17</sup> Interview recorded between K. Monument & General Secretary over a £15000 deficit. An appeal had prevented it being £20000. They wished for 50% Assemblies to give £25/month and then the undesignated fund could cater for administration costs. By 1/10 1985 The OMC wanted to ask each church for £50 pa. They would deduct 10% of all income from official missionary itineraries. Missionary Boxes were for general funds. They wished to ask all their workers for 10% or portion of their income to be returned to central undesignated funds for administration costs.

<sup>18</sup> Kenya's NPBC had a major project in radio during the 1970s and only closed in 1987 due to lack of expertise and finance (many references in OMC Minutes and *R7*). Spain also had Radio work (OMC 8/11/1977, 13/09/1978), Poland (OMC 19/01/1978) and there were more opportunities than could be taken up in Europe (OMC 21/11/1978).

Bible schools, which few had ever done within the British AoG missions until the 1970s. By the 1990s every missionary had to get to grips with computers and email. For translation work this was a huge boon, saving many hours work, but in AoG mission terms where little of that work was done<sup>19</sup>, the beneficial effect was the possibility of enhanced communication with home supporters. One pastor told of a monthly connection with 'their missionary' by phone and another pastor used Skype and video link (conversations with B. Millar, J. Andrews).

### **E. The Context Sociologically**

Education improved opportunities for many and gave rise to a society based not on class so much as merit (Marwick, 1982 / 1990:159). This could be attributed during the 1950s and 1960s to the Grammar schools attracting intelligent children from lower classes who could then access University places thanks to government means-tested grants. The comprehensive system, introduced by Wilson's government, was meant to encourage more students to gain higher educational opportunities but with job losses in many areas during the 1970s-1980s, the incentive was not provided. By the 1990s enforced extended education beyond the age of 16 became a means of keeping unemployment figures down rather than really training a new generation in relevant ways. Pentecostals of the third generation took the education offered far more readily than their predecessors; missionaries have been far more likely to have some professional qualification since then.<sup>20</sup>

The 'Swingin' Sixties' rejected the hard working ethos of the war years, even rejecting the benefits gained during the 1950s economic boom in materialistic terms. The 'Hippy Flower Power' generation sought meaning in a spirituality that rejected stereotypical Christianity of the traditional mainstream denominations. Even Pentecostals were becoming 'mainstream' by then. They therefore did not appeal to the younger generation. Looking through *Redemption Tidings* of the 1940s-70s fashionable dress in church contexts is noted by its absence. Hairstyles, trouser widths or skirt lengths changed in the 1970s - only for those under thirty years old. Attitudes were changing in the Pentecostal churches but most over thirty remained

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<sup>19</sup> E. Rowlands of ZEM / CAM worked on the revised translation of the Kiluba Bible during the later 1990s-2005. Catherine Young and another couple joined SIL during the 1990s and were acknowledged as Associate Missionaries of AoG.

<sup>20</sup> See chapter 8 for statistics from the questionnaire, reflecting this.



very wary of 'the world out there'. There was a lot to beware of for young people but few of them were rushing to join the Pentecostals. It was more exciting to join in with those who were on the forefront of the Charismatic new churches, involved with moral and social issues promoting the Festival of Light. Denominational loyalty was certainly dissolving for all under 50 by the 1990s: the AoG's demise was almost set by the lack of spaces provided for younger pastors as the existing ones were aging but not yet retired. For young people an outlet could have been in foreign mission and yet 1997/8 saw the least on-going applications dealt with since 1971, and there were no brand new applications for 1997-8 either (see chapter 6).

Relaxation of moral codes became the norm even influencing the church statistics on those divorced as Christians. The Wilson Governments instituted a series of permissive measures, broadly reflecting the changing social climate at home. These include the 1967 Sexual Offences Act, which decriminalised homosexual practices above the age of consent; the 1967 Abortion Act, which legalised abortion under certain conditions; and the 1969 Divorce Reform Act, which relaxed the conditions surrounding the ending of marriage.

Church attendance declined and Christian views of morality in marriage and family went with it (Davie, 1944:45-50 and 171, Bruce, 1995:38). The diaphanous curtain on Western worldview that was 'Christian' was in shreds. Peter Berger, a sociologist looking at religious trends, considered that Western society did not lose religion so much as it lost Christianity: it moved out of Europe towards the southern hemisphere. The debate between Berger and Bruce or Durkheim on the sociology of religion as to whether social developments meant the removal of religion from society or rather the transformation of religion could be debated at length.<sup>21</sup> Spirituality was not lost, only the traditional means of expressing it through 'the church'. The church had lost the means of making their expression of it relevant to the disillusioned society that Britain had become - after two world wars. Technology would provide what was needed for a progression to utopia. When that failed, older non-Christian forms of spirituality came to the fore in what was termed 'New Age' spirituality.

Sociologists have re-classed the recent generations of Westerners as Veterans (born

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<sup>21</sup> <http://ssr1.uchicago.edu/PRELIMS/Culture/cumisc1.html#BERGER> (accessed 30 Sept 2005).

before World War 2), Boomers (born 1945-55) and Generation X<sup>22</sup> with Y following and those reaching 20 in 2000 as the Millennials. Each varies in attitudes and values, often rejecting their immediate forebears' attitudes or indeed often suffering because of their attitude to licentious living. However, the contraceptive pill was not the answer to life (Marwick, 1982 / 1990:113). The concept of marriage declined: it was now seen as an alliance, a relationship that need not be permanent, a pragmatic possibility left over from tradition: cohabitation became more and more the 'norm' by 2005. Divorce rates worse than 60% of all marriages and split ups of couples who cohabitated, could not be measured. Children no longer had many traditional patterns to find as parental models for their own families. The dysfunctional family almost became the normal family by the 2000s.

Youth culture became the dominant factor in service industries, not least in the advertising industry; fashion, songs, technological games and equipment all played a huge part in determining the values of the next generations while the highest proportion of the population was over 50. Alternative lifestyles were freely accepted in a pluralist society. Ethics were pluralist. Warnings of dangers through drugs and cigarettes and alcohol were given but were optional. Young people's attendance in churches the length and breadth of the UK was low. Brierley states, 'if present trends continue we [in the UK churches] could literally be one generation from extinction' (Brierley, 2000:129). The consequences for mission are interesting. Young people in churches, who sought for a cause to fight, found missions an exciting prospect. By the 1990s travelling abroad was not abnormal; indeed it was taken for granted. Short-term missions seemed to be the answer. Recruiting gap-year students became a normal part of mission agency life by the 1990s.<sup>23</sup> However, those going on these missions were by no means always young. Many a new recruit for long-term mission

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<sup>22</sup> The phrase 'Generation X' was coined by author Douglas Coupland, whose book of the same name - *Generation X: Tales for an Accelerated Culture*, was published in 1991. Gen X is the generation following the post-World War II baby boom, especially people born in the United States and Canada from the early 1960s to the late 1970s but they hate that label as it appears derogatory in stereotyping lazy underachievers.

[http://encyclopedia.laborlawtalk.com/Generation\\_X:\\_Tales\\_for\\_an\\_Accelerated\\_Culture](http://encyclopedia.laborlawtalk.com/Generation_X:_Tales_for_an_Accelerated_Culture).

cf. also <http://members.aol.com/lexikahn/bio.html> -for a typical Gen X rebellious attitude in a website; (all accessed 30/09/2005).

<sup>23</sup> Opportunities can be noted in many mission magazines (e.g. OMF Spot Programmes, World Horizons' Treks, AWM's prayer tours) including AoG-linked Next Level formed by Ian Green for twinning church help between British and Eastern European churches; it was a continuation of the style of work started by John Wildrianne and Ron Hibbert's work in Eastern Europe (East-West Ministries).



had been on several short-term missions and by the time they reached their 50s with the possibility of early retirement, they could opt to use their professional skills for the sake of the gospel in mission. No longer were missions restricted in their choice of candidates by age and ability requirements for linguistic aptitude. English had become such an international language that people could go almost anywhere and find someone to translate for them. Social settings and attitudes in Britain however, were not always reflected in the cultures found abroad. Getting to the depths of a culture without the understanding of a mother tongue would mean many a *faux pas* in the new culture. Long-term missionaries or overseas workers with a depth of local knowledge were still needed to provide the go-betweens: effective mission to build churches in true partnership to national people means long-term relationships, not in and out trips. Hesselgrave does right in highlighting what Winter has called the 'reamateurization' [sic] of mission (Hesselgrave, 2005:204).

Sociologically Britain has changed and with it the sociology of the churches. Demographically the lack of those in their twenties in the churches means mission recruiting areas are small; the average age range of candidates is changing as training schemes are seen as necessary, and job mobility is changing too. There are less opportunities for sharing the possibility of a missionary call as options for missionaries to itinerate decrease; so as church timetables change to small groups meeting mid-week, there are less opportunities for young people to hear of possibilities.

## **F. The Context Culturally: Changes in World View**

British worldviews have changed dramatically in 40 years. People's worldviews journeyed from Cold War fears and hopes, to the new world disorder of terror and global imbalance. Cheap humanism has no soul to save. Consumerism is what fills the 'now' of life. The future is too dangerous and uncertain. Thereby may hang some hope of evangelistic effort. If people can be made to think beyond the production line, the next meal, the next fashion in clothes, the next TV programme, sports match or the next computer-video game, there may be hope. They have been 'soma-tised' in Huxley's *Brave New World* terms. Duped into thinking this world is all there is, people are hope-less; they fill their lives with things.

Time is too occupied with seeking to live and survive in the economic situation and the expectations of family life, of society's influence on children. Priorities are focused totally away from righteousness; they are on self. Consumerism, materialism and hedonism dominate the individual's values. Worldview assumptions include individualism, scepticism, holism, activism, and isolationism. According to W. C. Stumme, these things present 'urgent challenges to current mission consciousness and practice' (Stumme, 1999:184). Absolute values lose their effect, and values become relative, relative to the values that serve self. By the new millennium political correctness was so aware of a pluralist world that nothing can be said that offends another race or creed. There are exceptions: Live Aid, Band Aid, the Jubilee campaign and Live-Eight show that many thousands, led by concerned pop-stars like Bob Geldolf, and Bono, see the cause of human need in the rest of the world.

The Evangelical world has its own means of involvement in this and since TEAR Fund was started in the 1960s as a relief arm of the Evangelical Alliance many evangelical churches have become aware of world needs. The Pentecostals eventually acted in similar ways and AoG has INCare as its relief arm for disasters - from the Romanian and Italian Earthquakes of the later 1970s to the Tsunami of 2004. This action has awakened a sense of possibilities to 'do' mission for many, but often only on a short-term basis.

Mission to this amorphous world has become more difficult and yet more necessary than ever. Within Christianity new networks<sup>24</sup> have grown up, providing new expressions to spiritual longings in charismatic worship songs, in contemplative Celtic Christianity, in phenomena of signs and wonders in the inimitable style of John Wimber (1980s- 1990s) followed by the effects of the Toronto Blessing. Has classical Pentecostalism adapted to this and sought to provide a real replacement spirituality or is it stuck in old-style expectations of bringing people into a 'gospel service'? Many an individual church is seeking to adapt without compromise in this pluralistic society; again a whole dissertation would be needed to explore the development of 'emerging church' and their sense of mission and overseas involvement. This is not the place for defining 'postmodernism' but its effects on mission are becoming evident in the way people do not hold a long-term view of the purpose in life. Mobility, mass communications and short-term contracts in the

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<sup>24</sup> Kay has summed this up in *Apostolic Networks in Britain*, (Carlisle, UK: Paternoster, 2007).



working world all lead to a value on short-term involvement – even for mission.

### **G. The Context Ecclesiologicaly 1966-2005**

To plant the church in every nation is an overall if not coordinated goal of most evangelical missions with or without resources for doing it. In the 1950s the Evangelicals promoted the Billy Graham crusades and these had a major effect on the church which probably only took effect by the 1970s; by this time the young converts of Billy Graham's crusades at Harringay and Wembley (1954/5) had become leaders in the churches across denominations. During the 1960s the great debate between social action and evangelism caused a rift in England in the Evangelical Alliance and between the more reformed, preaching centred churches and the more socially inclined churches. In the global scene the World Council of Churches' apparent emphasis from the 'Conciliar' movement was on social and educational, justice and economic needs of the world. Evangelism was not on their agenda, at least not as blatantly as it was for Pentecostals.

Until the 1980s the main means of understanding evangelism for Pentecostals was to bring people into the 'Gospel service' in the church building. It may have meant going out to hold an open air meeting and doing 'street evangelism' by handing out invitations or holding bookstalls to attract interest but ultimately it was to bring people inside the congregation. There they could 'believe', 'convert' and then 'belong'. However, churches during the 1990s began to stress *belonging first* was necessary for the dysfunctional society in which they lived; then they would begin to believe and 'repent' and become 'new creations in Christ' as they grew to be part of the fellowship family. This can be reflected in how missionaries now attempt to create community before preaching repentance.

Small church ecclesiology was based on family ideas, not priestly, nor hierarchical: they tended to stay small and comfortable. Larger churches had to develop hierarchical structures to cope but did it in ways reminiscent of big corporations and their CEOs; another term was used for that leader - 'bishop' or even 'apostle'. In some cases this grew into the churches that used the 'Shepherding Movement' in the 1970s as their style of accountability to leadership; the top man, the apostle was the law-giver, a Moses style of leader. Even the relational style of the Charismatic networked churches in Pioneer, Groundlevel, Ichthus ended up with some 'top men' whom lower echelons of their teams named 'apostles'. Much of this began affecting

the style of leadership at superintendancy level of the AoG; democracy and laity were discounted. 'Team' was the popularisation of what was often 'oligarchies' of nepotism and to belong to that group meant conformity if not compromise of other styles. Not all was bad in that; pragmatism overtook any one particular ecclesiological style. If a church grew, that pattern was adopted elsewhere; then others would follow suit. That would be transplanted overseas too. The almost opposite style, possibly in reaction, was the proactively laid back 21<sup>st</sup> Century style of 'emerging church'; however, it had little more than an inquisitive effect on some in the AoG by 2007.

Cell Church models from Yonggi Cho of Korea, Ralph Neighbour and Lawrence Kong of Singapore and later the G12 pattern from Castellanos in Colombia were variously adopted for missiological purposes; each was meant to provide means of multiplying the leadership in churches, and activating the 'laity'. Here ecclesiologists and missiologists began to realise they were in the same job: extending the Kingdom of God. They were in a global work. No longer was it just the 'West to the rest' of the world. These ideas did begin to help churches to realise that mission began on their own doorstep; it was not just individuals who could do that as their 'hobby horses'. Church leaders began travelling, doing 'mission' short-term. Ian Green of 'Next Level' developed church twinning across Eastern Europe with the British churches which would assist in planting a church in Poland or Hungary.<sup>25</sup> It was meant to bring hands-on mission to whole churches. A corporate understanding of church involved in mission was beginning.

## **H. The Context Missiologically**

Over the past fifty years the study of missions - missiology - has been massively developed from biographical stories, to occasional serious books on the how of missions, to conferences on how to tomes and periodicals proliferating on the topics that now cover a wide range of issues. Trends have covered issues from indigeneity to contextualisation and anthropological considerations, from social issues to church growth, from globalisation to micro-enterprise, from the role changes of patron-missionaries to co-workers, to partnerships at micro and macro levels for the

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<sup>25</sup> Ian Green, <http://www.nlieurope.com/> (accessed 30 April 2007)



'internationalising of mission' (Woodberry, 1999:326) from surviving as missionary families to organised member care of missionaries and the education of their children (Foyle 2001). Then came the theological issues from theology of religions to pneumatological issues in creation. There is no doubt that missiology now covers a global range of issues.<sup>26</sup> Regarding missionary calling, the same 'Volunteerism' as in the 19<sup>th</sup> Century missions, especially the Faith Missions (like CIM or WEC) provided the ethos for support of mission; an individual is 'called', and sent and reports back after a few years to the home nation's churches to regain support. David Bosch covers the whole theme of the mission paradigm changes in his *Transforming Mission* (Bosch, 1991:323) and yet only refers to calling in the Volunteerism of the 19<sup>th</sup> Century technical sense, which provides no insight at all on the triggers or means of calling in those individuals nor the understanding of local churches (Bosch, 1991:286 on the Moravian roots of it and p.327).

Andrew Walls sums up the 20<sup>th</sup> Century in a paper for the Towards 2010 conference (2007). He shows how the faith missions movement of the colonial period sent many from the West to the rest but that the latter 20<sup>th</sup> Century has seen that being reversed; now the 'global south' (- including south and eastern Asia) has sent its migrations into the West and with it comes a whole new paradigm and style of Christianity that could renew the Western churches (Walls, 2007:11).

By the 1960s, more books were being written on the subject of missions, both by the Evangelical world and the World Council of Churches. Roland Allen's work, written in the era 1900-1920s, was at last read as he had predicted - by 1960 - when it was reprinted (Allen, 1912, Allen, 1960). Max Warren wrote from the Anglican perspective on mission (Warren, 1964). In America, in 1964 Robert Scherer wrote his book *Missionary Go Home*, arguing that the old role of a missionary was finished (Scherer, 1964). The whole state of play for the church in the world was in question. The post-colonial situation meant a lot of questions were being asked as to the validity of missionaries working in the once-colonial nations. The natural default mode of thinking from colonial days was lost; a paradigm shift was needed. The decade of the 1960s was a watershed for worldwide mission. It certainly was a time for review for the AoG in Britain and its mission department.

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<sup>26</sup> For many of these issues see, P. V. Martinson, (Ed), (1999), *Mission at the Dawn of the 21<sup>st</sup> Century*, MN: Kirk Publishers), W. D. Taylor, (2000), *Global Missiology for the 21<sup>st</sup> Century, The Iguassu Dialogue*, World Evangelical Fellowship, (Grand Rapids: Baker Academic).

In 1961, the International missionary Council merged with the World Council of Churches. After that, during the 1960s, two streams of Christian mission ethos emerged and diverged in their thinking concerning the world and God's mission (*missio Dei*): this was evident in the World Council of Churches<sup>27</sup> that represented what became known as the 'Conciliar Movement' and the Evangelical Movement. Both held conferences. There is no need to list them all but for the Evangelical wing their first was at Berlin (1966) coordinated by Carl Henry and then Lausanne in 1974 which was chaired by John Stott with Billy Graham coordinating it. Debates in Councils and Conferences continued to fill the diaries of the world's mission leaders. Ever since the merging of the International Missionary Council with the World Council of Churches in 1961 at New Delhi, the evangelically based churches had grown ever more distant from the WCC. The WCC focused on the *missio dei*.<sup>28</sup> Logically this was all encompassing and stressed God as a mission-minded God in every sense of the word. 'The Earth was the Lord's and the fullness thereof' and he would bring restoration of his ideal through the church to the world. The means to that was in acceptance of other religions as having elements of the truth if only dialogue could uncover those and assist the other religions in understanding these mutual truths. This sort of ecumenism was eschewed by the Evangelical wing of the church who were absolutists regarding the uniqueness of Christ as the only way to know God and gain salvation.

There was still some debate in the 1960s and 1970s over the diaconal versus kerygmatic role the church should have. Should the church simply serve the world in social concern or simply preach? The dichotomy is false. The motivations behind each should be examined. In some senses this is what had split the World Council of Churches (WCC) from the Evangelical world during the 1960s. J. R. Flower had

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<sup>27</sup> Roger Hedlund provides the sources for all the global scale mission councils of both Evangelical and Conciliar streams in his book *Roots of the Great Debate in Mission* (1983). The original Edinburgh 1910 Conference is shown to be highly influential by the 2007 gathering for Toward 2010 conference. (cf. S. Escobar, 'Mission from Everywhere to everyone: The Home Base in a New Century', Paper 06 from the Toward 2010 Conference).

<sup>28</sup> The term *missio Dei* was conceived in a paper prepared for Willingen's 1952 Conference of the International Missionary Council. This appeared to re-root the *raison d'être* for mission in God himself and his purposes for the world. It should have meant that the 'missio ecclesiae' had more chance of escaping being a mere appendage to the church; mission really is the *mission Dei* – the overarching purpose of God with the world and creation. cf. T. Sundermeier, 'Missio Dei Today: on the identity of Christian Mission, *IRM*, Vol XCII NO 367, (2003), pp.560-578 (560).



given a positive critique of the WCC in 1954.<sup>29</sup> Unfortunately for the Pentecostal world the American Assemblies of God under Zimmerman was becoming more 'evangelicalised' in ingratiating itself with the American National Association of Evangelicals. This had a consequential effect on its sphere of influence including the British Assemblies of God and its potentially ecumenically minded leader Donald Gee and his friend David Du Plessis who was known by non-Pentecostals as 'Mr Pentecost'. The American AG's *Pentecostal Evangel* edited by Robert Cunningham criticised the World Council of Churches and associated national councils for its emphasis on social work as opposed to 'soul-winning' evangelism (Robeck, 2003:131-3). It was impressed on Gee by his American colleagues that it would not be wise to venture further into WCC allied affairs including the integration of the International Missionary Council with the WCC at New Delhi in 1961. Gee declined the invitation to New Delhi. The Pentecostals were now solidly in the Evangelical camp which meant the WCC lost any further evangelical or Pentecostal input until the later 1990s when 'Third' or 'Majority' World Pentecostal churches began sending representatives to the WCC conferences. There has been an international dialogue between Pentecostals and Roman Catholics, started in 1972. Their fourth phase concerned evangelization, proselytism and common witness (1990-97): this stated the ecclesiological difference between Catholics and Pentecostals and its results: 'The members of the dialogue observed that proselytism exists, in large parts, because Pentecostals and Catholics do not have a common understanding of the church' (WCC report 2000). The Pentecostal understanding of 'church' has been assumed rather than explained to general congregation members. Anderson deliberately did not discuss their ecclesiology in his 2004 book (p. 284). However, a 'gathered church' is the basic assumption where people more than the institution are important; they all share in the ministry under an oligarchic or, at least euphemistically, 'team' leadership. This will be explained further in the concluding chapter where it has pertinence in a proposing a solution for enabling and maintaining a missionary calling.

The social and evangelistic stances continued to be debated in the conferences at Uppsala (1968) for the WCC.

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<sup>29</sup> J. R. Flower. (1954) 'A Report covering the first week of the Second Meeting of the World Council of Churches', (14 -31 August, 1954).

As Hans Kasdorf put it,

The Fourth Assembly of the World Council of Churches (WCC) gathered in Uppsala under the theme, "Renewal in Mission" (Bosch 1978:29-38). This formed the basis for the concept of humanization as the goal of mission, a clear shift from a kerygmatic to a diaconal emphasis in which tractors and not tracts became the desired commodities. The theological concern was no longer to point women and men to God's redemptive work through Christ, but to bring them to the point of recognizing their true humanity in Christ (Kasdorf, 1994).

McGavran was afraid that Uppsala meant the Conciliars were 'betraying the two billion' in not focussing on the eternal nature of salvation as opposed to the social justice of the present (McGavran, 1968:292-297; 1977:233-248; Hedlund, 1983:253-241). Later came the Bangkok conference; it is notable that they emphasise the political, present world, in the connotation of 'salvation' more than the evangelical concept of salvation for eternity from this quote from the WCC web site:

The world mission conference of Bangkok, at the turn of 1972/1973, became famous for its holistic approach to the theme "Salvation Today", encompassing its spiritual as well as socio-political aspects, without favouring one over the other.<sup>30</sup>

The Conciliars had far more to do with justice in the world than the Evangelicals until the 1990s. Evangelicals eschewed politics, even more so did the Pentecostals. At the great Evangelical meetings in Berlin (1966) and again at Lausanne (1974), John Stott spoke. His first plenary paper 'The Biblical Basis of Evangelism' sought to demonstrate how both social and evangelistic work are necessary (Stott, in Douglas: 1975:66). Billy Graham called the Lausanne conference in 1974. It was not ecumenical in the broad sense, despite incorporating representatives of 150 nations, while notably not referring to any denominations; that did not matter (Douglas, 1975:3). It did stress the evangelical responsibility in mission. The semiotic debate caused more controversy than actual evangelism of whatever definition. People like René Padilla debated Politics and Mission, aware of the growth of Liberation Theology in South America. The definition of the church and its purpose was all-comprehensive. The church was involved in mission as 'a community of reconciliation, of personal authenticity, of serving and giving' (Padilla in Douglas, 1975:145). Other subjects were debated within Evangelical streams, concerning

<sup>30</sup> [http://www.mission2005.org/Bangkok.555+B6Jkw9MA\\_.0.html](http://www.mission2005.org/Bangkok.555+B6Jkw9MA_.0.html) (accessed 24 Oct 2005).



styles of evangelism, definitions of church ideologies, areas of church growth in the world, universalism and cultural identity.

Ideas on mission versus church were changing. Partnership meant the church became more important than mission, even to the evangelical camp (cf. Bellamy, 1975:524-525 and chapter 10). Mission was less important than maintaining what churches there were in the West. This was concomitant to the 'Missionary, go home' syndrome.<sup>31</sup> Missionary agencies were having an identity crisis (McGavran, 1972:188-201, 191).

Pentecostals were meanwhile trying to align themselves with standard evangelical doctrines to aid their acceptability among the rest of the Evangelical world. Their roots were there. They simply tagged on their distinctives to a fairly standard evangelical conservative systematic theology (cf. S. Horton's *Systematic Theology*, 1994). The 'radical strategy' of early Pentecostalism that McGee speaks of concerning original Pentecostal Missionaries' urgency and power evangelism had been lost somewhat due to institutionalisation and 'and escalating evangelicalization' in doctrine, worship and practice (McGee, 1997:333). The Charismatic Movement became far more 'supernaturalistic' than their Pentecostal cousins and influenced the changing paradigms of missiology faster than did Pentecostals of the 1960s-70s in their doldrums. Meanwhile the Pentecostal mission agencies from the USA, in particular the AG (McGee, 1989) and Church of God (Conn, 1977) made great strides into global mission for evangelistic and theological training purposes. Harold B. Kuhn, says 'They sought out the poor, the neglected, the alienated. [They]...followed their people into the cities...' He quotes David Du Plessis,

'The reason why Pentecostals have been so successful in missions is because they are Pentecostal' and finishes by asking if this movement could have 'something exceedingly important to say to any group which takes the Great Commission seriously? If so that something will no doubt focus upon the blessed Holy Spirit – His special ministry within the hearts and lives of Christian believers who are willing to grant him an utter centrality' (Kuhn, 1975).

Many Pentecostal Mission agencies seemed to have stayed out of the debate between Conciliars and Evangelicals until the Lausanne II congress in Manila when they were deliberately invited.

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<sup>31</sup> Discussed in chapters 1,2,4,7 and 10.

The British Assemblies of God had become members of the Conference of British Missionary Societies in 1946. After the International Missionary Council had merged with the ecumenically connoted World Council of Churches (1961) its evangelical successor in the UK was the Evangelical Missionary Alliance. The AoG's OMC agreed to apply for membership (OMC 13/03/1959). Usually when the Evangelical Missionary Alliance invited members to their annual conference the OMC did send representatives.<sup>32</sup> Colley's report from the 1976 EMA conference referred to national churches calling for amalgamation of society areas (e.g. RBMU, WEC, UFM, ZEM) and that the OMC should look at this for Zaire. They needed 'to stand together with a willingness to receive new ideas by the Spirit of God and appreciate the positive emphases of the Charismatic Movement' (OMC 03/03/1977). This was Evangelical ecumenism. That implied an opposition to those in the WCC and Catholic camps: the latter thought it an intrusion of Protestants on their areas already considered 'Christian' and not in need of evangelizing. So the British AoG continued to evangelise Catholic areas: by the 1980s their missionaries were involved in Brazil, The Philippines, Colombia, Austria, Italy, Eastern European nations like Poland. Action Europe, John Wildrienne in particular, was acclaimed by the Italian Government due to the relief aid provided in 1978 after the earthquake south of Naples.<sup>33</sup> The British AoG assisted as holistically as it could wherever it was and eventually created a department especially for this aspect of relief aid: INCare: there was always an evangelistic aspect to this but care was a characteristic of the kingdom of God. Missionary calls contained an assumption taken from the evangelical world that persuading people to believe in Jesus took priority over social work. That was necessary out of compassion but secondary or held as a means to build evangelistic bridges to non-Christians.

However, relations with the EMA were strained when they asked the OMC to contribute 2% percent of the OMC income as membership fees to the EMA. The OMC refused to give more than their nominal annual fee, threatening to withdraw their membership (OMC 18/02/1985, 1/10/1985). There is no evidence in the Minutes to suggest that it was driven by any other than financial motives but it is

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<sup>32</sup> cf. OMC Minutes 24/06/1976, 12/07/1977, 21/11/1978, 21/02/1980, 02/09/1980, 27/06/1983, 16/01/1984, 18/02/1985.

<sup>33</sup> John Wildrienne received at the Italian Embassy on 16 Apr 82, the award of Cavalière of the order al Merito della Repubblica Italiana (RT 6/05/1982 vol. 58/18 p3).



clear that they did not see any real need to belong any longer to the EMA which was becoming more open to the Charismatic movement, and indeed possibly more ecumenical ideas. Inter-dependence with other missions was not one of the OMC's main characteristics or priorities.

By the time the British AoG got out of a big dip in action and morale at the end of the 1970s,<sup>34</sup> the missiological world had moved on considerably. The evangelical world was now debating or following Donald A. McGavran's school of Church Growth (McGavran, 1980). This had started with his publication of his *Bridges of God* in 1950s but two decades later it held growing influence in the missiological schools, even in British Bible colleges.<sup>35</sup> This may have been part of the missiological source material of Mattersey Hall, the Bible College of the Assemblies of God as the book is in the library. However it was not necessarily promoted as the means and ethos of mission.

McGavran was orientated to numbers; the world population was about to explode; fears were circulating about famines and over-urbanisation. He recognised the needs of humanity and yet felt the eschatological motivation for salvation was also being lost. So he wrote, 'Will Uppsala Betray the Two Billion?' (McGavran, 1968:292-297; 1977:233-248). Several volumes on 'Unreached People Groups' were published from 1978-82 by Wagner but David K. Barrett's *World Christian Encyclopaedia* (Barrett, 1982) became the best reference book on world mission and statistics. WEC's Patrick Johnstone had already published in cooperation with Operation Mobilisation's publishing arm STL, the first edition of *Operation World: a Handbook for World Intercession* (1978). It is filled with facts and figures on mission status in 190 nations out of 223 nations listed at that time. At least four subsequent editions were published over the next 25 years updating the statistics.

With C. Peter Wagner as McGavran's successor on the Church Growth side and Kraft on the anthropological side, a new factor began to emerge. Mission was still needed. There were thousands of people groups still unreached by the gospel. Next came the emphasis on 'People Group' or homogenous unit evangelism, along with contextualisation appropriate for the people of the culture a missionary crossed into.

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<sup>34</sup> See next chapter.

<sup>35</sup> Mission-minded colleges at this time were mainly All Nations, Redcliffe College, Lebanon Missionary Bible College and Glasgow's Bible Training Institution (these latter two are now merged into International Christian College, Glasgow).

The AoG Missionaries from the survey did not show much awareness of any calling to a 'people group' so much as location.

Statistics, people groups and later contextualisation were the issues of the 1970s and early 1980s. Liberation Theology<sup>36</sup> was in some senses a cause of a new emphasis on contextual theology. Coming from a comment in a WCC consultation in 1971 on educational needs for different areas of the world, the whole theme of contextualisation developed into cultural anthropological and theological realms. Each culture would interpret scripture differently; this was not considered wrong, just a variety of clothing for the eternal truths. There were forms of activity already established within mission churches. They had connected connotative meanings that were perceived as 'Western' and therefore to be disposed of in favour of localised versions. Ideally new forms would provide meaning that would be relevant to the culture yet in accord with scripture. This provided new challenges, not least among those working with Muslims, like Philip Parshall.<sup>37</sup> Controversies were not far behind. What were the basics of the faith? How could they be inculturated into another non-Christian culture? What would communion look like in an area where no wine or bread was available? Rice and tea? Another reaction asked if there was any such thing as a Christian culture that could be provided in any global way instead. Need chairs be banned for Christian meetings amidst Muslim societies? Mosques never used chairs for congregations so would a Christian meeting look alien if chairs were used? Prayer positions, language for prayer, variations for the term 'God'... fasting during Ramadan, all were brought into question as radical Christian missionaries adopted rather than adapted Islamic forms.

Within British AoG mission circles until the later 1990s, these issues have not been apparent in any controversies as so few people went to work in Muslim nations. Elsewhere church just developed in recognisably 'normal' forms for British missionaries. There may be exuberance from African congregations but a pastor was

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<sup>36</sup> The Second General Episcopal Conference (Latin American Conference of Bishops) in Medellín, Colombia provided the platform for Gustavo Gutiérrez (1988:xvii) to introduce this new and politically connoted theology.

<sup>37</sup> His book *New Paths in Muslim Evangelism*, (Grand Rapids: Baker Books) caused much controversy when published in 1978 and John Travis's more recent comments have added to the debate, countered by a more conservative Parshall than before.

J. Travis, (1998), 'The C1 to C6 Spectrum', *EMQ* Vol. 34. No.4 Oct., p.407.

P. Parshall, (1998), 'Danger: New directions in contextualisation', *EMQ* Vol. 34 No.4, Oct p.404.



appointed and a fellowship of congregations formed through the conference of ministers. Services had hymns translated and occasionally a local composition. Certain people were recognised as elders or deacons and church life went on; how else did church work? People groups, homogenous unit evangelism and cultural contextualisation were not significant factors in OMC Minutes or publications; in fact there are no references to them.

Then the Charismatic emphasis on the supernatural hit a 'Third Wave'. When Wagner and Kraft met John Wimber they made a noticeable paradigm shift in their thinking which gained ready publication in their writings (Kraft, 1985). They had attended Wimber's class on Signs and Wonders and realised that this was for today and that powerless Christianity was not to be the preferred paradigm; that had come from Enlightenment thinking or even Reformation thinking which had countered any miracles as 'Catholic' and therefore to be reformed. Training in signs and wonders became the 'answer' for missionaries for the 1980s; they made their way to Fuller in droves.<sup>38</sup>

Paul Hiebert's phrase concerning the missing element in rational evangelical mission became a concern of the 1990s-90s; 'the flaw of the excluded middle' (Hiebert, 1982). What he meant was that, in adopting the Enlightenment's rationalism – 'Modernism' – evangelicals had excluded the possibility of a supernatural world having influence on today's material world. The Eastern mind-set or paradigm had never excluded such possibilities; nor had the African or Latin American worldviews. Spirits and powers were part of normal life whereas for many Western missionaries they were mythical, unreal and 'primitive', and therefore to be disregarded. Surely this is where Pentecostals could come into their own distinctives of power evangelism. They claimed far more awareness of spiritual power from the Holy Spirit for healing and deliverance than the average protestant missionary. Healing had been their major contribution to world evangelism in the early years and indeed in the healing campaigners of the 1950s on in the mode of Branham, Hagin and Oral Roberts. Thanks to avoiding the Latter Rain movement and to some extent the parallel movement of healing campaigns, standard Pentecostals had been lagging behind somewhat, holding to the gift of healing in name and yet rarely practicing it

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<sup>38</sup> This comes from personal knowledge of OMF missionaries during the 1980s who went to Fuller to investigate this.

effectively in a local situation. The Evangelical missionary had taught doctrine to heads; hearts were barely touched, let alone spirits (cf. Kraft, 1989). Transformational conversions did provide stories but more of individuals than whole people groups – until other debates arose derived from the spiritual warfare debate. One example came from George Otis' 'Transformation Videos'; he demonstrated on film the way whole communities had been transformed by united prayer of determined, often oppressed or persecuted Christians. So as a result some churches adopted united prayer sessions as *the* means of growth - unaware that these transformations had not happened overnight but over decades.<sup>39</sup> So the whole concept of the spirit realm whereby Christians engaged in 'Spiritual Warfare' became a major missiological issue by the 1990s.<sup>40</sup> Yet biblical evangelism showed no notion of praying against such forces (P. Johnstone, 1995; R. J. Priest, 1995 vs. C. H. Kraft ). Here Evangelicals debated Third Wavers<sup>41</sup> and classical Pentecostals<sup>42</sup> became cautious of the whole mix.

<sup>39</sup> Malan, J S, & Coetzee, L., 'Otis, Wagner and the transformations revival' refuted on <http://www.bibleguidance.co.za/Engarticles/Transformations.htm> (accessed 20 Oct 2007).

<sup>40</sup> Neil T. Anderson, (1990), *Victory over darkness: Realizing the power of your identity in Christ*, (Ventura, Calif.: Regal Books),

Clinton, E. Arnold, (1992) *Powers of Darkness*, (Leicester UK: IVP).

C. Kraft, (1989), *Christianity with power*, (Vine Books Servant Publications).

Charles Kraft, (1992), *Defeating Dark Angels*, (Ventura, Calif., Regal Books).

A. Scott Moreau, (1997), *Essentials of Spiritual Warfare: Equipped to Win the Battle*, (Colorado Springs, Co.: Harold Shaw Publishers).

George Otis, (1997), *The Twilight Labyrinth: Why does Spiritual Darkness Linger where it does?*, (Grand Rapids, Mich.: Chosen Books, Baker Book House).

—, (2006), *Informed Intercession: transforming your community through spiritual mapping and strategic prayer*, (Grand Rapids, Mich.: Zondervan).

C. Peter Wagner, (Ed.), (1991), *Territorial Spirits* (Tunbridge Wells, UK: Sovereign World Ltd.).

—, (1993), *Breaking Strongholds in Your City*, (Ventura Calif.: Regal Books).

David Watson, (1972), *Hidden Warfare*, (London: STL).

Walter Wink, (1989), *Unmasking the powers: the invisible forces that determine human existence*, (Philadelphia: Fortress Press).

- to name a few. This concept of mission involving spiritual warfare is also referred to by P.G. Hiebert in his 1989 article 'Spiritual Warfare and Worldview' found in

<http://www.gospelcom.net/lcwe/dufe/Papers/Hiebert.htm>, *LCWE*. Manila, The Philippines.

<sup>41</sup> C. P. Wagner and followers labelled themselves 'Third Wave'. They remained in their denominations but sought to operate in the gifts of the Spirit, without adopting the classical Pentecostal stance on initial evidence for the baptism of the Spirit. C. Peter Wagner, 'Third Wave', in S. M. Burgess and E. M., van der Maas (eds), *International Dictionary of the Pentecostal and Charismatic Movements*, (Grand Rapids, Mich.: Zondervan, 2002) p.1181.

<sup>42</sup> cf. Colin Warner, (2002), *Miraculous or Magical: Guidelines for Discerning the Spirits*, (Self-published).



Undoubtedly some missionaries from Pentecostal circles adopted some of these practices. Theology had to be pragmatic; it had to be logically worth trying out; the old methods of deducing doctrine from the Bible, which was then to be applied, had not succeeded apparently. Practitioners would need to be careful that experimental theology did not supersede biblical theology. New Missionary candidates probably played certain beliefs on these matters in a low key until they were accepted and established on their fields.<sup>43</sup>

Love rather than power was another corrective seen, for example, in Singapore during the 1990s; as a result of Cindy Jacob's prayer seminars Lawrence Kong brought the 400 churches on the island into some greater depth of unity (Kong, 2000). As a result hundreds of Singaporean missionaries, long and short-term, leave the island every year to extend the kingdom of God throughout the world.<sup>44</sup> The trends concerning spiritual warfare have affected the AoG Missionaries in Asia; there were divided opinions and actions but typically each was too autonomous to affect the others.<sup>45</sup>

Many a British AoG congregation, pastor and missionary watched, learned, used the models and hoped for growth like this. In every new shift there are pendulum swings, action and reaction, balance and overbalance. The British Assemblies of God had its own pendulum swings, not always related to those in the outside world of missions. The next chapter describes those swings while attempting to understand how missionaries received their call and activated it in the midst of the context discussed above.

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<sup>43</sup> One missionary couple in Thailand (c1993) set out to counter evil forces in prayerful fasting and saw dramatic events unfold and church growth in unprecedented manner for Thailand result.

<sup>44</sup> 400 long-term missionaries in 2001- (personal interview with Love Singapore leaders April 2001, in Singapore).

<sup>45</sup> Personal conversations held with Colin Hurt, Liz Davison and Sandra Ee in Malaysia and Singapore March 2001.

## Chapter 5: British AoG Mission History in its Contexts

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### A. The History of the Pentecostal Movement

#### 1. The Context in the Beginning 1906-1924

By 1906 news reached Britain of unusual happenings among groups of Christians in America and then Norway. There had already been events of unusual nature among chapels in Wales in 1904 with thousands of conversions in very few months. Revival was in the air. Hope was engendered that the church, stagnating somewhat under increasing liberalism, would actually be renewed, that society would see revival in Britain.

When a British Anglican minister, Alexander Boddy, heard that Thomas Ball Barratt, of Norway was ministering in a new and powerful way after an experience of the Holy Spirit in New York, he invited him to visit his parish in Sunderland, Tyneside, England. Barratt is now the acknowledged father of the European Pentecostal Movement; he was English but had moved to Norway as a child, becoming a minister



in the City Mission church of Christiana (Oslo). Searching for a deeper spiritual experience, Barratt wrote to Evan Roberts during the Welsh Revival, asking him about 'a further baptism of fire' (Massey, 1992:18). Still searching two years later he found it in New York. The few weeks that Barratt spent in Sunderland in September 1907 resulted in the birth of the first Pentecostal movement in Britain. Subsequently the Whitsun conventions that Boddy held every year from 1909 to 1914, spread the effects across Britain.

People who were now Pentecostal in experience and belief, began to go out from England as missionaries to China, India or Congo. Many missionaries had gone from Azusa Street, Los Angeles on a 'one way ticket' in faith that God would provide for them, as a result of sensing a calling and empowering to proclaim the gospel before the Second Coming of Jesus. So Cecil Polhill came to the rescue of British Pentecostal missionaries, some new and some already experienced in order to provide a base of support. One of the Cambridge Seven, he had spent 15 years in China with the China Inland Mission (CIM) before ill health forced him back to his inheritance in England. By 1904 his wife and one of his four children had died. Even so he managed to maintain contacts worldwide and was the means of encouraging the young Pentecostals among the scattered churches concerning mission. By January 1909, he had established a board and principles for the Pentecostal Missionary Union (PMU) (*Confidence*, 1.2, January 1909:13-15). This was largely on a similar basis to his old mission, CIM; in fact he remained on the Board of CIM until 1925, despite its lack of inclinations towards Pentecostalism. The main similarity for the PMU was in funding by faith, not making requests for support known to churches, but it differed from CIM in that Polhill could not direct it from the field and did not want to establish mission institutions. An eschatological urgency that the Second Coming of Christ was imminent became associated with Pentecostal teaching: the restoration of charismatic gifts to the church was a sign of the 'End Times'. This meant that Polhill felt there was not time for establishing institutions, only for widespread evangelism. Two ladies went to India in 1909 and others to Polhill's beloved Yunnan, South West China.<sup>1</sup> Some of these were still active after the Second World War<sup>2</sup> (P. Kay, 1995).

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<sup>1</sup> According to Kay (1991:69) by '1913 there were 8 PMU missionaries in India and 9 in China. By 1922 there had been an increase to 21 men and women in China, 6 on the Tibetan border, 8 in the Belgian Congo and three in Brazil (*Confidence*, April-June 1922, p.29). But according to a later analyst (Missen, 1973:61) the PMU made slow progress in the year 1924 because the Pentecostal

There was an eagerness to go on mission to the 'uttermost parts of the world' (Acts 1:8). This already shows a connection between personal Pentecostal experience of the supernatural and mission. In Pentecostal mission, healing and miracles are still regularly reported. Even calling was experienced in supernatural ways such as dreams, visions and prophecies.<sup>3</sup> Mission calling was perceived as tied in to the supernatural revelation of the Holy Spirit to the individual.

By 1915 there were two groupings of Pentecostal churches in Britain. D. P. Williams had gathered some churches in South Wales together under his leadership after seceding from W. H. Hutchinson's Apostolic Faith Church founded 1909<sup>4</sup> in Bournemouth. He emphasised the restoration not only of spiritual gifts (1Cor.12-14) but of ministry gifts (Eph.4:11). He then formed the Apostolic Faith Church. The Welsh section maintained the same doctrine – 'Christocracy in the divine government of the Church' but disagreed over administration (Worsfold, 1991:115, cf. Hathaway, 1996:45-6). George Jeffreys meanwhile had formed 'The Elim Evangelistic Band in 1915, at first in Ireland, and later he established a network of Elim churches through his evangelistic crusades in England providing it with a constitution in 1919 (Jeffreys, 1933). There were still other independent 'chapels', 'missions' or 'assemblies' who were not tied into any overarching group. These were either unhappy with the apostolic styles of leadership or with the idea of belonging to Elim under Jeffreys.

## 2. The Context Historically 1924-66

In 1924, after some debate, the Assemblies of God (AoG) was formed from 70 of the independent missions across Great Britain (Parr, 1972:29 and Kay, 1991:80). While there were various reasons for founding the AoG, including a need for general fellowship across tiny independent Pentecostal fellowships, it was also because of

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movement as a whole was unco-ordinated and donations for missionary work tended only to be raised at large Conventions or through a system of collecting boxes.'

<sup>2</sup> e.g. There are nine references in *RTs* between 1945 and 1950 to the Boyds who originally went to China in 1911.

<sup>3</sup> cf. Ma, Wonsuk, (2001), 'Full Circle Mission: A Possibility of Pentecostal Missiology', Asia Pacific Theological Seminary, Baguio City, The Philippines, from [www.mafamily.html](http://www.mafamily.html) April 2, 2001 (accessed 09 July 2006).

<sup>4</sup> 1908 according to J. E. Worsfold, (1991), *The Origins of the Apostolic Church in Great Britain*, (New Zealand, The Julian Literature Project), p. 91. There were several Presbyteries - Irish, Scottish and Welsh as well as English which were not *ruled* by Hutchinson, although he was their overseer, unless his opinion was requested.



Ernest Moser's keen sense of the need for a proper mission support base for the PMU which T. H. Mundell presented to the PMU as its secretary (Kay, 1989:81, Massey, 1987:29, 173, 184, 242<sup>5</sup>). There were differences in ecclesiology and worldview between the new Pentecostal groups and the two non-pacifist and now elderly Anglicans – Polhill and Boddy – who had organised it. Most of the missionaries were from the small, non-Anglican, newly Pentecostal 'assemblies'. So this was a better arrangement for the missionaries. The PMU council then resigned and an enlarged council came into existence under the newly established Assemblies of God for Great Britain and Ireland in 1925 (*RT* Vol.1, 1925).

Throughout the 1920s the Jeffreys healing and evangelistic campaigns created opportunities for more churches, both AoG and Elim, to be planted, needing more people willing to pastor them. However, once the three groups of Pentecostals - Apostolics (1915), Elim (1915, Constitution 1919) and Assemblies of God (1924) - had established themselves, the Pentecostals became set in their ways, fairly exclusive towards the other denominations who had apparently rejected them and whom they thought had missed out on being fully Spirit-empowered churches. Unfortunately despite the great evangelistic campaigns and the great rallies at the Albert Hall each Easter, George Jeffreys eventually parted company with Elim somewhat acrimoniously causing another small group to be born - the Bible Pattern Church. All four groups endured the war and came out raring to go especially into mission worldwide; the conscripted soldiers had seen the world. They had seen the need. They were willing for new and worthy challenges.

### **3. The Context of AoG Historically after World War 2**

The churches were situated across the whole nation, although geographically there was a higher proportion in certain working class areas in south Yorkshire and the Midlands than in London. Although the war years were harsh, the churches survived and looked forward positively. Overseas missions took a leap of positive encouragement with many applications during 1945-7 despite visa and money setbacks. The ethos of the churches was somewhat isolated from other

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<sup>5</sup> See PMU Council Minutes of 7 May 1924, 16 Aug 1924, Book 5 p.23. However the name of the mission remained PMU for the Yunnan Field in SW China in the *Redemption Tidings* until at least 1939. Otherwise the mission was simply under the auspices of AoG Great Britain and Northern Ireland.

denominations except for improving relationships with Elim and Apostolic churches in forming the British Pentecostal Fellowship in 1947. The 1947 World Pentecostal Conference hosted in London aided this effort of mutual fellowship. With a growing confidence evidenced by new buildings erected, a boost in Home Missions and overseas projects during the 1950s, they looked set to grow. However, the 1950s boom turned into navel gazing and introversion during the 1960s as things did not turn out as well as had been hoped. Donald Gee, a major figure in the movement since the 1920s and worldwide by the late 1940s, spoke on 'Another Springtime' at the 1961 General Conference of AoG. Howard Carter also spoke at the General Conference, despairing of the lack of progress in the home side of AoG, advocating the restoration of apostles and prophets to lead instead of committees (Tape, 1961). Both Gee and Howard Carter tried to engender hope and reform with a new vision and another chance. It was not to be.

However, there were other new things happening too. The Latter Rain movement began in Canada (c1947-8 onwards) with all sorts of phenomena, as its adherents claimed that the Holy Spirit was now fully poured out for 'End Times' revival, with the five-fold 'Ministry Gifts' of Apostles, Prophets, Pastors, Teachers and Evangelists (Eph.4:11) in place to assist church growth for a final end-time evangelistic thrust. This had some influence on the other groups even in Britain, which began to form an embryonic Charismatic movement. By the 1960s this had become several streams (Hocken, 1997). Not only were there new independent groups growing up but it had influenced the mainline denominations including the Roman Catholics. This context for the classical Pentecostals had a major stultifying effect. Not only did they wonder why rejects from certain denominations did not simply join them in their experience of the baptism of the Holy Spirit but they rejected the new groups themselves.<sup>6</sup> The new groups' definitions of hallowed doctrines did not always match the Pentecostal versions. With regard to mission, most candidates to established missionary societies were said to be 'charismatic' by 1989.<sup>7</sup> Out of the candidates for the AoG in the 1980s & 1990s there were a few who were not from an AoG background but came

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<sup>6</sup> This happened despite Gee's welcoming of the Charismatic movement - cf. Many editorials of Pentecost: which he edited quarterly as a global publication. 'Are we too Movement conscious?' Issue 2 Dec 1947, through to Issue 76, 01/06/1966 referring to Michael Harper and the new Charismatic Anglican movement.

<sup>7</sup> Personal verbal communication from Home Director of OMF John Wallis in 1989.



from a more 'charismatic' independent church.<sup>8</sup> There was an instance of a wife from an Anglican background who married a man from an AoG background in 1994; this needed more careful checking in the earlier days than was the case of a cursory minute in the OMC/WM Minutes announcing their engagement (OMC 14/12/1994), no questions asked. If either of a couple was not baptised in the Spirit in the manner required by AoG (with the initial evidence of speaking in tongues) that delayed or ended their acceptance (cf. OMC 21/04/1977). Either Pentecostal missions had little or no profile amongst charismatically inclined candidates or were considered out of date and not of the ethos desired. During the 1970s non-Pentecostals would not have been financed from the common pot of AoG. Finance dictated policy all too often.

#### **4. The Context Historically 1966- 2005**

From the mid-1960s the AoG grew numerically but this was slight until a spurt in the 1980s. There were 511 Assemblies by 1966, 531 by 1970, 541 by 1975, 558 by 1980, 593 by 1985,<sup>9</sup> and 632 by 2003.<sup>10</sup> There was a wide geographic spread of assemblies across Britain but the densest area was in the Midlands and South Yorkshire. Fewer Assemblies could be found even in the South East in London, and fewer still in Scotland. Some of the churches allowed for fellowship across denominations in their own town and county but this was not marked during the 1960s-70s.

The Assemblies went into a leadership doldrums after Gee retired (1964, died 1966). Some local growth still occurred despite the death of leading figures like Nelson Parr. Despite Gee's earlier willingness to consider the Charismatic movement as from God, most remained wary of Charismatic groups. This led to further introversion and isolation for Pentecostals.

However, the excitement for the Charismatic Christians filled with the Spirit not from Pentecostal backgrounds who were not welcome to practise their experience in mainline denominations, was channelled into the Charismatic groupings of Restorationists like Bryn Jones' Harvest Time, or Gerald Coates' Pioneer or more

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<sup>8</sup> Interview with Elizabeth Davison in Singapore March, 2001.

<sup>9</sup> Statistics are taken from Kay (1991:271, 298) who took them from General Conference reports, which have since gone missing.

<sup>10</sup> 2003 Year book.

lasting and fruitful than either - New Frontiers under Terry Virgo's leadership.

Perhaps by the 1990s there was an increased involvement across the inter-church spectrum by Pentecostal ministers individually and even at national level; they did not feel the need to be so exclusive and would confer with groups from Anglicans to Brethren or Charismatic independent or networked fellowships in concerns like the national Evangelical Alliance and even Churches Together.<sup>11</sup> The generational developments brought about change in attitudes and leadership styles. Some preferred the leadership styles of the newer Charismatic or 'Restoration groups' and left AoG to form their own groups.<sup>12</sup> The effect on AoG is related below (B.3).

## **B. An Overview concerning the AoG's Ethos**

Reverting to the post war years to discuss the ethos that the Assemblies of God had established, we note that the number of churches had risen by 1945 to around 300. Worldwide the influence also spread as many more missionary candidates began to leave Britain for India, Congo, China and then Japan.

### **1. The Context Theologically**

Pastors at local church level largely disseminated definitive teaching of the doctrines accepted by AoG at constitutional and General Conference level. Many doctrines to do with the nature of God, christology, soteriology, and even eschatology, were standard to many 'Evangelical churches'. They may not have been as 'reformed' as Baptists nor as 'word' orientated as the Brethren but largely they were within evangelical norms. These were 'the Latter Days', when God had poured out His Spirit preparing for the *eschaton*. In chapter three I discussed the relevance of eschatology for the sense of vocation in missionaries. What was distinct was the Pentecostal emphasis on experience of God by the Holy Spirit: their pneumatology.

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<sup>11</sup> e.g. On a local scene the Grimsby AoG pastor during 1991-4 and from 1994-2000 I personally represented Grimsby AoG on the local Churches Together 1995-2001 on behalf of the assembly's leadership until the next pastor saw the potential and took over that role himself.

<sup>12</sup> cf. Lincoln AoG -New Life Lincoln – left AoG in 1986 but its main change had happened earlier in the 1980s when the wider network of Groundlevel had formed from Lincoln for 'charismatic' style of fellowship from the Humber to the Wash. Slough's AoG under W.H.T. Richards changed to Kings Churches Windsor under his son also in the mid 1980s; e.g. Southampton AoG in 1982 merged with T. Morton's Cornerstone group.



The Baptism of the Spirit and the operation of spiritual gifts outlined in 1 Corinthians 12-14 were basic distinctives for all Pentecostals but particularly the Assemblies of God. This restoration of spiritual gifts was the sign of the End Times for the Pentecostals; God was restoring his church and all the gifts and power they needed for establishing his Kingdom. Therefore they emphasised the need for this baptism of the Holy Spirit as a gateway to being able to use the spiritual gifts as tools for Christian living and service (Gee, 1938). The whole application of this pneumatological emphasis and experience of Pentecostalism does provide a zeal for evangelism: the Holy Spirit is one who sends out people with the Good News to share with the world.

Pentecostals felt they had the correct version of matters; every British AoG minister and missionary has to sign the 'Fundamental Truths Statement'. These missionaries come therefore with a theology that stems from an exclusivist position on the uniqueness of Christianity, an absolutist position on their concept of 'truth'. Jesus is for them the Truth, the only way for salvation; there is no room for a pluralist stance. Every single person needs to hear the way of salvation to enable their freewill response to God's grace in his provision of Jesus and all he stands for. They would emphasise, hopefully in a way understandable in the cross-cultural context, the scriptures that refer to this such as Jn.14:6 – 'I am the way the truth and the life', or Matthew 7:13 'enter the narrow gate'. They would spread their understanding and experience of this word across the world.

## **2. The Context Sociologically**

The AoG assemblies were formed from 'ordinary' people from among a middle range of the lower social classes. A few leaders were from higher social strata<sup>13</sup> but many were from mining backgrounds like the South Wales valleys; Frank Holder came from this background and went to China in 1934. W.H.T. Richards who came from the same area set a precedent for much home mission evangelism in the 1950s. By the time the 1960s arrived more members were gaining a tertiary education and indeed students influenced by such people as David Petts became 'pentecostal' in experience and joined the assemblies. This provided the mission with personnel of

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<sup>13</sup> The second Missionary treasurer (1929-1945) was G. J. Tilling, who had been a Vice Consul in Chile, A. Missen, (1973), *A Sound of a Going*, AoG Publishing, p.62).

professional qualifications, teachers, nurses, engineers, and electronic experts who could contribute their skills especially to vocational mission under David Newington's Global Lifeline scheme. Even crane drivers applied (OMC 02/11/1967 –A. Telfer). The sociological lift this provided the AoG churches has in some places isolated it from the working classes. Some like Robert Anderson have argued that Pentecostalism derives from a deprived class of people seeking something better (R. Anderson, 1979).

So Pentecostals have changed sociologically in the Western world since the 1950s. This provides a new missionary recruiting pool where professionalism plays a part alongside zeal. The world context needs this in that receiving nations need expertise not only for their specialist areas but to enable visas and work permits to be granted. Ron Hibbert has stated he has looked for mission candidates that can contribute what the national churches lack (see Conclusion).<sup>14</sup> One example is that an agriculturalist has been advising in a few situations from East Africa to South East Asia. However, this could exclude some without degrees or specific professions, who are simply to go in obedience to a call from God to get alongside national churches even in roles which the local churches can replicate. The call is not restricted to the places often assumed to have sufficient personnel in human thinking.

### **3. The Context Ecclesiologically**

The Assemblies of God in Britain formed a network of churches in 'fellowship' with each other; they would refer to themselves as 'the fellowship', and that they were part of the Pentecostal movement. The word 'church' did not feature in official documentation. They wished to escape the connotations the word had in society. The other terms chosen did not enhance a 'user-friendly' relational connotation either. The term 'Assembly' tended to make them appear even more exclusive to society in general. The reference to 'sheepfold' metaphors for the local church was as far as the teaching reached by the 1930s (cf. Gee cited in Kay, 1991). Each church was autonomous but related to others on a horizontal plain of fellowship. They did not want a hierarchy and although they would say they held to a democratic way of ruling this did not eventuate in many churches. They combined in their 'presbyteries'

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<sup>14</sup> Interview with R Hibbert 30 June 2005.



(Elderships) a form of Presbyterianism with some nominal congregational rule that has since led to an 'eldership' or 'apostolic team' or oligarchic rule, often biased to the leading family members.

Kay considers that the era of the 1960s and 1970s showed an 'unpreparedness' for change; there was a 'lack of flexibility and an inability to distinguish pentecostal traditions that were biblical from those that were superficial and arbitrary'. They justified separation or exclusivism on the grounds of a doctrine of separation, equated with holiness. This he says, 'prevented the warm relationships and rapid changes associated with the sudden interdenominational burgeoning of the Charismatic movement in the 1960s' (Kay, 1990: 215).

During the 1960s the church scene was changing. Many individuals were becoming more accepting of an experience similar to that which the Pentecostals had claimed as theirs for the previous 50 years: the baptism of the Holy Spirit with charismatic gifts accompanying. Terminology and definitions of experience differed slightly. Whereas David Du Plessis promoted this experience from a traditional Pentecostal background, he and his friend Donald Gee a significant leader in the British AoG, principal of the Bible College and chair of the missions committee until the mid 1960s, were open to possibilities of those in other denominations experiencing it too. Most traditional Pentecostals were wary, even exclusive in attitude to those who were becoming known as 'Charismatic Christians'. This led to slower growth.

Among AoG assemblies, controversy surfaced as the younger leadership challenged the way things had been done during the 1960s-70s. Eric Dando came to the fore as a Chair of the conference and of the Executive Committee of AoG (OMC 12/11/1969); he was the best preacher of them all apparently. Young pastors were surprised at the great debates and poor attitudes at the business sessions of the General Conferences.<sup>15</sup> During the years 1968-71 there was great debate over the constitution (Kay, 1991:259-303). There were demands for reforming the constitution but despite a three year controversy nothing was done (Kay, 1991:318). By the mid-1970s some leaders were agitating for a better definition of 'leader' according to gifting or function if not office. Democracy was no longer the normal process in some of the assemblies for choosing elders, pastors and deciding policies; pastoral oversight

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<sup>15</sup> Bruce Millar –interview 20 June 2004. He became a pastor from a mission minded church in Maidstone in about 1964.

became more bishop-like according to Paul Weaver who informed the writer that in the 1970s he took his church out of any form of democracy, not seeing it in the Bible. Despite the General Conference operating on democratic business procedures, to which he objected, he still allowed his appointment to the Executive Council.<sup>16</sup>

Traditionalists rejected any constitutional reform during the 1970s despite the General Conference suggesting that new church governmental procedures could be promoted officially by John Phillips<sup>17</sup> and John Shelbourne of the then 'flagship' assembly at Lincoln (Kay, 1991:327). Moving to what was seen as a more 'sacerdotal position' when the other churches in Britain were moving towards more lay participation seems a contradiction in terms of their own origins (Kay, 1991:331). It led to the two Johns moving out of AoG during the mid-1980s and joining what became Groundlevel, a Charismatic or Restorationist fellowship of churches under relational not denominational binding.

By the 1990s many other AoG assemblies became more 'charismatic' in ethos than 'traditional Pentecostal'; without that there would have been a far bigger decline in AoG in numbers of assemblies. What this meant was many assemblies provided congregations with an openness to the new songs, worship styles and speakers of the non-classical Charismatic churches, the New Church networks. By the 1990s Assemblies were not so concerned about theology so much as experiencing the power of the Spirit, which was often measured in terms of numerical growth of the assembly - or the lack of it. Leadership became a focus in a non-democratic way for many assemblies; annual business days became 'vision days' when little input was made by the congregation unless asked to report on their department; missions was a mere department, or one person was the 'Missions Secretary', appointed to keep track of prayer needs and make displays, not pursue ways of engaging the congregation in mission or support of existing missionaries in practical ways.

The debate on leadership style during the 70s and 80s was renewed under Paul Weaver's General Superintendancy as of 1993. At the extra General Conference meeting held on 14 October 2004, the vote meant the constitution was annulled

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<sup>16</sup> Interview with P. Weaver, 7 Feb. 2005.

<sup>17</sup> He was on the Executive committee and very involved with overseas mission in Brazil by the mid-1970s 30 years after his initial call to Brazil. Interview 20 Feb. 2003 Lincoln.



temporarily<sup>18</sup> while Weaver's General Superintendancy team worked on a new one. The General Conference of April 2007 voted for a replacement of the constitution with a preference for 'Apostolic leadership'.<sup>19</sup>

The term 'apostolic' had other connotations from the earlier years of Pentecostalism. At that time the 'Apostolic Faith Church' had held that the Ephesians 4:11 giftings were restored as well as those in 1 Corinthians 12-14: apostles and prophets ruled their churches. Autonomous congregationalists among AoG were not happy. The 'New Churches' helped influence this change to Apostolic leadership but what this meant ranged from 'a new papacy' to team work under a CEO. The structural changes were meant to enhance a united strategy towards growth.

Effects of these ideas on missionaries were varied. In many cases the predominant missionaries of note were regarded as 'apostles' or at least 'apostolic'. The title seemed a little self-exalting and hence avoided. Some 20% of the missionaries in the survey I carried out during 2005 do regard themselves as 'apostles'. In the sense of the word 'apostle' meaning 'pioneer' or 'all-rounder' as well as 'sent-out one', they could be right. The OMC looked for these types of people in the candidate process; logically being a missionary necessitated 'being sent out with a mission purpose'. The added connotation was that of chief leadership, initiator, or entrepreneur. Early pioneers like Willie Burton or Douglas Scott undoubtedly qualified. Modern day missionaries can still fit the bill of 'apostle' or pioneer while many others are needed to partner and facilitate others, which means that all missionaries do not have to be 'apostles' of a pioneer nature.

Other ecclesiological movements have also affected the AoG in the UK. Cell Church is one style which Ralph Neighbour, Lawrence Singlehurst and William Beckham have promoted. This attempts a reversal of the mega church CEO pyramid-hierarchy church; small groups are 'the church' with all functions of fellowship, worship (including sacraments), word and works (Neighbour, 1990). After their YWAM-hosted seminar on 'Cell Church' in Luton 1996<sup>20</sup> this set a fashion in England. It was an effort to promote a new style of church growth. It came from South East Asia and later, in G12 format from Latin America where large extended families are normal;

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<sup>18</sup> Only 70 voted against and over 300 were for his motion.

<sup>19</sup> Details were surfacing as this thesis was being finished.

<sup>20</sup> Email from David Jones pastor of Grimsby AoG, who attended that conference (April 2007).

this presented a natural means of growth for church in 'extended families' or 'cells'. In Britain, with its loss of large families and extended relationships, it has not been as easy to facilitate. In Britain, 'no man is an island' but every one wants to be one. The English people in their castles, pull the drawbridge up on social relationships outside a tiny group of people. This makes evangelism difficult. The church congregation remains the tiny group with whom one relates; beyond that is 'too far' beyond. Colin Dye has said he has adapted the Korean / Colombian style of cell for the English context but in actual fact it is atypical even there (noted in a script of an interview by telephone on 22 Sept. 2005 by W. K. Kay). He leads a church with an international culture in an international heterogeneous capital city that does not reflect 'Mr Average Englishman' outside of the big cities. Mission at home is now cross-cultural even to the secularised Englishman: for the long-term church member that is not easy.

Social involvement for churches has always had some part even in Pentecostal churches, especially among the missionaries' cross-cultural work. Pioneer initiatives in mission have often led to many projects being started for relief or educational reasons. Sometimes this has been seen as less than 'Pentecostal'; preaching empowered by the Holy Spirit was considered as sufficient. Some members of Pentecostal Churches, less concerned with charismatic gifts perhaps, have been labelled 'Post-Pentecostals'<sup>21</sup>; they had 'the Pentecostal experience' somewhere in the past but prefer to keep abreast of present trends in social action as well as worship and evangelism. They prefer a holistic ministry. So do many an Anglican or Baptist church, which incorporate charismatic gifts, new worship songs and community outreach. So compared to 1965, many churches - even the AoG churches - of 2005 in Britain may be less formal, more caring, less concerned with dogma and, according to Brierley's recent research from the 2005 census, less concerned with regular attendance on each Sunday (Brierley, 2005). Social involvement is now even more prominently promoted as a necessary means for church growth for AoG churches (*Joy*, April 2007:12). The home front has learned from the overseas mission field that it too is a mission field.

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<sup>21</sup> cf. P. Brierley 2000:17 on post-evangelicals, and W. J. Hollenweger, G. Wacker, H. Cox have used this term.



#### 4. The Context of the AoG's own Overseas Mission interest

The effects on the AoG's Overseas Missions of this ecclesiological state of play were rarely analysed.<sup>22</sup> Ecclesiological assumptions are easily carried over into a cross-cultural experience in church planting. Home churches, locally and denominationally may expect a reproduction of 'church' as they know it in their missionaries' work. A strong pastoral oversight has become more noticeable in Britain in the newer networks of churches. *Some* Asian or African contexts may be happy with this; that style fits with their traditional, less democratic approach to government. The Reformation ideal of the priesthood of all believers is still acknowledged but in a strongly preferred accountability to an 'oversight' – an oligarchic team bishopric / presbytery - rather than a sole apostle. At the same time the trend towards 'Cell Church' should have caused a wider involvement of the 'congregational attenders' in actual ministry; indeed many Assemblies of God started with 'lay' involvement from the 'congregational floor'. In a missionary calling there is much to learn to facilitate a relevant outworking of the work entailed in the cross-cultural situation. Depending on the degree that missionaries were aware of this on going abroad would logically affect the way their calling worked out in relationships and length of stay. The stress on The Indigenous Principal (established as part of the constitution of AoG in 1931 by the HMRC<sup>23</sup> was a start in this direction. Contextualisation however involves more than simply letting national people lead and be self governing, self-supporting, and self-propagating. It is hard to find evidence of deliberate teaching on or practice of how to contextualise a church plant in the policies or even the stories of the British AoG missionaries.

Overseas interest has been assumed but left to a few whose interest lies there through experience. Departmentalisation of the AoG however practically necessary, has led to marginalisation of mission in local churches, especially after the 1980 watershed (see below). Instead of an overall strategy for overseas projects, individual churches

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<sup>22</sup> More articles and books on 'Pentecostal ecclesiology' are now being produced; see Andrew Lord's *Spirit shaped Mission*, (Authentic Media, 2005), V-M Kärkkäinen's *Introduction to Ecclesiology*, (Downers Grove, IL: IVP, 2002), An 'Apostolicity of Free Churches: a contradiction in terms or an ecumenical breakthrough?' *European Journal of Theology*, (Vol.11.1 2002, p.41), 'Church as Charismatic fellowship; ecclesiological reflections from the Pentecostal-Roman Catholic Dialogue' (*JPT* vol.18.April 2001, p.100-121) to the Anglican productions on *Mission-shaped church* (Church House under Graham Cray's chairmanship, 2006) and K. Hylson-Smith,, *To the Ends of the Earth: the globalization of Christianity*, (Carlisle: Paternoster, 2007).

<sup>23</sup> Home Missionary Reference Council – see in Report to the General Presbytery 1938.

have developed separate interests in a whole host of geographical areas. This has developed since the 1980s when pastors started travelling across the globe. Ray Belfield took a world tour and that led to his long-term involvement at national OMC level. However, few travelling pastors made it part of the national commitment of AoG to mission. Networking globally has almost become part of a pastor's remit in the global village of the 21<sup>st</sup> Century - but often on an individual church's consent, not the nationally coordinated mission agency. Hands-on short-term personal experience of mission became preferable to financing another person or sending a long-term representative of your church as a missionary. Next Level International developed a system for twinning of churches in Britain with those in Eastern Europe.<sup>24</sup> Dave Russon (the AoG World Ministries Director designate 2001-2007), has also played on this to develop 'internationalisation of mission' whereby individual British AoG churches relate to nationals in nations like Burkina Faso to support their missions. This is the latest of the models described below that have been employed by the AoG in mission.

## **C. The History and Models for Mission of the British Assemblies of God**

### **Introduction**

The development of the AoG missionary agency was typical of the Pentecostal movement: pragmatic missiology means they devise a method that works 'now' and adapt it as necessary. Historically the ethos of voluntaristic faith missions and the perceived need of a crisis event of first conversion, sanctification (with process involved) followed by a calling to serve God overseas permeated the evangelical churches and so reached the Pentecostal fellowships that were formed in the early part of the 20<sup>th</sup> Century. Being filled with God's Holy Spirit was a prerequisite for the Pentecostals in the mix of this calling to follow and then to serve Christ. This was their motivation for mission.

There was no apparent theological underpinning of how the agency for mission should work. There was simply a sense of urgency to fulfil the Great Commission in the early years of the 20<sup>th</sup> Century. Their presumed hermeneutic of Matthew 24:14 provided an eschatological urgency associated with their times, 'the Latter Days'

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<sup>24</sup> NLI -see <http://www.nli.com> (accessed on 30/04/2007).



before Christ should return. The AoG's Home Reference Missionary Council (HRMC) was established for the administration of the missions department in 1925 and they provided a channel for funding from the churches to the fields. This became the Overseas Missionary Council in 1945 but almost the same men as in 1920s were running it. The churches responded better to providing for projects<sup>25</sup> than people so the 'bread and margarine' (basic) funding was never too well provided for. Despite the establishment of the Equal Distribution System in 1942, ready for the 1945 mass departures of missionaries once again to the field or indeed from the fields home to Britain, the main problem for the OMC was always money. Many missionary meetings were included in the big Easter or Whitsun conventions held around the country at many a local church during the 1920s-50s but seemed to decrease from the 1960s onwards. The financial situation continued to worsen, with costs rising for the team in Japan, and in the Congo over its crisis of 1960-67; it necessitated costly evacuations of missionaries and loss of resources in the country.

To understand the development of the missionary aspect of the British AoG I attempted to work out what the working models of strategy for sending missionaries were over the 20<sup>th</sup> Century. They do not show the divine initiative in mission (as McGee suggests possible in *Pneuma* (Fall, 1994) p.278) so much as how men organised the divine initiative. The models show how it developed from the independence of missionaries' funding to the centralised denominational channelling of funds to a very controlled centralisation of funds and subsequently how a reaction set in to change it again back to individual raising of support. The organism of the early days worked for a while. Once we see how the churches and denominational agency channelled missionaries, then their concept of how to discern a missionary vocation will be discussed. The fact of their sending people and taking some responsibility for them shows that they felt a concern for world mission; it was assumed as normal. When no candidates applied it was time for a review, or should have been, but finances often dictated policies more than faith.<sup>26</sup> Lack of finance meant fewer candidates were sent; this happened more under the OMC era, particularly from 1960-79, than any other (PMU/HRMC/WM<sup>27</sup>). Any 'callings'

<sup>25</sup> cf. the Congo's Projects in 1950s; e.g. for a Boat (OMC 12/11/1954), Operation Baraka (OMC 25/05/1956:7) to Operation Advance 10/07/1959).

<sup>26</sup> See my MPhil thesis 2004 for this theme from 1945-1966.

<sup>27</sup> PMU= Pentecostal Missionary Union (1909-1925), HRMC = Home Reference Missionary Council

could have been dismissed by the OMC if there were no supplies to match.

### **Model 1. The Pentecostal Missionary Union (PMU)**

The PMU missionaries were not necessarily related to any church or group of churches. They applied to the PMU when their Pentecostal experience had made them unacceptable in other mission agencies. So Cecil Polhill established an interdenominational, pentecostally flavoured, mission for their support (Polhill, *Confidence* Jan. 1909). The churches connected with the Sunderland Whitsun Conventions and the Sion College meetings in London were the support base. This was a pragmatic arrangement but often very dependent on Polhill's own financial estate. It was also under his authority, which at times was not appreciated by missionaries or applicants (cf. Willie Burton as cited by Hocken, 1988:129, 132). Pentecostal missionaries wanted more freedom in action and doctrine than he and Boddy being Anglicans, represented.

As the diagram (Fig. 5.1) depicts, individuals applied to go, were vetted by the PMU Board and sent off, usually with some finance from the Whitsuntide conventions or Polhill's own money.

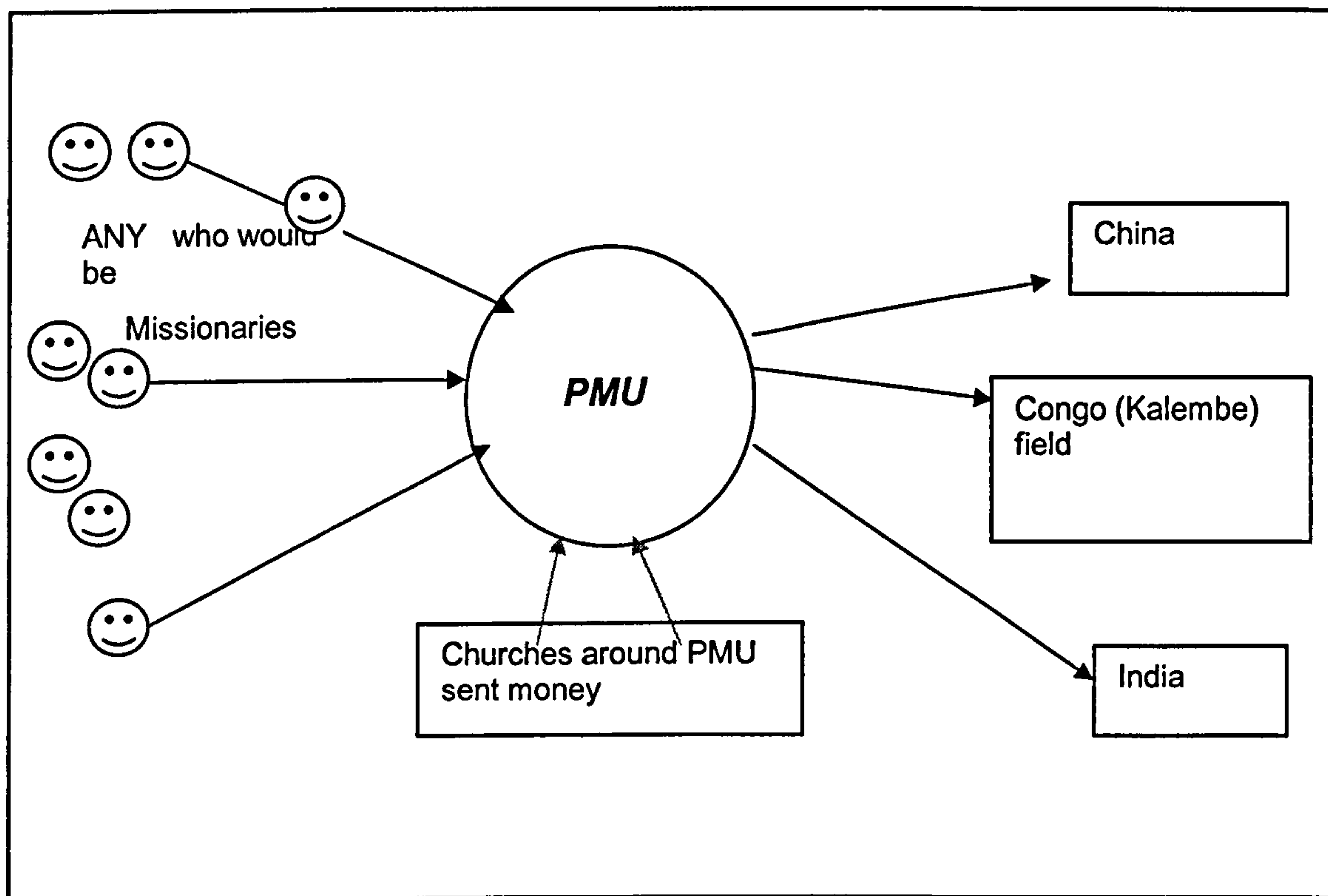
The magazine *Confidence* advertised their deeds as they wrote letters home to England. Training was provided in Preston by T Mysercough for men and by Miss Crisp in London. By 1922 lack of finance meant the end of the women's training school (Hocken, 1988:131). By 1919 Howard Carter at Hampstead Heath took on this training role.

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(1925-1945), OMC = Overseas Missionary Council (1946-1993), WM= World Ministries (1993 – present) (OMC/WM Minutes 02/09/1993 and 19/05/1994 after General Conference accepted it's new name).



**Figure 5.1: Model 1: The Pentecostal Missionary Union [PMU]: a centralised agency for Pentecostals**



Finance for missionaries would be channelled through the PMU to the missionaries in India or China or Africa. The earliest missionaries had sent home stories of the miraculous, whether in evangelistic miracles<sup>28</sup>, escape stories where angels protected them<sup>29</sup>, or healings<sup>30</sup> etc. They became the heroes of the new assemblies. They had acted in faith on what they perceived as God's calling to them. God had spoken through scriptures, people and visions. It was simple. They went. They struggled to learn languages, to survive on minimal income, through sickness and death of comrades (e.g. in Congo).

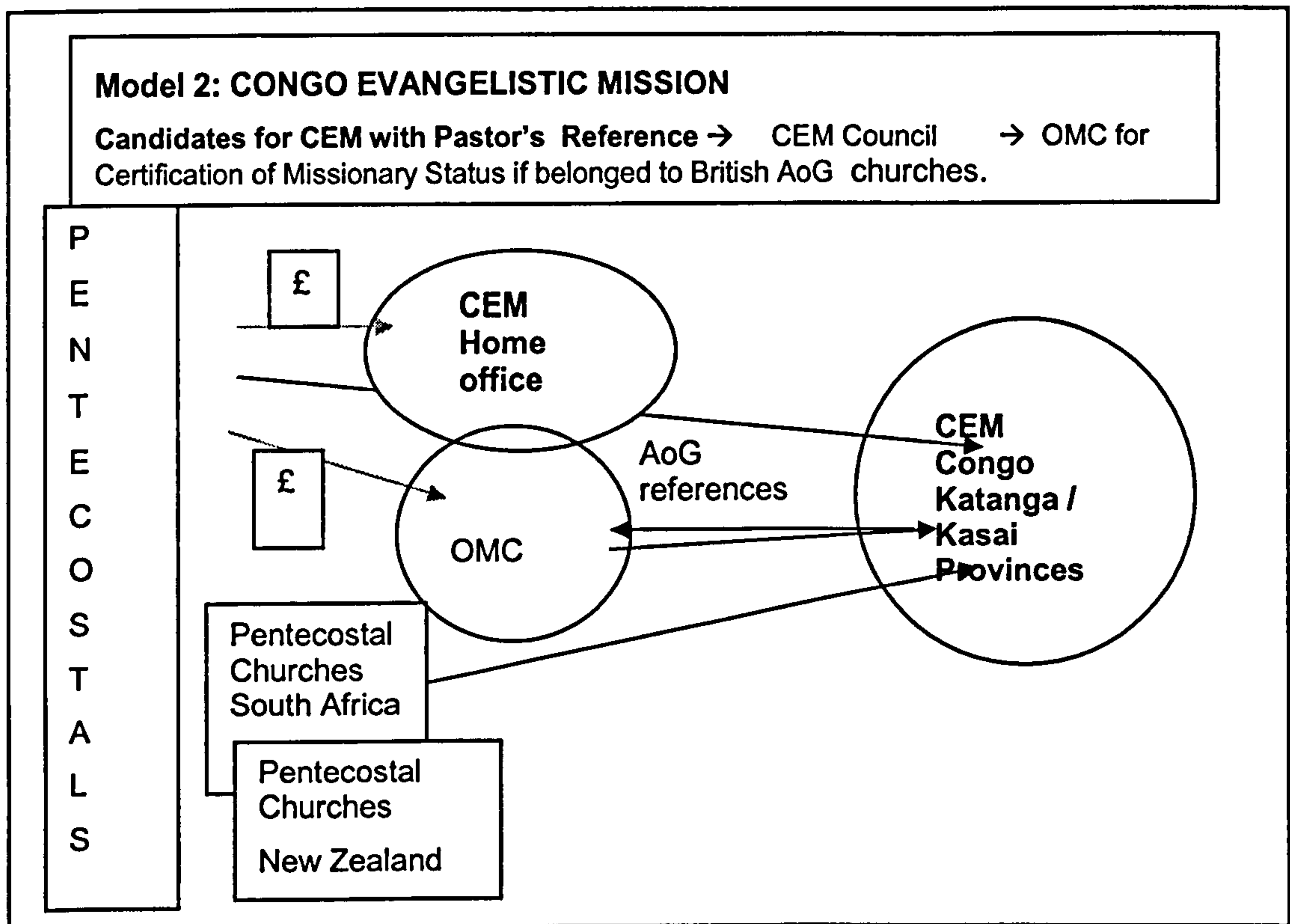
<sup>28</sup> *Confidence*, March 1909, p.74

<sup>29</sup> e.g. *RT* 5.01, Jan 1929 p12, *RT* 5.2, Feb 1929 p1, *RT* 10.3, March 1934 p.2.

<sup>30</sup> *Confidence*, Jan 1913 p.9.

## Model 2: The Congo Evangelistic Mission

Figure 5.2 Congo Evangelistic Mission as a centralised mission



One man, Willie Burton, trained under Thomas Myersgough in Preston alongside other men who later became famous in Pentecostal circles. He investigated various models for the mission he wanted to belong to; all were found wanting. The PMU had tried to send him with C. T. Studd and his new Heart of Africa Mission<sup>31</sup>, or the new Africa Inland Mission, but neither mission nor the PMU was to his liking. He sent a letter in 1913 to the PMU board members criticising their ways of authority and doctrine (Anglican) (Hocken, 1988:132). He therefore went to South Africa, befriending their Apostolic Faith Mission and others and set out under their auspices. Once there, others left him or died; so he and Salter established their own mission - the Congo Evangelistic Mission [CEM].

This was a centralised agency run from the field itself but supported by a variety of Pentecostal denominations for finance. These were not only British churches represented; Pentecostal churches from South Africa, America, New Zealand, Canada and other nations sent missionaries to join them, and not from any single

<sup>31</sup> That was over Pentecostal doctrine and practice. CT Studd had been with CIM, then India and as of 1910 formed the Heart of Africa Mission.

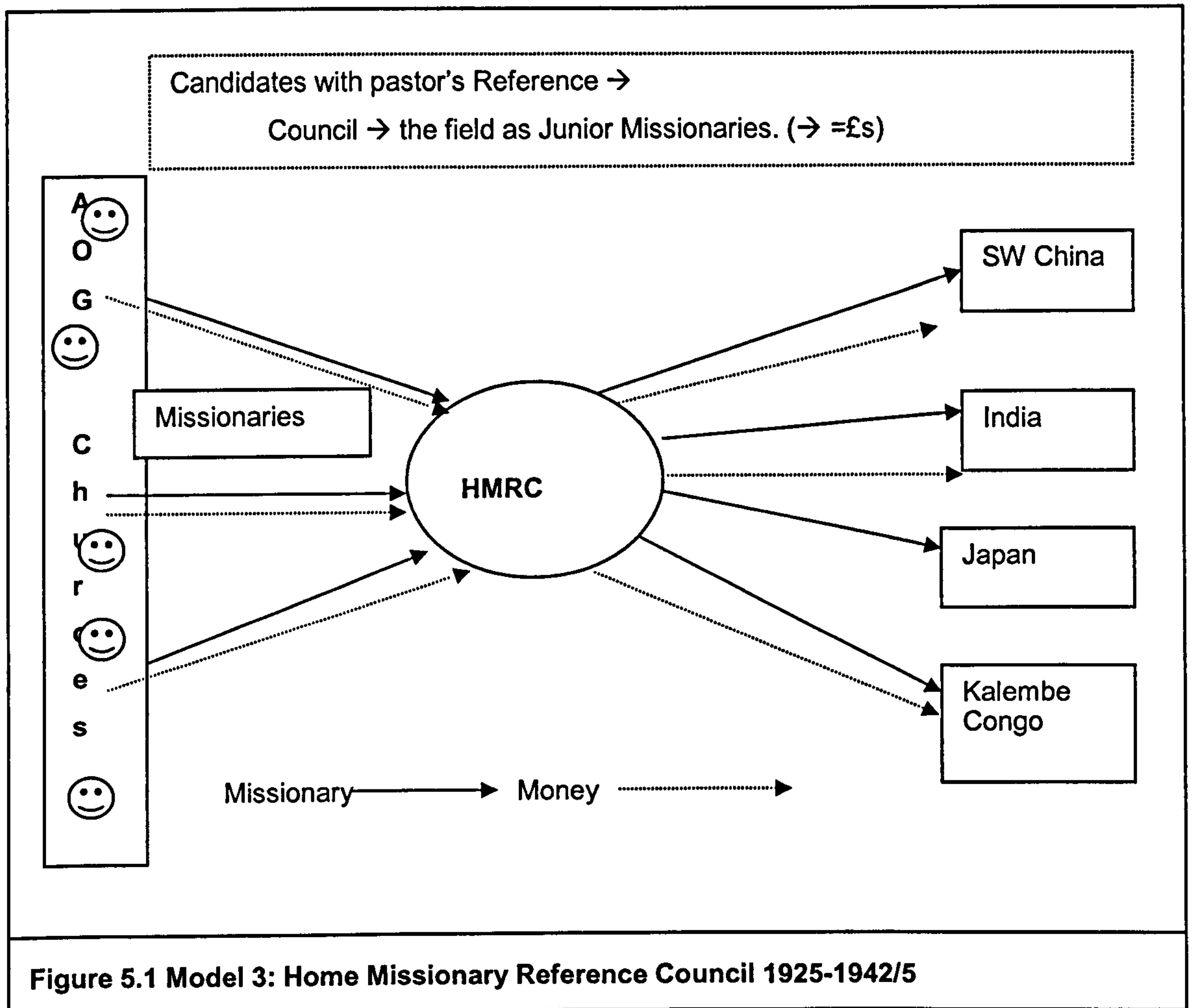


denomination of Pentecostals. Missionaries went under the direction and financial control of CEM. There was only one, if huge, field: this encompassed the Baluba people groups in the Katanga and Kasai Provinces in central and southern Congo. CEM had a pooling system for the whole field, providing no more nor less income for the director than the newest missionary for living and work routines expenses; expenses may only have differed for Directors to allow them to travel further. The mission was governed on the field.

Both the CEM's financial systems and government were similar to CIM's system, which had influenced Polhill's PMU. Once accepted by CEM, individual missionaries were advised to get their denominational accreditation status (see Fig. 5.2 – the return black arrows from Congo to OMC represent requests for certification and status as AoG missionaries). Hence AoG's Home Missionary Reference Council ratified the CEM choice of candidate for AoG certification. The OMC had no jurisdiction on CEM/AoG Members but gave them privileges of itineraries when on furlough arranged by District Councils and opportunity at General Conference to share their work briefly. The Congo Evangelistic Mission had a strong representation among the Assemblies, so much so that the separate work in Kivu Province – the Kalembelembe field - under AoG auspices was quite confused in the church members' minds with CEM. The prevalence of the CEM's missionaries itinerating often meant that they gained more support proportionately than the HRMC missionaries. Wesley Beardsmore of the AoG Kalembelembe Congo field informed me that on his itineraries it seemed that churches assumed all Congo work was CEM work and the AoG must have been assumed as in charge of it all; that was not the case.<sup>32</sup> There was indeed, a 'sister-mission' relationship of trust. After all Jimmy Salter, CEM's home Director, was also on the HRMC and OMC for many years. Later Walter Hawkins, a CEM missionary, became the OMC missions Secretary. In earlier years finance for CEM could go through AoG's financial system and straight out to CEM's office. By the 1960s and 1970s only the Christmas appeal fund of AoG included gifts for AoG members of CEM. However, the OMC did not ratify other missions' missionaries who went from AoG churches at all.

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<sup>32</sup> Interview with W. Beardsmore on 21 May 2003, Mattersey Hall.

**Model 3: The Home Missionary Reference Council 1925-1945**

This model shows how the HRMC worked from 1924 to 1945. There was an element of autonomy, even independence for the missionaries, reflecting the individual churches' own autonomy within the AoG. The missionaries were however not representing their home churches. They were really lone agents, if supported by the whole national fellowship. They were largely from the PMU. Moser was concerned according to the PMU Minutes of 30 May 1924, (p.5) to gather the assemblies and fellowships together to provide a resource base for the missionaries: this had led to an earlier meeting of a good number of representatives from these assemblies at Mrs Cantell's house. Here Mr Myerscough had been appointed treasurer for the mission. Polhill was not present at Mrs Cantell's meeting it seems, but did sign these Minutes. Realising that 'this seriously affected the PMU' they planned another meeting to deal with it. They were, in effect, beginning the transfer of the care of the PMU to the



embryonic AoG's auspices.<sup>33</sup> By the meeting of the 22<sup>nd</sup> August 1924 decisions had been made to suggest the 70 or so interested assemblies undertake to find council members for amalgamating the PMU with them (Minutes no.7). By the following meeting Polhill reiterated his desire to resign his position in the PMU council to take on more evangelistic work (PMU Minutes, 19 Sept 1924:2). So it was resolved to amalgamate with Nelson Parr's group - the new AoG, although Polhill refused to vote on it (PMU Minutes, 31 Oct 1924:4). Reading between those lines (a letter to Moser 3 Oct 1924) it seems he was not exactly happy but resigned in more than one sense to what was happening. Hocken traces the rift back to 1913 over discipline, authority, Anglican doctrine and pacifism.

Therefore the Home Missionary Reference Council (HMRC) was set up within the new AoG structures to become the facilitating agency for sending missionaries. Assemblies had to be assured that the PMU continued to exist but now under their auspices, so that finance would still be sent to the missionaries (cf. Hocken, 988:113, n96 *RT* (June 1925),16).

Candidates were vetted and chosen by the HRMC but there were few directives given for the field development. Choice of fields was limited to those pre-existing from the PMU in India, China, the Belgian Congo and later in Japan. Any AoG missionary came under HRMC jurisdiction in designation to a country but not in the use of finances designated to them. The home agency (HRMC) acted only as channel for those resources. Well into the 1950s there was a buzz about these early missionaries among the churches; they were still their heroes. In 1945 around 80 were being supported mainly in the following nations: China, Japan, India, and the Belgian Congo. Over a hundred applications came in during 1945-7 (OMC Minutes 1945-7, see Dyer, 2004.b). Others on non-policy fields like South Africa (Lilian Stacey) or Sierra Leone (Doreen Tonge) were granted some support and the OMC acted as a financial channel for their particular supporters.

This developed into a more centralised control once the funds were 'undesigned' and simply sent to the 'AoG Overseas Mission funds' for 'Equal Distribution' among the missionaries. This came about after 1942, established by 1945 as missionaries began to leave British shores again. It was owing to the fact that certain missionaries

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<sup>33</sup> *Redemption Tidings*, June 1925 p.16. PMU

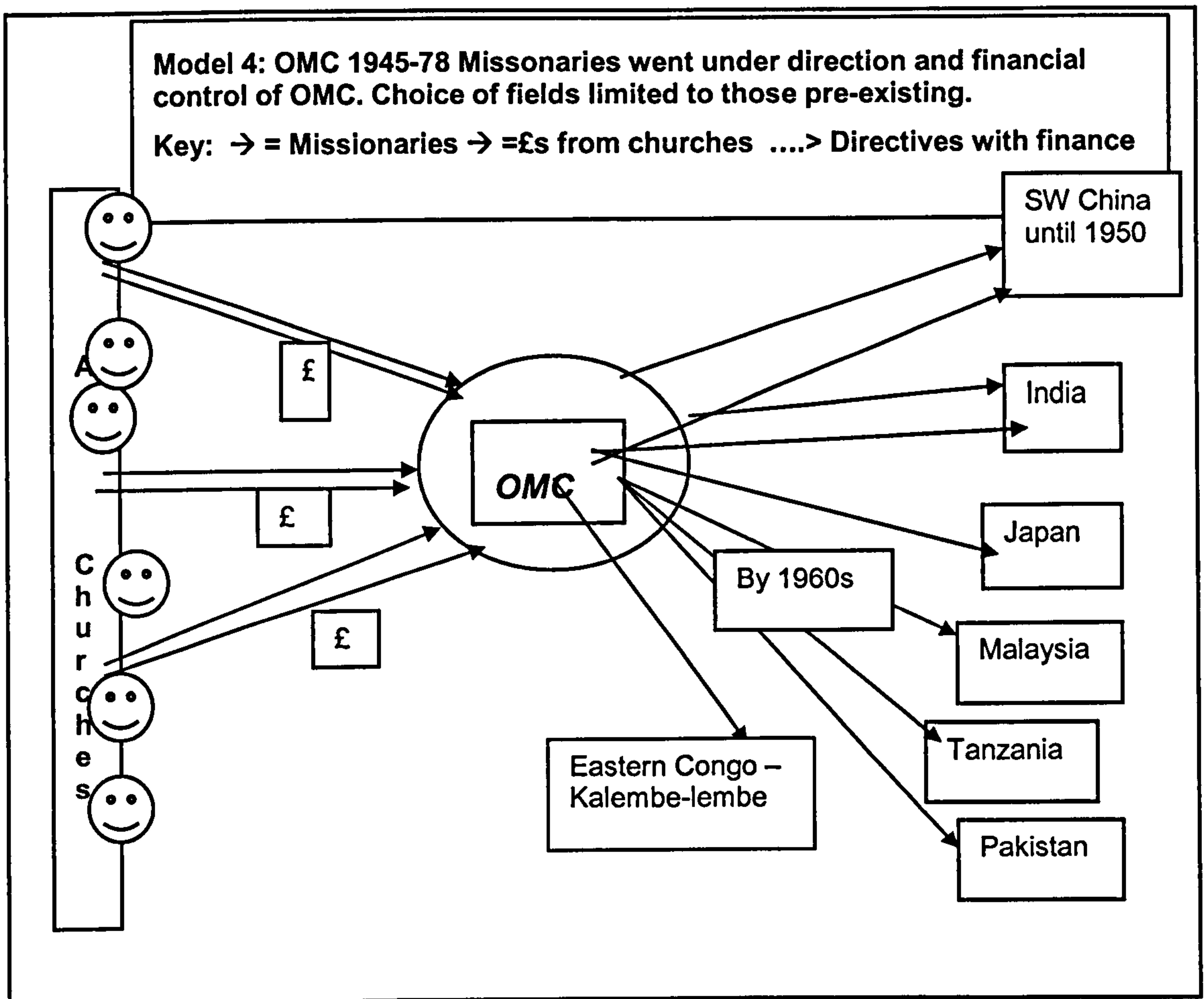
had been very impoverished while others had not; personality factors in deputation may have contributed to certain individuals' favour or otherwise.

#### **Model 4: THE OMC 1945-78**

The OMC held to a centralised control of the mission from candidature to directives on the field, and even minimal personal financial allowances (Fig.5.4). The leadership of the OMC was also beginning to change as different circumstances led to new elections at the General Conferences. In 1963 the Mission Secretary to the OMC, Leslie Woodford, retired and Walter B. Hawkins succeeded him. He was the first secretary to have been a field missionary but his experience was with the one-field mission of the ZEM and that during the 1950s under the strong leadership of Willie Burton. Donald Gee had been involved in the mission councils for over forty years and his death in 1966 marked the end of the first era of AoG.

By 1965 the Council was made up of pastors F.R. Barnes, L. Botham, J. Carter, G. Deakin, D. Gee, W. Hawkins, I. Parry, G. M. Swift, S. Ulyett and C. Wishart (OMC 12/01/1965).





**Figure 5.4: Model 4: OMC Centralised control in Britain 1945-78**

Later Hawkins also included missionaries who had had to return from the fields like Idris Parry and William Colley (OMC 04/07/1968). Parry had been in China, the Tibeto-Indian border, and Congo. Colley had also been a missionary in China, had changed tack to reach Malaysian Chinese through a secular job at the general exit of missionaries in 1949-51, returned to Britain, joined the OMC and then went to India in 1960 at the request of the OMC to help lead the team in Maharashtra. Again he was a field missionary but one of the old school as were most of the other men

Notably there were no women involved directly in the council, although the founder of the Women's Missionary Auxiliary (WMA), Winifred Copeland, had been a member in the 1950s. It seems by the amount of references in the Redemption Tidings even in the small print adverts for meetings, the WMA was still a strong force into the 1970s, but declining (between 1966-78 98 references out of 624 = 15.7% of issues). During the 1970s its support had gone towards the Home Missions

almost equally with Overseas Mission rather than simply for overseas missions. After that it does not get as high a profile in the OMC Minutes as before. The WMA ran into poor relationships with the OMC during the 1980s before it was changed in to Women's Ministries.<sup>34</sup> It then seemingly lost its missionary vision. The churches of the 1970s had less interest in overseas matters. The next woman to be included on the Mission directorate was appointed thirty-eight years after Winifred Copeland retired (OMC 08/02/1962) in 2000.

Out of all the *Redemption Tidings (RT)* weekly issues produced between 1966 and 1978 there are 200 issues out of 624 (32%), which have no reference to anything to do with mission, not even a generalised reference. There are 223 more issues of *RT* (35.7%), which have references to something about missions' support from the OMC (48 or 7.6%) or WMA (15.7%) or other areas like Executive council decisions or non-AoG missions: 14 of those have a world survey page known as 'Windows on the world' or 'Today's World' with prayer requests (composed by G. Williamson till 1970 and then A. Missen from 1977-83). Therefore just 32.3% of the issues include something about particular missionaries or situations involving overseas outreach. The Overseas Missions department in the early part of the era under investigation is therefore referred to fairly often when compared to the later eras. Even then it was not as frequently mentioned as in 1945-1966 when there were many projects and appeals made through *RTs*.

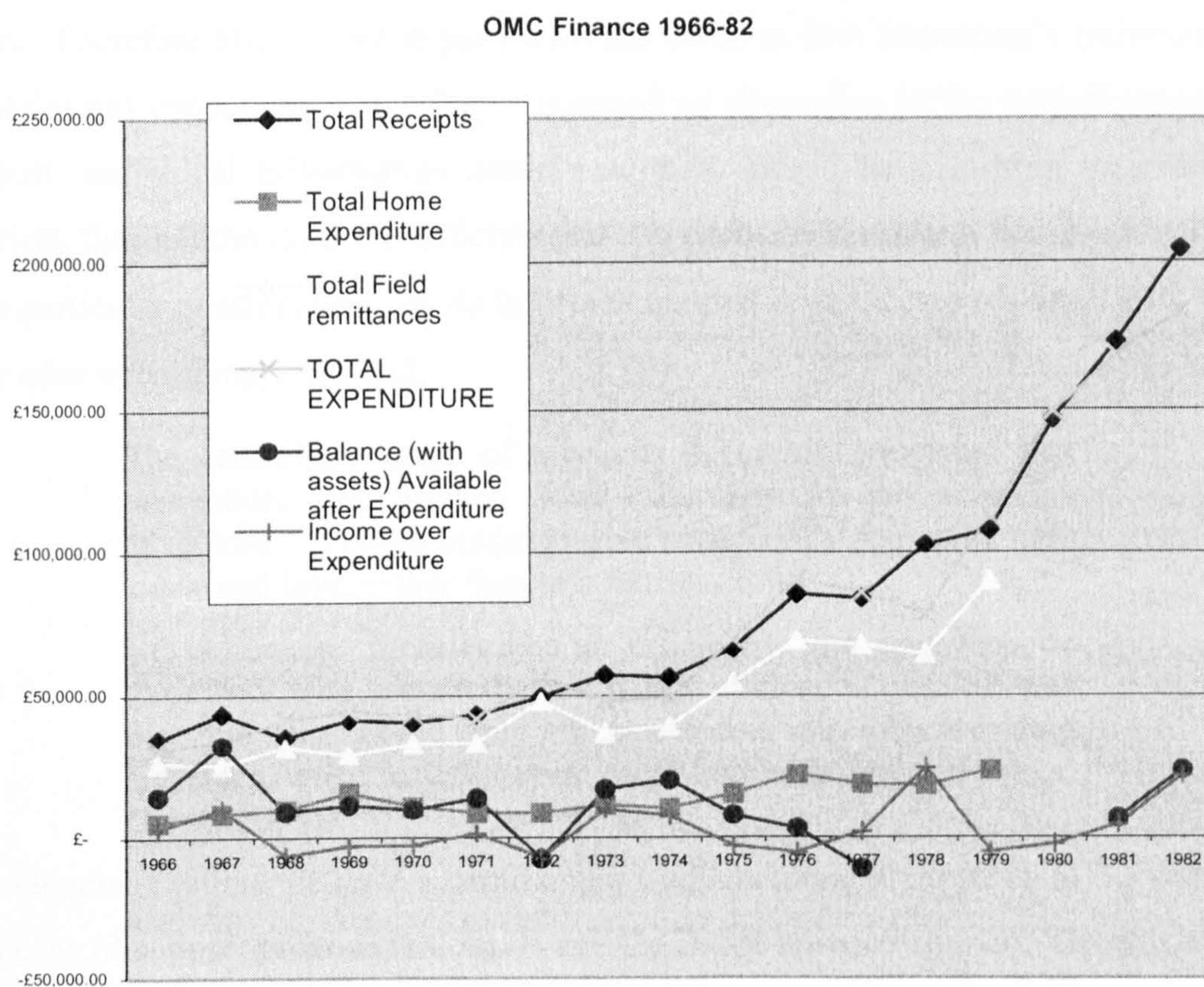
In the immediate aftermath of the Second World War the British government capped the amount of money being sent out of the country; this itself meant individual bank accounts were more difficult to establish for international use than an agency's account. Centralisation of funding was easier than managing a hundred separate accounts. Centralisation of funding was also more convenient than sending money from a church to an individual; the Treasurer of the AoG operated bank transfers. Although not impossible to transfer, the small sums per individual would have incurred bank charges. Sending to a team account in one nation reduced bank charges. It was a logical and efficient use of finance (see Fig.5.5). Therefore the OMC held the purse strings and thereby they held control of the mission and

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<sup>34</sup> Hawkins declined to attend their annual rally and again for 1984, and 1985; despite the Exec offering to intervene in discussion and despite on going gifts from WMA sources to mission projects, no reasons were given for this lack of interest; cf. OMC Minutes 15/11/1984, 08/01/1985 15/11/1985 04/09/1986, 19/11/1986.



missionaries.



**Figure 5.5: OMC's Finance 1966-82**

Withholding money was a possible threat to those who did not comply (cf. two cases in Spain OMC Minutes 08/11/1977 and again 17/12/1979). During the mid-1970s there was much concern over the financial state of overseas mission. Finances were scarce during the 1970s as inflation increased the cost of living (Priestly, 1979:48). The OMC financial reports illustrate the difficulties this caused in supporting missionaries. Income to the centralised or undesignated funds of the OMC was very low.

E. J. Shearman claimed not more than two out of five ministers were interested in mission matters (OMC 16/1/1975). 'The rot had set in', he said, 'because we left the original vision of faith in favour of the Equal Distribution system.' 'Institutionalism' was preventing the kind of conference they wanted. Shearman wanted the initiative



to lie with the District Councils, not the OMC, for supporting its missionaries.

The failure of the centralised support system seems to have stemmed from the lack of interest from the churches in supporting people without a direct relationship with them. Therefore Mike Jarvis argued with the OMC at Bob Stevenson's (missionary to Malaysia) encouragement. They suggested an alternative to the centralisation of support: individual missionaries needing support should have it from their home districts, through the local DC officials and that each church should become involved with particular missionaries. Jarvis informed me that it was a case of 'The OMC will look after everything'. He said,

The centralised ethos of missions eventually produced this perception, and robbed local churches of the missions adventure... People prefer to give sacrificially to people they know and love, rather than to a faceless fund.'

He continued 'I remember an article by him in which he remarked, "We seem to have a policy of closed doors." It was true that some could only see places that missionaries could not enter, when actually there were hundreds of open doors' (Jarvis 2005).

The General Conference gave a surprisingly overwhelming acceptance to the change in means of support proposed by Jarvis and the Essex District Council. Growth came as a result.

Mike Jarvis gave me the example of his own church (Dagenham) which wished to support Kathleen Lucas. She had been in the Congo Kalembelembe field but political circumstances had made it necessary for her to work with the Swedish Free Mission in Bukavu and later Rwanda. Kathleen Lucas therefore, gained better support despite being an Associate Missionary with OMC and with the Swedish Free Mission.

Smaller missions such as the AoG Overseas Mission, known as AoG World Ministries by 1982/3, had also turned to individualised means due to a change of attitude to relationships among the churches. Relationship was more important than simply supporting the existing 'work'. Relationships from missionary to church and vice-versa would mean a sense of responsibility and accountability at local level, which would increase the financial commitment. A centralised fund was anonymous and faceless mission meant lack of interest.

Fund raising has always been a problem for AoG Missions. Appeals had worked for the OMC since the mid 1950s (e.g. Operation Baraka for Congo's Kalembelembe



field). The Women's Auxiliary Funds had sponsored certain aspects of financial needs and raised funds through their rallies.<sup>35</sup> Personalised designated support was only recognised in the OMC accounts by mid 1970; they amounted to a mere trickle of a few hundred pounds per month, about £3000 per year or on average or around a tenth of the undesignated income. Even that went down in proportion in 1975, while undesignated gifts increased. Until the personalised pledges of support could be advertised the designated giving would continue to need the undesignated gifts to complement the needs. A whole paradigm shift in thinking was necessary. Even when the financial support base was changed there were other areas that needed to be addressed but individualism was the culture of the day; it had crept into the churches. It was natural for a fellowship of autonomous churches to act that way; it had been therefore unnatural for it to have a centralised system for so long (1942-78); whether that was biblical is another matter.

### ***i. Applications and Candidates to the OMC's mission fields***

Ideally a person sensing a call to mission would first go through their pastors and church leadership. They then considered the situation, their circumstances, their potential gifting, purpose and vision and support base. If those were clear and the church gave them their blessing application letters were sent to the OMC for them to consider. In the 1945-79 era a preliminary form would be sent to the applicant. They would fill it in and then be sent a 'Full Schedule' form to complete which would involve their life story, a statement of faith concerning the 'Fundamentals' of the AoG Creed, and references from pastors and employers with a full medical report.<sup>36</sup> If that was satisfactory then an interview would be arranged with the whole OMC when the members met together, roughly six times a year. If the OMC/WM decided to accept them as *probationary* missionaries (a term used since the 1980s) a plan would be developed to enable them to itinerate the whole of the AoG set of churches, or at least a few per District. Collections of monies would be sent to the central fund

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<sup>35</sup> cf. The WMA set up Jill's Furnishing Funds to enable new or returning missionaries to equip their homes once on the field, so Jill and Alan Webster received this help for Tanzanyika (OMC 08/05/1963), the Crosses bought a generator for Nairobi (OMC 28/11/1963) and the Crook's gained 'Jill's Literature Crusade for S India' (OMC 18/01/1965).

<sup>36</sup> They do this in conjunction with the Interhealth facility based at Mildmay hospital London. It has involved physical and psychological profiles at least for the past decade.

and some of it would be designated for 'passage' allowance. Reports on those itinerations would be sent from the Districts and further assessments on the candidate would be made. Finally plans were made for leaving Britain and establishing life in the designated nation. If there were already missionaries there that was easy enough. If it was a new nation, relationships with American AG may have facilitated matters; later on, after 1980, relationships were developing between Council members like Ray Belfield, with national church leaders. Otherwise the candidate would simply have to go and find out for themselves how to establish their vision for ministry. With fewer obvious opportunities for grass roots pioneering in the world these relationships were key to a purposeful mission.

By the later 1970s the OMC therefore simply acknowledged candidates through the same 'schedule forms' as before but suggested they raised their own support if they wished to go abroad.

Expectations on candidates were as follows: -

- They were members of AoG churches.
- They could sign the 'fundamentals' of their Pentecostal doctrines.<sup>37</sup>
- They had to have been baptised in the Spirit, demonstrating gifts in their local assembly and fully involved in all activities to prove their worth.
- They would be expected to evangelise with signs and miracles.
- They had to be able to learn languages. Suggestions were sometimes made by the OMC that the candidates avail themselves of courses in England for French and though the Belgian courses for the Congo were no longer required this had been part of the training for the Kalembelembe field of Eastern Congo. Once on the field there was not much help to gain the language since AoG missionaries were 'on their own'; no team functioned well enough except maybe at Nairobi where English was sufficient anyway.
- They could, by the 1960s, have professional qualifications, which could

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<sup>37</sup> See appendix for a list of the short forms of these. There are twelve 'fundamentals' that have to be explained by ministerial and missionary candidates in brief paragraphs in the application papers. Most are recognisable as 'evangelical' (cf. The Evangelical Alliance's statement of faith <http://www.eauk.org/about/basis-of-faith.cfm> accessed on 13/04/2007)



be incorporated in their work like teaching or nursing. In fact, by the 1970s, there was not much chance of offering one's services and being accepted without these qualifications.

- They could acquire the financial support needed to go to the mission field. Huge pressures were brought to bear for this. They had to find not only a home church base but roam the length and breadth of the land to ask for support. Churches often refused to welcome such begging tours. It became a depressing time instead of a faith producing time.
- They should be able to teach and train others. This was a major expectation from the 1960s onwards.
- They would be recognised as having an apostolic function purely because they would be 'sent out'. Gifting featured more strongly than calling to a specific geographic place, unlike the results seen from the missionaries' perspective.<sup>38</sup>

After some time on the field their calling would be vindicated in the assemblies' perception if signs followed the work of these 'apostles'. If these signs did not happen they were not really approved of. All reports from the field therefore had to have some mention of a conversion or miracle of healing before it would provide vindication of their support. Even when these miracles were provided the missionaries did not get the support needed. Those who had these giftings were often more idiosyncratic than others, free-thinkers and not conformists to the ways of the OMC.

Once on the field if there was any difficulty that was made known by the missionaries, there would be some small financial gifts offered. One family suffered a lot from lack of funds, even pawning wedding rings<sup>39</sup> to afford meals for the children yet eventually made good progress and they were well accepted by the national church. The OMC recognised their need in part. The national church contributed a lot more. The Hurt family came from a banking background and yet had little resources and it did not stop them going to Malaysia (Hurt, *RT* 23/11/1978 54/47:9). Since there were many more candidates applying in the early 1980s it does

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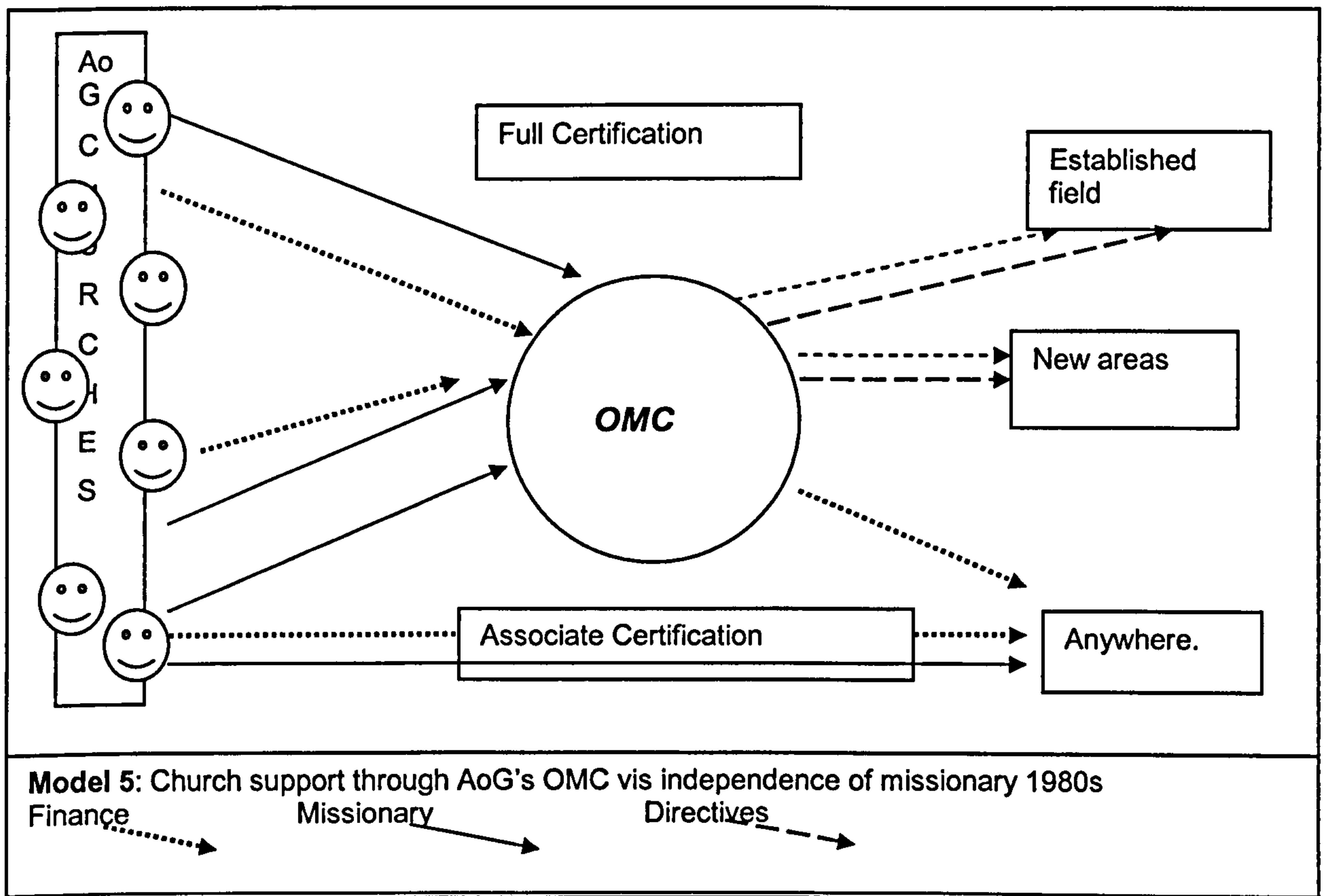
<sup>38</sup> See chapters 8-9.

<sup>39</sup> Personal communications March 2001 in Malaysia with the Hurt family.

not seem that this pledged support route put them off. Their calling motivated their faith for support.

### Model 5: AoG 1979-1999

Figure 5.6: Model 5: Church support through AoG's OMC vis independence of missionary 1980s



By the later 1970s banking throughout the world was becoming a simpler thing; more people were travelling abroad. Individualism had become the norm; cultural paradigms had shifted. It was all of this that precipitated the massive changes in structures and administration by the end of the 1970s.

So with various newer missionaries lobbying for the individualised support, and District Council officials preferring it, the OMC traditionalists like Walter Hawkins had to give in as early as 1980. AoG lacked any centralised funding for any other department anyway. A paradigm shift had taken place for the Missions department. By the 1990s this individualising of support per missionary and their supporting churches was also the system advocated by the big missions like OMF, SIL and



WEC.

This process devolved the support system. This resulted in Model 5's style of candidate choice and financial means. What eventuated was a system half way between the HRMC and the OMC system. More missionaries began to apply through greater promotions of mission during the early 1980s. Alfred Missen spent just over three years as Promotions Director (1979-1982) when he spent time travelling across the Districts in the UK and across the various fields.

Ray Belfield also travelled a great deal during this time, largely at his own expense, on behalf of world mission in general (OMC 20/06/1980, 20/11/1980). He even took a team with him around the world (RT 18/10/1979). Belfield encouraged as many candidates as possible and although he regrets accepting many who were not as gifted as hoped for, he does not regret the process which promoted greater mission support among the churches.<sup>40</sup>

Many more candidates asked for status. Some had already been overseas or were there already without asking permission for status. Status from a known established organisation often enabled visas to be processed more quickly. It would also enable these people to visit AoG churches in Britain in order to raise support. Most were not given status in the 1965-78 era. Later, associate status was reinstated for those with other agencies but from AoG churches, if they required it, as long as no financial support was *guaranteed*. Since status was not dependent on belonging to 'official fields' as in the 1950s, a range of options for designations opened up. This in turn has led to individual missionaries going to their call's location without necessitating any team work between AoG missionaries.

This same OMC model was altered slightly in its titles as of 1978/9: 'Action Areas'<sup>41</sup> were developed appointing directors over each area. During the 1980s with Action Africa under Walter Hawkins, and later Colin Blackman, then later Brian Niblock, Action Asia and South America (until 1990) under Ray Belfield, Action Europe under John Wildrienne, Ray Westbrook<sup>42</sup>, and later Ron Hibbert,

Once the globe was divided into Action Areas there was some attempt to coordinate

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<sup>40</sup> Interview with R Belfield, 5 July 2005.

<sup>41</sup> OMC Minutes: Action Area Directors – Europe OMC 21/11/1978.

<sup>42</sup> OMC 17/01/1979.

the individual workers at least relationally by holding Action Area conferences (e.g. Europe's missionaries met in April 1982 according to the OMC Minutes (13/08/1982), and at least bi-annually after that (cf. OMC 08/01/1985, 09/05/1985 planning for Easter 1986). Ray Belfield organised biennial conferences for Action Asia, often in Malaysia (as noted in OMC 24/03/1998). It did not seem to work as well for the Action Africa area but then most of the British AoG workers lived in Nairobi or South Africa. Others had been loaned or seconded to groups like the Canadian Pentecostals (Holders & Burrages) or the Swedish Free Mission (Katherine Lucas).

During the 1960s there were just 55 fully recognised personnel and not all of them were fully supported. This was less than the 1950s and as the 1980s approached figures were still low but increasing until in 2005 there were 120. However, strict comparisons are not possible because the definition of the certificated status of missionaries has changed. In the period up until 1976 there were different certificates, full, associate and non-certificated missionaries. After that there were three categories - Full Certification even granted to those not in the financial channelling system, or in ZEM, Associate Certification and for retirees a Certificate of Fellowship. In fact this certification system had disintegrated and been redefined several times over fifty years not least when the whole financial base of the mission shifted from centralised support to individualised support (1979-81). The reason for being a full certificated missionary was to be counted among those who could expect support from the centralised fund; those not selected, or not conforming to the field areas under AoG could not expect status or finance before 1981. After that when offering services, or requesting recognition for work permit purposes there was no financial benefit in belonging to AoG World Ministries other than permission to itinerate and thereby ask for churches' financial support. Occasionally it was the means to get work permits and visas in the destination nation; the 'ministerial' status was more sought after for that purpose, especially among those working in Asia.<sup>43</sup> Other means of providing for missionaries led to David Newington developing the next model.

It was only at the 1994 General Conference that the proposal was accepted that the missions department became known as the World Ministries under its own

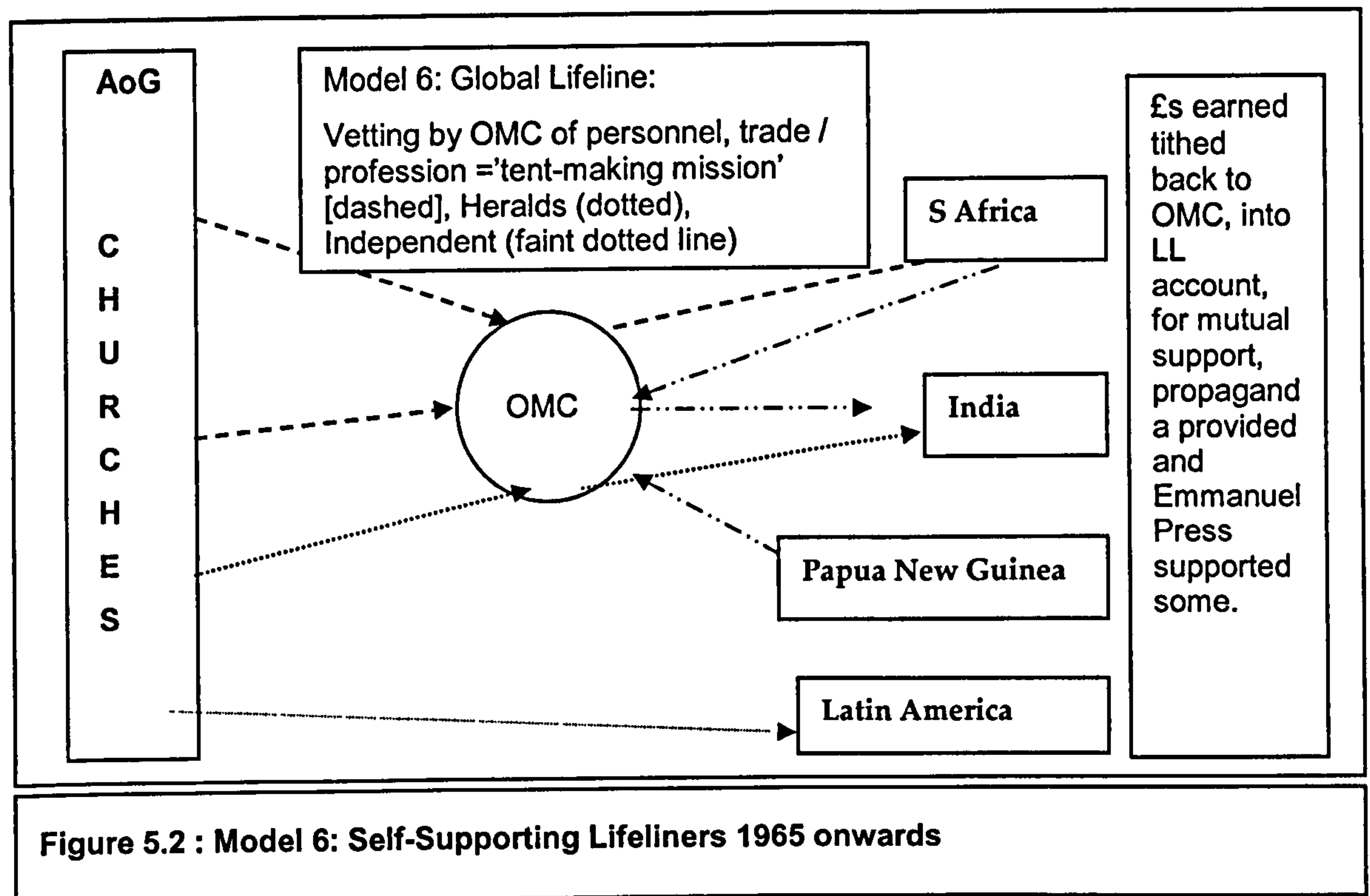
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<sup>43</sup> e.g. Achesons for Europe (OMC 01/10/1985), Sandra Durrant for Taiwan (OMC 12/07/1988).



directorates. This began a multiplication of directorates so that under Ron Hibbert, as of 2000, there were 18 directors, some for geographic and some for specialist areas (e.g. Home church motivation – Robert Mountford, Children – Gillian Saunders).

### Model 6: Global Lifeline



The majority of AoG workers leaving British shores during the 1970s were Global Lifeliners who went to nations in Southern Africa, later India<sup>44</sup> then Papua New Guinea.<sup>45</sup> The Lifeline system of gaining workers who were self-supported and indeed whose tithe went toward the overall work of Lifeline as well, provided yet another mode of financing mission. This could have contributed to the later model for AoG during the late 1970s onwards whereby each missionary raised his/her own support. David Newington was innovative in this area as he himself had been

<sup>44</sup> Crooks and Bruces were both OMC Missionaries and Lifeliners *RT* 42/19 (06/05/66), through to *RT* 58/23 (10/06/1982) in 25 references.

<sup>45</sup> David Irish *RT* 50/49 (05/12/1974) through *RT* 58/33 (19/08/1982) and one or two to Latin America (e.g. Alan & Pauline Slater who had already been in South Africa and Papua New Guinea and then Ecuador - *RTs* 43/41 (12/10/67), *RT* 55/24 (14/06/1979), *RT* 56/3 (17/01/1980), *RT* 56/41 9/10/1980).

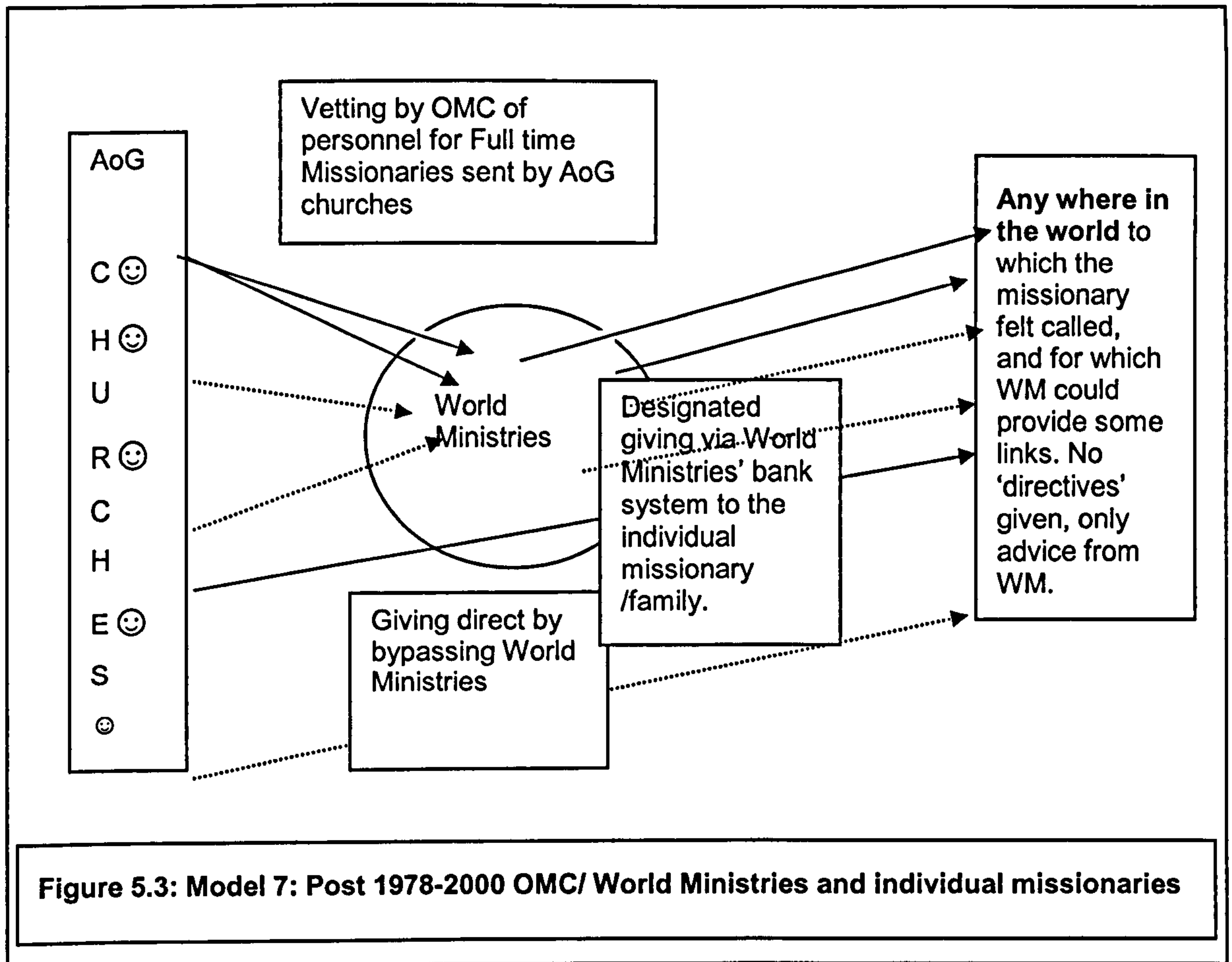
independent yet linked to AoG ever since leaving CEM in 1951 (*RT* 29/16 Aug 23 1953). In 1955 he sought AoG help for his literature project base at Emmanuel Press<sup>46</sup>, Nelspruit, South Africa (OMC 8/07/1955) and later White River (opening ceremony recorded in OMC Minutes for 12/07/1977) and continued this connection in increasing ways even more so when he commenced the Global Lifeline Literature Project (OMC 12/01/1965). The OMC had to assess the possible candidates and send them on while the worker's professional appointments provided both their support and a tithe to the work of Global Lifeline. There is a whole history to be related which is beyond the remit of this thesis. Thousands of people studied their courses and received literature which led to him recording thousands of conversions. By 1968, the OMC Minutes recorded that there were 43 Lifeliners; some like Sheila Jones, were ministering to thousands of children. They received four thousand decision cards and in just one place 'won 475 to Christ' establishing seventy in a weekly serviced by Lifeliners. Newington travelled four thousand miles each month to inspire his workers and he suggested that there were openings for seventy-five workers in South Africa while other areas world could be opened up (OMC 30/04/1968).<sup>47</sup> The major factor in the success of Emmanuel Press according to David Newington was his divine call; 'From the first day till now every instinct of life has fixed itself firmly within "The Call."' he wrote (Newington 1983:26).

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<sup>46</sup> Emmanuel Press had been established much earlier by H. Phillips. Newington took on the work from Phillips from 8<sup>th</sup> July 1955, and though help was not given he sought permission to itinerate the British AoG Churches (OMC 26/10/1961, 14/09/1964) and received it by the decision of OMC Minutes 18/01/1965. Newington called these vocationally oriented people Civil Missionaries, as if not in the Armed Forces.

<sup>47</sup> There is opportunity for this to be explored by another researcher especially in the light of the huge increase in 'tent-making' missionary opportunities since the 1970s but it is beyond the remit of this thesis.





### Model 7: Independent Resourcing with some oversight from OMC/ World Ministries

By the late 1970s, new missionaries had to be independent in terms of finding their own financial support. Jurisdiction of accreditation for status as an AoG missionary still depended on the OMC / World Ministries and the General Conference acknowledgement but missionaries were individuals; they were given some care and direction depending on whether they joined an existing team or not. If they did not join a team and were in a new area, the Action Areas' directors were responsible for ensuring their welfare by letter and occasional visits. Finance came through a charity number allocated to each individual who had a local church based financial manager: these people channelled all funds into the missionaries' bank accounts, which could be accessed overseas.

This has had massive repercussions on the role of the OMC/ World Ministries. Those who directed the purse strings could direct the missionary. Once independently financed, the missionary gained the finance and the OMC lost its administrative use of undesignated funds; these declined to such a state by the mid 1980s that there were

bad deficits again to deal with. This brings into issue the whole area of directing the mission in terms of strategies, understanding the situations in another culture where people were placed, member care of certificated missionaries, as well as considering those individuals who chose to go through another agency than their denominational one, and who were not given any recognition by it whatsoever. Many did apply for Associate Status and if they were not on loan to another mission were eventually granted full status as were the Achesons and Jean Minano (OMC 27/06/1983). Some (like the Harrisons) gained recognition for full status but were later simply given associate status again as their work did not fall in so easily with the directors' ideas; they did try to maintain friendship. Eventually the question arose: was there any need for associate status? Some had status with national fellowships. Some desired independence yet needed financial support bases to include the AoG churches in Britain.

OMC decided to re-examine credentials. The idea of credentials was desirable for gaining work permits and visas in some countries. They decided to aim to give full status to all who agreed with their policy statement (OMC 13/09/1984). So the Austins and Dixons were granted full status (OMC 18/02/1985), as was Steve Bell, six years after arriving in the Middle East (OMC 19/11/1986), and Sybil Warrington in Mozambique (OMC 13/07/1987) despite not being in nations where teams already existed. This independent model was really recognition of the individualism which is a basic ethos of the AoG. (See Model 8).



### Model 8: The Independent Missionary, Other Agencies and Missionaries from AoG Churches

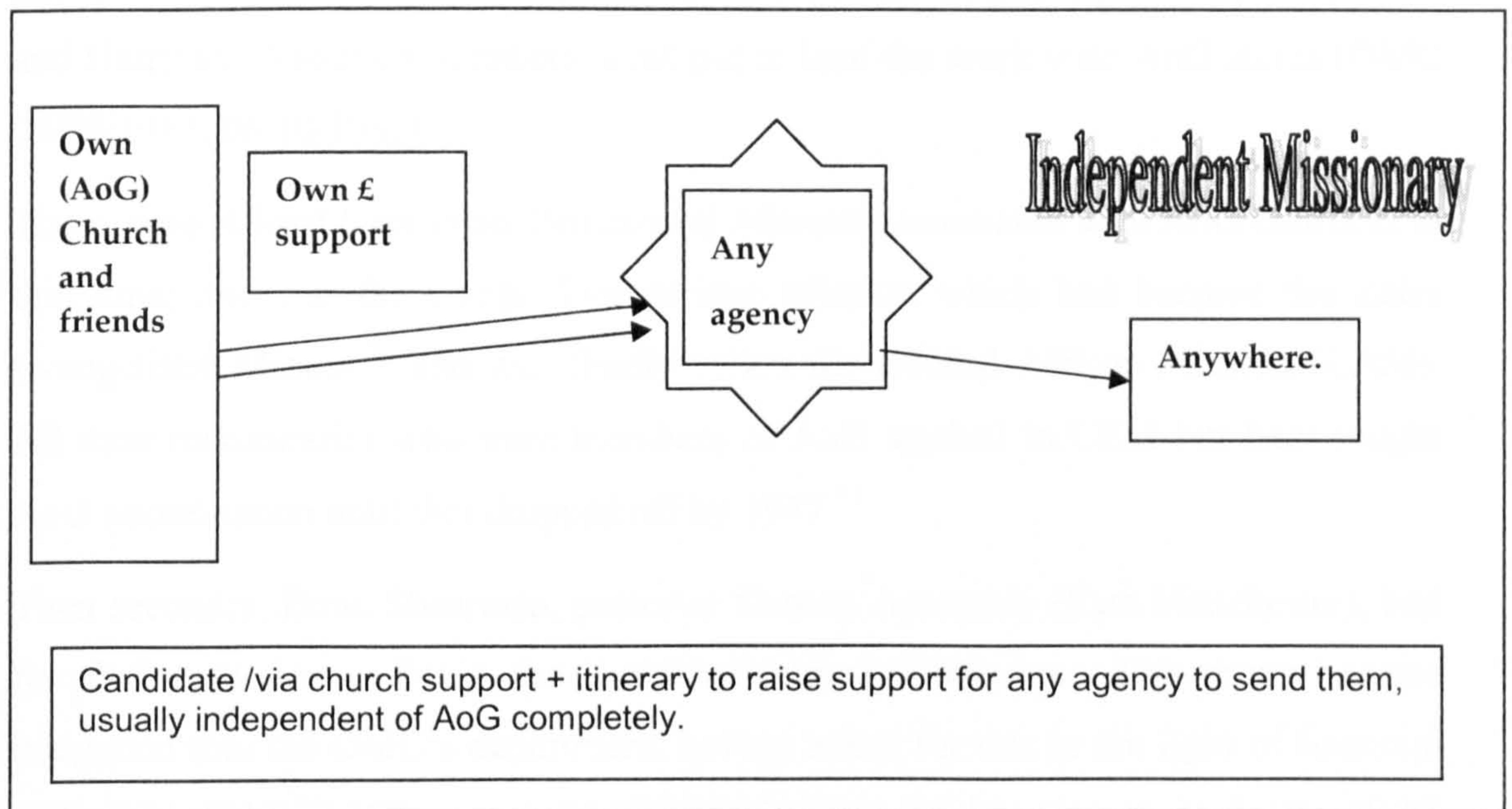


Figure 5.0.4: Model 8: Independent Missionaries' support.

Other missions during the 1970s were also struggling financially (King 2005).<sup>48</sup> Each church could avail itself of the OMC to facilitate its missionaries getting to the field with valid accreditation in the eyes of home churches and foreign governments. Missionaries could simply choose to go with another agency according to their calling; the pattern began to look like Model 8 above; they avoided the OMC completely. On the other hand the churches were free to form their own agency as had the Kilsyth assembly; it had formed the United Pentecostal Mission (1919) to work in Sierra Leone. This was well before AoG was formed (1924) and continued into the 1980s when Walter Hawkins was asked to advise them. Their missionaries were accredited by OMC and granted 'affiliation certificates' (OMC 19/09/1952).<sup>49</sup> By the 1980s the UPM was struggling. It found itself in difficulties with American colleagues in Sierra Leone and asked Hawkins to become a board member and to go to intervene on their behalf (OMC 13/07/1987).<sup>50</sup> Already several ladies like Audrey

<sup>48</sup> cf. Many other missions had financial difficulties in the 1970s due to inflation cf. Missionary Aviation Fellowship (See King, S. *Hope has Wings*, (Folkestone, Kent: Missionary Aviation Fellowship), p.261).

<sup>49</sup> Miss Bamford was given non-certificated status- which seems a contradiction in terms (OMC 15/01/1964). Things changed: Miss M McClean was not granted any status despite being with UPM several years (OMC 04/05/1972).

<sup>50</sup> Hawkins was asked to visit Sierra Leone and reported good things happening (OMC 21/04/1977) but was fearful of having to support missionaries from the OMC budget yet they used the same churches



Brereton and Doreen Tonge had long been associated both with UPM and AoG; Tim and Ceri Griffiths had also been seconded to UPM. Negotiations worked out well and Harry and Maureen Shepherd went out to lead the work with AoG status (OMC 04/09/1987, 06/10/1987).

There were at least three other Pentecostal Missions associated with AoG churches at this time; one was the Congo Evangelistic Mission which had become the Zaire Evangelistic Mission<sup>51</sup> and was finally called the Central African Mission (CAM). All their missionaries who were members of AoG applied to CEM but later sought AoG accreditation until that dropped off by 1977.<sup>52</sup>

Then secondly, Ernie Shearman, pastor at Denton Assembly (East Manchester), had founded a mission in Spain, the Spanish Pentecostal Mission. This group became integrated into the OMC's department, having asked for this in the light of financial difficulties (04/05/1967, accepted 14/09/1967). This did drain resources for the OMC especially in the 1970s but the key personnel proved resourceful enough to stay throughout the past forty years. Gordon and Margaret Burgess wrote me their story (their first applications dated to OMC 11/01/1968) as did Frank Ford who was among the first to apply for Spain through the OMC (OMC 11/01/1968); both couples remain in Spain to this day (2007). Their divine calling was proven. Thirteen couples, two single men and four single ladies made application and only two ladies were turned down or did not pursue matters.

Thirdly there was the European Evangelistic Society. Europe had not been envisaged as a mission field by the OMC and yet some Pentecostal churches were involved, often organised by John Wildrienne. The European Evangelistic Society merger was completed by 1979 (first mooted at OMC Meeting of 04/07/1978 by John Wildrienne, decided by 13/09/1978 OMC meeting). The Treasurer of this mission, Ernie J. Shearman, wrote in the *European Herald*, 'Comparatively few want to give money for undesignated purposes and outside of setting up yet another appeal our only source of supply for so many needs is the undesignated fund' (Shearman 1973:3).

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to raise support. He visited again to advise in 1986 and suggested they wrap up operations after difficulties on the team but resolution came (OMC 12/03/1986, and 13/07/1987). Again, the whole story is beyond my remit.

<sup>51</sup> ZEM and see above - Model 2. Many other nations and Pentecostal denominations contributed to personnel for CEM/ZEM/CAM.

<sup>52</sup> The last CEM/ZEM candidates to be endorsed in the Minutes by the OMC were Miss Carol Seymour and Miss Maureen Lee (OMC 26/02/1976).



The churches, and perhaps the missionaries' own regular needs, were negatively affected by these project appeals, diverting support from the centralised OMC missionaries.

East-West Ministries had been established by Ron Hibbert for Eastern Europe in continuation of work linked to Britain by John Wildriane. This established opportunities for sharing ministry with churches in Poland to Romania, and even the USSR (Russia) before the Iron Curtain fell in 1989. Dave Playle took youth teams with him on short-term trips of a week or so.

Youth Ministries International which became Next Level International formed another mission group based from an AoG Church (Bedworth). This continued the connections established in East West Ministries but on a broader base after the fall of the Iron Curtain but Ron Hibbert in East West Ministries continues to serve his friends there.<sup>53</sup> The World Ministries Minutes only refer to this in the Minutes of 21/09/1998 yet it was well established by 1995<sup>54</sup> as a means of sending short-term teams (2 weeks per year) for individual churches which twinned with a church in Eastern Europe.

George Ridley also set up Lightforce International in the early 1990s (first reference OMC 24/05/1990). This group worked in Albania and the Balkans. They provided opportunities for people to serve for short-terms, working in humanitarian relief aid and aiding churches (*Joy*, November 2000:44-45).

Another mission, World Christian Ministries<sup>55</sup>, was established with a wider base than just AoG, initially from the Lincoln church, through Roy David in 1980. It was taken on by his son Andrew as of 2005.<sup>56</sup> This mission focused on sponsoring children, widows and Bible college students first of all for the church established in Coimbatore, India. He became involved with the AoG Missions when he arranged for 25 bicycles to be taken to Coimbatore through the Lincoln Assembly (OMC 27/01/1982). He later sought to help orphans through the Coimbatore ministries of

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<sup>53</sup> Interview with Ron Hibbert, 30 June 2005.

<sup>54</sup> I met Ian Green, its founder director in Grimsby in May 1995 when he came to establish a link between the AoG Grimsby and one in Malbork and Sztum Poland.

<sup>55</sup> <http://www.wcm-online.co.uk/> (accessed 20 Oct. 2007)

<sup>56</sup> Roy David, 'Churches burnt down...' 'Fire Falls on Indian Villages' in *Joy*, June 2000 pp.44-45 brings this up to date.

Livesey's foundations (OMC 29/01/1987).<sup>57</sup> It has expanded vastly since then into many countries.

Indeed there were many more people from AoG assemblies who were concerned to fulfil a missionary calling but did not use the auspices of the AoG missions department to do this. There is evidence from the numbers of rejects or withdrawals from the candidates mentioned in the OMC Minutes that they went with agencies like the World Evangelisation Crusade or the Overseas Missionary Fellowship for instance.<sup>58</sup> There must have been others who did not even approach the OMC or its later equivalent, World Ministries (WM).<sup>59</sup> Model 8 shows how some bypassed OMC /WM but still had their church cooperate in sending them. There is no real way of discovering how many people bypassed the AoG OMC or World Ministries to fulfil their 'call'. Assemblies could also send mission personnel with other non-pentecostally orientated agencies. These missionaries often sought some form of accreditation or status within AoG as well. It created an underlying stance of autonomy for missionaries and the churches they founded.

## D. Conclusion

In conclusion then, the Pentecostals were pragmatic. The models of sending formed the parameters for accepting an applicant's calling. Conformity to expectation meant that candidates with similar qualities were approved; those with independent or different personalities and qualifications were looked at with skepticism. The empirical survey had insufficient data from earlier missionaries to show that in the era after 1980 there were more 'maverick' types accepted than conforming ones. The 1970s did have independent minded people like Bob Stevenson or John Strachan. The evidence for their work is hard to find in the *RTs* as the work done by Strachan was not so 'advertisable' in a 'Creative Access Nation'.<sup>60</sup> One major difficulty in

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<sup>57</sup> For the story of Lawrence Livesey see J. Andrews, *Regions Beyond*, (unpublished PhD Thesis 2003 University of Wales), and A. E. Dyer, *The History of AoG Missions 1945-1965*, (unpublished MPhil Thesis 2004 University of Wales). Livesey worked in Coimbatore, in north-east Tamil Nadu, South India from 1934 to 1966 apart from 1956-60.

<sup>58</sup> e.g. 25/11/1971 Mr & Mrs Keir withdrew application from OMC for WEC.

<sup>59</sup> The author was one of these. OMF was the only agency by which the calling could be fulfilled to a certain people group. AoG was not even in consideration as an agency; it was not in condition in 1979 to consider this option.

<sup>60</sup> Creative Access Nations were so labelled in missions by the 1980s/90s particularly concerning



creating a consistent model since 1970s at least if not through the whole era, 1909-2000, is that there has not been any consistent vision for overseas work as a whole movement in the British AoG. Individually missionaries and would-be missionaries have sensed a call to go overseas; they have had a vision of what it was they felt they should do. However, it has not been possible to coordinate them all into a single vision, belonging to one organisation. Individualism and autonomy may have their strengths in terms of active determination to work at fulfilling the presumed destiny but they are also a weakness to a cooperative corporate vision of the body of Christ's mission in the world. A Western cultural worldview has obfuscated a vision of a wider global church into which the British AoG mission can fit as partners.

Early on the missionary had to fit the agency. By the 2000s the agency had to fit the missionary. The churches' role in determining the calling was still not wholly defined. Some churches would be totally supportive, while the vast majority received a furloughing, itinerating missionary with scepticism; they are 'only wanting our money'. How does calling for an individual missionary match the calling of the church to be 'apostolic' and propagate the gospel 'everywhere to everywhere?' Is there a new model to be found and encouraged?

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nations like the Islamic areas or ones like China. Straight forward reporting on their work in public magazines was not considered wise.

## **Chapter 6: AoG Missionaries 1966-2005: Findings from the database of the OMC / World Ministries Minutes**

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### **A. Introduction: Intentions and Methods**

The empirical research for chapters six, seven and eight provides a description of the situation among the British Assemblies of God missionaries. The purpose of this chapter is to provide an overview of the number of British Assemblies of God missionaries in the period from 1965 until 2000. The figures are derived from a variety of sources which makes harmonisation of them slightly problematic. Moreover, the statistics are complicated by the fact that missionaries may marry and change their names. The figures therefore refer to married units and single people but the final right-hand column of each table gives the total number of missionaries on the field supported at any one time. The figures are given decade by decade, apart from the final five years from 1995 until the year 2000.

Each missionary required certification from the council. The council itself was elected from the floor of the Assemblies of God General Conference and was delegated by the conference to run missionary affairs and to give an annual report on its activities. So the majority of these figures have been taken from the Minutes of what was called the Overseas Missions Council (OMC).

There are further complications with the figures in the sense that missionaries did not all occupy the same category. For instance there were 'associate' missionaries as well as missionaries who belonged to what had originally been the Congo Evangelistic Mission (later the ZEM), which had had a long-term relationship with



British Assemblies of God since the 1930s. Nevertheless the figures given here seek to give a fully rounded and consistent picture, so far as it is possible, of missionary numbers. This chapter will therefore provide a general account of missionary numbers over nearly 40 years and allow the reader to gain an impression of fluctuations and trends.

This chapter should be seen as an example of a practical theology in action. The first part of the chapter carefully lays out the statistics table by table and, where necessary, commenting on detail so as to provide clarification or to draw attention to any particular point of interest. Once these figures have been presented, the chapter then begins to draw conclusions based upon these figures. It is here that some comparison is made between British Assemblies of God and other missionary agencies. The chapter is not intended to be in account of missiology or of the psychology of missionaries themselves. Rather it is intended to lay bare the trends that may form the basis for more detailed missiological or theological reflection. It needs to be said at this stage that the theology held by at this time by British Assemblies of God and its missionaries conforms to the standard evangelical theology of missions that can be dated back to William Carey: the gospel must be preached throughout the earth in response to the command of Christ and that it is the duty of believers to carry out this commission.

Empirical theology is the study of the existing situation and the discovery of the end result of applied theology, not considering whether it is good or bad. The examined practice reveals the reality of the theological or missiological stance. Therefore empirical research should provide insights on how these missionaries see their calling which in turn reveals their theology - in reality. It is lived; it is pragmatic theology. It is not a theory which is then experimented with. Rather it provides the end result. The analysis would then have to back track through the layers of the missionaries' experiences to find their epistemological and then theological basis. This in turn may provide suggestions for further applied missiological principles; that is provided in the concluding chapters.

Obtaining the information was the first step. Databasing the OMC/WM Minutes provided statistics for the whole group 1965-2000. This chapter deals with the analysis of these statistics from the numbers of missionaries, their applications and resignations. Chapter seven discusses the results from the empirical survey of 78

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missionaries. Next in chapter 8 there will be a continuation of the empirical analysis based around the concept of personality types. From there the discussion will lead to the final chapters on the missiological implications.

To gain the stories in statistical form it was necessary to gain personal responses from the missionaries. Since the missionaries are scattered across the world, the only way to communicate with them was through the mail, both snail and email. I sent them a questionnaire so that each would provide comparable answers. By this means I gathered evidence from as many missionaries as were willing to correspond: older and younger, active and retired, from those whose calling remained the same or who had changed to a home ministry as a pastor or in a 'secular' career. This provided the evidence of attitude to the original calling. I attempted to find links to their calling from their background in conversion type, education, work and personality type. I also sought to find out how their calling changed due to the problems encountered.

By analysing the database made from the OMC Minutes, the questionnaires and interviews from the facilitating directorate and at least a sample of home church pastors it was possible to investigate the processes of the OMC as a sending agency for AoG, and focus on how *their* understanding of 'calling' plays a large part in this. In developing the empirical data I added to the evidence provided by the questionnaire the data I could filter from the databases of the OMC/WM Minutes 1966-2000. This helps determine other aspects in the development of the AoG mission.

## **B. The Development of the AoG Missionary corps 1966-2000 taken from the OMC Minutes 1966-2000.**

### **1. Numbers of Missionaries**

Since couples live and work in the same place they were counted as a single working 'unit'. The full numbers of actual people are in the left-hand column of Table 6.1. During 1965-74 the numbers of missionaries under any form of certification was 128. It was impossible to work out the statistics each year from the Minutes, as not all missionaries are mentioned in the Minutes for each year. The evidence was simply not available to me from year books or yearly conference reports; since the ones provided for the years since 2000 did not give statistics of how many ministers or missionaries there were or in which category they belonged, earlier Minutes probably



did not provide them either.

**Table 6.1: Missionary Statistics 1965-74 (deduced from the OMC Minutes)**

<b>1965-74</b>	<b>Married units</b>	<b>Single women</b>	<b>Single men</b>	<b>total units</b>	<b>Total People</b>
<b>Full status Missionaries</b>	21	5	2	28	49
<b>Associates</b>	3	9	1	13	16
<b>ZEMers<sup>1</sup></b>	8	1	2	11	19
<b>Vocational Lifeliners</b>	13	12	6	31	44
<b>Heralds/ Task Force</b>	0	0	0	0	0
<b>Total</b>	<b>45</b>	<b>27</b>	<b>11</b>	<b>83</b>	<b>128</b>
<b>Other statistics of note</b>					
<b>Retirees</b>	4	1	0	5	9
<b>Resigned</b>	12	8	1	21	33
<b>Successful Candidates</b>	10	4	2	16	26
<b>Failed/ withdrawn Candidates</b>	16	9	14	39	55

Over the decade there is a chance of finding most names in the Minutes. So by adding the new successful candidates to existing figures and deducting the retirees and deaths there is a chance of getting figures for 1966, 1974, 1984, 1994 and 2000 as seen in Tables 6.1- 6.5. The breakdown of the figures is given in Tables 6.2-6.5 in decadal form. These cannot be added for the total figure since there were many of the same missionaries in each decade.

The categories used in Tables 6.2-5 indicate the status or missionary agency that the missionaries held. ZEM and Global Lifeline were separate mission agencies though they recruited from the same sources - the wider Pentecostal churches of the world including British AoG.

<sup>1</sup> Only those noted in OMC Minutes (31 on field).

**Table 6.2 Existing AoG Missionaries by the end of each decade (deduced from the OMC/WM Minutes)**

Full status Missionaries Existing between 1974-2000	Married units	Single women	Single men	total units	Total people (except for children)
Existing in 1974	14	2	3	19	33
Existing in 1984	25	3	1	29	54
Existing in 1994	20	0	7	27	47
Existing in 2000	49	11	10	70	120

Comparisons from 1975 with the next decade are not easy either because the definitions concerning status changed after 1976. A new system was introduced whereby a Full Certificate entitled the holder to a full financial allowance at the discretion of the OMC, which included a Furlough allowance, the rights to make itineraries, gain publicity in *Redemption Tidings*, and repatriation in emergencies. Full certification was granted to thirteen couples, two single ladies<sup>2</sup> plus eight couples and two singles of ZEM.<sup>3</sup> The category of 'Associate Certification' had always been in existence but became more popular when the OMC could not afford to send any money from centralised funding during the 1970s. It meant there would be no regular allowance through the pooling system. Many full certificated missionaries went elsewhere in association with other mission groups and maintained links with AoG as 'Associates'.<sup>4</sup> The many retired workers received a Certification of Fellowship (OMC 05/01/1976). The retired group for 1976 for example, had three couples, 11 single ladies, and ZEM's retirees included three couples and two single ladies (OMC 01/01/1976).

One category is 'Heralds'; they were mainly based in Britain for a year's service but a few went abroad.<sup>5</sup> The short-term mission opportunities that were developed during

<sup>2</sup> The Blanches, Burgess', Cross', Fords, Hawksleys, Justos, Kirbys, Newingtons, Parrys, Stevensons, Strachans, Ursells, Websters, & Misses L Stacey, Miss Vera Turner.

<sup>3</sup> ZEM – Zaire Evangelistic Mission, which used to be the CEM –Congo Evangelistic Mission. It changed again in 1999 to Central Africa Mission. It grew less influential as a missionary profile in the UK during the 1980s, but it is promoting itself again during 2006, its 90th anniversary.

<sup>4</sup> The Crooks, Burrages, Butlers, Dinsleys, Holders, Klees, Simpsons, Misses Freda Johnson, Kathleen Lucas, Doreen Tonge, Audrey G Brereton, Esther Turpin.

<sup>5</sup> Angela Kennedy went to India in 1974 from Grimsby to serve as a nurse but was a Global Lifeliner while noted as a Herald in the OMC Minutes (1976) (personal knowledge).



the 1980s were then named 'Task Force' and were not as fixed to young people or length of service.

**Table 6.3 Missionary Statistics 1975-1984 (deduced from the OMC/WM Minutes)**

<b>1975-84</b>	<b>Married units</b>	<b>Single women</b>	<b>Single men</b>	<b>Total units</b>	<b>Total people (Except children)</b>
<b>Full status Missionaries</b>	35	4	4	43	78
<b>Associates</b>	19	13	4	36	55
<b>ZEMers</b>	3	0	1	4	7
<b>Vocational Lifeliners</b>	12	6	1	19	31
<b>Heralds</b>	0	1	0	1	1
<b>Total</b>	69	24	10	103	172
<b>Other statistics of note</b>					
<b>New retirees</b>	3	3	0	6	9
<b>Resigned during 75-84</b>	17	7	4	28	45
<b>Successful Candidates</b>	21	7	1	29	50
<b>Failed/ withdrawn Candidates</b>	6	3	2	11	17

**Table 6.4: Missionary Statistics for 1985-1994<sup>6</sup> (deduced from the OMC/WM Minutes)**

<b>1985-94</b>	<b>Married units</b>	<b>Single women</b>	<b>Single men</b>	<b>Total units</b>	<b>Total people (Except children)</b>
<b>Full status Missionaries</b>	55	10	6	71	126
<b>Associates</b>	16	12	4	32	48
<b>ZEMers</b>	4	0	1	5	9
<b>Vocational Lifeliners</b>	3	2	0	5	8
<b>Task Force</b>	3	8	4	15	18
<b>National Workers</b>	4	0	5	9	13
<b>TOTAL</b>	85	32	20	137	222

<sup>6</sup> For ease of counting I have placed those English missionaries married to national workers as both having full certification; officially one has full, the other has 'national worker' status but this has varied slightly through the past few decades.

Other statistics of note	Married units	Single women	Single men	Total units	Total people (Except children)
Deaths <sup>7</sup>	1	0	0	1	1
New retirees	3	2	0	5	8
Resigned	31	10	3	44	75
Other resignations (AM TF LL NW) <sup>8</sup>	7	15	4	26	33
Successful Candidates	29	9	9	47	76
Failed/ withdrawn Candidates	9	1	3	13	22

The statistics from these three tables 6.2-6.4 indicate the total increase of missionaries; 128 for 1965-74, rising to 172 for 1975-84, and again to 222 for 1985-94. Numbers of accepted candidates increased from 26 to 50 in this decade and to 76 in the next decade. However, high levels of resignations (75) and retirements during 1985-94 meant that their work could not have been continued. Some may have naturally come to an end but replacements were not made. New candidates tended to go to new places; strategies using team work were not in evidence. Individualism reigned.

As of 1979-81 policies for financial support began to change (see chapter 5) and these resulted in an increase in the number of missionaries on the field. All existing missionaries had to find their own pledged income support within a very few years and all new ones had to do so prior to leaving the UK. They therefore had rights for itinerating and publicity but little else. Support money would be channelled through the Nottingham headquarters' office so the treasurer could oversee it and, for charity purposes, be accountable. By the 1990s many missionaries were bypassing the Assemblies of God General Offices at Nottingham with direct banking and a home church manager overseeing the incoming gifts and outgoing access for the missionary.<sup>9</sup>

<sup>7</sup> Death of Mr Tony Murray in Austria, (OMC 5/06/1989).

<sup>8</sup> AM= Associate Missionary, TF = Task Force, LL = Lifeliners, NW = National Workers

<sup>9</sup> This is beginning to be reversed due to the Charity Commission insisting on accountability.



**Table 6.5 Missionary Statistics 1995-July 2000 (deduced from the WM Minutes)**

<b>1995-2000</b>	<b>Married units</b>	<b>Single women</b>	<b>Single men</b>	<b>Total units</b>	<b>Total people (Except children)</b>
<b>Full status Missionaries</b>	35	10	5	50	85
<b>Associates</b>	8	2	1	11	19
<b>ZEMers noted in OMC Minutes</b>	1	1	0	2	3
<b>Vocational Lifeliners mentioned in OMC Minutes</b>	0	0	0	0	0
<b>Task Force</b>	0	4	0	4	4
<b>National Workers</b>	0	0	2	2	2
<b>TOTAL</b>	<b>44</b>	<b>17</b>	<b>8</b>	<b>69</b>	<b>113</b>
<b>Other statistics of note</b>					
<b>Deaths<sup>10</sup></b>	1	0	0	1	1
<b>Resigned</b>	12	1	3	16	28
<b>Other resignations (AM TF LL NW) NOT NOTED in the Minutes</b>	0	0	0	0	0
<b>Successful Candidates</b>	7	2	1	10	17
<b>Failed/ withdrawn Candidates</b>	6	4	1	11	17

The final five years under review are shown in Table 6.5. Here we see an apparent decline in the total numbers (113 not 222 of the previous decade) and indeed in terms of applications (17 not just half of the previous decades' 76) but since there are only five years to compare with, rather than ten, it is not strictly comparable with other tables. The World Ministries Directors had several major issues to deal with in financial and moral terms for certain missionaries; this may have deterred people from applying. National workers also appear in the 1990s as a category.<sup>11</sup> The numbers of resignations would appear higher if national workers were counted. Numerically there were sufficient new accepted missionaries to replace those lost, if in different designations. The overall table for acceptations, rejections and withdrawals of applicants is given in Appendix 2 at the end of the thesis.

<sup>10</sup> 1 person, Peter Dawes, died (WM 03/07/2000).

<sup>11</sup> This is being changed again to Licensed National Worker according to Ron Hibbert's policy changes in 2006 (personal conversation 6 July 2006 at Mattersey Hall).

There was a new phase of strategic thinking activated under the leadership of Ron Hibbert after his appointment as World Missions Director in 2000. Partnering couples who went out with other missions also became more established as missions to the Islamic world linked in to enable specialisation for AoG Missionaries.

**Table 6.6: Summary of Missionary statistics 1965-2000 (deduced from the OMC/WM Minutes)**

<b>Units 1966-2000</b>	<b>Married units</b>	<b>Single women</b>	<b>Single men</b>	<b>Total units</b>	<b>Total people (Except children)</b>
<b>Full status Missionaries</b>	80	26	16	122	202
<b>Associates</b>	31	20	12	63	94
<b>ZEMers</b>	10	2	3	15	25
<b>Vocational Lifeliners</b>	14	15	5	34	48
<b>Task Force</b>	6	11	10	27	33
<b>National worker</b>	0	2	4	6	6
<b>TOTAL Names</b>	<b>134</b>	<b>70</b>	<b>49</b>	<b>253</b>	<b>387</b>

**Table 6.7 Summary of Missionary statistics 1965-2000 (deduced from the OMC/WM Minutes) by %.**

<b>Units 1966-2000 by %</b>	<b>% of all for marrieds</b>	<b>% of all units per category for single women</b>	<b>% of all units per category for single men</b>	<b>% of all units per category</b>	<b>% of all people involved in AoG's world mission</b>
<b>Full status Missionaries</b>	60%	37%	33%	48%	52%
<b>Associates</b>	23%	29%	24%	25%	24%
<b>ZEMers</b>	7%	3%	6%	6%	6%
<b>Vocational Lifeliners</b>	10%	21%	10%	13%	12%
<b>Task Force</b>	4%	16%	20%	11%	9%
<b>National worker</b>	0%	3%	8%	2%	2%
<b>TOTAL Names</b>	<b>100%</b>	<b>100%</b>	<b>100%</b>	<b>100%</b>	<b>100%</b>



These two tables (6.6 and 6.7) show the summary statistics for the whole period of 1965-2000. Noteworthy, is the number of *full status* missionaries during the whole era – 202 people or 122 units. This is just over half of the full number (387 people or 253 units) of those involved. 185 people (or 131 units) were involved under other statuses. While only the AoG members of Global Lifeline or ZEM were referred to in the OMC Minutes, the Minutes did not show their total membership. So using *full status* missionary statistics to compare the beginning of the period with the peak year of 1993 and again 2005, we get the results shown in Table 6.8.

**Table 6.8: Comparison of 1966 and 1993 for AoG Full Status missionaries**

Units	Married units	Single women	Single men	Total units	Total people (Except children)
1966	16	4	1	21	37
1993	33	7	2	42	75
2005	26	8	2	36	64

We now turn to a reflection on the meaning of these figures with respect to general missiological trends. The figures themselves show a considerable increase, doubling the unit figures and more than doubling the actual numbers of people by 1993. The lull of the 1960s and 1970s was overcome by the activity and renewed enthusiasm for world mission of the 1980s. We have said before that the Directors broadened the selection from 1981 onwards by allowing the candidates to go to the fields by raising their own support and allowing designations to be anywhere in the world. Opportunities in Asia and South America were also deliberately found at least by one of the directors – Ray Belfield.

In 1966 there were 535 Assemblies and just 37 fully supported people overseas; that mean there were 14.5 churches per missionary. By the peak year of 1993 there were over 600 churches (but there are no details for how many people were in them) and 75 Full Status Missionaries which meant 8 churches per missionary; and there were 15 official Associate Missionaries. So for the 535 AoG churches in 1966 the missionary output was not as great proportionately as in the 1990s when there were over 600 churches. The effort more than doubled. The global ‘village’ and communications across the world has enhanced the opportunities and vision of many

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more. There were just three Task Force people in 1993 but interest in short-term missions was rising, especially as within AoG, Ian Green has developed Youth Ministries International (now Next Level International). This was a relatively new concept in mission for AoG as it twinned British churches with Eastern European churches in order to send local church teams out to their twin to encourage efforts in mission. Previously there had been many teams to Eastern Europe through East-West ministries and David Playle's youth ministries<sup>12</sup> but these were on an individual interest basis, not based in local churches. There may have been influence from Charismatic New Church teams of the Apostolic Networks in this local church based idea.<sup>13</sup> Short-term missions are intended to recruit long-term missionaries as well as envision churches for supporting mission.<sup>14</sup>

During the 1960s mission agencies worldwide showed a decline (Shibley, 1989:25). The OMC was no different. For example, during 1970 there was a single fresh application for missionary work. Of those accepted from earlier applications there were only four and they had no need of OMC's funds since they were already in action under ZEM or the Australian AoG in New Guinea and only requested recognition for 'status' in Britain. By December 1970 the OMC was asking itself some questions as to why it was out of favour with its constituent assemblies. There were difficulties regarding financial deficits in the mission accounts. Was it time for workers to 'go out by faith' as they had in the PMU days? Should they first raise a guarantee of support from assemblies prior to going out? They comforted themselves with the knowledge that other societies were having similar problems.<sup>15</sup> They also argued that if individual churches sent their own missionaries, money would be lost to the whole denominational mission and there might well be earlier attrition – that is, an early return of missionaries – if there was only a localised church support in place. Insufficient funds, resources and accountability of that style of mission had been

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<sup>12</sup> Interview with D. Playle, 30 August 2005 at Grapevine (Bible Week), Lincolnshire Showground. (cf. RTs 1970s-80s passim adverts & reports).

<sup>13</sup> Larger churches such as Denton, and later Nottingham under the Shearman pastoral dynasty had sent missionaries to nations like Spain (SPM) since 1958 (OMC 09/03/1967) apart from the OMC. The Spanish Pentecostal Mission was founded in 1958 by E. J. Shearman but merged under the OMC's directorship by 1968 due to financial pressures, thereby creating the need for a wider support base across AoG churches.

<sup>14</sup> <http://www.nlieurope.com/> has reference to this. OMF and WEC have deliberately arranged short term opportunities to recruit long-term people since the mid-1980s (accessed 30 April 2007).

<sup>15</sup> cf. OMC 4/10/1970, cf. *Euroflame* August 1973:5; See chapter 5.



illustrated in the history of the Spanish Pentecostal Mission operated by the Nottingham Talbot Street Assembly in the later 1960s.<sup>16</sup>

The 1970s showed growth in missionary numbers only because of the Lifeline project which was financed very differently from the centralised OMC accredited missionaries (see chapter 5). The expansion came mainly after the 1981 watershed of policy change concerning raising finance and placement policy. From 1945-1979 the centralisation of funds had restricted the acceptance of new candidates when funds were unavailable. This is evidenced from the number of 'rejected candidates' in the early years. For example, for one couple requesting acceptance for Eire in 1973, the OMC Minutes note, 'inform them that they [OMC] could not undertake their support at this time. If they went out on faith, consideration could be given to being granted status' (OMC 05/07/1973). This would have been 'Associate Status'.

## 2. Missionary Applications

### *a. Trends*

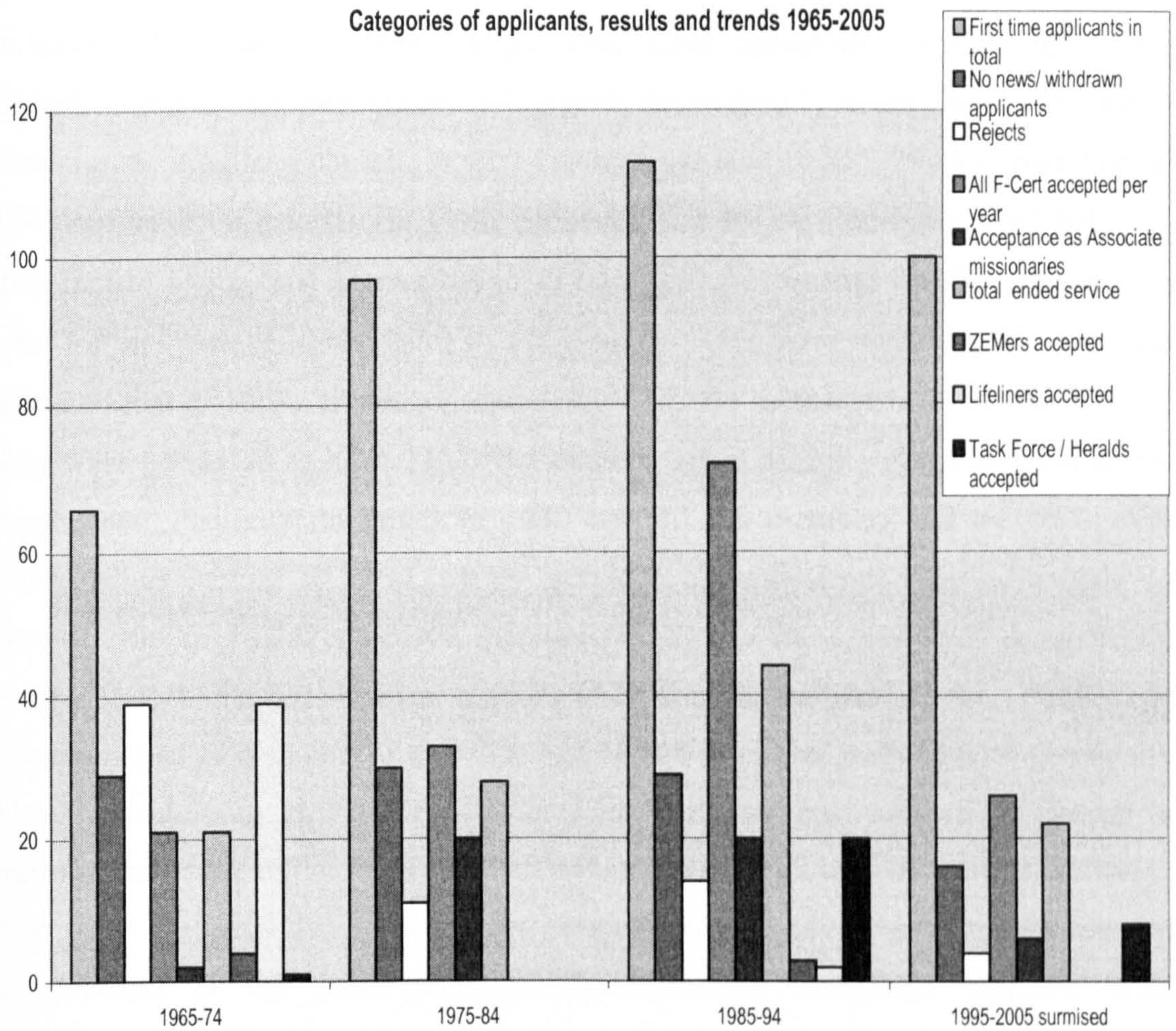
Figure 6.1 below tell the story of the decadal trends in applications. There were 350 applicants for all kinds of missionary categories with slightly less than 700 references to them from 1965-2000. Of the 235 who were accepted, 51 (15%) were accepted on their first application, 73 were turned down at their first or second mention in the Minutes but others were only turned down after up to four references in the Minutes (e.g. OMC 13/07/1993). This includes Global Lifeline applications. A simplified picture of the application trends in acceptance and rejection can be seen in terms of decades (Fig. 6.1).<sup>17</sup> Simply dividing by ten, the decadal number of applicants (66) for 1965-74 brings the average number of successful applications of missionary candidates per year to six or seven units. The average make up of these successful units were three couples, two single ladies and one single man. This average increases to 9-10 per year the next decade and falls off quite dramatically in the 1990s.<sup>18</sup>

<sup>16</sup> This was started in 1958 with one girl going from Talbot Street. Several couples attempted to join but according to OMC Minutes 09/03/1967 and 04/05/1967) it needed help and was incorporated into the larger mission of AoG UK.

<sup>17</sup> See Appendix 2 for yearly figures.

<sup>18</sup> This excludes the Lifeliners - the vocational missionaries who needed no financial base in the UK: they had secular paid jobs in their target nation which they used to sponsor themselves and a major AE Dyer PhD Dissertation University of Wales, Bangor 2005-2007





**Figure 6.1: Applicant Types by Percentage and Decade by deduction from OMC/WM Minutes**

Figure 6.1 show that the increase of acceptances (yellow) continued over the decades despite a lower number of applications (blue) in the early 1990s but there were more than enough to replace the resignations (red). Short-termers (Task Force/ Heralds) and Lifeliners do not seem to have a major proportion to make up the increase. Rejections (noted below) decline as they are not counted after the 1990s changes in the noting of them at national minutes levels due to Area Directors dealing with those directly, not bringing them to main council.

The latter half decade may be compensated for after 2000 in that only half a decade is represented.

A question is raised as to why there were so many applications in the 1980s compared

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evangelistic literature thrust.



to an assumed decline in applications for other missions in the light of the post-colonial '*Missionary Go Home*' logic. This needs considering in the light of the general statistics for denominational growth or decline. According to Brierley's statistics the Anglican church (in total for each variation) had 3,294,857 members in 1960 but by 2000 Brierley, in 1997, estimated that they would have 1,563,650, less than half of 1960. The Methodists in Britain had an estimated 780,744 members (a total for all types of Methodism) in 1960 but by 2000 there would be 379,825, less than half that of 1960. Baptists (in total) had 290,583 members in 1960 and by 2000 they were estimated to have 230,010 members; again a loss - if not as great as the Anglicans. Pentecostals (total) in 1960 had 50,160 members but by 2000 were estimated as having 421,750, which indicates a multiplication by over eight in growth. So in total Pentecostal membership figures have increased dramatically compared to Methodists or even Baptists in Britain for the period 1960s-2000. The Assemblies of God as part of that bloc had 18,000 members in 1960 with potentially 61,500 members by 2000. Hence even if the AoG had only a small percentage (a sixth) of the whole of the Pentecostal churches, there is evidence of more than tripling their size. This provided a pool of new people each year to be motivated for mission as opposed to the non-Pentecostal denominations (Brierley, 1997:847-850). Therefore the pool from which recruits come in those traditional denominations, which have a largely aged membership, is vastly reduced, while the Pentecostals have more to choose from and gain an ethos of wanting to do something for world evangelism.

Table 6:9 Missionary statistics from Britain according to P. Johnstone.

Operation World date	Global	Europe	Britain
1978 (1 <sup>st</sup> Edn) <sup>19</sup>	56,140 (100%)	14,700 (26.1%)	7000 (12.4%)
1986 (4 <sup>th</sup> Edn)	81,000	16,047 (19.8%)	5800 <sup>20</sup> (7.1%) or long-term missionaries- 4292 (5.2%)
1993 (5 <sup>th</sup> Edn)	76,120	No statistics given	7012 (9.2%) or 5,400 (7.09%) <sup>21</sup>
2001 (6 <sup>th</sup> Edn)	97,732	16,077	or 10,654 (10.9%) in 183 agencies or 5,666 (5.7%) <sup>22</sup>

The statistics tabulated in Table 6:9 from the various editions of Patrick Johnstone's *Operation world* volumes, provide the only available means of assessing the rise or decline in the numbers of missionaries from the UK over the forty years. By those statistics one can see growth in missionary numbers from UK – a decline from 1972 to 1986 after which came a slight rise until 1993, and a slight decline since to 2001.

This does not indicate the expected decline was as bad as had been thought in the 1980s. The increase was almost double between 1978 and 1986; the decline and rise since have been minimal. The definitions of the last figures are however, slightly different to the earlier editions of *Operation World*.<sup>23</sup> The apparent rise in numbers

<sup>19</sup> P. Johnson, *Operation World*, (Bromley: STL, 1978), pp. 18 he quotes 2956 missionaries from Britain with a set of 61 agencies not including AoG, and p.26 he provides statistics for outgoing missionaries from the four Western sections and five 'Third World' sections of the world. Great Britain's statistics are given on p.54. This figure of 2956 seems to contradict his figure of 7000.

<sup>20</sup> P. Johnson, *Operation World*, (Bromley; STL & WEC International, 1986 –this is the 4<sup>th</sup> edition but the first to be fully rewritten since the 1978 edition), pp. 35, and 431. Johnson notes that 26% (1508 people) of the British figure was made up of short term workers which meant *less* than a year's service was expected (p.26).

<sup>21</sup> P. Johnson, *Operation World* (5<sup>th</sup> Edn), (Carlisle; OM Publishing, 1993). Two figures seem to conflict. On p.557 and p.647 he gives 7012 missionaries (Protestant) as from the UK, but gives 5400 as long term missionaries: 16% (1121) of all UK Protestant Missionaries were short term workers – of *around* a year's service, (p.559). There is a slight discrepancy of 491 missionaries unaccounted for.

<sup>22</sup> Johnstone gives 10,654 missionaries from British PIA agencies on p.650, but later for Europe gives 8164 total national missionaries, which included 5,666 in 166 agencies from Britain but who work in other nations (P. Johnson & J. Mandryk, *Operation World*, (6<sup>th</sup> Edn) 2001, pp.747, 750).

<sup>23</sup> The authors of the 2002 edition, Johnstone and Mandryk, also indicate that there were 2498 foreign missionaries *in* the UK in 2002, and a total of 4179 foreign and national British missionaries working in the UK. Short Term workers (STW) are included in these figures which can skew them radically. The CD Rom version of *Operation World* 2002 gives 9889 total UK missionaries, 8932 working cross-culturally, 957 in near cultures, or 9578 career missionaries and 311 short term workers. There are within those statistics 2501 missionaries working out of UK, but sent to the UK, of which 1605 work cross-culturally, 896 in near cultures; yet quotes 2428 as total career



of missionaries from the UK during the 1970s-80s, the decline in 1993, and slight rise since, is quite comparable for the AoG statistics' rise, fall and rise over the same time period.

The AoG figures would parallel that growth. So the growth for the whole figure (10,654) may be from the Independent group, a rather amorphous group, undefined and hard to measure. Johnstone explains in Appendix 6 of his 2001 edition, that these include the Charismatic groups outside of mainline denominations. They would include groups like New Frontiers, Pioneer and others written about in Kay's *Apostolic Networks* (2007). In theological terms one could account for this parallel by a similar Holy Spirit-inspired urgency. In practical terms one could account for it by reference to the simpler mechanisms for placing missionaries on the field that are available to relatively small denominations like British Assemblies of God and the Networks. It is, however, impossible to offer a definitive answer to the higher numbers of some denominations and Christian groupings than others without further extensive fieldwork beyond the scope of this dissertation.

### ***b. Acceptances***

**Table 6.10: Accepted Missionary Applicants according to missionary type, by married status and gender for 1965-2000<sup>24</sup>**

<b>Accepted Missionary Applicants</b>	<b>Full Status</b>	<b>Assoc -lates</b>	<b>ZEM</b>	<b>Life - liners</b>	<b>Task Force</b>	<b>National Worker</b>	<b>Total Units</b>
<b>Married</b>	80	31	10	14	6	0	141
% of all marrieds	57%	22%	7%	10%	4%	0%	100%
% of all accepted units <sup>25</sup>	30%	12%	4%	5%	2%	0%	53%
% of all applicant units	18%	7%	2%	3%	1%	0%	31%
<b>Single Women</b>	26	20	2	15	11	2	76

missionaries and only 73 working in UK as short-term workers out of the 311 total short term workers (STW)s). The definitions of STWs must be very confined somehow since there are far more than 311 let alone 73 STWs in any given year: definitions of STW need clarifying.

<sup>24</sup> There were 106 units or 174 people accepted for Full status; but the figures in the categorized items of accepted units add up to 247 (367 people). This is actually 12 more than the real number of people due to some missionaries changing status from AM to Full or reverse or to Ministry during the 35 years under review from the OMC/WM Minutes.

<sup>25</sup> All accepted units = 267

Accepted Missionary Applicants	Full Status	Assoc -iates	ZEM	Life - liners	Task Force	National Worker	Total Units
% of all single women	34%	26%	3%	20%	14%	3%	100%
% of all accepted units	10%	7%	1%	6%	4%	1%	28%
% of all applicant units	6%	4%	0%	3%	2%	0%	17%
<b>Single Men</b>	16	12	3	5	10	4	50
% of all single men	32%	24%	6%	10%	20%	8%	100%
% of all accepted units	6%	4%	1%	2%	4%	1%	19%
% of all applicant units <sup>26</sup>	4%	3%	1%	1%	2%	1%	11%
Accepted Missionary Applicants	Full Status	Assoc -iates	ZEM	Life - liners	Task Force	National Worker	Total Units
<b>Total accepted Units</b>	122	63	15	34	27	6	267
% of all accepted units	46%	24%	6%	13%	10%	2%	100%
% of all applicant units	27%	14%	3%	8%	6%	1%	59%
<b>Total accepted individuals</b>	202	94	25	48	33	6	408
% of all accepted individuals	50%	23%	6%	12%	8%	1%	100%
% of all individual applicants	30%	14%	4%	7%	5%	1%	60%

For the full period the accepted applicants can be broken down into the categories given in Table 6.10. Married applicants are regarded as a unit in that they had to go to the same place as each other. Single men and women have different issues and can be isolated as their own groups.

Table 6.11 shows the breakdown of applicants by gender and marital status, according to eventual missionary status. Only 43% of all accepted applicant units became full status missionaries. The other categories made up the rest, and this shows the importance of the range of statuses to gain a full picture of missionary activity. During the 1970s the OMC expanded its categories of missionaries to include new self-funded 'tent-makers' (Lifeline) and short-term Task Force/Heralds. These short-term people did not often find themselves applying for full time status, a finding that does not bode well for using on short-term missionaries as a means of

<sup>26</sup> All applicant units = 452



recruiting long-term workers, despite the trend during the 1990s. From the existing long term missionaries who did short term missions initially there are only two known couples to cite the Burtons and Lees. The Burtons entered mission concerns on a short-term basis in Eastern Europe and became involved in the productions of Junior Missionary magazine (OMC 13/09/1984) went as full status missionaries long-term to Thailand (OMC 13/07/1987). Mark Lees had been on OM missions to Pakistan and sought a long term career there through the auspices of the AoG in the early 1990s and worked through two other agencies yet under AoG for ten years in Pakistan. Other single missionaries have initially gone for a year with Task Force and stayed on, marrying a national (as in Spain). There are variations but not many have singled out the AoG's OMC/WM agency to do this.

**Table 6.11: Summary of Applicant statistics 1965-2000<sup>27</sup>**

<b>Applicants</b>	<b>Units</b>	<b>%</b>	<b>Individuals</b>	<b>%</b>
<b>accepted</b>		267	408	60%
<b>rejected</b>		67	99	15%
<b>withdrawn</b>		118	174	26%
<b>Totals</b>		452	681	100%

Table 6.11 (and later 6.12 which develops the discussion) shows the figures for the rejected and withdrawn missionary applicants and thereby the total number of applicants can be deduced: 452 units or 681 people who applied to be missionaries between 1965 and 2000. As stated before, acceptance levels increased after 1981. Table 6.10 shows the trends. Obtaining visas<sup>28</sup> was one difficulty leading to withdrawal of application, and while finance could have been a reason, the Minutes, unfortunately, do not record the reasons for their withdrawal and therefore further analysis is impossible. What we can see is that over a hundred units, or 174 individuals (26% of all applicants), withdrew of their own volition, even after a couple of them were accepted.

Married couples make up the majority of accepted units (53%). It is well known that

<sup>27</sup> A full table of all applications, acceptances, rejections and withdrawals annually can be found in Appendix 3.

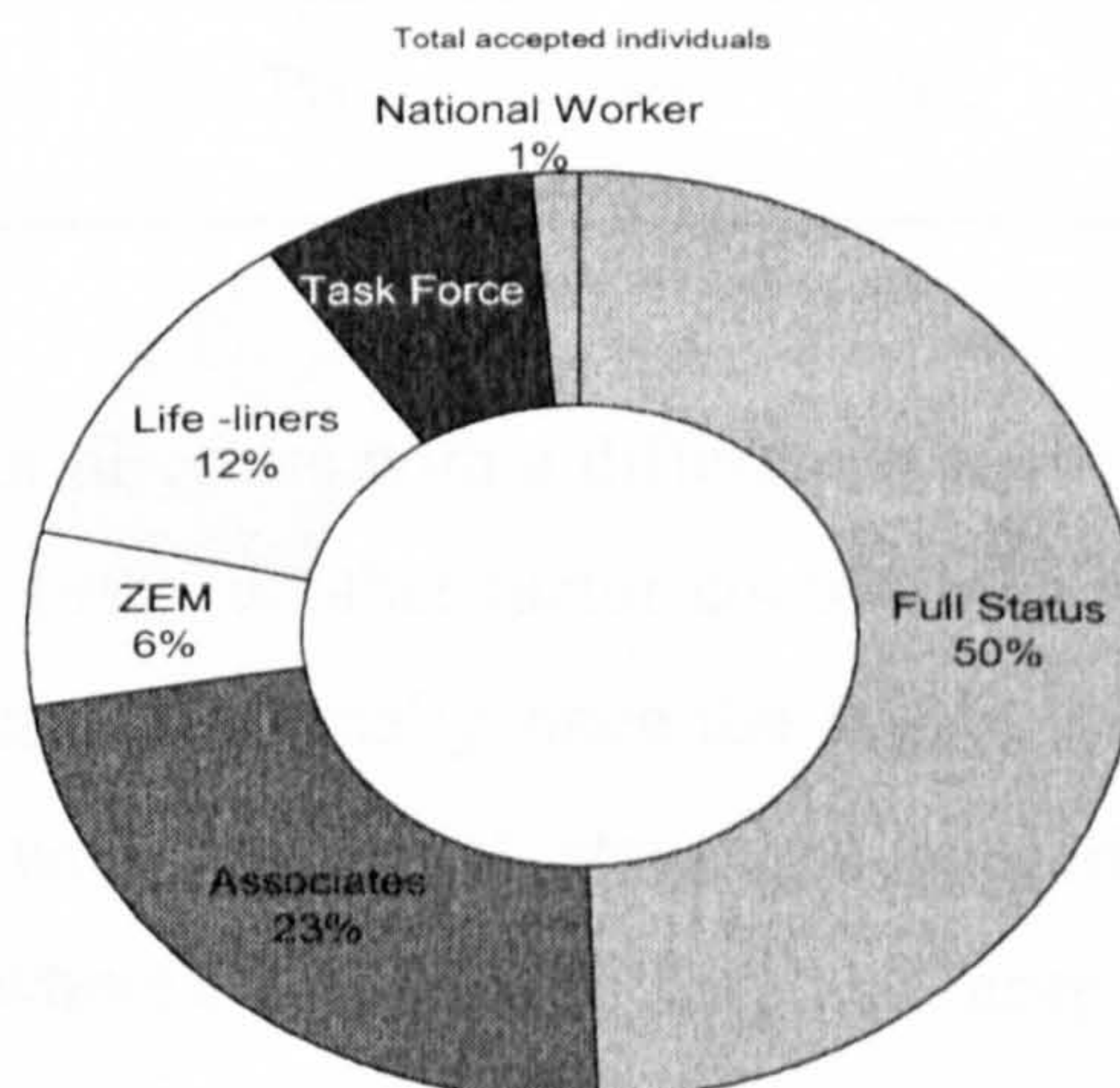
<sup>28</sup> Visas to Bangladesh or other Central Asian nations were not available; e.g. see OMC 28/09/1972, 04/07/1974 attempts for this person failed.



women make up the majority of mission personnel. Roughly a third are women who were married and a third were single women, and the remaining third are men who were mostly married. This is comparable to 34% of the 76 single women who were accepted for missionary status who became full status missionaries: 28% of the total accepted applicants were single women.

The percentage of accepted single men (19%) slightly redresses the standard understanding of 66% women to 33% men on the mission field – including married men. These results are however, fairly typical with single men contributing the smallest number of applications: 50 were accepted for various statuses, often short term, but 16 became full status missionaries. 19% of all accepted units (or 11% of all applicants) were single men when they were accepted as missionary candidates. On the other hand 31% of all rejected applicants were single men and 19% withdrew. Even so, the single men may appear to be more devoted to their calling than to finding a wife - initially.

By status the largest category - 50% - were fully certified missionaries with the British AoG (probationary for the first two years at least). The Lifeliners were part-timers or 'Tent makers' and short-termers were the Task Force or Heralds but these are lost from the count after the 1990s as were the Associate workers (See Fig 6.3).



**Figure 6.2: Total Percentages of Accepted Individuals by Status 1965-2000**

### ***c. Rejections***

Those rejected (Table 6.12) make up 15% of the total applicants over the whole era. As opposed to the 1960s-70s when 39 were rejected, only 11 and 14 were rejected



subsequent decades. It could be argued that without the financial constraints of centralised finance the OMC Directors were less particular about selecting candidates after 1981 than before.

**Table 6.12: Rejected Applicants by Decade, Married status and gender**

<b>Rejects</b>	<b>Married</b>	<b>SF</b>	<b>SM</b>	<b>Total rejects</b>	<b>Total people</b>
<b>1965-74</b>	16	9	15	40	56
%	40%	23%	38%	100%	
<b>1975-84</b>	6	3	2	11	17
%	55%	27%	18%	100%	
<b>1985-94</b>	9	1	4	14	23
%	64%	7%	29%	100%	
<b>1995-2000</b>	2	1	0	3	5
%	67%	33%	0%	100%	
<b>TOTAL of all rejected applicants 1965-2000</b>	33	14	21	68	101
%	49%	21%	31%	100%	
<b>% TOTAL all applicants 1965-2000</b>	7%	3%	5%	15%	

There were different directors with a different ethos in place after the 1981 financial watershed. By the 1990s another factor contributing to this decline is the reform of the method of selection, especially since the Action Area Directors were given more authority to deal with the initial stages of enquiries. Directors only brought applications to the whole council when there was more definite interest. If an enquiry was not answered, the onus was placed on the party applying, not the directors, to follow it up. These two factors together probably account for the decline in the number of rejected applications.

**d. Withdrawals****Table 6.13: Withdrawn applicants by decade, married status and gender**

<b>Withdrawn/ no news</b>	<b>Married</b>	<b>SF</b>	<b>SM</b>	<b>Total withdrawn</b>	<b>Total people</b>
<b>1965-74</b>	17	15	4	36	53
%	47%	42%	11%	100%	
<b>1975-84</b>	22	14	8	44	66
%	50%	32%	18%	100%	
<b>1985-94</b>	13	9	10	32	45
%	41%	28%	31%	100%	
<b>1995-2000</b>	6	4	1	11	17
%	55%	36%	9%	100%	
<b>TOTAL 1965-2000</b>	58	42	23	123	181
%	47%	34%	19%	100%	
<b>% TOTAL all applicants 1965-2000</b>	13%	9%	5%	27%	

Tables 6.12 and 6.13 are designed to show whether there was a decline in missionary interest in the period under investigation. Table 6.12 shows that 123 units (27% or 181 people) withdrew themselves - or at least there is no news of them after their application was noted in the Minutes. The figures for withdrawals scoring 36, 44, 32 for each decade under review, show that these withdrawals replace the rejections by the interviewing OMC/WM; people did not wait for that rejection; they are simply not registered anymore on the Minutes. The way the applications are noted in the OMC Minutes also changed slightly after the 1980s. Apparently<sup>29</sup> not all enquiries were treated as applications and therefore not all entered the Minutes, especially after the Area Directors were asked to deal with applicants (1990s).

Applications were only noted in the main Minutes once they were 'candidates' or 'applicants' having handed in their initial 'Schedules' or application papers. So to add together the number of rejected applications with the successful applicants for each decade in order to find the total number of submissions, does not give the same

<sup>29</sup> Interview with Phillida Bennett (June 2005).



picture as it would have done before the 1980s. What we can say is the ratio of withdrawals to rejections does change over time. By the end of the period under study there are proportionately more withdrawals than rejections. A speculative explanation for this might be that prospective missionaries now apply to a variety of agencies in the same way that individuals apply for a variety of jobs. A withdrawal would be made by a couple or unit who received a 'better offer' elsewhere.

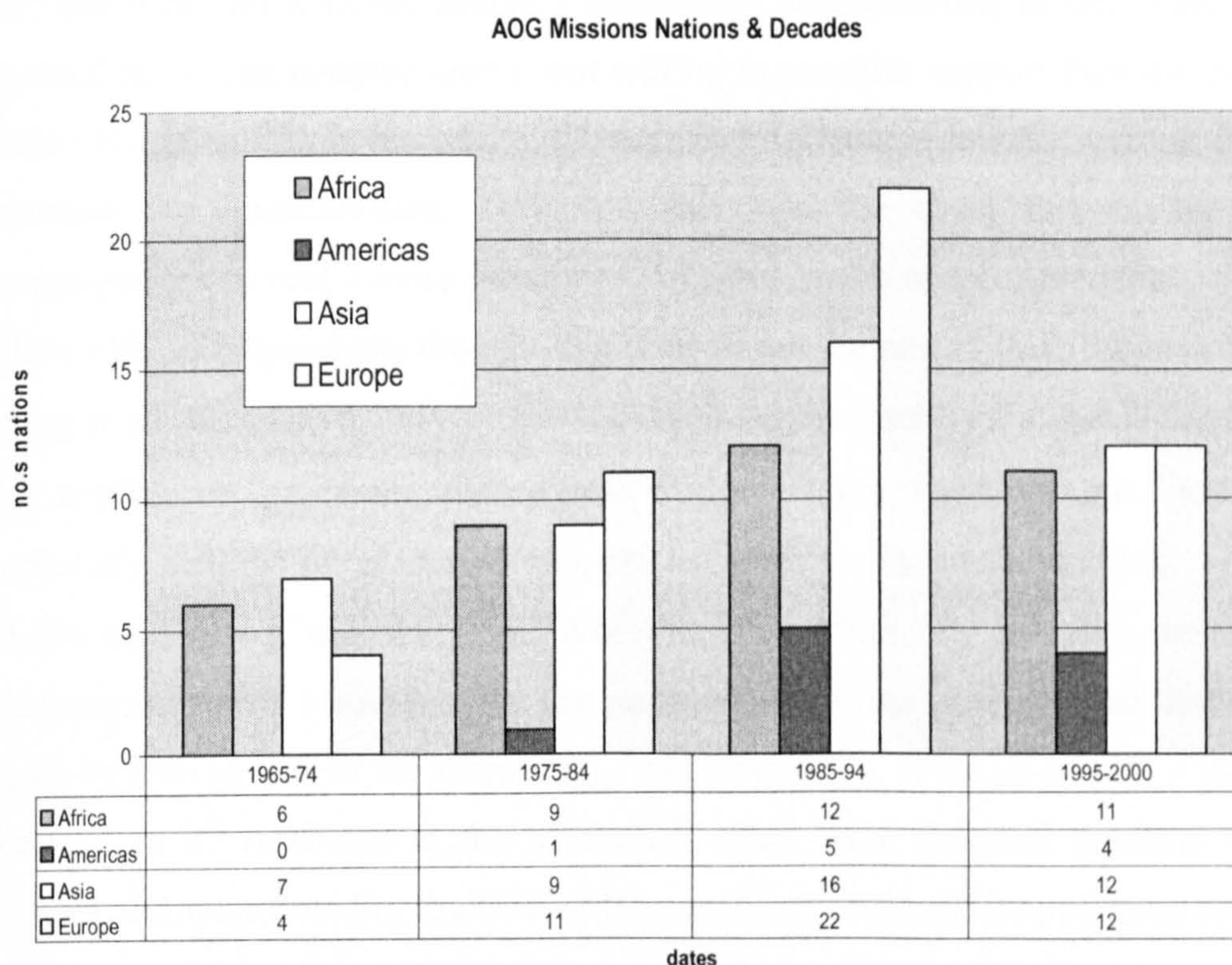
### ***e. Designations***

The designations or placements were also limited before 1979 and so people with a call outside the areas of OMC interest (India, Congo, Japan 1952-1960, Malaysia, Pakistan, Tanzania 1960-79) simply did not apply or would have been automatically rejected. After the broadening of the OMC official financial support policy to one whereby pledged individual support was gained from itinerations, the possibilities for placements were also broadened.

**Table 6.14: Candidates for AoG WM Mission 1992-2002 per Action area**

<b>Destination</b>	<b>Accepted applicants by designations</b>	<b>% accepted applicants</b>	<b>% all applicants</b>
<b>Asia</b>	25	37.3	29.0
<b>Africa</b>	24	35.8	27.9
<b>Europe</b>	11	16.4	18.6
<b>Americas</b>	7	10.4	11.6
<b>Total accepted and went</b>	67	100.0	79.7
<b>Withdrawal by churches</b>	2		2.3
<b>Withdrawals before being sent overseas</b>	15		17.4
<b>Total accepted by AoG</b>	84		97.7
<b>Total rejected</b>	2		2.3
<b>NB Enquiries</b>	<b>Sent</b>	<b>No further pursuance</b>	<b>Rejected</b>
<b>130</b>	67	61	2
<b>100%</b>	51%	46.9%	1.5%





**Figure 6.3: Full Certificated Missionaries of the AoG WM Mission 1965-2000 per Action area**

More recent statistics by Action Areas are given in Table 6.14.<sup>30</sup> Again this shows the selection process is now more refined; not all enquiries are called ‘applications’ and rejections are more related to church consent and self-withdrawal. The WM do not have to appear hard on applicants because they put the onus for selection on the individuals and their churches. The locations selected by missionaries are still dominated by Asia and Africa in the earlier decades but at least these latter are attempting to reach out to countries (especially Muslim ones) that have traditionally rejected Christian mission.<sup>31</sup> Asia increases again after 1985. Europe gains far more personnel during the years 1985-94. While the opportunities broaden the locational choice the process for choosing missionaries also begins to change towards the candidates’ gifting.

### ***f. The Processes***

Any candidate for mission has to make their first port of call at his/her congregation

<sup>30</sup> Due to not having access to the OMC Minutes after 2000 I cannot confirm them in the same way as the other statistics given above, but Phillida Bennett, the secretary for the mission department since 1981 under John Wildrienne’s directorship, assured me she had seen these through personally.

<sup>31</sup> This is the area known as the 10/40 Window - Spain to The Philippines.



and test their call with the church's leadership; accountability is one principle of all leadership. If that congregation is not willing to consider support then the missionary feels obliged to follow his calling through another congregation. Among those who returned my questionnaire, 24% said this was the case; that is, they moved congregations to find a more missionary-minded pastor and congregation. However, while 85% of respondents thought that their pastor supported their initial call without being at all obstructive, only 44.8% said their pastor actually supported them through the application processes with OMC/WM,. Home churches are therefore not especially willing to give real support to missionaries-in-the-making. However, 21.8% said that it was the OMC/WM that tested them by delaying their call. In actuality the OMC Minutes show that some missionaries were delayed time and time again by having to wait for affirmations and interviews, some up to over a year before their 7<sup>th</sup> or 8<sup>th</sup> reference in the Minutes.<sup>32</sup> Few were received the first time they applied and were noted in the OMC Minutes: 5 out of 66 (8%) applicants from 1965-74, 11 out of 97 (11%) 1975-84 and 31 out of 113 (27%) 1985-94 were accepted on first application.

The council seems to have had a policy of having forms (schedules on their personal details and a 'position paper' on their doctrinal statements) to be filled in, interviews held, medicals and references to be taken up, all of which draw out the process. Such tactics enable the council to assess the applicants' level of determination.

The 1979-81 change of policy regarding finding personalised pledged support from visiting churches across the nation, did not put people off applying for missionary status; it did the reverse.<sup>33</sup> Once the designation possibilities had broadened and global communications improved there is evidence from the growth in the number of applications and acceptances that people were very willing to go abroad. So after 1981's change of policy, finance did not seem to be noted in the Minutes as a reason for candidates to withdraw. This is an important finding and shows that the new

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<sup>32</sup> One couple trying to go to India, scored 8 references before acceptance. (OMC 21/02/1980 held the first reference and 13/07/1981 for 8th occasion; nearly 17 months before starting fund seeking itineraries. They left for India after the OMC meeting for 11/04/1983 and returned before their meeting of 29/07/1985; just two years later. Determination helped but the deliberation over them could be said to have been justified in that they returned home to UK after one term of little fruition and much frustration but it was a new project for Lifeline and perhaps they received little help on site in New Delhi; member care was perhaps only minimal.

<sup>33</sup> See Table 6.7 p.161, and Fig.6.1 p.165.

policy had merit.

In terms of growth in designated areas and personnel, Kay quotes the annual conference report for 1970:

‘In 1970 there were workers of various kinds in twelve countries. Of these 68 were certificated workers including 24 with the Congo Evangelistic Mission (CEM) and a further 70+ Lifeliners - those who took secular jobs to work in a foreign country and help the local churches’ (1970 Conference report in Kay, 1991:346).

Since in 1987 there were 68 missionaries and 13 with ZEM (previously called CEM and now CAM) there were not many more than 15 years earlier. However, growth came after this and *also* in terms of Associate status, Global Lifeline or Task Force. The Associates were often in need of legal papers for their nation’s visa and work permit requirements but most either did not wish to come under AoG authority or were recognised as either having an independent ministry or affiliation to another missionary organisation. Global Lifeline under David Newington was a mission with a different ethos and support base (see chapter 5). Task Force, developed during the 1980s, alongside more home-based Heralds’ scheme,<sup>34</sup> became a means of sending short-term personnel to help in areas where there were already full missionaries or established works connected with the WM leadership. For example two girls went to Thailand to assist the Burtons in Phuket (OMC 08/09/1992). Another case was a girl who needed credentials for Romania where Ron Hibbert’s East-West Ministries had connections; so WM gave her Task Force status (OMC 10/01/1991).

In terms of ‘Full Status’ missionaries the global team shrunk from 23 units (49 people Full and Associate) in 1965, to 13 (25 people) in 1975, but it grew to 29 (51 people) in 1985 and by 1993 to 53 units (90 people). However, it declined after that back to 19 units or 32 people in 1996. There is a clue in the World Ministry Minutes for 1996 to account for the drop in statistics of missionary personnel. The communication channels had not been clarified and the ‘new’ system was not yet working. The Area Directors were supposed to be dealing with the missionaries from their ‘Action Area’ and not central office. Therefore the missionaries were not noted in the general Minutes and if I had had access to the Area Directors’ correspondence it would have probably revealed more communications with more missionaries. The

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<sup>34</sup> This category was invented in the 1960s-70s for young people wishing to give a year’s service but it was mainly in the UK. Only two people are noted as having worked abroad as ‘Heralds’.



Area Directors did continue to meet centrally to deal with major decisions of policy 3-6 times a year in the later 1990s. In any case the Minutes after 1996 may not be totally reliable as statistical references of candidates or pastoral concerns of the missionaries after 1996 since that was not the concern of the central council. They were more concerned with creating a new ethos (cf. WM, 22/04/1996 item 4). By 2000 a new team of 18 directors were in place and the Minutes for 2000 concentrated on this factor not on the field missionaries.

### 3. Missionary Resignations

**Table 6.15: Resignations of all Categories of Missionaries 1965-2000**

<b>Resignations per unit</b>	<b>Married</b>	<b>Single Women</b>	<b>Single Men</b>	<b>TOTAL units</b>	<b>TOTAL people</b>
<b>1965-74</b>	12	8	1	21	33
<b>1975-84</b>	17	7	4	28	45
<b>1985-94</b>	31	10	3	44	75
<b>1995-2000</b>	8	1	1	10	18
<b>TOTALS</b>	64	26	8	103	167

Table 6.15 summarises the number of resignations for the whole period under study: out of the 267 accepted units, 103 units or 167 people have resigned or retired. Some barely commenced their missionary career and the OMC Minutes held no more mention of them so I have taken it that they resigned. The peak years for resignations of Full Certificated or Associate Certificated missionaries were 1967 (7), 1988 (7), 1993 (8) and 1994 (6), while in 1970 and 1995 none left. The events in Congo, India and Japan for 1966 resulted in these higher number of resignations for 1967 (after itineraries had finished); some chose to return to the UK instead of being re-designated elsewhere.

There were no strict patterns of regular attrition; it averaged 2-4 units per year. The 1970s show that a few were lost simply due to the loss of the Congo, Japan and India fields, but the figures were made up by opening of new fields. The 1980s show higher rates due to more missionaries going out and yet not apparently staying too long abroad. Some were long-term people who were naturally retiring. The lack of

resignations in 1995 was quickly made up for in the following five years. As mentioned before there were a series of unforeseen situations that led to marriage break ups<sup>35</sup> and one mishandling of finances over a project.<sup>36</sup> Resignations were really suspensions in those cases.

Counting units (married couples make one unit) there have been 22 long-termers (over 15 years' service) who have retired throughout the era under study. 29 have served for between 5 and 15 years roughly. There were 49 units who served less than five years. 30 short-termers (Task Force) served from 1989 to 1995. Inventing 'Task Force' provided an opportunity for 3-12 months. As they had to apply through the OMC/WM they have been included in the categories and lists. They have been isolated from the comparisons with fully certified workers. Otherwise it would have been like comparing apples with pears. It does imply that more people have gone through the books than long-term recruits. However none of these thirty have become long-term missionaries with AoG. Mobility and choice was the mark of the 1990s more so among the Gen-Xers (Tiplady, 2002:96).

Decades cannot be compared easily since there were more actual missionaries sent out during the 1980s compared to the minimal number in the 1970s, due to the financial restrictions then. So there were more to return to the UK proportionately.

Attrition rates of missionaries have increased according to Brierley's report during the 1990s to 5.1% per year (Brierley, 1996). In comparing AoG's attrition rates over the same period as the report, we find that the losses AoG sustained amounted to 5% but over three years, not annually (1995-7). So there has not been an especially high attrition rate compared to other mission agencies. AoG missions did however lose 9 people (2 couples and a single lady) and yet accepted 10 people (3 couples and 4 singles) in three years. So there was a net gain of one person.

Brierley's findings for the top four reasons for leaving their fields were: a change of call, (20%) adjustment problems (9%), care of parents (8%), and position with the

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<sup>35</sup> I prefer not to mention precisely which missionary couples this refers to.

<sup>36</sup> There are 16 minuted items from 23/11/1992 to 06/11/1996 to do with the German Paderborn crisis; cf. Interviews with Philip Wooffindin (June 2005 Mattersey Hall), Brian Quar (June 2006, his home in Mattersey). Another financial issue was pre-empted in The Philippines as Ray Belfield finally refused to take on responsibility for the Philippine Boat Project in the light of the Paderborn crisis (OMC 02/12/1991 - 28/08/1997).



agency (7%)<sup>37</sup>. When looking more carefully at the particular people leaving World Ministries it seems that the reasons many of the personnel under consideration here have for leaving their fields are that many, especially in the 1990s, were short-termers (Task Force) or Associate Missionaries; they never intended staying long. One couple were fully certificated and had served from 1988 to 1996; one couple were asked to resign over some unspecified issue, another couple simply returned home and are noted as being without permission or reason (OMC 29/04/1996), while the other had had team difficulties but were due home in 1997. One girl had visa difficulties although she had been working since 1989 in Hong Kong but this was due to the political change in Hong Kong's status<sup>38</sup> (OMC 29/04/1996). One single man (OMC 22/04/1996) had relational issues over which he left the mission and another long-term associate married and left. So despite losing over 100 units from 1965 to 2000 (See Table 6.14), the gains did outweigh the losses with 141 candidate units accepted with full status in the same era.

Brierley compares sending agencies with churches as sending agencies: 'Agencies tend to provide more types of personnel support than churches. They are more likely to provide supervision (75% of agencies vs. 35% churches), a detailed job description (55%: 21%), planned on the job training (44%:19%), annual leave (70%:28%), annual visit from home office (63:35%), education for children (49%:23%), a supportive team structure (60%:40%) and local conferences (65%:35%)' (Brierley, 1996). AoG's OMC/WM directors did attempt to visit those in their care; Action Asia at least created biannual conferences by which they attempted to service and support their missionaries. Considering the comparison Brierley makes among sending agencies of 14 nations, AoG can consider itself in the average range of a caring denominational agency - yet with space for improvement on member care (see chapter 10).

Agencies and missionaries form partnerships. It is not simply a two way axis as there are Missionaries, their local sending base, the agency facilitating and the receiving national church or at least culture to consider. 'Effective partnerships are built on trust, openness and mutual concern,' says Phil Butler, Lausanne Senior Associate for Partnerships and President of Interdev. Since 1999 AoG World Ministries has made

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<sup>37</sup> He quotes the Foreign Mission Board report for 1991.

<sup>38</sup> It was regained politically by the People's Republic of China in 1997.

more attempts to relate to other agencies instead of being jealous of them for siphoning off capable people and finance from their churches.

### **C. Conclusion**

The findings from the OMC/WM Minutes have revealed the numbers of missionaries in their various categories, the candidates, the rejected and withdrawn and the numbers of those who resigned or withdrew from service for a variety of reasons. Considering that the AoG in Britain has not grown dramatically in these 40 years in numbers of churches, the proportion of missionaries has increased somewhat – though it is impossible to quantify this exactly since other factors than congregational size also play their part in church growth. For instance the British economy has changed compared to 1965. Interest in missions would appear to continue in AoG despite the less pronounced stress on ‘the foreign field’ in its publications. Certainly missionary interest has improved since the 1979-81 financial watershed. Yet every decade a new injection of directorship and ideas is needed to re-energise the interest. This has happened and another is due during the early part of the 21<sup>st</sup> Century. The whole ethos of missionary undertaking has also changed in this time. No longer is long-term mission the only feature of ‘overseas’ mission. Short-term opportunities have raised a spectrum of issues for long-term mission agencies; these concern the perception on *cross-cultural* needs in evangelism and teaching, which are not easily accommodated for short-term missionaries or church teams. So short-term mission organisations, like Operation Mobilisation and Youth with a Mission, have now found themselves with long-term workers of over twenty years experience. So in a few years time it will be interesting to see if the short-term emphasis in the British AoG since 2000 will produce longer term missionaries or not. Local churches may also be higher in profile in sending teams rather than single units of long-term missionaries (see chapter 10). This should not cut out the need for long-term missionaries who immerse themselves in language and cultural understanding of their adopted culture. The statistics highlighted in this chapter from the OMC/WM Minutes are indicative of the undulation of trends in applicants and resignations. The length of time spent abroad by missionaries will be considered in chapter 8 where a discussion of correlation of personality type and the number of nations lived in takes place and chapter 9 which provides an overview of calling in the light of length of



time spent abroad. The following chapter analyses pertinent aspects from the survey of missionaries.

## Chapter 7: The Empirical Evidence from the Questionnaire Results

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### Introduction

This chapter examines the evidence generated by the questionnaire-based survey of existing and retired AoG missionaries who were contactable. Interviews corroborated this evidence. The statistics derived from the OMC/WM Minutes do compare well with the 78 surveys that were obtained, in terms of gender mix (50% male and 50% female), and marriage status. This generates confidence in the survey as representative of the whole group of missionaries between 1965 and 2000. At the end of this chapter an analysis will be made to provide the underlying theology of the missionaries regarding their call. This can lead to a position whereby missiological recommendations can be formulated.



## 1. Interviews

The basic criterion for selecting interviewees was that they were missionaries with some form of accreditation with the British AoG during the past 40 years, who were available to contact.

The same criteria applied to the selection of people for interviews: directors and pastors had to be available, and between them provide a range of personalities and histories within AoG. While having some general contact with the OMC/WM ministries directors over the past five years, most of them gave me specific interviews.<sup>1</sup> This was also the case with several pastors including Mike Jarvis, and the present General Superintendent Paul Weaver for an interview. A set pattern of questions was used for these for comparability of answer. Concerns investigated particularly focused on how they had become aware of their call to become involved in mission and how they now select from those who consider they have a call for mission. Retired missionaries also provided me with interviews; they had to have served over 20 years to gain this 'retired' status.<sup>2</sup> So they mostly represent missionaries who date their careers back to the 1950s. There is great difficulty in finding the missionaries who did not last as long as twenty years as they do not get 'retired status' with Year Book<sup>3</sup> address details. Not all missionaries who returned to the UK became pastors and only six were willing to comment or fill in a questionnaire. All this provided support material for the evidence discussed below.

## 2. The Questionnaire and the themes investigated:

The questionnaire provided the advantage of providing a consistent set of questions for the range of people involved. The methodology for this is discussed in the first chapter but is reviewed briefly here. The questionnaire focused on the subject of

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<sup>1</sup> The following directors gave interviews during 2005-6 (see bibliography): Ron Hibbert as present overall Director has been active within OMC/WM circles for at least 26 years, John Wildriane (1970s-2006) (ex-Director, now having pastoral remit for missionaries), Walter Hawkins (1963-1994) Ray Belfield (Asia) (since 1981), Steve Bell (2000-2004) and Mike Dixon (1990s-2006), Pauline Edwards (2000-2006) (Unreached People Groups), Robert Mountford (2000-2005) (home support), Dave Russon (2000-2006 overall Director designate), and Gillian Saunders (2000-2006) (Children).

<sup>2</sup> Wesley Beardsmore, Barbara Cross, Audrey Foster, Walter Hawkins, Brenda Hawksley, Freda Johnson, and Gwen Kirby.

<sup>3</sup> The Year Book is produced yearly to provide the most up to date list of accredited ministers, missionaries, retiree ministers and missionaries and associate missionaries. I based my questionnaire on the Year Books for 2003-5.

calling and the history of the missionary, together with two personality tests. The questionnaire was distributed by ordinary post and email. The purpose was to test the missionaries' self-understanding and experience of their own 'calling'. Accompanying the questionnaire was an introductory letter stating the aim of the research. Only 146 missionaries had addresses available but the addresses were not always correct and only 88 replied; ten actually refused to help. This left 78 responses to process. These responses were then coded and analysed using SPSS 12.0.

In order to make comparisons, respondents were asked about their ministerial status within the AoG UK, gender, age, marital status, number of children, background and conversion, denominational origins, education, missionary training and church support levels. Then their vocation was investigated, the age at which they became aware of their call, how it was triggered and how it was later confirmed. Next came a series of questions about their spiritual gifting and its influence on their missionary ministry and compared that with the geographic understanding of calling. After that, came questions on how their calling developed or changed, relating that to the problems they encountered and reasons for their return to the UK, their concept of call to place, function and length of time. The next chapter will deal with the two personality questionnaires, the Eysenckian and the Francis Personality Type system (Francis, 2005). This latter was based on a Jungian personality theory which was also developed by Myers Briggs (MBTI).<sup>4</sup>

## **A. Numbers of Surveyed Missionaries**

Although, according to Table 7.1, there are 408 missionaries of *all* categories of status from the OMC Minutes between 1966 and 2000, it was only possible to attempt to track down and contact 146 missionaries and ex-missionaries, of which only very few were ZEM or Lifeliners; the focus of the study was however on the fully accredited missionaries.

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<sup>4</sup> See Appendix 2 for the Questionnaire.



**Table 7.1 Total Units and People from the OMC Minutes 1966-2000**

<b>Units 1966-2000</b>	<b>Married units</b>	<b>Single women</b>	<b>Single men</b>	<b>Total units</b>	<b>Total</b>
<b>Full status Missionaries</b>	80	26	16	122	202
<b>Associates</b>	31	20	12	63	94
<b>ZEMers<sup>5</sup></b>	10	2	3	15	25
<b>Vocational Lifeliners<sup>6</sup></b>	14	15	5	34	48
<b>Task Force<sup>7</sup></b>	6	11	10	27	33
<b>National worker</b>	0	2	4	6	6
<b>TOTAL Names</b>	141	76	50	267	408

**Table 7.2: Total Units by Percentage from the OMC Minutes 1966-2000**

<b>Units 1966-2000</b>	<b>Married units</b>	<b>Single women</b>	<b>Single men</b>	<b>Total units</b>	<b>Total</b>
<b>Full status Missionaries</b>	57	34	32	46	50
<b>Associates</b>	22	26	13	24	23
<b>ZEMers<sup>8</sup></b>	7	3	6	6	6
<b>Vocational Lifeliners<sup>9</sup></b>	10	20	10	13	12
<b>Task Force<sup>10</sup></b>	4	14	20	10	8
<b>National worker</b>	0	3	8	2	1
<b>TOTAL Names</b>	100	100	100	100	100

<sup>5</sup> Numbers of ZEMers noted in the OMC Minutes does not mean this was the total number of ZEMers in existence as many came from other nations and denominations not needing AoG status; only those from AoG churches requested AoG missionary status to enable furlough deputation and fundraising.

<sup>6</sup> Similarly the Lifeliners mentioned in the OMC Minutes did not account for all Lifeliners.

<sup>7</sup> Task Force people did not emerge until the 1980s so cannot be taken as representative of the 45 years examined in the statistics; none of these were represented in the survey.

<sup>8</sup> Numbers of ZEMers noted in the OMC Minutes does not mean this was the total number of ZEMers in existence as many came from other nations and denominations not needing AoG status; only those from AoG churches requested AoG missionary status to enable furlough deputation and fundraising.

<sup>9</sup> Similarly the Lifeliners mentioned in the OMC Minutes did not account for all Lifeliners.

<sup>10</sup> Task Force people did not emerge until the 1980s so cannot be taken as representative of the 45 years examined in the statistics; none of these were represented in the survey.

**Table 7.3 Status of respondents**

<b>Status</b>	<b>Frequency</b>	<b>%</b>
<b>1 Active missionary</b>	46	59.0
<b>2 Retired missionary</b>	18	23.1
<b>3 Ex-missionary not pastor</b>	3	3.8
<b>4 Ex missionary now pastor</b>	8	10.3
<b>5 Pastor and mission work</b>	3	3.8
<b>Total</b>	78	100.0

As Table 7.3 shows, 59% of the respondents were active missionaries as of 2004-5. 33 replies came from retired missionaries and ex-missionaries who did not become pastors and a few who are now pastors. This includes the new ones in recent year books (2003-5). In total, from those sent out, there was a response rate of 53%.

## **B. Ministerial Status**

The OMC/WM designated various categories of missionary status over the decades, as indicated earlier in the chapter. John Wildrienne was involved with the OMC since the mid-1970s and after the merger or closure of the European Evangelistic Society (EES), for which he was a leader, he was elected onto the OMC in 1979 (OMC 17/05/1979), appointed Action Area Director for Europe since 1981, chairman since 1985 (OMC 08/01/1985), and the Missions Coordinator since 1987 (OMC 01/12/1987). He devised the definitions for the status categories.

These were the Full Certificate, the Licensed Certificate<sup>11</sup>, the Associate Certificate (other mission agencies or independent with some AoG connection), those for Heralds (usually in Home Missions for a year's service in the 1970s) and Task Force (1980-90s short-term workers) and later the National Worker Certificate. These first certifications date from 1939. The OMC/WM status categories in Table 7.4 below are

<sup>11</sup> This was given usually to wives (4 here) since they were not given voting power for the General Conference (Confirmed at the 75th meeting of the General Council Conference 17-24 April, 1998, Prestatyn, p. 7-9). This apparent lack of value on spouses may be reflected in the lack of response from the Licensed Missionaries; they may have assumed their opinion may not be valued. The questionnaires were addressed to both partners.



for those 78 who responded to the questionnaire.

**Table 7.4 Missionary Status in OMC terms of the respondents**

	Frequency	%
<b>Certificated missionary</b>	40	51.3
<b>Licensed Certificated Missionary</b>	4	5.1
<b>Licensed National Worker</b>	1	1.3
<b>Probationary Certificated Missionary</b>	7	9.0
<b>Associate National Worker</b>	6	7.7
<b>Associate Missionary</b>	9	11.5
<b>Other</b>	5	6.4
<b>Minister</b>	6	7.7
<b>Total</b>	78	100.0

While asking about changes in certification in the questionnaire, Table 7.4 only refers to those of their initial main status, not later variations. Just over half of the 78 are fully accredited missionaries (those in Categories 1, 2, and 3 forming 57.7% of the total surveyed). The National Workers (Cat. 3, and 7) are increasing their proportions now that category is available. Recruiting abroad is more feasible elsewhere than Britain; funds are still easier to find in Britain than in Eastern Europe where most of these workers originate. The internationalising policy of mission in recruiting workers from Africa or Asia will increase this trend but no National Worker there has made application for missionary status by 2007. This sample therefore, represents the current range of missionary categories fairly.

### C. Gender, age and marriage status

Table 7.5: Cross tabulation of age, gender, marriage/ single, and ministerial status of respondents

Married Status		Gender			Total	
		Age Group	Male	Female		
<b>Married</b>	<b>Active missionary</b>	3 <sup>rd</sup>	30-39	2	3	5
	50% =active & married	4 <sup>th</sup>	40-49	7	1	8
		5 <sup>th</sup>	50-59	9	10	19
		6 <sup>th</sup>	60-69	5	2	7
			<b>Total</b>	<b>23</b>	<b>16</b>	<b>39</b>
	<b>Retired missionary</b>	7 <sup>th</sup>	70-79	2	1	3
		8 <sup>th</sup>	80-89	3	4	7
		9 <sup>th</sup>	90-99	1	0	1
				<b>Total</b>	<b>6</b>	<b>5</b>
	<b>Ex-missionary not pastor</b>	4 <sup>th</sup>	40-49	1		1
				<b>Total</b>	<b>1</b>	<b>1</b>

Married Status		Gender			Total	
		Age Group	Male	Female		
	<b>Ex-missionary now pastor</b>	4 <sup>th</sup>	40-49	1	0	1
		5 <sup>th</sup>	50-59	2	1	3
		6 <sup>th</sup>	60-69	2	2	4
				<b>Total</b>	<b>5</b>	<b>3</b>
	<b>Pastor and mission work</b>	3 <sup>rd</sup>	30-39	1	1	2
		6 <sup>th</sup>	60-69	1	0	1
				<b>Total</b>	<b>2</b>	<b>1</b>
<b>Always single</b>	<b>Active missionary</b>	3 <sup>rd</sup>	30-39		2	2
		4 <sup>th</sup>	40-49		2	2
				<b>Total</b>		<b>4</b>



				Male	Female	Total
<b>Always single</b>	<b>Retired missionary</b>	7 <sup>th</sup>	70-79		1	1
		8 <sup>th</sup>	80-89		2	2
		9 <sup>th</sup>	90-99		1	1
			Total		4	4
	<b>Ex-missionary not pastor</b>	4 <sup>th</sup>	40-49		1	1
		Total		1	1	
<b>Widowed</b>	<b>Active missionary</b>	6 <sup>th</sup>	60-69	1		1
			Total	1		1
	<b>Retired missionary</b>	7 <sup>th</sup>	70-79		2	2
		80-89		1	1	
		Total		3	3	
<b>Divorced</b>	<b>Active missionary</b>	4 <sup>th</sup>	40-49		1	1
			Total		1	1
	<b>Ex-missionary not pastor</b>	4 <sup>th</sup>	40-49		1	1
		Total		1	1	
<b>Divorced and remarried</b>	<b>Active missionary</b>	4 <sup>th</sup>	40-49	1		1
			Total	1		1

The cross-tabulation of Table 7.5 compares their age, gender, present status and marital status. Of this group the gender breakdown is divided exactly 50% male and female. This compares well to the total group of missionaries from the OMC Minutes (53%:47%).<sup>12</sup> Their ages are between 32 and 87: seven are in their 30s, 15 in their 40s, 21 in their 50s, 12 in their 60s and 14 between 70 and 87. Thirty-three are in their 50s with around 10 years to serve before official retirement. Young couples less than 30 years old are not represented in the sample; this age group may not have responded. All of this compares well with the overall statistics derived from the OMC Minutes; it is therefore possible to extrapolate from the survey results to generalise the sample.

<sup>12</sup> cf. Table 6.10.

If the present trend of younger people not committing to long service continues, this does not bode well for a large and experienced 'team' in the future. It has to be remembered that to have 'Retired Missionary' status they had to have had over 25 years on the field. There must be other, now untraceable, missionaries, who are over 65 without that length of service.

Table 7.5 shows that the larger proportion (79%) of these missionaries is (or was) married. When comparing the decades from the OMC Minutes, this proportion of married to single is matched; it only varies from three to four married units to one single person<sup>13</sup>. There were nine women (no men) (11.5%) who have always been single. Three missionaries have been divorced and yet were acceptable in this ministry whereas ministers in Britain cannot gain accreditation with this in their history without exceptional investigations by the accrediting board.

#### D. Family and age of conversion influence

**Table 7.6: A Cross-Tabulation of Conversion Type with Age of Call to Mission**

		Age of Missionary Call						Total
		1-12	2-17	18-25	26-30	31-40	40 plus	
<b>Sudden conversion?</b>	No	10	10	14	6	2	4	46
	Yes	3	3	13	5	5	3	32
<b>Total</b>		13	13	27	11	7	7	78

**Table 7.7 Cross-Tabulation of Mother's church attendance, compared to Conversion and Age of Missionary Calling**

		Mother attended Church			
		No	Yes	Total	
Not a sudden conversion	<b>Age of Missionary Call</b>	1-12	2	11	13
		12-17	5	18	23
		18-25	5	18	23
		26-30	4	4	8
		31-40	0	3	3

<sup>13</sup> A full table of each year's statistical status is in the Appendices.



		Mother attended Church			
		No	Yes	Total	
		40 plus	4	1	5
Total			20	55	75
Yes to a sudden conversion	Age of Missionary Call	1-12	0	3	3
		12-17	2	2	4
		18-25	13	6	19
		26-30	3	2	5
		31-40	6	0	6
		40 plus	5	0	5
	Total			29	13

### **Family**

We can see from Tables 7.6 and 7.7 that more missionaries came from Christian childhoods (55%), which correlate with those who did *not* have sudden conversions (59%) and whose mother attended church; they grew up with all the belief around them and 'grew' into faith. This matches the cross tabulation of whether their mother was in church as they grew up (48.7%). On investigating a little further to see what sort of families these missionaries came from the results (not tabulated above) that 6.4% had missionary parents, while 19.2% had fathers involved in church leadership. 75% of the missionaries therefore had no such influence to become missionaries; it was a personal choice, possibly influenced for some (55%) by their mothers who attended church.<sup>14</sup>

Some<sup>15</sup> receive what they term a missionary call within days of making a commitment to Christ. Some are children when they initially respond. Some take years before they really hear what they perceive as God's voice calling them specifically for a specific purpose.

More had become missionaries from a Christian youth than dramatic adult

<sup>14</sup> My own missionary call was influenced in this way though only hindsight told me so.

<sup>15</sup> To give specific examples may be invidious if these people were to read this.

conversions. It seems that socialisation into the church as a means of conversion is therefore stronger than a sudden 'Damascus Road' style of conversion, in the production of missionary candidates. Ministerial, and perhaps therefore missionary, careers are not that attractive to first generational sudden converts (Partridge and Reid, 2006:xv). In Tidball's chapter of *Finding and Losing Faith*, this socialisation factor of conversion and calling was also stronger in a group of theological students at a Bible College aiming at ministerial training than those with sudden conversion (Tidball, in Partridge and Reid, 2006:90). This has repercussions on how recruitment of ministers and missionaries is viewed, especially if churches lack youth groups; lacking youth leads to lacking future ministers or missionaries and British missionary statistics illustrate this; they have been assumed as being in decline over the past three decades. As shown in chapter 6 and Table 6.9, this is not the case. The overall statistics for British cross-cultural missionaries match the AoG's rise during the 1970s-80s, decline during the early 1990s and slight rise since then.

### ***Age of Calling***

Of the whole group in this survey of the AoG Missionaries, 33% sensed a call to mission when they were below the age of 18. Of both sets (sudden conversions and not) the age range of between 18 and 25 is the peak time for their calling. This is logical with life-determining decisions at age 18-25. However, when sudden conversion coincides with this age the conversion experience may be very influential in determining missionary calling.<sup>16</sup> Most agencies had a policy up until the 1990s of accepting only those below the age of 30 due to ability to adapt to culture and learn language. This has changed now that many professional people retire early and have means to be self supporting across the nations using their professional abilities for mission. English as a medium of communication is possible if not ideal in many nations.

## **E. Training and Working background**

Investigating their backgrounds revealed the growing educational standards among the

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<sup>16</sup> This seems normal for missionaries across agencies from my own experience in OMF but would need to be validated statistically through researching many agencies.



missionaries. As Table 7.8 shows, nearly two thirds of the group surveyed had tertiary level education. When investigating this sample of missionaries for their age, education and training it seems that age range made little difference; those in their 60s had degrees as well as those in their 30s.

**Table 7.8: Tertiary Educational Background of the Surveyed Missionaries**

		Frequency	%
Valid	No	31	39.7
	Yes	47	60.3
Total		78	100.0

**Table 7.9: Cross Tabulation of surveyed Missionaries according to Age, Education and Training for Ministry**

Did you train for Ministry through a course?		Age groups							Total	
		30-39	40-49	50-59	60-69	70-79	80-89	90-99		
No	Education to college/ university level	No	1	0	1	3	3	5	13	
		Yes	3	3	5	3	2	1	17	
	<b>Total</b>		4	3	6	6	5	6	30	
Yes	Education to college/ university level	No	1	4	8	2	0	1	2	18
		Yes	4	9	8	5	1	2	0	29
	<b>Total</b>		5	13	16	7	1	3	2	47

Two thirds more of those with tertiary education had trained for the ministry than had not (29:18 in total), particularly those under 40 (See Table 7.9). 65% of those in the 18-25 age range for their calling were educated to tertiary level. There were twelve people over 50 years old, who had no training at Tertiary or Ministerial levels. Just one, in his thirties, was untrained at all. The growth of education levels probably matches the general population over the past 40 years. In earlier days, prior to 1960, Pentecostal churches did not advocate university training and some did not advocate

ministerial training even up until 2005. The less educated missionaries who felt an urgency to go and no need to spend on education, are often lacking in broader knowledge of how to study the culture and language and also could become ineffective. According to Hesselgrave many missionary candidates in the USA at least, are studying for so many years that they have so many debts to overcome that they are missing their best years of learning and adapting to a new culture (Hesselgrave, 2005:205).

**Table 7.10: Cross tabulation of surveyed Missionaries' according to Work type prior to becoming a missionary & Training for Ministry**

Work Prior to becoming a Missionary	Did you train for Ministry through a course?		Total
	No	Yes	
1 Clerical	5	8	13
2 Manual	0	7	7
3 Trade	0	4	4
4 Medical	6	6	12
5 Teaching	6	7	13
6 Student only	1	2	3
7 Professional –banking...	6	7	13
8 Other Professional	2	4	6
9 Pastor	0	1	1
<b>Total</b>	26	46	72

The respondents ticked nine varieties of work category as in Table 7.10. Combining categories 4, 5, 7 and 8, we find 60% have had professional jobs. The younger aged missionaries are usually more highly trained but there is a slower trend in the UK in having to get further degrees than those from the USA before they go to the mission field (Starcher, 2006). Even in 1976-8 Hanscome discovered among the C&MA missionaries that many missionaries trained for up to 7 years before they went abroad and that these actually stayed abroad longer than those who had little training, which provides an argument for sending more educated personnel (Hanscome, 1979:152ff). Even having more children on the field resulted in missionary families staying longer on the field than if there were no children or only a single child.



The stereotypical picture of the Pentecostal missionary used to be ‘the boy from the pit made good’ type of story and Frank Holder, one of our surveyed missionaries did match that during the 1920-30s (Holder, 2002). By the 1950s OMC were surprised by a teacher applying to be a missionary. The opposite would now be the case; OMC/WM would be surprised by applicants not having any educational background and some experience of a professional job. Only one active missionary came from a background of drug addiction and prison but he succeeded educationally and was certainly not impoverished in his earlier secular employment either. For the past 40 years it can be said that education and a reasonable job in the background were the norm for AoG UK missionaries.

**Table 7.11: Formal and Residential Training for Ministry**

	Frequency	%
No	30	39.0
Yes	47	61.0
Total	77	100.0
Missing	1	
Total	78	

Table 7.11 shows that 39% of whole sample were recorded as not having any theological training in distance learning or residential. All ages from 32-87 were included in trained and non-trained. Of those who did train, there were more in their 30s, which is setting a better trend. In that 39% did not train formally seems surprising after the 1950s call from the fields for trained personnel. Life experience may have been sufficient for the OMC to accept them, along with a strong sense of calling for immediate action, without further training.

Kay noted that 44.7% of present certificated pastors of the AoG have any degree and only 40+% have trained at its Ministerial training college – Mattersey Hall, (Kay, 2000:203, 217). So a higher rate (62%) of this missionary group has trained compared to home ministers. The value on education in Britain among Pentecostals has risen considerably during the past fifty years.

**Table 7.12: Ministry training compared to original work status**

All categories (including students as 'professional')	No training		Yes to training		Total	
		%		%		%
Less professional	5	7	19	26	24	33
Professional	21	29	26	36	47	65

Table 7.12 shows what life experience could have involved for the respondents in terms of the work categories they had before turning to full time mission service; Manual, clerical, and trade were counted as non-'professional' (33%), then came those who had only ever been students, and then professionals (65%). Table 7.12 summarises the case. 29% of the whole sample had been professionals who did not train specifically or formally for ministry but 36% were professionals who did train for ministry

**Table 7.13: A Cross-tabulation of professional workers, age of calling confirmation and ministry training**

Professional Work Categories only according to age of calling confirmation, prior to mission work	Training for Ministry			
	No	No %	Yes	Yes %
Age at Confirmation of Call				
12-17	4	9	1	2
18-25	7	16	14	31
26-30	3	7	4	9
31-40	3	7	5	11
40+	2	4	2	4
TOTAL	19	42	26	58

By cross-tabulating (Table 7.13) the professionals (without students) with their age of confirmed calling, I sought to find out if age made any difference to their choice of ministerial training. The results in Table 7.13 show that the older the age of missionary call for the 'professionals' did *not* predetermine whether they decided to go for ministry training or not. The younger students did train for ministry. Only one



student from the 1960s, whose call was in her later twenties, did not opt for ministry training and she was an associate with the United Pentecostal Mission in Sierra Leone. The date -1960s - helps to understand why she did not opt for training at that point and her choice of agency then was not the OMC. Since 16% (7) of the professionals with no training were aged 18-25, this indicates that they felt the training they already had professionally was sufficient for their missionary task; four were nurses. So although 58% of professionals trained for ministry on top of their work experience it shows that 42% were not regarded by themselves or the OMC as needing training for ministry. It is interesting to note that while there are fewer non-professionals in the group, proportionately more of these untrained working people (categories 1,2,3) did prefer to get some ministry training whereas those with professional training (4,5,6,7,8) are divided over its necessity.

Sending non-trained missionaries to the field is not consistent with the early policy of the Assemblies of God. During the PMU era (1909-25) training was the accepted norm, even if it was brief, and continued during the Hampstead Heath days encompassing the years 1919-1949. By the 1930s training had become aimed at training for home ministry although prospective missionaries continued to attend; one example is Frank Holder who first went to China in 1934 (Holder, 2002 and Kay, 1991:121ff). He went on to train others from 1961 onwards in Kenya and is one of the oldest respondents to the questionnaire.

**Table 7.14: Cross tabulation of Missionary training compared to length of stay on mission fields**

Those with training			Those without training		
	Frequency	%		Frequency	%
1-4 years	2	4.3	Valid	2	6.7
5-10 years	2	4.3	5-10 years	1	3.3
11-15 years	7	14.9	11-15 years	5	16.7
16-20 years	18	38.3	16-20 years	5	16.7
20+ years	18	38.3	20+ years	17	56.7
Total	47	100.0	Total	30	100.0

The amazing thing is that for long-term workers (over 20 years) according to Table

7.14, training did not make the difference: of those who have stayed on the mission field longer than 20 years half had trained and half had not. One could say that training is not a factor in missionary attrition or endurance. However the lack of training could also lie in the lack of emphasis given among Pentecostals to educational training during these missionaries' earlier years.<sup>1</sup> Other factors play a greater part, like motivation from their calling and expectations on them in their youth for career length. Missionaries sent more recently, should be sent already trained since those now with over 16 years experience have had more training than not and are pursuing their calling further. This corresponds to the advice given by F. Severn (2000) and R. Hays (2007) for avoiding attrition.<sup>2</sup> Resilience is becoming more a factor in missiological understanding than straight forward 'attrition' issues (Parry, email 29/11/2007).

## **F. Church background**

Only 57.7% of those surveyed had an Assemblies of God background. The rest ranged from Anglican, Methodist, Baptist, Independent, even three Roman Catholic and three Brethren; 12.8% did not have any church background in childhood. This shows some spiritual encounter must have influenced their decisions in applying to a Pentecostal group like AoG.

In 2005 91% of the surveyed missionaries were based in AoG churches and 9% in Charismatic fellowships. Until recently Charismatics have not been interested in forming their own agencies so the AoG, while being a not too dissimilar spiritual environment to their own, provided a legal base for visas and work permits abroad; it also allowed for a certain level of autonomy of working, which interdenominational missions (like OMF) may not have allowed. Autonomy is a main characteristic of the AoG. 'New church' Charismatic missionaries seem to prefer teams that are autonomous from the agency or church but have consultative relations with both.<sup>3</sup>

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<sup>1</sup> This can be compared with the 60% of home ministers who have not had formal training, many of whom are now in their 60s (cf. Sid Anderson, *Assemblies of God and Retirement for Ministers*, an unpublished MA essay 2006 and Robert Mountford's unpublished MA essay on the Age of AoG Missionaries, 2000).

<sup>2</sup> See Chapter 10.

<sup>3</sup> Interview with Frontiers Director Alan Stevens in Watford, 30 June 2005.



## G. Home Regions and support levels

The AoG has divided the United Kingdom into 12 regions ever since 1990 (OMC 06/12/1990). As seen from Table 7.15, most respondents (18%) come from the Greater London and the South East Region with its greater proportion of the general population. Then East Midlands held 13% of respondents which when combined with the neighbouring region of the East Pennines (10%) reached 23%.

**Table 7.15: Home base of Missionaries according to AoG regions**

	AoG Region	Frequency	%
Valid	1 Central Region	3	3.9
	3 East Midlands Region	10	13.2
	4 East Pennine Region	8	10.5
	5 Greater London Region	8	10.5
	6 Irish Region	2	2.6
	7 Northumbria Region	3	3.9
	8 North West Region	2	2.6
	9 N. Wales & Midlands Region	3	3.9
	10 Scottish Region	5	6.6
	11 South East Region	6	7.9
	12 South Wales Region	10	13.2
	13 N/A (possibly due to not being British)	16	21.1
	Total (2 missing of 78)	76	100.0

However, 'South Wales' (includes Devon and Cornwall) had 12.8% of the respondents while surprisingly the North West of England region (including N Wales) has only 2.6% representation in this group. It used to have a high proportion when Preston<sup>4</sup> was in the 'heyday' of Pentecostalism as the centre of the Zaire Evangelistic Mission, with big churches in Manchester and Lancashire up until the 1960s. ZEM as CAM still maintains its HQ there but these missionaries are not surveyed here. The

<sup>4</sup> See W. Counsel, (2003), *Fire Beneath the Clock*, (Nottingham: New Life Publishing). Even CAM (once CEM/ZEM) does not have many members now but many came in the early days of CEM/ZEM from Lancashire.

other seven of the twelve regions have scattered representation.

The implications of this (Table 7.15) is that there will be greater contributions concerning missions due to itineraries and the presence of retired missionaries in the four areas of highest missionary bases – East Midlands, East Pennines, London and the South Wales/Western regions. Based on nationwide itineraries the interest will only be stimulated comparatively rarely in regions without many missionaries actually based there.

Calling to mission can be said to be affected greatly as evidenced by the number of missionaries stating that their calling was enhanced, if not ‘triggered’, by encountering missionaries at meetings. A strong element for 45% of the respondents was a missionary visit. A similar 42.7% claimed a missionary meeting challenge also had a strong effect on their calling. However, those disagreeing also made up 46.5% and 48% on the same categories. Missionary meetings still have a part to play in the calling of many to the global opportunities there are to fulfil the Great Commission of Jesus (Mt. 28:18-19).

## H. Church Support bases

Table 7.16: Church support base for each respondent (for full era 1965-2000)

Category	No. of supporting Churches per missionary	Frequency	%
1	0	10	13.0
2	1-5	22	28.6
3	6-10	15	19.5
4	11-15	9	11.7
5	16-20	5	6.5
6	21-25	7	9.1
7	26+	9	11.7
	Total	77	100.0

The number of churches supporting these missionaries varied greatly as Table 7.16 shows. Those who commenced serving before the change of financial arrangements in



1979-81 claimed many churches supported them (the majority of category 6 with over 26 churches). 10 missionaries or 13% claim not to have any churches supporting them now. A slightly different group of 10 out of the 19 (24.7%) who claim to have had *no* churches supporting them initially were certificated after 1981 so the lack of support for those before or after 1981's watershed of policy was not to do with pledge schemes.<sup>5</sup>

The respondents were asked to state how many churches supported them at various stages of their missionary careers. On their initial departure from the UK, 24.7% claimed to not have any churches supporting them. This may have been that some are in the older age group who left during the centralised funding era (pre 1981) and did not need specific churches to fund them. 29.4% had less than 15 churches supporting them initially. On looking at the names for those who claimed to have zero churches supporting them now, most of them are national workers presumably supported 'at home' in their own nation with only a generalised support from the UK; some are also English missionaries who have managed to gain national support in their work nation. Others include those still going on mission but who are based in the UK as pastors so they should have included that as 'one' church at least.

Even in 2004, 59% of experienced respondents claimed that they had less than 15 AoG churches supporting them. Up to 29% claim that they had initially up to 5 non-AoG supporting churches each. Five years after they had initially left the UK and after a first furlough<sup>6</sup>, 27.7% claimed to have up to 15 AoG churches supporting them. However, 29% had no AoG churches supporting them (4% more than at their departure). Even if this did include national workers supported in their own nations, things had become worse for the British AoG missionary in terms of seeking support. Johnson and Mandryck (2002:653) show that for every 6 churches there was only one Protestant missionary sent abroad. They request prayer for increased commitment from churches and recruitment to mission.

Was lack of support a cause of attrition for AoG missionaries? Did calling fade with financial lack? John Wildrienne and Phillida Bennett, who have been involved with

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<sup>5</sup> They did not state how they were supported but if there was no official church base it would be from various friends and relatives: one family (Hurts in Malaysia) hardly had any support sent in their early years and became dependant- through God- on resources local to their receiving nation.

<sup>6</sup> NB Furloughs are 'Home Assignments' for missionaries back temporarily from the field in order to recuperate and connect with supporting churches to raise prayer and funds.

the OMC/WM since the 1970s claimed that no missionary left the field due to lack of finance; other factors must have been involved.<sup>7</sup>

Some home churches may well have supported their missionary sufficiently. Other missionaries had to itinerate for thousands of miles to raise funds. Even in the centralised funding era, the Spanish team had to rotate their UK visits to 3 monthly itineraries during the 1970s to raise sufficient funds (OMC 12/11/1969, item 3). Others were brought home in order to itinerate if their funds were too low. Before 1981 there were funds for itineration and for fares to and from the field; after 1981 this became the responsibility of the missionary, not the agency. Home churches could split and leave their missionary without support<sup>8</sup> so a wider base was needed than one church. Regions were meant to provide this but it still required a broader base and beyond AoG churches too. Initially 34% of those surveyed said they had non-AoG church support, mostly under 5 churches' worth.

There are still many churches that have no policy for mission support and still many that have vague connections only; additionally congregations change so quickly that relationships are hard to maintain with missionaries especially after a change in pastoral leadership. Many churches will only support people that they send themselves; this detracts from the corporate identity of the AoG world mission. Autonomy rules and can be the bane of an overall vision. The evidence for this is not only from the numbers of supporting churches given by the respondents but from conversations of an informal nature over years with missionaries and in particular the research undertaken by Robert Mountford and Larry Lambert for their Masters' Degrees.<sup>9</sup> If missionaries are to be well funded good itineraries and welcoming churches are more necessary than ever. Some churches such as Bury, Lancashire, ensure a regular monthly phone call is made to their missionaries as well as other forms of communication.<sup>10</sup> Missionaries *and* churches have to develop and maintain relationships through good communications.

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<sup>7</sup> Interview at IBTI, Burgess Hill, Surrey, 30 June 2005.

<sup>8</sup> Two cases could be cited but I need not name names for the sake of those involved.

<sup>9</sup> R. Mountford, (2000), 'Programme or purpose? An assessment of the current condition of the home base of missions in Assemblies of God in Great Britain and Ireland', MTh, University of Wales. and L. Lambert, (2003), 'Empirical evidence for mission support among AoG churches,' MTh, University of Wales.

<sup>10</sup> Interview with Bruce Millar, pastor of Bury Assembly. 10 June 2006, at Mattersey Hall.



To illustrate the erosion of AoG congregations' interest in their denomination's mission, I give the story of one deputation itinerary in 2000. This missionary sent his report to the Directorate and wrote,

We have visited 5 regions over the last 6 months, and visited a total of 52 AoG churches, as well as many other non-AoG churches, bringing up a total of 83 meetings and attending three conferences in this time period. This now brings the total number of AoG churches we have visited and have had some contact with via itineraries and who receive our general mailed newsletter up to 96 AoG churches (including previous itineraries of '93, '95, and '97).

As fully certified AoG missionaries sent out by the movement we have consistently received about 30% of our past and present support from within the AoG movement (7 churches who give on a regular/monthly basis and 4 others on an infrequent basis, and one individual from an AoG church). This means that 11 out of the 96 AoG churches (11%) that the movement has opened the door and provided for us to visit have actually come on board in a practical way through the sending of financial support. This might sound a reasonably high hit or success rate but this does include our home AoG church and other AoG churches we had some contact with or link with before going to the mission field. If we take these type of churches out of this figure we are left with 8 churches that can be said to have sponsored our work/ministry as a result of itinerations or approximately an 8% hit or success rate.... This remaining 70% of our support comes from churches/people outside of the AoG movement (4 non-AoG churches giving on a regular basis, and 2 others infrequently, and 15 individuals from non-AoG churches mainly personal friends and family) (Lees, 2000).

The reason this family came home in 2003 was partly due to political circumstances in their nation and partly for family reasons - a fourth child and education for the eldest two. It is almost certain that financial reasons played a part in this since educating children abroad is expensive either on financial terms or time on the mother to teach them. If the income is small, the question arises, is the attrition greater? When other factors such as the family's educational needs are added in, this will be the case. In practice then the World Ministries need to rethink their missionary support base once again. Management of time and finance for furloughs has to develop the support bases without leaving the missionaries weary of itinerating; to be based in a single region may be necessary. Faith is always a strong factor in obeying calling but practicalities like financial support are necessary facilitators of that call. In 2000 Ron Hibbert stated to the 77<sup>th</sup> General Council Conference that

it is the local church that has the primary responsibility for the great

commission not the denomination. Our role is not to seek to hi-jack the local church missions program, but to provide a framework which all local churches can feel comfortable with. We exist to facilitate, guide and at times, to direct the vision of the local church, but only on the basis of relationship.<sup>11</sup>

Within this statement there are still signs of tension between the local and national church self-perception. The whole missionary team needs the whole of the 600 churches for their support; individual missionaries need specific relationships with up to 10 or so of those congregations. The vision of reaching the nations can be too big for just 600 churches and needs reducing to manageable strategies to enable churches to send their people to match the needs of the strategy. To re-envision the 600 churches with an overall strategy for the British AoG's contribution to world mission directors need to start at the grass roots congregations. Dave Russon's appointment as World Ministries Director in 2007 meant that in 2006 he commenced touring the nation's Assemblies of God member churches to re-stimulate mission thinking.<sup>12</sup>

## I. The Call to the Nations

Table 7.17: Nations represented by British AoG Missionaries<sup>13</sup>

Nations where British AoG missionaries have been from 1965 to 2000	Numbers of AoG Missionaries at the time of the survey 2005		Numbers throughout 1965-2000 but some visited more than one or two nations		
		%		%	
Europe	Luxembourg	2	2%	2	1%
	Eire	2	2%	21	6%
	Spain	14	15%	30	8%
	Gibraltar	2	2%	4	1%
	Portugal	0	0%	1	0%

<sup>11</sup> Final Agenda for the 77th Meeting of the General Council Conference 8th -15th April 2000, Prestatyn.

<sup>12</sup> Conversation with D. Russon 26/05/2006.

<sup>13</sup> This table is compiled from the OMC Minutes and the 2005 AoG Year Book and so if the respondents to the survey did not respond to a nation listed I still included it. Second nations were those for missionaries who moved on from one nation to another. The final total of all missionaries does not match the actual number of personnel during the 1965-2000 period as many moved from one nation to another. This simply gives the nations that have had some influence from British AoG Missions, with a rough guide percentage of how many that made over all – 92 for those available in 2005 and 354 for the overall figure, largely excluding short-term workers.



Nations where British AoG missionaries have been from 1965 to 2000		Numbers of AoG Missionaries at the time of the survey 2005		Numbers throughout 1965-2000 but some visited more than one or two nations	
			%		%
	Italy	2	2%	8	2%
	Belgium	0	0%	11	3%
	Germany	0	0%	5	1%
	Other European nations 1	0	0%		0%
# =unsurveyed	Austria #	4	4%	16	5%
	Malta #	2	2%	5	1%
	Sweden	0	0%	2	1%
	Romania	1	1%	1	0%
<b>TOTAL</b>	<b>12 nations</b>	<b>29</b>	<b>32%</b>	<b>106</b>	<b>30%</b>
Africa	Congo	0	0%	18	5%
* not counted in first nations but were second nations	Kenya	7	8%	50	14%
	South Africa	1	1%	31	9%
	Zimbabwe	5	5%	8	2%
	Nigeria	2	2%	7	2%
	Ghana	1	1%	1	0%
	Liberia	0	0%	1	0%
	Sierra Leone	0	0%	16	5%
	N African nations	4	4%	4	1%
	Other African Nations	2	2%	2	1%
	Cameroon	2	2%	4	1%
	Mozambique	1	1%	6	2%
<b>TOTAL</b>	<b>11 nations</b>	<b>25</b>	<b>27%</b>	<b>148</b>	<b>42%</b>
Asia	Pakistan	2	2%	11	3%
	India	2	2%	10	3%
	Philippines	4	4%	16	5%
	Malaysia	2	2%	9	3%
	Japan	5	5%	7	2%
	China/ Hong Kong	2	2%	12	3%
	Taiwan	2	2%	8	2%



Nations where British AoG missionaries have been from 1965 to 2000		Numbers of AoG Missionaries at the time of the survey 2005	%	Numbers throughout 1965-2000 but some visited more than one or two nations	%
	Singapore	0	0%	5	1%
	Thailand	2	2%	5	1%
	Korea	2	2%	2	1%
	Other Asian nations	2	2%	2	1%
	<b>11 nations</b>	<b>25</b>	<b>27%</b>	<b>87</b>	<b>25%</b>
Americas	Jamaica	4	4%	7	2%
	Colombia	2	2%	2	1%
	Brazil	1	1%	1	0%
	Panama	2	2%	2	1%
*	Canada	2	2%	2	1%
	Peru	2	2%	5	1%
					0%
unsurveyed	<b>8 nations</b>	<b>13</b>	<b>14%</b>	<b>13</b>	<b>4%</b>
<b>Total missionaries</b>		<b>92</b>	<b>100%</b>	<b>354</b>	<b>100%</b>

### 1. Areas of the world

There were 54 nations represented among the 78 missionary respondents, some of whom had worked in up to 5 nations over the years (Table 7.17). All 78 served in their first location across 29 nations; 40 missionaries had been based in 2 nations covering 21 nations; 19 missionaries had been based in three nations ranging over 13 nations, seven had been based in four nations of service over four nations and the Holders held the record: Frank & Dorothy Holder served in China, Congo, Kenya, Hong Kong & Taiwan but much of that was only in association with the AoG and properly under the Pentecostal Association of Canada (Holder, 2002).

Spain (14), Congo (none in 2005 but in 1960s 11) and Kenya (7 in 2005) score the highest for numbers of workers per nation over the whole time. Even so the idea of team has not developed, except maybe during the 1970s in the Nairobi Pentecostal



Bible College where as staff, the missionaries had to work together.<sup>14</sup> Even in Spain workers had little team involvement;<sup>15</sup> they had their own areas to work at least once out of the initial period of tutelage under senior missionary couples like the Burgesses or the Fords. They tried covering for each others' areas during furloughs or brought short-term workers in for a couple of years<sup>16</sup> and early on they supported each others' tent campaigns.

The figures of the Table 7.17 show the areas of work at present and the areas where there may be zero missionaries now but which once had some representation. Considering that 40 nations are represented here, this range of nations illustrates the broadening out of interest across the globe since the introduction of the pledged scheme of personal support in 1980/1. Of the 18 nations of interest prior to 1981, half of them are no longer occupied by any British AoG missionary. So in the AoG field coverage there are 22 nations but very few British AoG missionaries are in each. Only five nations have 4 or more missionaries per nation. Spain and Kenya have the most and therefore the most support from the British assemblies. There was a certain amount of broadening interest after the 1960s but still only confined to the areas designated by the OMC. After that the missionaries determined their own destinations, even if there was a certain amount of direction given by some on the OMC/WM, like Ray Belfield<sup>17</sup> who opened up Asian opportunities.

The Eastern European interests of Ron Hibbert and John Wildriane are not represented as AoG had no resident long-term missionary there; various teams went in for short visits. Only in more recent years have the WM accepted nationals of those areas as 'National Worker' category for the purpose of providing support from Britain for them, as with Aurel and Dina Ardeu in Arad, Romania and Driton Krasniqi of Kosovo.

There are no possible comparisons with other missions<sup>18</sup> due to quirks of history that

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<sup>14</sup> The many interpersonal relationships there held their troubles for Walter Hawkins and others to sort out frequently. I need not repeat them. Yet NPBC was held as the greatest legacy the AoG World Missions had.

<sup>15</sup> P. Austin, Personal communication by email 2/01/2006: 'Although our works remained linked for a few more years, the idea of real teamwork was contemplated but never actually engaged upon, as the involvement of each of us in the separate local churches progressed.'

<sup>16</sup> E.g. Malcolm and Ann Dunn, WM Minutes 13/07/1994 and Interview 22 March 2006, Doncaster.

<sup>17</sup> These men are introduced in chapters 5 and 6.

<sup>18</sup> No statistics are available for any other mission either after some investigation.

no other denominational mission has the same dates for origins, or reasons for being in the same nations as the British AoG. That is the pragmatic nature of missionary development when based on individual calling and need or opportunity. So even if other statistics of denominational missions were available, the comparisons for distribution of missionaries would not be possible. This is the unique history of the British Assemblies of God.

## 2. Geographical calling

From the questionnaire survey of the 78 missionaries, the sense of a geographic call comes across as more important than other factors. Table 7.18 shows how the missionary respondents perceived their calling –whether it was to a specific geographic location or people group or according to the religious orientation of the receiving nation, or whether it was their ministry gifting that drove their calling. 73% indicated a preference for geographic calling in their own cases.

**Table 7.18: Calling designations**

Called to-	% Agree / strongly agree
Geographic Location	73
Specific People Group	37
Specific Religious group	15
According to gifting wherever	55

The concept of ‘people groups’ became popular especially after 1981 when Peter Wagner published ‘Unreached Peoples’ books<sup>19</sup> 1-3 as a result of the Lausanne 1974 proposals for world mission. If specific people groups are linked to geographic areas then 100% agreed with that as the purpose for and trigger of their calling. It does appear from this group that the concept was not specifically relevant as much as simple geographic location. For those called to Pakistan for instance, the Lees family, had a specific call to the people of the northern valleys where there were so few Christian believers. For the Boot family, there was not so much a call to a specific

<sup>19</sup> C. P. Wagner, & E. R. Dayton (eds), *Unreached Peoples '81, Unreached Peoples '80, Unreached Peoples '79* - all published by David C. Cook Publishing 1979-81.



people group so much as a call to teach and the opportunity arose in Lahore. So gifting led to location. 'The everywhere God becomes the somewhere God' (Cotterell in Lord, 2005:31).

When asked how far they agreed with the question 'My call has to do with my gifting anywhere in the world' an interesting result divides them - 59.63% saying they agreed that gifting was more important and 29.3% disagreed, preferring a geographic specific concept for their calling. This may be due to an understanding that while initially called geographically, once it was not possible to remain in that location, there were wider ministry opportunities, where gifting superseded geography. Therefore there is an overlap of geography with gifting but geography has the primary influence. The editor of *EMQ* in 1979 after the article on predicting missionary drop-out suggested

Too long have we permitted subjective geographic "calls" to determine where new missionaries are sent. No such call should override a hard-headed pre-field analysis that shows Mr & Mrs Jones simply do not have what it takes to stick it out on a field that has wiped out a high percentage of people in the past' (Hanscome, 1979:157).

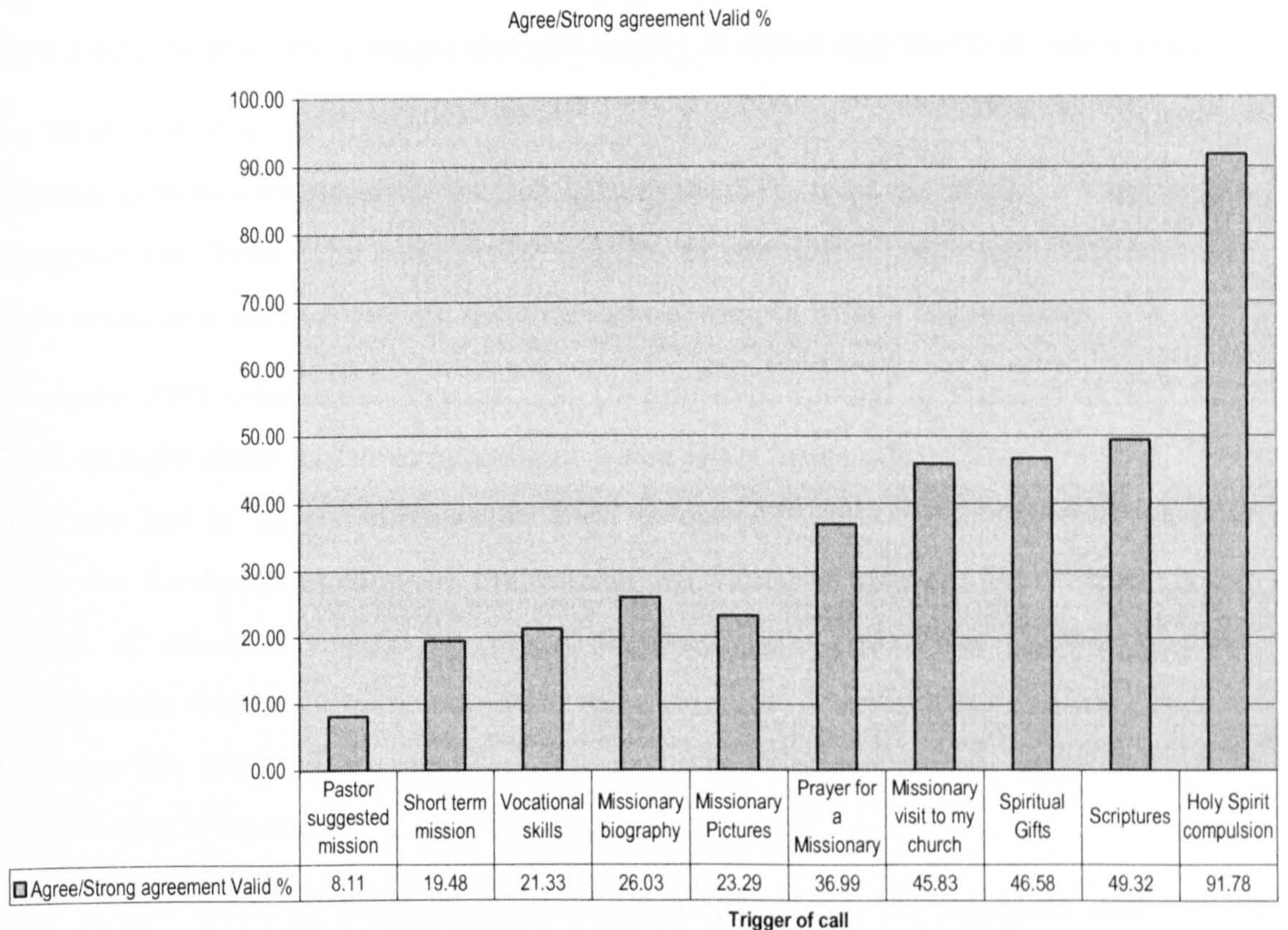
To say this in 1979 just when the OMC were deciding to let geographic factors in calling lead the way, shows that there were debates already about applicants simply being accepted at face value for their geographic calling when practicalities outweighed it. Indeed David Newington spoke on the 'Divine Call' at the School of Missions in 1987 held at IBTI Sussex and in citing his own global story and C. T. Studd's three areas of service he countered the locational call with a dramatic cry, 'Geography? Forget it! Forget it!' (Tape by David Newington, 1987). Gifting was more important to him. Was the OMC a step out of phase with global missiology at that stage? Their pragmatic and geographic approach to their own situation meant that could have been the case; they worked with what they had and on the assumptions they had made in their own Christian lives as pastors. Finance dictated their ethos more than the receiving nations' practicalities. Their own churches' ethos of autonomy contradicted a united effort to support their *denomination's* missionaries; individual churches wanted 'their own missionaries' implying individual churches and individuals' approach to the world. The OMC wanted to maintain a missions department but could not make it the main ethos it once had for the denomination; it was a mere department. People still wanted to go abroad to serve God so they would facilitate that for wherever opportunities were presented. They could and did improve



their facilitating skills in the 1980s. Therefore Ray Belfield's explorations deliberately opened opportunities; he found people who fitted the needs rather than individuals who might or might not be called to The Philippines. So for certain missionaries<sup>20</sup>, gifts did override geographic factors in calling. Even so the present respondents acknowledged that geography was more important, at least initially.

## J. Triggers of their calling

Figure 7.1: Graph and Table to show Agreement levels on Triggers for Calling



The questionnaire asked the missionaries what triggered their call from ten possibilities: a missionary visit to their church, a missionary book, seeing pictures or a film of a situation, praying for a missionary situation, going on a short-term mission, finding scriptures, a Holy Spirit compulsion, spiritual gifts that indicated or confirmed a missionary future, a pastoral suggestion, a career possibility. They did not prioritise the other possibilities but could agree at four and five on a Likert Scale of 1-5, (disagree strongly to agree strongly).

<sup>20</sup> E.g. Belfield's own son in law Tony Payne, was a builder so a building opportunity arose in The Philippines and he went there for some years; later he went to India to help with other building opportunities.



Figure 7.2 shows the results. They were literally equally divided over whether meeting a missionary or attending a meeting with a missionary challenge had any effect; 45% agreed/agreed strongly and 46% disagreed/disagreed strongly. Books and pictures had no influence. Prayer for missionary situations or nations attracted 36.5% of the respondents as a reason for triggering their call. Pastoral influence to go only scored 8%; pastors are reluctant to send people as it involves responsibility to support them and loses them workers. As yet short-term mission as a preview to a career in mission only gained 19% for a positive trigger but 30% considered it a confirmation (this would be from the younger element mainly as travel opportunities now abound).

As for the influence of Scriptures, 48.6% agreed or agreed strongly. 47.3% considered spiritual gifts as a trigger towards their calling but 23% were not at all sure and 29.8% disagreed that these gifts contributed. 61.3% of married couples said that they each had a sense of a distinct calling; the wife did not simply follow the husband.

Not quite 29% considered their secular training was related to mission in any way. What brought about the most agreement was a Holy Spirit compulsion (91.8%). This no doubt had to have confirmation. Hard to quantify, this rather subjective trigger holds the fundamental view of Pentecostal Missionaries that the Holy Spirit is the source of missionary sending (cf. Allan Anderson, 2007:67). However, other Evangelicals would also consider this a basic element for missionary calling. Escobar discusses the 1910 Edinburgh Conference which includes the Holy Spirit's work as fundamental to mission.

'The tone of these chapters is Evangelical in its emphasis and direction, it states clearly the conviction that the Holy Spirit is the one who guides missionary work and renews the life of the Church for mission and through mission. In the Introduction it is stated that though there are in the report "comparatively brief references to the Holy Spirit and His perpetual guidance and aid, without which all the plans and devices of men must come to naught" the Commission takes for granted the dependence on divine initiative (2007 Towards 2010 Conference papers).

Andrew Lord quotes Gunstone, 'it is the encounter with the sending God by his Spirit in worship that is at the heart of mission.' (Lord, 2005:25). He has a long discussion of the ramifications of that statement which is not necessary to repeat here. Basically, as with Stibbe, 'the work of the Spirit in the world is primarily one of bringing all to salvation through Christ' (Stibbe, 1994:14). The Spirit does that through calling,

empowering and sending individuals to do the task.

John V. Taylor's whole book emphasises the invisible permeation of the Holy Spirit in the world. Taylor says, 'You cannot commune with the Holy Spirit, for he is communion itself' (Taylor, 1972:43). In other words, revelation from God is by the Holy Spirit and He ensures that the message gets through. He does not always do it in obvious words. This communication could incorporate the sense of need in the world and the duty-bound feeling this can give in the light of one's own debt to God's salvation. Taylor continues (p.45), 'We must learn to meet the supernatural, if at all, not in discontinuous "vertical" interventions, but in a universal "horizontal" pervasion.' This is why this question sounds vague while the other triggers are of the vertical interventionist and specific type. There is the 'need' of 'unsaved souls' 'out there' which has been a major factor in teaching for evangelism among AoG churches and results in the view that the need constitutes the call. The trend now is more than a concern for 'unsaved souls' but for holistic mission and this is a result, as Anderson says, of the experience of the Spirit as the liberator for life in this present world (Anderson, 2004:261). Pentecostals are known for their belief in a more dramatic concept of the Spirit's interventionist action. It makes for better stories; oral narrative theology as Land calls it (Land in Dupré and Saliers, 1990:479). Here however, we are only discussing the *initial* prompting by the Spirit of people to go wherever he leads to extend the Kingdom of God. This almost demands the more interventionist or vertical revelation and yet the respondents were willing to be vague in the 'horizontal' sense of revelation.

For 40% of respondents, a challenge to mission work at a church or conference meeting did confirm their calling. Confirmation by scriptures scored 54% which is only slightly higher than scriptures as a trigger.

60% considered that spiritual gifts played a part in confirmation of their call. This shows that they are considered more as a confirmation of something already sensed than as an initiatory trigger. This is within accepted teaching norms of the AoG. Gee taught that prophecy should not be for individual guidance and Burton concurred; the scriptures were paramount yet these are only 'alive' by the inspiration of the Holy Spirit (2 Tim. 3:16). Scripture, the Holy Spirit and spiritual gifts are mutually indicative for people's calling to mission (or probably to ministry of any kind). The fact that the Holy Spirit's compulsion in an undefined way scored the highest indicates



the Pentecostal ethos.

Various triggers for calling did show some correlations. Reading missionary biographies correlated well with a missionary visit<sup>21</sup> as if this was a confirmation of their mission interest. Prayer interest and pictures also correlated in a similar score.<sup>22</sup> Meeting missionaries and responding to the missionary challenge at those meetings were also logically comparative in causing triggers ( $r = 0.234$ ). Prayer for missionary situations correlated with vocational skills being the trigger for calling: again need, ability and availability are logical causes of action, first prayerfully and later in going. Getting people to attend specifically missionary prayer meetings is not that easy but if home groups are consistently bringing needs to bear for prayer in their group then members may well respond in action. However, all this shows that itineraries of missionaries are still important in triggering calling in others.

## K. The Aims and Giftings Displayed in their Calling

**Table 7.19: Missionary of the 2005 Year Book according to Types of Work**

Work Types	Present Missionary units 2005/6	%
Church Planting	30	45
Church Planting with social arm	9	14
Teaching	8	12
Translation	8	12
Admin/servicing/ building	3	5
YP work	1	2
Social work	2	3
National Workers Church planting/ pastoring	5	8
Total	66	100

Missionaries have various ways of going about fulfilling their call. Table 7.19 shows the summary of work types active during 2005/6. The high figure of 54% in church planting – by whatever means – concurs with the general vision and expectation on

<sup>21</sup> trigger = Pearson correlation = 0.520, confirmation of trigger = 0.535.

<sup>22</sup> trigger = 0.519

Pentecostal missionaries - to increase the number of Christians on the planet by conversion. Some do it by deliberate evangelism. Some do it by teaching those already Christians in their nation of calling, to facilitate their means of evangelism. Some do it with a social arm since to convert without care is unbiblical (cf. James 2:14-18).<sup>23</sup> Pioneering churches, facilitating, teaching the Bible, producing literature by translation projects, relief and orphanage work are all involved. Pentecostal mission has always been as holistic as resources have allowed. The division between Conciliar and Evangelicals over the social versus spiritual aspects of mission, did not seem to affect the Pentecostals who simply worked with what they had for the best of the people with whom they were working in social as well as eternal matters. Eschatology may have been the mother of Pentecostal mission but Dempster links the futuristic kingdom concept with the here and now concept for mission (cf. Dempster 1991:23, Petersen, 1991:45). Examples may be found in the work in the following areas: Phuket, Thailand where orphanage, schools, and kindergarten care have been established; Jamaica where relief work was given after hurricanes devastated areas; Eastern Europe where a range of projects in have met needs for children, Gypsies, alcoholics. These are bridges for the eternal aspects of mission evangelism but are there simply due to showing the love of God for all in His creation.

**Table 7.20: Surveyed Missionaries' self-perception of their Ephesians 4:11 giftings<sup>24</sup>**

	% Agreeing/ Agreeing Strongly
Teacher	75.32
Pastor	61.04
Evangelist	35.06
Apostle	18.18
Prophet	10.39

Tables 7.19 and 7.20 show that 60% of the whole group and 35% of the *active* missionaries claim to have strong pastoral gifting. Since only 36% of all respondents

<sup>23</sup> Notes from the Overseas Missions Council School of Missions 1987 affirms social aid in missions while being aware of the problems surrounding 'rice Christians', poverty and limited missionary means; the stress still remains on preaching the Gospel (last lectures).

<sup>24</sup> They could indicate several giftings so there are overlaps statistically.



considered they had evangelistic giftings, the larger percentage (54%) who claim to be in church planting, leads to a conclusion that they are better suited to the second stage of church planting: church growth. So although church planting as a designation is a cover for a multitude of activities, most missionaries in the survey see themselves as teachers, then pastors, then evangelists according to the ministry gifts of Ephesians 4:11 (see Table 7.20 and 21).

**Table 7.21: Cross-tabulation of Surveyed Missionaries according to status and self-perceived giftings**

Summary	Agree/Agree strongly	Apostle	%	Prophet	%	Evangelist	%	Pastor	%	Teacher	%
Active Missionary		12	15	4	5	15	19	27	35	30	38
Retired missionary		2	3	2	3	9	12	10	13	16	21
Ex-missionary not pastor		0	0	0	0	0	0	1	1	2	3
Ex-missionary now pastor		0	0	1	1	3	4	6	8	8	10
Pastor and mission work		1	1	1	1	1	1	3	4	2	3
Total		15	19	8	10	28	36	47	60	58	74

Ever since the introduction of Theological Education Fund of the WCC (1958-61) and Theological Education by Extension (1963 onwards) the role of the missionary as teacher has been emphasised (J.C. Anderson, 2000; Ferris, 1995, 2000), not pioneer evangelists. So the teacher role is also a logical choice for those selecting the candidates, yet to call them 'church planters' is a contradiction of the basic meaning of the term. They are really 'church cultivators'.

Some 18.18% of the *whole* group consider they are apostles. This appears to be a small figure when 45% of the present *active* missionaries consider they are 'church planters'. Among the *active* missionaries on the questionnaire data, 15% consider themselves apostles. This high proportion of the whole - 18% - may be due to the recent trends and debates over defining this gifting. It is trendy to have a ministry gift designation as 'apostle'; since missionaries are a 'sent ones' they could be 'apostles' in the least if not the fullest sense.<sup>25</sup> It does however match recent studies on the

<sup>25</sup> See chapter 2 for a discussion of the definitions of this term. Connotations in recent years imply an all

Charismatic Apostolic Networks of new churches in Britain from the same era as this study (Kay, 2007:267). The questionnaire on their church leaders also resulted in 15% claiming apostolic gifting. They too, are church planting in Britain, if not directly cross-culturally but the term missionary and apostle as in 'sent one' implies pioneering churches. So if this is not a coincidence there may be a group of any network of churches in which 15% could claim some 'apostolic gifting'. As a foundational gift for the Church (Eph.2:20), it seems that churches still need that sort of ministry. Church 'building' is a more biblical metaphor for Pauline mission –from the foundations up. Apostles are sent by the churches to build new ones. The building metaphor was changed in recent times to avoid the literal brick structures implied. However, Kay noted that the new churches in the Apostolic networks ('New Churches') actually send their top leaders, not their grassroots people, to do the initial planting or triggering of a new church somewhere in the world (Kay, 2007:264). Teams are sent to follow that up. Some become long-term and thereby can be designated 'missionary' in the new location. AoG is beginning to see this. So Action Area Directors do sometimes trigger new ideas, new opportunities and spearhead the project or church plant. This can be seen in Dave Russon's involvement in Burkina Faso or Ethiopia in the early years of the 21<sup>st</sup> Century. His policy was to internationalise and speed up the means of mission by getting British churches to sponsor a national who already knows the local culture and language to do the work at far less expense than a Britisher, to reach beyond his own home area across cultures and political boundaries. It does tend to be a policy for mission without long-term career missionaries. However, Russon admits to needing long-term experienced missionaries as assets in choosing out the nationals to sponsor.<sup>26</sup>

Choosing candidates with established apostolic ministries is difficult in young candidates of little experience. Missions have aimed at those in their 20s as being more adaptable to new cultures and languages but little proven ministry. Missionary candidates with such potential were always sought but not often found. Few have the characteristics needed for 'apostolic ministry'; 15% having it may be the average sufficient among any group of missionary candidates (cf. below, Kay, 2007:167). However, those without this ministry gift are still needed in the teams to follow up

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round ministry ability, preferably for planting churches with signs following.

<sup>26</sup> Interview with D. Russon, 14 September 2005, Mattersey.



their ministry. Correlating the statistics between giftings provides some significance for the more likely one considers oneself an apostle, the more likely one is to be prophetic<sup>27</sup>, and evangelistic<sup>28</sup> but less likely to be a teacher.<sup>29</sup> Similarly the more of an evangelist, the less of a teacher the correlation shows.<sup>30</sup> Coordination between people with various gifts is needed.

## L. Length of Service and Reasons for Terminating Their First Calling

### 1. Length of service

Table 7.22: A Cross tabulation between length of service and status

Cross tabulation	Length of stay overseas in total					Total
	1-4 years	5-10 years	11-15 years	16-20 years	20+ years	
Status						
1 Active missionary	4	3	6	11	22	46
2 Retired missionary	0	0	0	4	14	18
3 Ex-missionary not pastor	0	0	0	3	0	3
4 Ex-missionary now pastor	0	0	5	3	0	8
5 Pastor and mission work	0	0	1	2	0	3
<b>Total</b>	<b>4</b>	<b>3</b>	<b>12</b>	<b>23</b>	<b>36</b>	<b>78</b>

Table 7.22 shows that almost half of the active missionaries have already served over 20 years. This implies that once these veterans are retired half the present missionary force will be gone. The newest missionaries are the youngest but some commenced their service at well over 30 years of age. Those who resigned or retired had done over 11 years' service.

### 2. Problems encountered

The questionnaire focused the missionaries on 11 potential areas of difficulty. Table 7.23 shows the percentage of missionaries admitting to these problems: more than one

<sup>27</sup>  $r = .326^{**}$  (\*\*= correlation is significant at the 0.05 level (two tailed))

<sup>28</sup>  $r = .267^{*}$  (\*=correlation is significant at the 0.01 level)

<sup>29</sup>  $r = -.283^{*}$ .

<sup>30</sup>  $r = -.228^{*}$ .

problem could be acknowledged. Amazingly not many problems listed in the questionnaire were admitted as major (over 50% level) issues for the surveyed missionaries.

**Table 7.23: Perceived problems encountered by the surveyed missionaries**

<b>Perceived Problem</b>	<b>Agree/Agree strongly with the problem being an issue in % (more than one answer given by individuals)</b>
1. Lack of communication with AoG Directors	35
2. Language issues	31
3. Lack of Missionary team	25
4. Lack of help with cultural ways	23
5. Missionary team dictated my work	23
6. Home church leaders' understanding	18
7. Starting from scratch	17
8. Lack of National help	16
9. AoG held purse strings too tightly	11
10. National church stressed us over money issues	10
11. Health	6
12. Issues personal and family	6

Placed in order of difficulty in Table 7.23, the major issue was over communication with the AoG Directors. Following hard after was the need for better language acquisition (2) and for some cultural understanding (4), and then the need of a good team around them (3). Yet team also restricted some (5). Surprisingly health (11) and finance (9, 10) were not considered major problems. Did these problems cause people to return to the UK? These are issues needing to be addressed by the WM directorate.



***i: Problem Communication with Directors*****Table 7.24: Perceived lack of communication from AoG Directors**

<b>Agree/Agree strongly that communications with AoG directors was lacking</b>	<b>% of all surveyed</b>	<b>% of all in their own group</b>
Active Missionaries	17	28
Retired Missionaries	9	39
Ex-Missionaries	10	57

Communication with AoG Directors is an issue for over a quarter (28%) of the active missionaries on the survey as seen above in Table 7.24. It was a greater issue for those who are now retired (39% of all retirees) and even greater proportionately for the ex-missionaries (57%). Five out of 48 (<10%) who answered this section were unhappy with the UK administration of which three are active missionaries; so for most, communications seem to have improved. The advent of speedier means of communication through the internet may have assisted this as well as visits and phone calls. The home office HQ however now (2006)<sup>31</sup> complains of little communication received from the missionaries. Relationships were long established through Phillida Bennett and John Wildrienne who received and created channels of communication for over 20 years so changes of personnel in the missions office means new relationships need building.

***ii. The Problem of Language Learning***

The next major issue was over language ability for the nation. Missionaries are probably left to their own devices and financial resources to gain the language. Time discipline and its effective use for study is eroded owing to the time spent 'on the job' of planting churches or teaching in a college for instance. Newsletters that refer to the 'real job' ensure better support levels from sending churches. In the end however the church planting results are poorer due to poor language skills. Moreover, often social concerns take over and language needs take a back seat. In an agency like OMF there is a strict timetable for language learning with accountability for time and effort but

<sup>31</sup> Interview with Susan Chalmers 10 October 2006, Mattersey Hall.

the means of learning is provided to help ensure the missionaries' success in both language and cultural understanding. It is a focused mission for 9 nations in South East Asia and therefore for OMF's 1000+ missionaries the OMF has always provided the facilities for enabling and equipping missionaries. The AoG on the other hand has had a scatter gun approach to designating its personnel across the globe according to individuals' calling. So AoG missionaries survive on whatever institutes or individual teachers they can find and afford to help linguistically and culturally.

One helpful move was to link missionaries with existing national churches and at least in East Asia, Ray Belfield has facilitated that for many over the past 25 years.<sup>32</sup> He deliberately cultivated relationships with national leaders to do this across Thailand, Malaysia, The Philippines, Hong Kong, and even China. The Philippines gained several team personnel in cooperation with different works in that nation, largely in Luzon Island. Then he linked Brian and Margaret Burton who were going to Thailand in 1988 into the Bangkok Assemblies of God churches for their first year. They then aimed to plant a church in Phuket and a Thai pastor went with this couple and initially they worked together. Since then, having acquired language skills, they worked alone gathering a local and British team around them. Their work is a remarkable achievement of growth in a Buddhist nation and a testimony to distinctively Pentecostal pioneering.

### ***iii. Other Problems***

Some missionaries felt that the team around them (if there was one) dictated what they could do and obviously felt limited by it. Some 18% of missionaries also felt that the home church leadership did not understand the work involved. However, the other problems featuring on the Table 7.22 (above) were lesser issues and health was their least concern.

The problem of being too creative and different for the existing team did correlate with various other issues too: in language learning, lack of help from nationals, lack of communication with directors or even home church leaders yet too many instructions (confining) when they did communicate. This may show that communication needs defining: for these it was communication of dialogue that was required, not instruction on what to do from people who were not in the situation. This showed up on several

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<sup>32</sup> Interview with Ray Belfield by phone 5<sup>th</sup> July 2005.



of the questions. The issue of director communication and the missionaries perceived problem with being able to get on with language study ( $r = .233^*$ ) and pay for language study ( $r = 0.440^{**}$ ) also correlated significantly. These two items – language learning and being able to pay for lessons – naturally correlated highly too ( $r = 0.579^{**}$ ).

Director communication also correlated with the lack of help directors gave in connecting the missionaries with nationals. Both of these show issues pertinent to the early part of the missionaries' careers. This could make a big difference in the staying power of the missionary. Ray Belfield did address both of these issues in S E Asia. Other directors would do well to emulate his commitment to facilitating the missionary personnel.

Obviously single people did not answer questions relating to immediate family like health or schooling. I provided possible reasons for returning to the UK including retirement age, illness, parental help needed in the UK, stress, UK administration, lack of financial or prayer support but these did not prove significant (each under 10%). As many as 27% claimed that government upheavals were to blame for their return to UK while 19% stated difficulties over visas, and 19% gave schooling needs for their children as partial reasons and 17% added 'general stress'.

Most evident were the more positive reasons for returning home; 52% said they handed over to nationals so that 23% could also claim that they were no longer needed in their overseas capacity while 46% claimed they received a definite call elsewhere. In the light of expectations of having to 'indigenize' their work this was success and to gain another call somewhere else was logical. It has been argued by David Garrard that a missionary simply changes role and does not have to leave by 'doing one's self out of a job' (Garrard, 2006:102-112, 107). Indigenising is not the end of the work. Partnership has huge value. Much literature could be cited on these issues ever since the 1960s, if not before - from the 1952 International Missionary Conference at Willingen. Indigenisation was drummed into the missionaries of the AoG UK in the 1940s-60s<sup>33</sup> and with colonisation coming to an end and the call for missionaries to

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<sup>33</sup> For instance references to encouraging missionaries to ensure they 'indigenised' are found in many OMC Minutes - OMC 14 Sept 1945, 9 Aug 1946, 13 Sept 1946, 13 Dec 1946 (Field Policy), 24 Oct 1947 & 4 Jun 1948 (China), 14 Jan 1949, 11 Nov 1949, 9 Jan 1953, 12 March 1954, 10 Sept 1954, 13/07/1956, 25/04/1957 (asking why the work was not yet indigenised), 10/01/1958, 08/05/1959, 12/09/1968 (India) 8 July 1949 (Belgium), 1-2 Dec 1952, 08/11/1957 (policy) 12 March 1954

'go home' (Scherer, 1964) it was a natural logic; hence the reduction of mission interest generally in 1960s. However, Lausanne 1974 and its subsequent conferences renewed the focus on the unfinished task of many unreached people groups (The Lausanne Congress 1974). Contextualisation and partnership became the issue of the decades 1980-90s and some AoG UK missionaries began to catch up with these issues. Others applied for missionary work once the policy in 1979/80 had changed to facilitate individual fund raising. They were unconscious of the world changes in missions in other denominations. They were conscious of the needs in the world from media or other sources undisclosed in this survey or from the Minutes. The policy change was enough to trigger many more applications, yet resignations were to come all the quicker after 1985 (See Table 6:14). There were 75 resignations during 1985-1994. This is discussed in chapter 6. The new missionaries did not all stay on the fields long and it coincided with some real long-term missionary retirements.

## **M. Conclusion**

Since this survey may be taken as representative of all the missionaries involved in AoG UK mission from the 1960s, its findings can throw light on the background, home support, triggers and types of call, types of work, problems encountered and reasons for changing tack. The conclusions concerning calling have to be seen in this context.

The religious background most commonly found among these missionaries is that of a Christian upbringing or at least a Christian youth but this does not mean to say that older people do not get a call to mission; those taking early retirement now see it as an opportunity to serve God abroad and this is a growing trend. It is likely to be so with the amount of student debt accrued for most British young people. Even so, major life decisions are very much influenced by what happens spiritually as well as economically in the early 20s. Perhaps different personality types will take this on board in different ways. This we will investigate in the next chapter.

The triggers for calling seem to highlight the missionaries' perception of the role of the Holy Spirit, which is typically a Pentecostal trend; a sense of Holy Spirit

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(Japan), 12/01/1967, 07/11/1968 (Congo), 04/05/1967 (entering Europe debate), 04/07/1968, 20/02/1975 (Spain), 08/12/1970 (C. Asia); after 1970s the term 'indigenous' is not noted.



compulsion, scriptures and spiritual gifts confirming their guidance feature most prominently. This produces faith to continue with the processes, longwinded though they can be until they see the fruition of their quest, fulfilling the vision in nations x, y and z. This geographic sense of calling has proven - as Table 7:17 showed - to be a strong element in the determining of call and purpose. Therefore if the geographic element is removed due to political upheavals as 27% suggested, the attrition rate may increase. Gifting alone does not constitute a call to mission abroad per se. That can be active in the local British context. Only after a geographic element is removed does gifting take over in the motivation of call since the local British base is no longer the margins of their vision: the world calls. This is illustrated particularly well for the Hurt family who had to leave Malaysia in 1984 but before being able to return there in the later 1990s they gained contacts across the world which opened doors for them to minister according to their gifting in teaching; they went to the USA, Mexico, Venezuela, Cambodia and various other areas of South East Asia while based in UK or Malaysia.

The support base is seen to be reasonable but not at all sufficient for many, yet difficulties in finance are not considered by 89% of the missionaries<sup>34</sup> as a problem and faith again wins the day; people go in obedience and find that God fulfils his part in provision - usually. This does not excuse the churches from not having missionary vision. Just a short questionnaire to a few pastors provided me with an insight that, while there is a growing willingness since the 1980s to look beyond their own town, few are actually placing money at the disposal of missionaries they do not know well. Even those who are willing do not have the resources to provide for more than a small portion of missionary family needs per year. The support base of the home church[es], declared as fundamental at Edinburgh 1910, is even more a necessary feature of mission (Escobar, 2007:2). It is in missional ecclesiology that Pentecostal assemblies lack understanding.

The directorate's part therefore is highlighted as necessary to promote mission at home and to encourage the missionary on the field with frequent communications.

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<sup>34</sup> See Table 27 where 11% say the AoG held purse strings too tightly. A cross tabulation only reveals that one in their 40s one in their 60ws and one at 85 felt that money was a cause of their return so it is not really just the perception of the older missionaries who depended on the centrally controlled finance pre 1981. It does not reveal the real story as if all the named units from 1965 had given their answers.

Since 2000 under the directorate of Ron Hibbert, the means to achieve this has been enhanced but not conquered. Financial and time resources have to be available for the directors to visit the churches and, occasionally at least, to visit their missionaries. Once they come home there is also need for communication with the missionaries and indeed the churches to which they return. Some directors are better at this than others. The understanding that the church is not peripheral to mission but is the means of mission will change the attitudes of church members. 'Partnership is not so much what the church does as what it is' according to Andrew Kirk (2002:187); 'it is the expression of one indivisible, common life in Jesus Christ' and that means the British churches need to comprehend their need of links and unity across the world, providing true fellowship from regular church members with those members of other churches across the nations. Next Level, a partner to British AoG missions, was founded in the mid 1990s with this in mind, twinning churches in the wealthier West with those in Eastern Europe. Paul the Apostle recognised the benefits of this partnering to his own missionary work (Philippians 1:5; 4:15). Partnership has become an issue in mission that is still not resolved in practicalities since the Willingen Conference 1952. While it is part of the answer as to how to designate those called to serve in cross-cultural mission, it is not part of my present remit to debate the issues with all those who have contributed to it since the 1960s.<sup>35</sup>

So the statistics and their analysis reported here reveal the nature of calling expected in the Assemblies of God. The missionaries who had a calling that was recognised sufficiently to be selected by the WM directorate were largely child converts, socialised into the church, able to take in a missionary vision over time, educated often to tertiary level, with a higher proportion when compared to home ministers for formal theological training. A young age in application did play a part but is a lower factor considering those selected aged over 40 in recent years. Globalisation and mobility have opened the vistas of possibility to more people and applications increased.

So having gained the empirical evidence of the situation faced by British AoG Mission as an agency, and of the missionary members, the practice reveals the reality of their missiology and theology. Digging through the evidence shows that AoG's theology of mission is implicit, not explicit. The assumptions are that God does call particular

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<sup>35</sup> See chapter 4 for missiological contexts and chapter 10 for discussion on its ramifications for calling. The debate on partnership in mission has been discussed in A. Kirk, (2002) *What is Mission?* (London: SPCK),



people; they are set aside and sent off and return for funding and send letters. They are pragmatic. The individual missionaries are committed to furthering the Kingdom of God by evangelism, and with it social action wherever they work; that is separate from the home church's work. The missionaries are also human and need other human support from home base as well as 'on the field'.

The sending churches' own sense of mission however lacks sufficient ecclesiological support. The individual call became paramount. When individual churches chose to support particular missionaries, occasionally it was very good; they really adopted them with concern and interest communicated to the missionary regularly. Other churches still had the idea of a scattergun approach to their support of global missions supporting a missionary or project to the tune of £10 each per month; this forces furlough to become one long fund-raising effort. A better provision would be in the Pauline example in mutual partnership in the church at Philippi. There must be a theology of support, of fellowship and partnership, not just a practical fund raising effort. Faith needs encouragement. Then 'member care', or pastoral oversight of the missionaries will also be in place naturally for the missionaries; the sense of partnership, fellowship, belonging and support will provide a greater motivation to continue the call.

This chapter sought to describe the situation through statistics and history. Next, the analysis proceeds to the personality type reflected among the respondents to the survey and how that influenced their concept of calling.

## Chapter 8: The Empirical Evidence: Part 3. Personality Types among the Missionaries surveyed

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### Introduction

This chapter is intended to show the results of my investigation into personality types among the AoG Missionaries who completed the questionnaire. There will be a brief overview of what personality types are and the differences between the Francis Personality Type Sorter<sup>1</sup>, and the Eysenckian model<sup>2</sup> both of which were used in the questionnaire. Many studies by questionnaire have been carried out among ministers, ministerial candidates, as well as one or two among missionaries or students at missionary training institutes in the past two decades concerning their personality types.<sup>3</sup> However, there is a wide range of psychometric tests also known as

<sup>1</sup> A version of the personality type questionnaire based on the Jungian studies originated Myers Briggs (MBTI) scales created by Prof. L. J. Francis (UWB).

<sup>2</sup> The EPQR-A is the abbreviated version but uses 48 items (another version uses 24), 12 for each of the 4 measures - E-Extraversion-Introversion, P- Psychotic, N- Neurotic and the Lie Scale.

<sup>3</sup> Examples are quoted in Section C of this chapter.



cognitive, ability or intelligence tests. These do not examine your general knowledge but test your critical reasoning skills under strictly timed conditions. Some are work-related aptitude and language aptitude tests which can help cross-cultural mission candidates understand where they may find difficulties in their designated country; I do not discuss these here.<sup>4</sup>

## A. Personality Type Tests

### 1) General Uses and Purposes of Personality tests

Pertinent to the AoG missionaries under consideration are the tools regarding personality types. There are 'Personality Inventories' which assess personality and reactions in different situations.<sup>5</sup> They are not usually timed, have no right or wrong answers and are often used to see if a person would fit into the company's culture and can identify a working situation that would be applicable (Lee, 2005 Spring). They can test the following: -

- How you relate to other people
- Your work style
- Your ability to deal with emotions (your own and other people's)
- Your motivation, determination and general outlook
- Your ability to handle stressful situations.<sup>6</sup>

Mission agencies looked askance at psychological profiling during the 1960s- 70s at

<sup>4</sup> International, Thomas, (2006), 'Thomas Emotional Intelligence Questionnaire', London: Thomson International. [https://www.thomasinternational.net/NewsUK\\_Article\\_4.aspx](https://www.thomasinternational.net/NewsUK_Article_4.aspx).

<sup>5</sup> Various systems have been worked out since Jung's psychological profiles were published. Leslie Francis cites the following in his book *Faith and Psychology*, (2005).

R. B. Cattell, H. W. Eber, M.M. Tatsuoka, (1970), *Handbook for the Sixteen Personality Factor Questionnaire (16PF)*, (Champaign, Illinois: Institute for Personality and Ability Testing,)

R. B. Cattell, and H.E.P. Cattell, (1993), *Sixteen Personality Factor Questionnaire*, (5th edn.) (16PF5), (Windsor: NFER-NELSON Publishing Company Ltd).

L. J. Francis, (2005), *Faith and Psychology*, (London: Darton Longman and Todd).

H. J. Eysenck, and M. W. Eysenck, (1985), *Personality and Individual Differences: a natural science approach*, (New York: Plenum Press).

P. T. Costa, and R. R. McCrae, (1985), *The NEO Personality Inventory*, (Odessa, Florida: Psychological Assessment Resources).

I. B. Myers, and M. H. McCaulley, (1985), *Manual: a guide to the development and use of the Myers-Briggs Type Indicator*, (Palo Alto, Calif.: Consulting Psychologists Press).

<sup>6</sup> Anon. © (1995-2006), 'Psychometric Testing: an Introduction', (VNU Business Publications).

least.<sup>7</sup> During the 1970s perceptions by Christians of psychologists were largely negative. They were seen as involved with evolutionism and humanism and indeed the websites as quoted above do seem to be in that vogue. That led to some Mission agencies like the OMF or WEC, standard, evangelical missions, not wanting to use any of it at all in the choosing of missionaries or in their designations of missionaries with other people.<sup>8</sup> However, if psychological profiling measures continuums of extraversion, psychoticism and neuroticism<sup>9</sup> for normal subjects of the test and the whole group is apparently 'normal' there can still be 'within group' comparisons. For mission directors finding results in the extremes of any continuum it would obviously indicate some need for investigation of the candidate. An in-depth interview alone would put the interviewers off accepting them as missionary candidates.<sup>10</sup> The use of the personality type tests is emphatically not for choosing applicants but applying it to individuals who form the teams who will be working together.

One missionary personnel officer, with whom I communicated, argues against using any form of personality testing for missionary candidates<sup>11</sup>; a sense of spiritual calling, vision, and support base may be all that is required. He strongly suggested that psychometric tests were not taken as a means of testing people's psychological strength for the missionary work intended; too many would be incorrect (5% either way he thought). His preference to use personality type tests, if at all, was for developing team work after acceptance. I enquired of 12 major evangelical interdenominational mission agencies. Of the eight who have replied to my enquiries MAF, and Wycliffe (SIL) were the only ones to use any psychometric tests regularly and seriously. MAF's personnel officer said that the Thomas PPA emotional intelligence test is preferred if anything to other psychometric testing.<sup>12</sup> Wycliffe's

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<sup>7</sup> Only one writer hit the Christian world by storm on this subject during the 1960s-70s – on the four temperaments, melancholic, sanguine, choleric and phlegmatic after the Greek terms. This was in reaction to Jungian and Freudian concepts which had appeared to tend to human. See Tim Lahaye, (1966), *Spirit Controlled Temperament*, (Eastbourne: Kingsway Publications).

<sup>8</sup> Email from St John Perry Personnel Officer for OMF, 8 October, 2003.

<sup>9</sup> See section on Eysenckian dimensions.

<sup>10</sup> Confirmed by Stuart Buchanan, Programmes Manager of CMS in an email 19 Feb 2007. He also informed me of earlier personality tests that CMS used to use - the Morrisby (now outdated) and the Gordon methods.

<sup>11</sup> Email from St John Perry, Personnel Officer, OMF 2005.

<sup>12</sup> Email from MAF Rachel Thompson and A Russel, personnel and recruitment officers, 4 January 2007.



(SIL) counsellor told me that they use a psychological indicator that is used in the business world (Glowinkowski Predisposition Indicator), Belbin indicators and MBTI for team self-understanding.<sup>13</sup> The psychologist at Interhealth, John Steeley, has done some research on using Personality Indicators in terms of selection and found that none of those he studied could give a reliable indicator of the ability of the person to fit in/ do a good job abroad; hence Interhealth does not use them either. However, Katy Griggs, personnel officer for Latin Link wrote, 'Our [candidate] procedure does include a psychological assessment at Interhealth or with another approved psychologist. The psychological assessment takes the form of an interview, and does not include formal psychometric testing.'<sup>14</sup>

British personnel officers in the Operation Mobilisation headquarters do not use any psychometric tests but their American counterparts do: MBTI is only used for some teams.<sup>15</sup> A mission reaching to highly volatile areas does not use any psychometric tests for candidates but uses 'MBTI and some cross-cultural 'tests' as part of our International Orientation, as an exercise in self-awareness and as preparation for future cross-cultural teamwork'.<sup>16</sup> Other missions are beginning to see the use of these personality tests for facilitating team functioning.<sup>17</sup> Usually these missions regard interviews and relational time on orientation courses in the processes for choosing candidates as sufficient to consider the suitability of future missionaries. AoG World Ministries are of the same mind. They also send candidates to Interhealth as a regular feature for medicals. Interhealth does have the availability of psychologists to serve mission agencies for particular missionaries who have difficulties but not for applicants.

The tests used in the questionnaire employed in the current research could aid our understanding of the sort of person who would want to become a minister or missionary; they may give insight into the variations of denominational preferences among 'types' and why some attract congregations of like kind. For missionary candidates it may be useful only once accepted into their agency to take the personality type tests for their own self-understanding of their strengths and

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<sup>13</sup> Email from Jackie Buie, Wycliffe counsellor, 14 January 2007.

<sup>14</sup> Email from Katy Griggs, 8 January 2007.

<sup>15</sup> Email from Mike Wheate of Operation Mobilisation, 3 January 2007.

<sup>16</sup> Personnel Officer of an agency not willing to be named for security reasons; email 4/01/2007.

<sup>17</sup> Email from Latin Link, 8/01/2007.

weaknesses when they have to face new cultures. For the missionaries in teams it may also help understand the role each can play.

The method is discussed in the first chapter, but as a reminder there were 70 respondents of the 78 who completed the Eysenck questionnaire and 68 who completed the Francis Personality Type questionnaire. Then I analysed the data using the Statistical Package for Social Science (SPSS, 1988-2005) and Microsoft Excel spreadsheets.<sup>18</sup> A brief attempt is made to relate the findings derived from the sample in this study to background variables like age and education. Following this, personality data are related to triggers of calling, ministerial giftings and reasons for returns from the mission field. Finally this whole discussion is put into context against perspectives derived from previous studies.

## **2) The Francis Personality Type Indicator**

This questionnaire was designed by Professor Leslie J. Francis based on the Jungian concepts of personality (Francis, 2005:xiv + 154). It is designed to discover personality types by offering the respondent a choice between forty pairs of words. It asserts that it can determine 'innate and static psychological type preferences between extraversion and introversion, sensing and intuition, thinking and feeling, and judging and perceiving' (Craig, 2005:475-482.).

Some definitions of the terms used are important. Ever since the 1920s and the birth of modern psychology with Jung, investigations have researched factors for why people act as they do (Jung, 1938). One book on a theory of personality type was published ten years after his death (Jung, 1971). He was trying to categorise personality types according to two orientations (extraversion and introversion), two perceiving functions (sensing and intuition), two judging functions (thinking and feeling), and two attitudes toward the outer world (judging and perceiving). His definitions of these words are explained as follows.

Extraverts tend to gain energy from the outer world of having people around them. Introverts gain their energies from internal sources, not needing people to help their ideas. Popular perceptions of introverts may well be stereotyped as people who are

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<sup>18</sup> One standardised spreadsheet was the Francis Personality Type generator, provided by the Francis team, (© 2003), Peter Kaldor and Charlotte Lisa Craig at University of Wales, Bangor, School of Religious Education.



shy, preferring their own space; not the immediate stereotype of a missionary. In the psychologists' definitions this is not the whole case. They could be understood as having an inner strength not dependant on others for their energies, and thus have good prospects for being pioneers.

The perceiving functions - sensing and intuition - are how people prefer their thinking to be formed. 'Sensors' (S) prefer to organise their world through that which is seen, heard, or physically felt as means that provide empirical 'facts'. 'Intuitives' (N) however are far more reliant on their inner person in ideas, theories and possibilities; they are visionaries, imaginative and creative.

The judging functions are thinking and feeling. 'Thinkers' (T) tend to like logical processes and objectivity; Feeling (F) types are far more personal or subjective in their values, though both are actually 'rational'. 'Thinkers' analyse situations and are objective, but often forget that those to whom they offer their insights may not like the result and feelings get hurt. The 'Feeling' types are empathetic with potentially both sides of a conflict and become drawn in to their own detriment, yet pastorally this is a vital personality type to have. 'Feeling' types are good for affirming others. Together, 'thinkers' and 'feelers' can help support each other: team work.

The difference between this function of 'Judging' and the last type of pairs – judging and perceiving – is in how the individuals view the world in terms of attitude. People can use both of the last pair of attitudes; the judger is more closed-minded, almost before hearing the case, wanting to organise things in a disciplined, ordered way well ahead of time. However, 'Perceptives' are more open, not liking decisions that seem irrevocable and prefer to leave things until the last minute.<sup>19</sup>

These four pairs are then also complicated by the dominant and auxiliary processes. The 'weaker' or auxiliary and shadow types can still be developed to help balance the other more dominant type. As one matures the balance becomes more obvious and is seen by not being able to decide which of the alternatives in the test questions to choose. Most of the older missionaries complained almost vociferously at having to take one choice over another, since they did both depending on the situation. Wisdom had taken over innate preferences. This means that while personality type

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<sup>19</sup> This summary can be found in expanded form in the first chapter of Myers, Isabel with Myers, Peter B. (1980), *Gifts Differing: Understanding Personality Type*, (Palo Alto, CA: Davies-Black Publishing), pp.1-9.

results are said to be innate, they can develop with maturity. So there are ways of balancing the two sides of personality types out as one learns what the 'shadow' and 'auxiliary' types to one's personality are and develops them deliberately.

As there can be 16 types of combinations in the Francis Personality Types, it brings hope of developing team work. There are dominant *processes* and dominant *functions*. It is often the case that introverts' (I<sup>20</sup>) dominant *process* is less obvious than the extraverts (E) whose life processing is preferred to be seen and obvious; an extravert's auxiliary processes run their inner lives. So British home-based AoG ministers, who are often extravert (Kay, 2001:167), may not have so much of a strong, quiet, inner life; they may have a noisy, exterior spirituality. (See the comparisons with other denominations in later sections). According to Myers and Briggs the dominant is shown in the judging (J) or perceiving (P) distinction; if the dominant is J then P is auxiliary. An extravert J would react differently to an introvert J (Myers Briggs, 1980&1995). Once missionaries understand their 'dominant' function (e.g. between sensing and intuition, thinking and feeling) then they need to be aware of other team members who have the opposite 'dominant function' as a complementary function. Dominant sensors might have an auxiliary T or F and vice versa. A dominant T might have an inferior (opposite) F or vice versa. Each needs to recognise the value of the other.

### 3) The Eysenck Personality Profile Tests

This is a different theory of personality or temperament which is rooted in a physical aspect of humanity (Eysenck, 1985). Eysenck has been developing the personality theory ever since 1941. He based it on human physiological nature which then is shaped by nurture. Personality is regarded as a part of the sympathetic autonomic nervous system that functions separately from the central nervous system and controls much of our emotional responsiveness to emergency situations (Boeree, 1986<sup>21</sup>).

<sup>20</sup> From now on I will use capital abbreviations for the eight aspects-

orientation	I/E	introversion /extraversion
perceiving functions	S/N	sensing /intuition
judging functions	T/F	thinking / feeling
attitude to outer world	J/P	judging / perceiving

<sup>21</sup> <http://www.ship.edu/~cgboeree/eysenck.html>

C. George Boeree, (© 1998, 2006), 'Hans Eysenck, (1916 - 1997), (and other temperament



Eysenck devised three continuums for measuring personality types at their base nature level - extraversion/ introversion, neuroticism/ stability, and psychoticism (tough mindedness)/ socialisation or (tender mindedness). This therefore, does not restrict people to one type since they could adapt along the continuum with age or circumstance, developing themselves as mature people. There are multiple variations of personality types and the individual's type only changes slightly with age: extraversion in the surveyed missionaries is less than average and so is tough-mindedness.

Eysenck devised 40 (in 1971) and 100 (in 1985) items to use within questionnaires or 48 items to measure these continuums.<sup>22</sup> These tested each scale – extraversion (E), neuroticism (N) and psychoticism (P). There is also a short form published in 1992 by Francis, Brown and Philipchalk with only 18 items – six per continuum. The various questionnaires are apparently not that comparable in results (Jones 1997:62) and there are some cross-over items in determining neuroticism and psychoticism. So the Eysenck Personality Inventory was developed into a questionnaire. Finally they produced the Eysenck Personality Profiler. The abbreviated revised version, EPQR-A, was used for the AoG Missionary respondents.

Eysenck took the extraversion and neurotic scales as defining four quadrants: I quote a summary -

**stable extraverts (sanguine qualities such as - outgoing, talkative, responsive, easygoing, lively, carefree, leadership)**

**unstable extraverts (choleric qualities such as - touchy, restless, excitable, changeable, impulsive, irresponsible)**

**stable introverts (phlegmatic qualities such as - calm, even-tempered, reliable, controlled, peaceful, thoughtful, careful, passive)**

**unstable introverts (melancholic qualities such as - quiet, reserved, pessimistic, sober, rigid, anxious, moody).<sup>23</sup>**

From these qualities the first and third are obviously preferred for missionary people. Balance or stability would be necessary; certain levels of maturity may be perceivable through these tests.

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theorists)', (accessed 29 Oct. 2005).

<sup>22</sup> In H. J. Eysenck, and M. W. Eysenck, (1985), *Personality and Individual Differences: a natural science approach*, (New York: Plenum Press). He discusses his revised version of the 1971 EPQ. I will use full terms when using EPQ terminology to distinguish them from the Jungian terms.

<sup>23</sup> P. Shepherd, <http://www.trans4mind.com/personality/EPQ.html> (2005) (accessed 29 Oct 2005).

According to Eysenck's theory extraverts are naturally under-aroused, needing external stimulation to enable them to perform well. Introverts, on the other hand, are already by nature over-aroused and thus wish to switch off outside stimuli to gain peace to perform well.

Neurotics tend to be stressed easily, often anxious with low activation thresholds for flight or panic. Obviously high scorers on this continuum would not make good missionaries if they had to meet innumerable new and difficult situations in their second or third cultural environments. Low scorers would be stable and confident people.

Those with high tough-minded scores (psychoticism) would be non-conformers, inconsiderate of others, reckless, hostile, angry and more impulsive. Again, high scorers in psychoticism would be thought of as negative in a missionary situation. However, there could also be a positive side to middle range scorers in that they would not be easily put off their calling by difficulties. The negative side is that it would be harder for a high P-missionary to conform or 'identify' with the local culture. As Christian and middle-range psychotics, the inconsideration tendency would be mollified by nurturing this type until they can distinguish between the right considerations for people around them and becoming faithful and loyal to their standards as a Christian. If the higher tough-minded (psychoticism) missionary was over dogmatically 'Pentecostal' it would not be helpful in any interdenominational scene for cooperation. So it is the way the person handles their type that is important; the nurture of their Christian lifestyle according to Christ-likeness would have to be seen by mission agency interviewers. Most Christians are low in their Psychoticism scores and these missionaries followed suit.

## **B. The Results of the AoG Missionary Survey of Personality Type**

### **1) The Francis Personality Type Indicator**

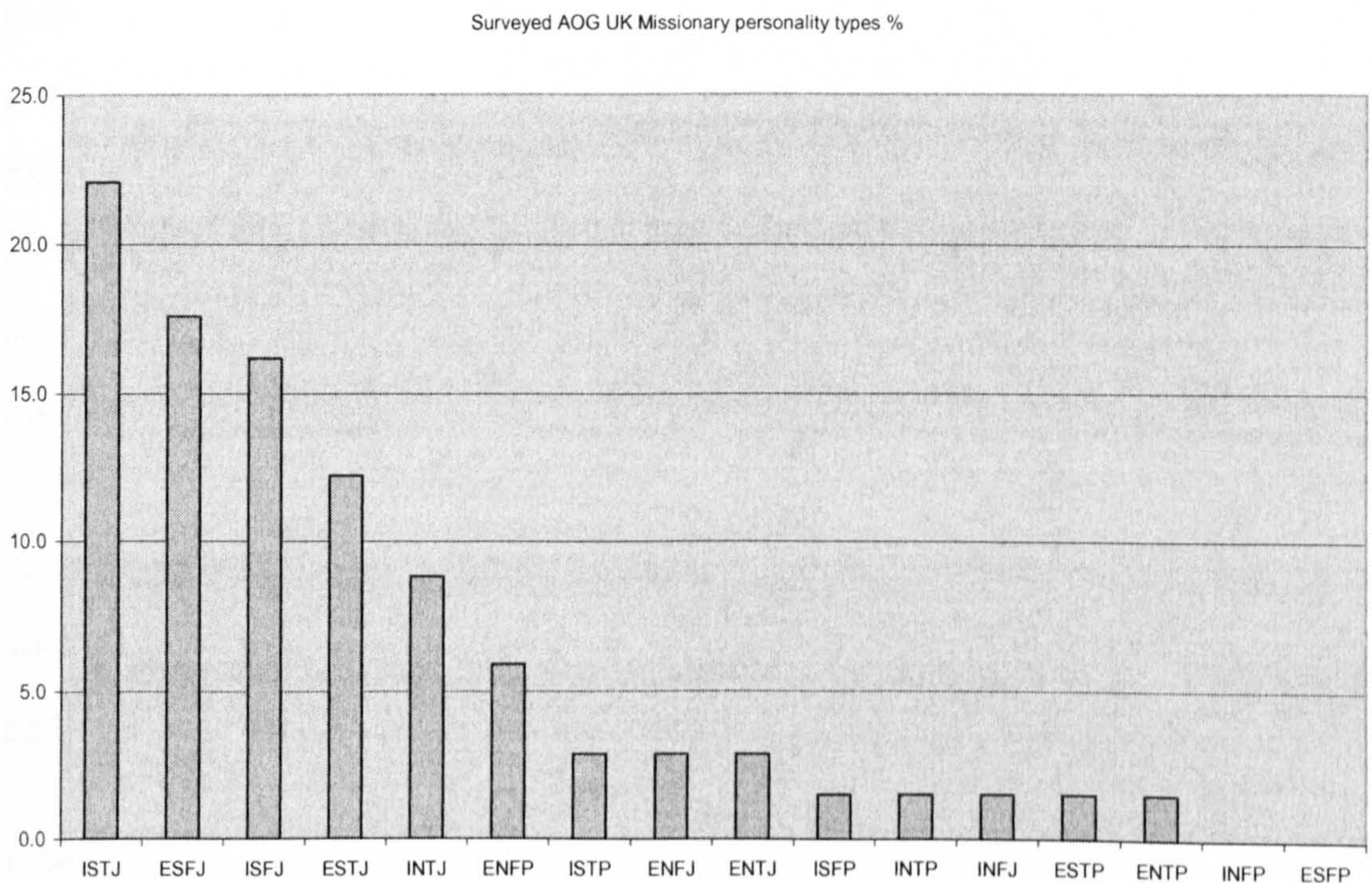
I found 68 of the 78 who returned questionnaires willing to participate in the Francis Personality Type (FTP) indicator which is based on the Jungian comprehension of personality. Due to the group's small size the correlation analysis is limited. It can however, be checked by other similar tests among ministers and missionaries and is



discussed in the later section (D).

The general scene is seen in Table 8.1. However, the dichotomous pairs indicate there is a strong preference for judging and sensing: J= 85.3% and S =75% (see Fig.8.1 and Table 8.2). What this means is that these missionaries have pre-judged ideas to conform to, will not be conformed to other ideas easily and will determine to stand out for their own ideas; this naturally indicates that the message they have to share is strong and unchangeable and so they react to dialogue with other groups quite negatively; they are right; their tradition is correct; they must tell it as it is.

**Figure 8.1: Missionary Personality types (FTP)**





**Table 8.1: Missionary Personality Types (Francis Scale)**

<b>Surveyed AoG UK Missionary by Francis Scale personality types</b>		
	<b>Numbers</b>	<b>%</b>
ISTJ	15	22.1
ESFJ	12	17.6
ISFJ	11	16.2
ESTJ	9	12.2
INTJ	6	8.8
ENFP	4	5.9
ISTP	2	2.9
ENFJ	2	2.9
ENTJ	2	2.9
ISFP	1	1.5
INTP	1	1.5
INFJ	1	1.5
ESTP	1	1.5
ENTP	1	1.5
INFP	0	0.0
ESFP	0	0.0
<b>Total</b>	<b>68</b>	<b>99.</b>



**Table 8.2: AoG Missionary Personality Types by Pairs of Preferences (Francis Scale)**

<b>Dichotomous Preferences for the total group of surveyed AoG UK Missionaries</b>			
	<i>n</i> =	(	%)
E	31	(	45.6 %)
I	37	(	54.4 %)
S	51	(	75.0 %)
N	17	(	25.0 %)
T	37	(	54.4 %)
F	31	(	45.6 %)
J	58	(	85.3 %)
P	10	(	14.7 %)

This 'Judging' type' may make it difficult for them to learn *from* other cultures and ideas and this would have implications for how they view their task of enculturating their message or contextualising their ways of doing things. Most ministers in any denomination seem to have a tendency for a high SJ factor (Francis, 2003). The AoG's OMC probably chose SJs simply because SJs offered themselves. This is not surprising: S people are less flexible and more doctrinally orthodox than Ns, and J is more or less a necessity for anyone who is in Christian ministry of the rationalist modern mode due to having to attend meetings and meet expectations.<sup>24</sup> The high sensing aspect, with both 'thinking' and 'feeling' alongside (thinking 39.7% and feeling 35.3%), implies that they organise their outside world, are practical and matter of fact (ST) and, if their team mates (spouses) are SF, then sociability and interest in people will make for a balanced team.

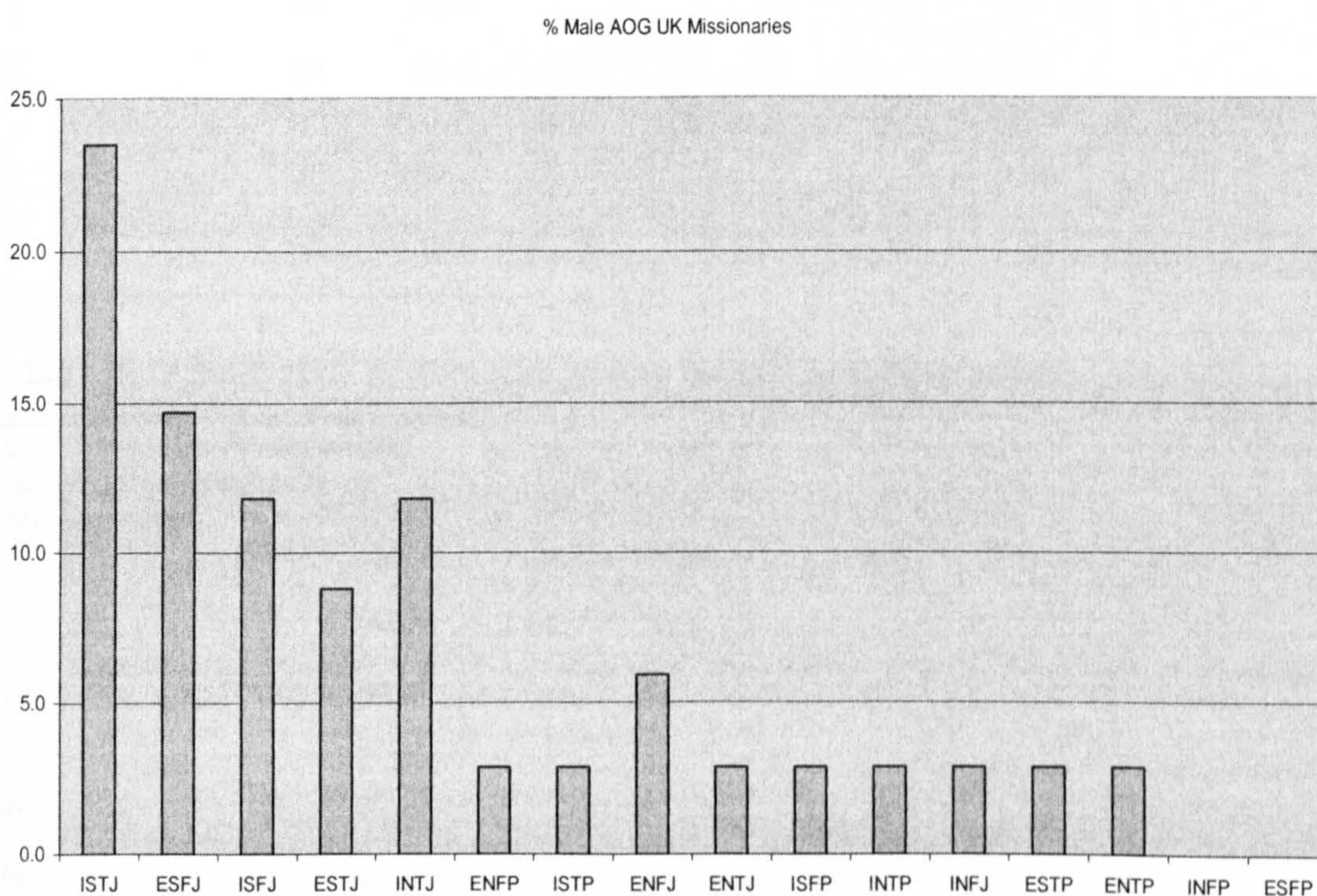
We also note the slight predominance of introverts which altogether total 54.6%. If

<sup>24</sup> Emergent Church and therefore more radical Christians may result in a change as a reaction to the present perceived 'rational' (SJ) norm since that does not seem to attract many people of the British culture of late 20th and early 21stC into the church.



we divide the group by gender we discover that these men are more introverted (20 of them, leaving 14 extraverts) than the whole group but score highly as a group in sensing, thinking and judging. However, the male introversion among missionaries is the big difference in this investigation compared to the other ministry surveys (Francis, 2003). There are also more perceivers among the men but still, there were just six men (17.6%) who had any score at all in the perceivers' scale (see Fig. 8.2 & Table 8.3).

**Figure 8.2: AoG Male Missionaries' Personality Types**



Women however show a different pattern. Of the 14 single women nine are extravert and five introvert, whereas of the 20 married women only eight were extravert (See Fig. 8.2 and Table 8.3 and 8.4).



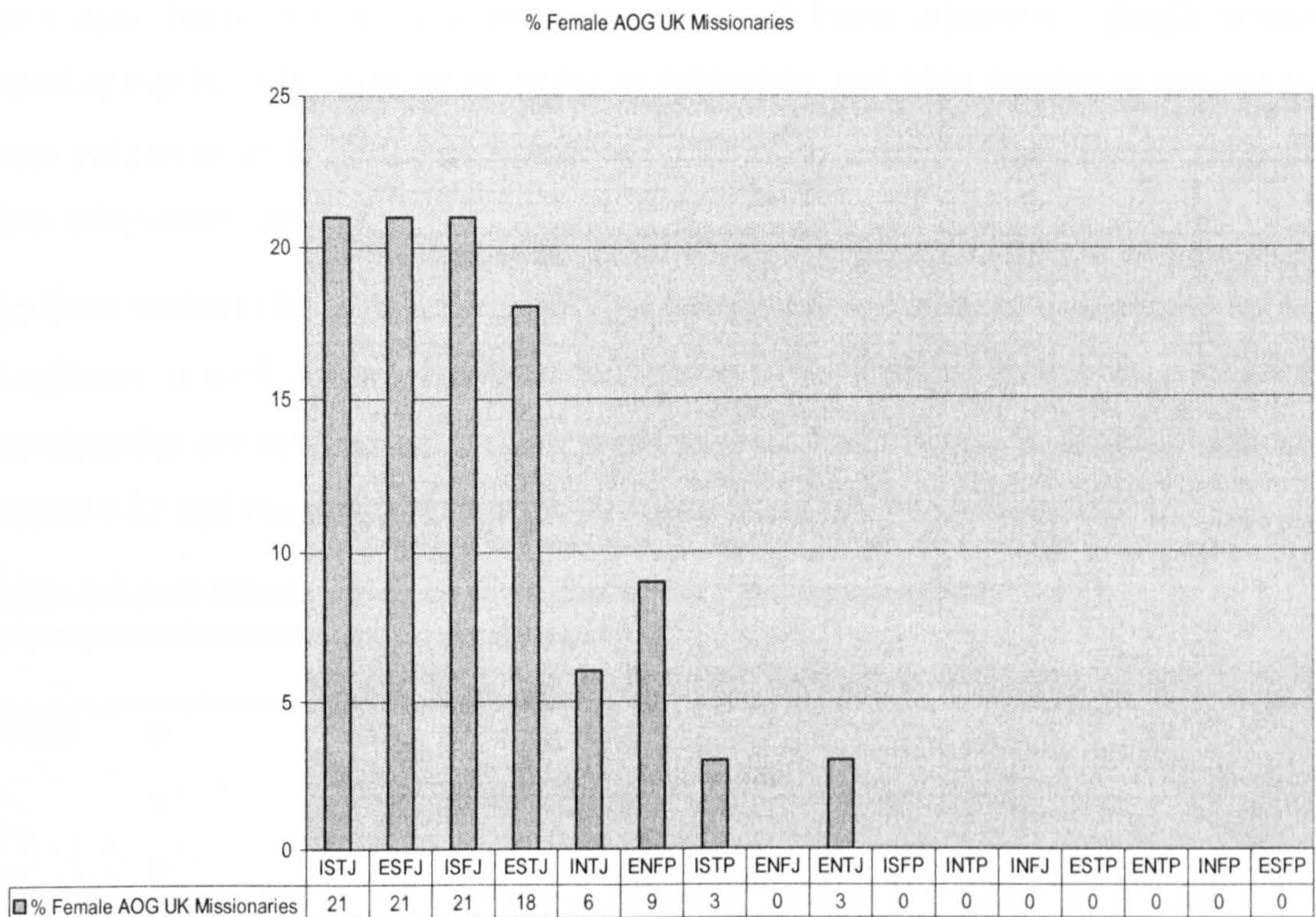
**Table 8.3: Dichotomous Preferences among Male AoG Missionaries**

<b>Dichotomous Preferences among Male AoG Missionaries</b>		
	<i>n</i> =	%
E	14	41.2
I	20	58.8
S	23	67.6
N	11	32.4
T	20	58.8
F	14	41.2
J	28	82.4
P	6	17.6

**Table 8.4: Dichotomous Preferences among Female AoG Missionaries**

<b>Dichotomous Preferences among Female AoG Missionaries</b>		
	<i>n</i> =	%
E	17	50.0
I	17	50.0
S	28	82.4
N	6	17.6
T	17	50.0
F	17	50.0
J	30	88.2
P	4	11.8



**Figure 8.3: Female AoG Missionaries' Personality Types**

## 2) Eysenckian Personality Types and the AoG Missionaries

The Eysenckian personality type questionnaire gave some other statistics that both validate the Extraversion of the Francis Scale results and bring some new information to bear. The latter is due to the fact that there is no direct equivalent in the Francis Scale to the Eysenckian Psychoticism Scale. The nearest would be the Jungian 'feeling' scale. However, the extraversion respondents demonstrate greater scores than expected when compared to the Francis Scale results.

Again they are highly S and J but thinking/feeling is equal. It is of note that there are only 11.8% perceivers among the 34 (100%) women subjects. What this shows is that it is necessary for the single women to be more extravert but they do not have any more female traits of feeling or perception than men. This matches the other surveys of women in ministry; they appear to have to become similar to the men to compete for ministry recognition according to 'expectations' on ministers (Francis, 2001:14-23; Robbins, 2001:123-128).

So the implications of this are that the introverted men do not need others around them as much as the home-based Pentecostal ministers, who show higher signs of



extraversion (Kay, 2000:275-277). They can cope in new environments from their own inner being compared to the more extravert home ministers. Single women missionaries have to be more assertive as extraverts, and high scorers as sensors and even judges so as to fill the expectations on them (by male SJ OMC members) better than introverted females.

As there seems to be an inversion of types between home ministry and abroad among Anglicans as well as AoG leaders I will discuss this further (Section D). Anglican missionaries are more extravert compared to their home-based colleagues (Francis, 2001:14-23 and Francis, 2003) .

**Table 8:5 AoG Missionaries on the Eysenckian Extraversion Scale**

		Frequency	%
Valid	0	2	2.9
	1	3	4.3
	2	3	4.3
	3	7	10.0
	4	6	8.6
	5	3	4.3
	6	10	14.3
	7	8	11.4
	8	7	10.0
	9	6	8.6
	10	6	8.6
	11	6	8.6
	12	3	4.3
	Total	70	100.0
Missing	System	8	
Total		78	

In Table 8.5 the Eysenckian test taken with this group shows a high number of missionaries with a middle score of extraversion; quite a normal result. The introversion results of the previously discussed Francis Scale were sufficiently divided between introversion and extraversion to match this despite a slight

preference by the men for introversion<sup>25</sup>. The Eysenckian test similarly shows women as slightly more extravert again than the men. This is against the norms of society: 'men tended to be more extravert, more stable and more tough minded' (Kay, 2000:269).

The standard deviation on extraversion is only 2.3 and is barely above the middle range of possible scores between one and twelve. The range on extraversion is quite wide (5.27) but more respondents were on the edge of higher extraversion than median scores, while only 9% had a higher score than nine. While Kay's results showed AoG pastors tended to be extraverted, the results here show a greater tendency for introversion. Comparisons however are difficult because the two samples were differently profiled in respect of ages. This could actually be a strength for individuals alone and in a new culture; they do not need others so much and motivation would aid them to reach out and overcome any reservation or hermit tendency.

**Table 8.6: Missionaries according to Eysenckian Psychotic Scale**

	Frequency	%
1	10	14.3
2	22	31.4
3	23	32.9
4	12	17.1
5	1	1.4
7	1	1.4
9	1	1.4
Total	70	100.0
Missing System	8	
Total	78	

For psychoticism they scored low with a mean score of 2.74, and there is only a 1.35

<sup>25</sup> Correlation between the Es of the Francis Scale and Es of Eysenckian were significant to 0.01 level two tailed.



standard deviation (Table 8.7): this is slightly below the mean for society.

**Table 8.7 AoG Missionaries according to the Eysenckian Neurotic Dimension**

	Frequency	%
0	19	27.1
1	12	17.1
2	7	10.0
3	10	14.3
4	6	8.6
5	4	5.7
6	3	4.3
7	1	1.4
8	3	4.3
9	2	2.9
10	2	2.9
11	1	1.4
Total	70	100.0
Missing System	8	
Total	78	

This compares well enough with Kay's larger survey of Pentecostal ministers (Kay, 2000:276). The results among the missionaries therefore illustrates that they are tender-hearted, typical of ideal Christians, but does that imply they are not tough enough to cope with new situations, cultures, travel and language needs of the cross-cultural work they would be doing?

For AoG Missionaries to be tough-minded should be even more desirable than for those in a large agency which have much greater member care from candidature through language and culture-shock stages and on to appropriate ministry levels. AoG UK has not been able to provide such care on site since most personnel are globally scattered individuals, not teams. So they have to be tough to survive. Yet their psychoticism scores are low: so their compassion is high. Their low neuroticism scores indicating confident stability - faith - may show how they compensate for high

involvement in people's lives.

**Table 8.8: Summary of the Eysenckian Personality Dimension Mean Scores among AoG Missionaries**

	EPQN	EPQP	EPQE
N	70	70	70
Mean	2.83	2.74	6.53
Std. Deviation	2.944	1.348	3.207

On the neuroticism scale (Table 8.8) the mean was just 2.83 and standard deviation 2.94. This is very low. Few were on either end of the scale. This is typical for Christians, Pentecostals in particular (Kay, 2000:276). So for neuroticism, the immediate perception of these missionaries is that they are not usually stressed and anxious. Obviously that is a strength for missionaries in climates, cultures and relationships of a cross-cultural nature. Such low neurotic scores may indicate a high faith level.

These results (Table 8.8) comply well enough with Kay's findings in general among Pentecostals (Kay, 2000: 274): Pentecostal ministers are more stable, more reliable, and far less emotionally neurotic than their counterparts outside the churches. Compared to norms in society, as resulting from Eysenck's surveys, these missionaries are also even more stable, though much less tough-minded and less extravert than society or Pentecostal ministers in general (Jones, 1997:180ff).

## **C. Types compared to calling factors**

### **1) Character, Background and Personality Type**

Psychological health of missionaries may be affected by family background, and gender but according to Hunsberger there is evidence that 'religion fosters mental health and positive adjustment.' (Hunsberger, 2001:105–128). He tested religious background and discovered that for 'adolescents [it] makes no difference in health to those without a religious background.' However, he only tested *rural* Canadians. This is not quite comparable to British missionaries who were largely town people living during recent decades of much cultural liberalisation of morals. The mental health of Pentecostals has often been investigated for the sake of their distinctive use of tongues, often with negative connotations resulting (e.g. Samarin, 1972). After



much consideration, the stereotyped attitudes towards Pentecostals as 'hysterical', emotionally deprived<sup>26</sup> and from underprivileged or marginalised groups have softened since the 1970s. With charismatic Christianity now permeating every denomination with the use of tongues, these groups, often labelled neo-Pentecostal, are hardly uneducated and marginalised people. Kay also considers that stability, just the opposite of hysterical types, is typical of Pentecostal ministers; in fact tongues-speaking people have more stability with less worries, and more confidence than the ordinary person (see Table 8.7, and Kay, 2000:274-7). The missionaries can be taken as the more committed types of people in these churches. Their representation of Pentecostals is therefore probably limited to the most committed of the group, not to the whole of the congregations' populations. Often a dramatic conversion can cause higher commitment but socialisation within the group as one is growing up can cause equally high a commitment.

## 2) Educational Background

**Table 8.9: Training for Ministry tabulated with Personality Types by percentage**

	ESTJ	ESFJ	ENTJ	ESTP	ENFP	ENFJ	ENTP	Total %
0 No	1	7	3	0	1	0	0	13
1 Yes	12	10	0	1	4	3	1	32
	13	18	3	1	6	3	1	46
	ISTJ	ISFJ	INTJ	ISTP	ISFP	INFJ	INTP	Total %
0 No	10	4	4	3	0	0	0	22
1 Yes	12	12	4	0	1	1	1	32
	22	16	9	3	1	1	1	54

As already mentioned in chapter seven, the results concerning the educational background of the surveyed group shows that far more are educated to tertiary levels than would have been the case over thirty years ago, when a simple course of a year

<sup>26</sup> e.g. R. Anderson, (1979), *Vision of the Disinherited: Making of American Pentecostalism*, (Peabody, Mass.: Hendrickson).

or maybe two at a spiritual, not academic, Bible College would have been more than enough for any missionary. Considering that 60% have taken tertiary education, and 61% ministry training (some people overlap), education is valued. Their personality types compared with the group's level of ministry training, seems to show that introverts are slightly less willing to take training. ES and IS types will prefer to train. Feeling types are divided over it. Most of those surveyed were J anyway so that gives little distinction.

### 3) Work experience

Combining the work types to three categories and cross-tabulating with the personality types as seen in Table 8.10, there does not seem to be any particular difference between the professionals vis à vis non-professionals in introversion and extraversion terms. The proportion of introverts and extraverts is only slightly different between non-professional and professionals. There are more introverts anyway so it would follow that there are more professional people who are introverts too.

**Table 8.10: Work experience cross tabulated with personality types by percentages**

	ESTJ	ESFJ	ENTJ	ESTP	ENFP	ENFJ	ENTP	Total % of whole group
Non-Professional	3	6	1	0	0	3	0	13
Professional	9	9	1	1	1	0	0	22
Other	1	3	0	0	0	0	1	6
								41
	ISTJ	ISFJ	INTJ	ISTP	ISFP	INFJ	INTP	
Non-Professional	9	7	3	0	0	0	0	19
Professional	12	7	4	3	1	0	1	29
Other	1	1	1	0	0	1	4	10
								58



#### 4) Conversion Type compared with Call, Age and Personality type.

A sudden conversion correlates significantly with extraversion.<sup>27</sup> There was 54% who were converted gradually as they grew up in a church environment. Slower child conversions show higher introversion: there is a negative correlation between the level of extraversion (Eysenckian) and having a mother in church as one grew up.<sup>28</sup> Having a father in church leadership correlated with neuroticism<sup>29</sup>: the more important this was to the child, the more anxious the child could become. Fortunately our set is low in neuroticism.

Since 55% of all those tested had Christian families, this group also had positive backgrounds which presumably held some stability socially too; they could be said to be more socialised into being Pentecostal missionaries than dramatic conversion types. That would compare well with the findings in *Finding and Losing Faith*, (Tidball, 2006:84-102, Kay, 2006:118).

When considering calling, the older the people were when receiving confirmation of calling, the more tough-minded (P) they are.<sup>30</sup> 17% (9) of these missionaries were older than 40 when their call came and was confirmed: the tougher they are the more willing they are to risk a mid-life change of lifestyle.

#### D) Triggers of Calling with Personality Type

The range of triggers is already given in the previous chapter. Here the analysis of personality type is made in conjunction with these triggers.

##### 1) The Francis Scale results:

Personality type does not seem to correlate particularly with any trigger in any major way. For instance, a missionary meeting as a trigger was not significant: it was standard for these people who are largely SJs who like orderly dutiful attendance at meetings. However, this shows that the recruiting pool was probably made up of STJs too. Just eight (12%) of the total sample who were TJs and four FJs (6%) were in agreement that a missionary biography was influential on them. Only a mere six STJs consider that seeing pictures of another culture was influential: seeing a need to

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<sup>27</sup>  $r = .249^*$

<sup>28</sup>  $r = -.292^*$

<sup>29</sup>  $r = .257^*$

<sup>30</sup>  $r = .277^*$

constitute a call is therefore not particularly important. Those considering that scriptures were influential (45%) were of even scores concerning extraversion and introversion and judging and perceiving factors. So the scriptures affect all types equally. This is the same for those claiming the Holy Spirit compelled them into their call. In considering the influence of spiritual gifts on missionary calling while there were more FJs (22% of the total group) than TJs (16%) affected by this trigger, personality types *do not* appear to be of great significance. That is also the case for prayer for a missionary situation, for separate calls between spouses, for vocational skills, for short-term mission experience, or for pastoral suggestions which was the least influential of the triggers.

## 2) The Eysenckian results, Triggers and Confirmation of Calling

Table 8.11: Correlations of triggers to calling with Eysenckian Personality Dimensions

Trigger	(N= 70 for all)	EPQN	EPQP	EPQE
<b>Scriptures</b>	Pearson Correlation	.079	.597(**)	.000
	Sig. (2-tailed)	.517	.000	.998
<b>Spiritual gift</b>	Pearson Correlation	.091	.138	.247(*)
	Sig. (2-tailed)	.454	.256	.039
<b>Short-term mission</b>	Pearson Correlation	.065	.110	.324(**)
	Sig. (2-tailed)	.593	.363	.006
<b>Separate calls for spouses</b>	Pearson Correlation	-.252(*)	-.114	-.092
	Sig. (2-tailed)	.035	.347	.450
<b>Spouse</b>	Pearson Correlation	-.057	-.241(*)	-.149
	Sig. (2-tailed)	.639	.044	.218
<b>Prayer for a missionary situation</b>	Pearson Correlation	.247(*)	-.010	.149
	Sig. (2-tailed)	.039	.937	.217

\* Correlation is significant at the 0.05 level (2-tailed).

\*\* Correlation is significant at the 0.01 level (2-tailed).

On the Eysenckian personality dimensions, when the dimensions correlated



significantly with six of the ten suggested triggers of calling (Table 8.12). The result concerning the correlation of the use of scriptures as a trigger to calling with psychoticism<sup>31</sup> is intriguing in that the psychoticism scores are a low average and yet almost half the missionaries acknowledged that scriptures had played a significant role in their call; this implies that the more tough-minded they are the more important the scriptural aspect is in terms of persuading them of their calling.

Extraversion is significant when correlated with spiritual gifts as a trigger for calling. This is comparable to Kay's findings that extraverts actually use spiritual gifts more than introverts (Kay, 2000:280). Therefore this finding suggests that extraverts are more likely than introverts to become committed to mission through the agency of charismatic gifts than scripture sources alone. So the more extravert the candidate is, the more likely a spiritual gift will bring a trigger and confirmation of a call (See Table 8.11,12). A missionary challenge was more significant with men alone.<sup>32</sup> Craig Burrows already had a probable calling as a teenager but a prophetic word at an AoG conference from a senior minister directed at him provided confirmation: he is a high extravert.

Short-term missions also play a role in triggering calling for extraverts (.324\*\*). An extravert is more likely to enjoy the short-term mission experience and results show this holds relevance as both trigger and calling confirmation.

With regard to the correlations concerning married partners, the negative correlation on the tough-minded - tender-hearted scale for the spouse gaining the call first and the other following, implies that the more tender-hearted, the less likely is the need for a call to be distinct: they simply follow. This is important in triggering call but not confirming it. From the correlation of the desire for two separate calls for spouses with neuroticism<sup>33</sup> it seems the more anxious the married missionary, the more likely they were to need two distinct calls in agreement rather than one following the other. Mission agencies have long sought for both partners to be sure; if one partner did not sense the call to the same degree, trouble on the field may well cause their return. However, the tough-minded individuals are also less likely to be affected by the need for their spouse to have a call; they will simply work on their call

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<sup>31</sup> men  $r = .597^{**}$  and was significant  $r = .695$  with psychoticism.

<sup>32</sup> men  $r = .337^{*}$ .

<sup>33</sup>  $r = -.252^{*}$ .

and take their spouse along. They are also more likely to find their missionary call by a trigger from scriptures, compared to charismata.

Prayer for a missionary situation is obviously more likely a trigger for calling if the person is anxious over the situation, and therefore sees the need more clearly. Since the majority of the missionaries had low neuroticism scores they show greater faith, so there is significant correlation when asked if prayer for a particular situation helped trigger their call. The greater their anxiety, the greater their prayer would be the logical conclusion here for the positive correlation<sup>34</sup> and they become the answer to their own prayer to help in the situation. However, a cross-tabulation indicates that even the three people scoring higher neuroticism ranges disagreed with prayer being a trigger to calling.

### **Confirmation:**

**Table 8.12: Correlations of Confirmation means with Eysenckian Personality Dimensions**

Confirmation of calling through	N= 70	EPQN	EPQP	EPQE
<b>Missionary Biography</b>	Pearson Correlation	.258(*)	-.268(*)	.001
	Sig. (2-tailed)	.031	.025	.996
<b>Spiritual gift</b>	Pearson Correlation	.244(*)	.174	.205
	Sig. (2-tailed)	.042	.150	.088
<b>A short-term mission</b>	Pearson Correlation	.042	.114	.385(**)
	Sig. (2-tailed)	.731	.347	.001

\* Correlation is significant at the 0.05 level (2-tailed).

\*\* Correlation is significant at the 0.01 level (2-tailed).

In Table 8.12 the significant correlations are related to confirmation of calling. Reading a missionary biography correlated with both psychoticism and neuroticism. The more tough-minded the missionaries are, the less likely a book has influence on them; the opposite must be true for these missionaries who are tender-hearted, that books did influence them.

<sup>34</sup>  $r = .247^*$



The higher the neurotic score, the more highly the missionaries regard reading literature and therefore that means that they see the need; that brings a response as a confirmation to get involved in mission. A higher level of anxiety also correlates with a higher level of confirmation sought from spiritual gifts; they prefer confirmation from a source external to them, much as the extraverts liked a supernatural source as a trigger for mission.

### 3) Problems encountered and Personality Dimensions

The problems listed in the questionnaire were of little significance to this group. So the cross-tabulations with the Francis personality types show little significance since the results for agreement or disagreement are roughly similar across the types.

**Table 8.13: Correlations of problems on the field with Eysenckian Personality Dimensions**

Problems	N=70	EPQN	EPQP	EPQE
<b>Lacking a missionary team</b>	Pearson Correlation	.243*	-.134	.036
	Sig. (2-tailed)	.042	.269	.768
<b>Directors not pastorally helpful</b>	Pearson Correlation	.243*	.009	.198
	Sig. (2-tailed)	.043	.942	.100

**Table 8.14: Correlations of problems leading to the end of ministry abroad with Eysenckian Personality Dimensions**

	N=42	EPQN	EPQP	EPQE
<b>Regularly suffered from misunderstandings</b>	Pearson Correlation	.356*	.066	.177
	Sig. (2-tailed)	.022	.683	.268
<b>Received another definite call elsewhere</b>	Pearson Correlation	-.353*	.024	.153
	Sig. (2-tailed)	.022	.879	.333
<b>End of ministry due to loss of motivation</b>	Pearson Correlation	-.156	.476 <sup>(**)</sup>	-.087
	Sig. (2-tailed)	.395	.006	.635

However, two items did show significant correlations with the Eysenckian personality dimensions and both of these are positive with neuroticism (Table 8.13-14). The greater the anxiety potential in a person, the greater is the need for help either from team members nearby or directors back in the United Kingdom. The men had significant issues when considering their greater introversion when correlating that with difficulties in learning culture; the more introverted the person, the more difficulties in learning appear.<sup>35</sup> Not so the women; they, being more extravert, provided significant positive correlations on problems with the directors<sup>36</sup> and home church leaders.<sup>37</sup>

Among the men also there is a significant correlation between psychoticism and the perceived lack of help to connect them with national leaders.<sup>38</sup>

Correlating the problems that triggered *the end* of the missionaries' calling only resulted in three significant items (Table 8.14). The more misunderstandings and the greater the neuroticism levels, the more likely a missionary would be to leave the field. This in actual fact has not happened a great deal among the missionaries questioned.

Receiving a call elsewhere correlated also with illness as a reason for ending ministry and not being needed in the original field any longer. Otherwise the negative correlation indicated with neuroticism implies that the more anxious the missionary, the less likely there will be a call elsewhere; the converse must be true that the less anxious the missionary, the more possible a call elsewhere could happen.

Lacking motivation as a cause for ending ministry has a positive correlation with psychoticism<sup>39</sup>: the more tough-minded the missionary, the more likely that the call was seen as ended if motivation was lacking and so the missionary returned home. Again, a few have suffered from this. If anything, the *women* do not lack motivation as they showed no significant correlation here *until* it was the final phase of their ministry; at this point the results show the trend for the higher neurotic level the

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<sup>35</sup> men  $r = .551^{**}$  – extraversion: cultural understanding.

<sup>36</sup>  $r = .394^*$

<sup>37</sup>  $r = .354^*$

<sup>38</sup> men  $r = .382$

<sup>39</sup>  $r = .476^{**}$



greater lack of motivation to continue.<sup>40</sup> One factor in motivation may be a perceived need, or its reverse - guilt at not meeting the need. However, we have not tested any factors relating to motivation.

Visas and government upheavals did show a significant positive correlation with the women's neuroticism levels.<sup>41</sup>

None of the following potential problems - old age, illness, needs of their UK family, stress and relationships, handing over to nationals, lack of continuing need on the field, being unhappy with home administration, perceived lack of prayer or finance had any significant correlation to any personality dimension. Lacking prayer support was noted among the *men* and correlated with neuroticism<sup>42</sup> while among the women financial support was noted as correlating with neuroticism.<sup>43</sup>

Since these missionaries are among the first to be studied in this way, one example may be relevant. These people proved to be quite stable, not worried that visas were not issued to allow the continuation of their presumed calling. Faith to see God working things out somehow for them overcame any natural concerns. Their tender-heartedness did not imply a lack of faith, or a heightened anxiety level (neuroticism). Kathleen Lucas was a case in point: she simply pursued her call to teach in Africa under the Swedish Free Mission's auspices in Burundi and then Rwanda. Her pastorally inclined heart for the Africans, rather than a tough-minded determination, motivated her to continue despite dangerous situations already experienced in the Belgian Congo, and probably to be oft repeated in Africa wherever she went. In Jungian terms she is an ISFJ, with low scores on the Eysenckian personality dimensions (N [4] P [1] or and E [0]): the need and her sense of duty outweighed the danger, and she had little need for others around her, although she did have the Swedish missionaries to help when needed.

#### 4) Perceptions of Calling and Personality Dimensions

In Table 8.15 neuroticism (EPQN) correlates with the greater number of phases in

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<sup>40</sup> women  $r = -.609^*$

<sup>41</sup> women visas  $r = .464^*$ , government  $r = .457^*$

<sup>42</sup> men  $r = .511^*$

<sup>43</sup> women  $r = -.620^*$

ministry<sup>44</sup>: the more cultures they meet the more anxious they become. However, the fact is that they did overcome potential anxiety to pursue their calling and these missionaries are not very neurotic; so the less neurotic/anxious missionary can move through many phases of ministry. The feeling of bereavement however is also correlated to neuroticism<sup>45</sup>: the greater anxiety, the worse the sense of bereavement.

**Table 8.15: Eysenckian Personality Dimensions: significant correlations with perceptions of calling**

		EPQN	EPQP	EPQE
<b>Several phases to ministry</b>	Pearson Correlation	.239*	-.015	-.171
<b>N = 70</b>	Sig. (2-tailed)	.046	.903	.157
<b>Calling presumed for life</b>	Pearson Correlation	.107	-.436**	-.117
<b>N = 49</b>	Sig. (2-tailed)	.466	.002	.423
<b>Relieved at the close of the first phase of ministry</b>	Pearson Correlation	.50	.563**	.057
<b>N = 39</b>	Sig. (2-tailed)	.762	.000	.032
<b>Loss of calling on return to UK</b>	Pearson Correlation	.71	.641**	.037
<b>N = 41</b>	Sig. (2-tailed)	.660	.000	.821
<b>Felt bereaved at the close of ministry</b>	Pearson Correlation	.347*	.113	.026
<b>N = 39</b>	Sig. (2-tailed)	.031	.495	.873
<b>My calling is not dependant on geographic location now</b>	Pearson Correlation	.003	-.322*	.055
<b>N = 54</b>	Sig. (2-tailed)	.983	.018	.695

Four items correlate with psychoticism. The negative correlation of 'calling presumed for life' with psychoticism<sup>46</sup> indicates that the tougher-minded they are the less likely their calling has to be presumed as for life. These missionaries are not very tough-minded so they are more likely to presume their call is for life, through however many phases. This could mean they are compliant with expectations on them from 'home-side', or it could come from their own expectations on themselves.

<sup>44</sup>  $r = .239^*$

<sup>45</sup>  $r = .347^*$

<sup>46</sup>  $r = -.436^{**}$



They therefore persist. However, the age of these people has to be taken into consideration: their average age is in the 50s. Back in the 1970s when their call could have taken place, the expectation on any career was that it was for life. Future missionaries may not take that view in a world of mobility in work, and that their Gen-X or Millennial contemporaries do not have long-term expectations on them.

The feeling of relief at the end of their first phase also correlated significantly not only with psychoticism<sup>47</sup>, but with realising that their call could change in function<sup>48</sup> and location.<sup>49</sup> They also needed specific guidance to move on.<sup>50</sup> Bereavement also correlated with the realisation that one's function can change, which would relieve the loss in the light of a future change of work. The loss of calling correlated with psychoticism; tender-minded missionaries would be expected to be the opposite but those higher on the psychoticism scale simply lost their calling; they did not feel bereaved. Change was change; they would accept it and get on with another phase of life. Their calling did not depend long-term on the trigger location that initiated the call. Yet the majority, being tender-minded, disagreed with the idea that they could feel relieved at the end of their service; they disagreed with losing any sense of call even after their return to UK. Feelings of bereavement on return did correlate with the feeling of loss of calling ( $r = .344^*$ ). Higher psychoticism may not mean the loss of the calling, only the position of the call and the people associated with it; and that causes the sense of bereavement on return; but not the loss of call. Relief at the end of the first phase of ministry in order to change it, correlated with being tougher-minded too; that is for this group, the more tender, the less relief; the tougher, the more relief.<sup>51</sup> The three men scoring higher psychoticism levels had strong correlations with leaving their field, feeling bereaved, but determinedly realised their calling did not stop there; they could change function and location if necessary.<sup>52</sup>

Different types of help are necessary for missionaries facing change depending on how strong they are on the neurotic and psychoticism range. For those who are really

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<sup>47</sup>  $r = .563^{**}$

<sup>48</sup>  $r = .486^{**}$

<sup>49</sup>  $r = .389^{**}$

<sup>50</sup>  $r = .394^*$

<sup>51</sup>  $r = .563^*$

<sup>52</sup> A cross-tabulation of each person, checked against the individual, showed three men as scoring higher in tough-mindedness (P), also indicated feelings of bereavement.

tender hearted and cannot return for political, agency or family reasons, their sense of bereavement would be high, while their call would remain and become a puzzle. So their needs could be refocused on needs elsewhere to compensate, while attempting to remain in touch with their former people-group.

### 5) Geographical Designations and Personality Dimensions

There is no evidence from this questionnaire for any particular correlation of personality dimension with particular location. Spain has had the most personnel on any one field.<sup>53</sup> Selecting only those who have been in Spain produced a significant negative correlation with psychoticism.<sup>54</sup> However, the sample is too small for any field to be of real significance.

The evidence for preferring a geographic over a functional call is strong.<sup>55</sup> There was a significant negative correlation of psychoticism with a new understanding that call is not dependant on location: the greater the realisation of calling dependant on function and gifting, the less likely they will be tough-minded.<sup>56</sup> A potential need that can be met by their gifting elsewhere can constitute the call.

Calling that was not dependant on a geographic location correlated negatively with neuroticism.<sup>57</sup> The less geographic focus the missionary had, the higher anxiety level it seemed to give. There was a strong correlation between the need for specific guidance and how gifting determined calling later in life.<sup>58</sup> Without that guidance they would become more anxious: with it they can move in faith. Location and function correlate significantly.<sup>59</sup> That implies that they are inseparable, not in opposition.

The evidence points to a significant correlation between several phases of ministry and different geographical designations<sup>60</sup> and Eysenckian personality dimensions;

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<sup>53</sup> There were 13 on the questionnaire (and yet there were 31 individuals noted on the OMC Minutes) who worked in Spain between the 1960s and 2000.

<sup>54</sup>  $r = -.702^{**}$  NB \* = significance at 0.01 \*\* significance at =0.005.

<sup>55</sup> See chapter 8:9:b for location and function NB \* = significance at 0.01.

<sup>56</sup>  $r = -.322^*$

<sup>57</sup>  $r = -.329^*$

<sup>58</sup>  $r = .525^{**}$

<sup>59</sup>  $r = .311^*$

<sup>60</sup>  $r = 0.239^*$  NB \* = significance at 0.01



those who had been to two nations negatively correlated with psychoticism<sup>61</sup> while a third nation and extraversion correlated very significantly.<sup>62</sup> So, that correlates extraversion with a willingness to serve anywhere in the world according to their gifting. When isolating the women, the extraversion shows correlation with gifting for anywhere in the world.<sup>63</sup> Location and function can change, but calling to serve God cross-culturally did not change. Those more introverted are therefore satisfied to stay in one area or return home, while the extraverts are called out whatever the preferred area of initial calling.<sup>64</sup> Their level of tough-mindedness (P) or anxiety (N) may be used to determine what counsel they would need in staying home or being challenged to seek a new field. The example of Tony Payne illustrates this gifting over geographic call. He is a missionary who first went to The Philippines for a long-term building project. Once home in England, he maintained his call in terms of gifting by starting a ministry to provide aid anywhere. He has low extraversion and psychoticism scores, and his Eysenckian neurotic score is higher than the average (he still only scored 4) so a 'need' constituted his call again, overcoming introversion while his sense of anxiety or tender-mindedness was for others not himself. On the Francis Scale he is INTJ: this ties in with a higher Francis Scale J factor too, and his ideas on how to do it tie in with his higher score on the Francis Scale N (intuitive). His call was long-term: his function is long-term but his location can change.

## 6) Gifting and Personality Type

Missionaries are assumed to be leaders with proven gifting, usually thought of in terms of the five ministerial gifts of Christ to the Church (Eph.4.11). The 68 respondents are equally divided between male and female. Slightly more single women show a tendency for greater extraversion. However, the size of the group will not really bear examination into more divided groups. There is no significant correlation in ministry gifts and Eysenckian personality dimensions.

Fifteen consider themselves as apostles, including one woman. One man out of eight sees himself as a prophet and scores the highest as an extravert (Eysenck Scale). This

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<sup>61</sup>  $r = -.372, N=35$

<sup>62</sup>  $r = .526^{**}$  for  $N=16$

<sup>63</sup>  $r = .375^*$

<sup>64</sup> This coincides neatly with my own experience as having much higher in extraversion than my husband.

concur with Kay's findings among ministers; vocal gifts seem to be more operative among extraverts. These he finds are tougher-minded too, not caring so much about what others think of them (Kay, 2000:280). However, all the apparent missionary apostles score low psychotic levels.

What is surprising is that missionary types are most often stereotyped as church planters, who are assumed to be evangelists, and this group does not represent that profile: 12/34 (35%) is scarcely stereotypical of what is expected of Pentecostal missionaries in earlier decades. Now the teaching gift is far more to the fore: 74.3% consider they are teachers. This gift is only slightly more evident among the introverts (56% lower levels extraversion). As for those who consider themselves pastorally gifted, only 38% are above the median extraversion level (Eysenckian).

In relation to personality type and dimensions we have discussed triggers and confirmation of calling, problems on the field and those that led to leaving the field, perceptions of calling in geographic terms over gifting.

## E. Discussion and Comparison to other surveys

There have been a number of surveys using both the Francis Personality Type and the Eysenckian Personality Dimensions carried out through the School of Theology and Religious Studies at the University of Wales, Bangor.<sup>65</sup> Out of the nine cited below, I

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<sup>65</sup> See bibliographic details under Francis, Craig, Jones, Kay & Robbins. See bibliographic details under Francis, Craig, Jones, Kay & Robbins.

C. L. Craig, T. Horsfall, and L. J. Francis, (2005), 'Psychological types of male missionary personnel training in England: a role for thinking type men?' *Pastoral Psychology*, 53 (5), 475-482:475-482

L. J. Francis, S.H. Jones, C. J. Jackson, and M. Robbins, 2001. 'The feminine personality profile of male Anglican clergy in Britain and Ireland: a study employing the Eysenck Personality Profiler.' *Review of Religious Research* 43:14-23.

L. J. Francis, A. W. Penson, and S. H. Jones, (2001), 'Psychological types of male and female Bible college students in England,' *Mental Health, Religion and Culture*:23-32.

L. J. Francis, A. Butler, and C. L. Craig, (2003), 'Psychological types of Male Evangelical Anglican Seminarians in England', *Journal of Psychological Type*, April.

L. J. Francis, & W. K. Kay, (1995), 'The Personality Characteristics of Pentecostal Ministry Candidates.' *Personality and Individual Differences*, Elsevier 18.5: 581-594 (514).

L. J. Francis, & M. Robbins, (2002), 'Psychological Types of Male Evangelical Church leaders,' *Journal of Beliefs and Values*, Vol.23, No. 2.

S. Jones, (1997), 'The Personality Profile of Anglican Clergy', PhD Dissertation from *Dept. Theology & Religious Studies*, Bangor: University of Wales, Bangor.

W. K. Kay, L. J. Francis & C. L. Craig, (2007), 'Psychological type preferences of male British Assemblies of God Bible College students: tough-minded or tender-hearted?' *JEPTA XXVII.2*.

M. Robbins, L. J. Francis, J. M. Haley, and W. K. Kay, (2001), 'The Personality Characteristics of



will make comparison of just three that relate to evangelicals and missionaries and are more pertinent to my survey - that of Francis and Robbins (2002), Francis, Penson and Jones (2001), and Craig and Horsfall and Francis (2005).

The survey of male Anglican clergy (ISFJ 20%) (Francis, 2001:14-23) and Francis, Penson and Jones' Bible College students (ISFJ 23%) (Francis, 2001:23-32) produced the same pattern: they found introversion clearly dominated the scene; sensing over intuition, feeling over thinking and judging over perceiving (ISFJ predominated).

Craig's survey of male evangelical seminarians (2003) and my survey of Mattersey students (2005) produced a similar pattern with around a third ISFJ. However, Kay, Francis and Craig managed to discover ESTJs predominated among 190 Mattersey Hall students they tested (Kay, 2003-7).<sup>66</sup> The Mattersey students when taken as a group show a fair balance of all types. These are a significant recruiting ground for AoG Missionaries in future. Their mean age was 27 years but all international students were included and it is not fair to consider them as potential future British AoG missionaries.

Comparing the male Anglican evangelical leaders with Pentecostal missionaries shows that SJ predominates in both (Table 8:16 & 17). Introversion is higher among the missionaries but only slightly. Where the introversion is more dominant with the ISTJ's<sup>67</sup> of the missionaries, the Anglican ministers have greater 'perceptive' percentages (32%). The missionaries scored higher on 'thinking' (54 %) and 'feeling' is higher among the Anglican ministers (58%).

**Table 8.16: Evangelical Ministers compared to AoG Missionaries**

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**Francis & Robbins Psychological Types of Male Evangelical Church Leaders (*Jo. Beliefs & Values* vol. 23. 2 2002 pp217-219)**

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Methodist Ministers: feminine men and masculine women?' *Journal for the Scientific Study of Religion*, 40:123-128.

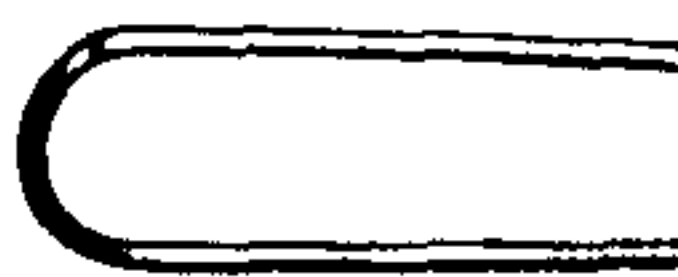
<sup>66</sup> W. K. Kay, L. J. Francis and C. L. Craig, (2008), 'Psychological Type Preferences of Male British Assemblies of God Theological College students: tough-minded or tender-hearted?' *JEPTA* 2008.1, pp.**Error! Bookmark not defined.**-21.

<sup>67</sup> i.e. I= introvert, S =Sensing, T =Thinking J=Judging.

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perception. Logic, truth and justice – even dogmatically – are preferred over compassion and mercy. They have a task in mind; they will do it and that is the end. Pioneer missionaries may have to be self-disciplined and ordered in order to survive and achieve anything. However, more unexpected things happen at this stage of church life than for a settled ‘church builder’. However, these people are not necessarily pioneers but builders of churches where stability is beginning, providing them with a structure (J).

Considering the T/F characteristics, the missionaries have some balance: they can be friendly, and responsible, and conscientious; they seek harmony and meet obligations with stability. Loyalty and consideration for others are high in their values. ISTJs are practical, orderly, matter-of-fact, logical, realistic, dependable, organised and responsible.<sup>68</sup> The Anglicans are more feeling oriented but still have their balancing factors across the parishes, though they are independent of each other as are the missionaries.

Interestingly the ISTJ’s were the predominant type among leaders surveyed at Spring Harvest, the annual evangelical Bible Weeks (Craig, Francis and Robbins cited in Francis, 2005:107). This matches the AoG missionary men. The missionaries’ lower extraversion scores seem to be out of kilter with expectations. The AoG missionaries, seen as a block of both genders, are less extravert and higher in introversion (46%E: 54% I) against the male only group of Francis & Robbins’ Bible College students (49%E: 51%I). It may only be slight but unexpected. If only the male AoG missionaries are taken into consideration they score 41% for extraversion and 59% for introversion. This shows that it is the single women group (all nine) who are the extraverts; they have to be able to get through the interview system, proving their worth to men on the OMC, and are determined to get to another culture according to their perceived calling. There were more introverts among the missionaries as a whole group than the Pentecostal ministers of Kay’s research (Kay, 2000:276). The measurements from his Eysenckian test are of a different type so are

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<sup>68</sup> See

Francis, L. J. (2005), ‘Faith and Psychology: personality, religion and the individual’, (London: Darton, Longman and Todd), pp.xiv + 154.

Francis, L. J., A. Butler, and C. L. Craig, (2003), ‘Psychological types of Male Evangelical Anglican seminarians in England.’ *Journal of Psychological Type*, April.

Francis, L. J., S. H. Jones, C. J. Jackson, and M. Robbins, (2001), ‘The feminine personality profile of male Anglican clergy in Britain and Ireland: a study employing the Eysenck Personality Profiler.’ *Review of Religious Research* 43:14-23. Myers 1998:7).



not directly comparable with FPT measures. However, they were higher in extraversion than the average population as a whole, whereas Anglican ministers are far lower and the sampled AoG missionaries lean towards that introversion rather than extraversion. It appears that those more introverted, thinking-judgers (TJ) among the Pentecostals aim at cross-cultural ministry while extraverts, needing people around them, stay at home.

A newly published survey of 122 female students attending the Pentecostal Bible College (Kay et al: 2008) shows comparison with the 865 women on the basis of whom Kendall (1998) published the United Kingdom population norms. These women are potentially the source of some of the future AoG missionaries. Kay says, 'In the sample of female students these data demonstrate preferences for extraversion (54%) over introversion (46%), for sensing (62%) over intuition (38%), for feeling (65%) over thinking (35%), and for judging (67%) over perceiving (33%). The predominant type was ISFJ (16%), followed by ESFJ (12%) (Kay, 2008). This predominant type matches the male missionaries more than the female ones, but if the extraversion is isolated that does match the female missionary preference. Perhaps the prospective female missionaries belong to this set of extraverts while the other aspects are mixed.

Considering the missionaries, the expectation of extraversion would have meant that they find it easier to engage evangelistically, and possibly in demonstrating supernatural gifts but that does not negate introverts from doing the same when the right context occurs, their confidence is high, matching their sense of purpose and that the perceived need is there. In fact Horsfall made a strong case for motivation overruling personality type at this point.<sup>69</sup>

We can then compare them with 92 male evangelical missionary personnel tested with the Anglicized Form G of the Myers Briggs survey by Horsfall, and written up by Craig and Francis.<sup>70</sup> The results were as follows. They noted that extraverts held the majority 55% and introverts made up 44.6%.<sup>71</sup> This is the opposite of the results

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<sup>69</sup> Tony Horsfall, Telephone call to Pontefract, (2/06/2006).

<sup>70</sup> C. L. Craig & T. Horsfall are practitioners of the Myers Briggs personality types. They took this survey in 2002.

<sup>71</sup> A possible definition of 'Extravert': people who depend on the world around them for stimulating their thinking and consequent action. An Introvert depends more on his own inner world for stimulating that thinking and action. There is a range between the two which Myers Briggs testing

with the AoG missionaries (45% E 55% I). Their results are the more obviously expected for missionaries and would have been expected for the Pentecostal missionaries since the Pentecostal pastors in UK are more extravert. However, the results for the male evangelical missionaries may have been skewed due to their choosing to attend the conference at Bawtry Hall; less extravert types may have declined such interaction as unnecessary to their welfare. Horsfall and Craig noticed that SJs predominated as they also did in the AoG missionaries' results. The dominant type was ISTJ (15.2%). So they conclude -

All told, over half (53%) of these male evangelical missionary personnel hold a preference for the SJ temperament, compared to 44% in United Kingdom male population norms (Kendall, 1998)'... 'The potential weakness of this temperament is the SJ's inflexibility, resistance to change, and unwillingness to compromise on small details to achieve wider goals. The SJ type can bring to mission work the necessary characteristics of stability, practicality, and commitment. However, the SJ type involved in mission work may need to develop the equally necessary characteristics of openness, adaptability, and vision. .... Working backwards from that 'SJ type', candidates will possibly be of a determined character, focused, and more aware of external evidence for their calling than a simple inner calling'.

The SJ predominance may mean that the missionaries are not only focused but obstinate and dogmatic; this can be checked against the Eysenckian Psychoticism dimension. However, this dimension is very low. Once they gain a 'call' they stick to it. They do not depend on others. Encounters with other missionaries and the situations they represent will have less effect on the missionaries in this study than if they had been extraverts; this had been the assumed default before starting the research since most Pentecostal ministers had proved to have this tendency towards extraversion (Kay, 2001:275).

The context for the missionaries Horsfall tested is important to note. He informed me that a large proportion of this sample were MAF pilots who were used to highly complex and responsible jobs, flying solo for hours at a time and that these were largely introverts with SJ as strong factors (ISTJ =15%) (Horsfall, 2006). However, overall, the sample showed there were 24% ESTJs, and they had clear preferences for

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measures. For a fuller explanation see Myers & Briggs, (1980/1995), *Gifts differing: Understanding Personality Type*, (Palo Alto, Calif.: Davies-Black Publishing).



extraversion over introversion, for sensing over intuition, for thinking over feeling, and for judging over perceiving (Craig, 2002).

For the independent missionary, the 'thinking' type's sense of perspective can be important since they rarely feel 'they are overwhelmed by feelings of despair and discouragement', as is often the case in the context of mission work (Oswald and Kroeger, 1988:39 cited by Craig, 2005). They can help the NFP types to cope but there are few of these among the AoG group. Still STJs may need to seek help and perhaps learn to trust a national person who has this NFP type especially when it comes to cross-cultural ways of perceiving matters. For instance Thai nationals will pick this judging characteristic up negatively but if they manage to befriend the rather over independent missionary, they will be of great value to the missionary and church team. Spontaneity, flexibility and adaptability are also necessary for missionaries and not high in a judger's value system. So the missionaries really need some team members to be NFs and Ps to counter the SJ's inflexibility, resistance to change or unwillingness to compromise on small details to see a variation of their vision and achieve wider goals. The other means of balancing their types out is to develop their auxiliary and shadow types.

Partnership and team are major factors in present day missiological trends. In AoG terms these features are not typical. It is true that the AoG missionaries are very independent, matching the high value of the assemblies on 'autonomy'. Their very strength could be their greatest weakness. Relationships are not as highly valued as they could be, both from the church to the missionary and vice versa but writing letters, emails and phoning each other are not great strengths, even of the extraverts. Duty bound, the J in them should mean that they will send a regulated prayer letter every few months but even the Headquarters office in Nottingham, where the missionary office is now based (as of 2005), does not get notified of missionaries arriving back in the country, except by accident.<sup>72</sup> So their value on team is not high.

The benefit of having teams has been researched and explained since the early 1980s<sup>73</sup> in terms of people who work together with a range of abilities and personality types; each one needs to understand their role in relation to the others. Belbin's

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<sup>72</sup> Conversation with Susan Chalmers (29/06/06).

<sup>73</sup> M. Belbin, (1981), *Management teams, why they succeed or fail*, (Oxford: Heinemann.)  
M. Belbin, (1993), *Team Roles at Work*, (Oxford: Butterworth-Heinemann).

teams roles have been compared in research provided by the Henley Management College with the Cattell 16 PF Scales. Key aspects of team necessities include understanding how people prefer to relate to others, gather information, make decisions and organise themselves and others (Higgs, 1996:10). Belbin tried to fix eight roles but admits in later work that no one ideal boxed type for each team member would be practically possible. However, to summarise the findings in Higg's comparisons between McCann and Belbin there are more STJs than other types, yet these STJs need INTPs or ENFJs to balance them from the creative 'planters' (INTP) to the shapers (ESTJ) as well as the accommodating perceptive team worker (ESFJ) and the sober evaluators (ISTJs) and the completer-finishers (ISTJ). When a team cannot find a neat eight people to fit Belbin's ideal, Berry (1995) advocated a team mix which allows for multiple roles within one person: balance is the key. For AoG mission directors these things should be considered and worked on for the benefit of enabling various personality types among the missionary personnel to facilitate each other. Candidates can consider going to assist those already on the field rather than doing an individual ministry. Receptor churches should consider what personality types might fit their purposes better, as some cultures could be more F than T for instance. They could request people who would fit particular roles. Coordination of this, for instance at WM directorate level, needs an ESTJ director who has an ENTP or even INFP assistant. The Francis Scale, or any other personality type scale, is never to be treated as infallible; rather it can be a tool in the whole process of facilitating mission.<sup>74</sup>

## Conclusions

Taking these 78 missionaries as representative of the AoG missionaries of the past forty years we see that they are surprisingly similar to each other in sensing and judging functions. AoG mission does seem to be dependant on this aspect of 'Personality Type'. There may be advantages and disadvantages to this. First, it does seem to reflect on the AoG Directors' choice alone of a particular 'type'. Since SJ is

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<sup>74</sup> Further evidence is cited by Higgs in his bibliography and on the page after table 3 (no page numbers are given). Another thesis could be spent on analysing teams and missions. One example of a mission using only teams, and never individuals alone is Frontiers Mission: it is wholly based on semi-autonomous self-covenanting teams who understand each other's roles and types to work as teams to reach unreached people groups. (Interview with Alan Stevens, UK Director of Frontiers, 30 June, 2005).



predominant in the churches' ministers, the expectations of choosing leadership candidates, among whom are future missionaries will naturally lie in this 'type'. There should therefore be a check on the trend in future appointments to broaden choice to enable and establish teams for future mission projects, as opposed to sending individuals alone, even if they were to find teams among the nationals. It is still assumed that the missionary will lead the team as opposed to joining a team under national leadership.

The missionary respondents to the survey actually seem to lack the personality types for the stereotypical missionary - the pioneer, extravert, intuitive and visionary. Extravert and introvert alike are on the fields. While they neither score highly in terms of tough-mindedness on the Eysenckian Psychoticism Scale, they are low on the Neuroticism scale. Their levels of compassion for needs around them are therefore high, with a stability of character indicating high faith levels overcoming anxiety. They are not as extravert as expected, compared to their colleagues who lead churches in the UK.<sup>75</sup> There were only a few feeling types (Francis Scale) who were from dramatic conversion backgrounds: so this is not the norm, and indeed evangelism is not their strongest gifting. Sensors, thinkers and judgers are the norm. This is more normal for teachers, which matches their predominant gifting.

Spiritually they show signs of confidence and purpose. Their calling is sure. Problems are not putting them off. All those who answered simply get on with the job, using their gifting intentionally and purposefully to achieve the call on their lives. This had priority in the directors' choices; this was, perhaps, since they had the same personality type; this defaults to SJ for the majority. Directed by what they see around them, organised and self-disciplined as they are, they may not have all the intuitive caring pastoral gifts but can create their own job and motivation. They would need to develop sensitivity for other personality types and learn to appreciate the differences. The directors probably did accept many applicants that reflected their own image of a leader, indeed of their own strengths; most pastors are SJs.

These AoG directors and missionary personnel would believe that God created all personality types for a purpose. Therefore it is the mix of these types that is important. Each person is valued for his or her own sake but synergetically this can

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<sup>75</sup> 45.6% score an E on the Francis Scale. The standard deviation for E is 2.807, the median being 5 on Francis Scale but 6.50 (out of 11) on Eysenck and the mean being 4.65 for E on the Francis Scale.

be enriched as a team. Corporate ideas of the body of Christ can replace the Western over-value on the individual. The autonomy of British AoG is reflected in the missionaries' lifestyles away from team. They may need to consider other styles of work, in less autonomous positions. Now that globalisation is becoming *glocalisation*, contextual approaches to incorporating partnerships locally need further exploration. When teams become cross-cultural there is more need for self-understanding than when working within one's own company or culture. The personality type profiles will then come into full purposeful usage. Significant areas to look at before missionary candidates are assigned would be their perspective on their geographic call and on their function or gifting. Whether or not they are extravert or introvert may have some indication on how they would fit into the location under consideration, if a team exists or if they need a national team to be created around them.

For missionaries living under stressful circumstances, such as government upheavals and visa refusals, care is needed to understand the motivation levels, the need of the situation and the family needs. Personality type tests might not be welcome at this stage, but if previously completed, they can be taken into consideration in a helpful way later. Taking the pressure off people by allowing them to consider return to the home country may work to enable them to feel relieved at the end of a phase of ministry. Feelings of bereavement may need to be faced and a change of function enabled by home directors. The mission directorate should provide counsel appropriate to that person's introversion or extraversion level, according also to his neurotic and psychotic levels. Calling remains strong for most of these people, but especially for extraverts; new opportunities for those on a further stage of calling need investigating. For introverts, providing them with a sense of need which appeals to their low psychotic levels may lead to a new call, alleviating the bereavement factor.

The next chapter proceeds to look at the work that has been done and how the calling sensed by each missionary can be considered worked out and fulfilled.



# Chapter 9: The Outworking and Development of the Call on the Mission Fields

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## **Introduction**

Having assessed the personality types and calling, the investigation turns to the mission fields themselves over the forty years. The aim is to examine how missionaries' calling survived, or indeed if it thrived better on any particular field and to attempt to discover the reason why. In the previous two chapters we discovered that the surveyed missionaries considered that, while the triggers were various and not definitively located in personality types, location had pre-eminence in their calling over gifting; this was particularly true of those sensing the call in younger years. So this chapter investigates how specific geographic calls focus people to enable them to stay the course unless political and family circumstances outside of their obvious control prevent it. This brings together the empirical data from the questionnaire and the information gleaned from the OMC/WM Minutes and magazines like *Redemption Tidings*. This can then be explored theologically in the concluding chapter.

### **A. A Review of Forty Years**

The structural changes in the AoG World Missions since 1925 have been reviewed in chapter six. There was the 'Few Fields' system with Congo, India, Japan and it had included China until the Maoist regime, which meant that by the 1950s no one could do mission work there. By 1960 three other fields were added – Tanzania, Malaysia and Pakistan. By the 1980s Ray Belfield had opened up further opportunities in East Asia and South America. In fact, to go anywhere was possible by then if the individual missionaries could raise enough interest and support. The autonomous nature of pioneer expectations and of the home structure of the AoG (UK) meant that there was little thought given to any strategy, or of sending volunteers to join existing teams. Every candidate was almost expected to pursue their own strategy wherever they were intending to go. Even if they did team up with senior missionaries initially, they went on their own after those initial stages. They gained experience for a while only to go on individually to repeat the process of planting a church or more projects elsewhere.

The stories of old time missionaries still fed their imagination despite the changes in



the wider world.<sup>1</sup> This would still be the case until the 1980s. The perceptions of missionary work were simply of the need to spread the good news of Jesus Christ in any way they could across the world. Success would be measured in terms of how many converts and churches could be reported in the home publications. By the time that *Redemption Tidings* gave way to the monthly *Redemption* (Nov. 1985) the news frequency of the AoG's own missionaries was much lower than it had been in the era of the weekly magazines.<sup>2</sup> Circular letters were allowed after 1979, so individual missionaries sent them to supporters in order to raise their support profile sufficiently for finance and prayer. Therefore the way the news was written always had to be very positive to maintain interest and meet perceptions of supporters about success.

The OMC divided the world into 'Action Areas' after 1977 (OMC 03/06/1977, 12/07/1977) and adjusted the areas and directors a few times during the next few decades. Here I present a survey of all the individual nations served by the AoG missionaries from 1965 onwards according to how many missionaries located themselves in each place, for how long, and according to what they attempted to do. This is where the interface of the evidence from the OMC/WM Minutes with the questionnaires provides the evidence. This will hopefully describe how their calling worked out.

## **B: The Nations and Action Areas**

### **1. Africa**

#### **Congo**

For the early period under investigation we can see that there had been success in the Congo scene during the 1950s. Converts came in droves. Churches and schools were established. However, there was nothing like that success in the subsequent saga of the Kalembelembe field on the eastern borders by Lake Tanganyika once the majority of missionaries had had to leave. Wars of independence hit the churches badly. Promises of help for Congolese Christians to become Bible College students continued for over 15 years but in order to establish a college there were many issues to overcome. The success for the AoG in terms of an African mission, lay in the

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<sup>1</sup> Interviews with Gwen Kirby, Barbara Cross, Wesley Beardsmore and conversation with Fred Durrant c August, 2003. See the list in the bibliography for dates.

<sup>2</sup> See Chapter 1 Methodology.

establishing of the Nairobi Bible Pentecostal Bible College (NPBC).

By 1964 four couples and three single women had had to leave the ex-Belgian Congo (OMC 07/09/1961, 20/02/1964). Even so, between 1965 and 1975, there were ten missionary names still associated with that field. For nearly two decades after the Belgian Congo's independence (1960) the OMC struggled to find ways of helping the churches. Missionaries trying to live at Kalemie (Albertville) or across the Burundi borders at Bujumbura had a lot of trouble in staying there. In the end the OMC sent occasional gifts, relief aid and eventually sent a 'deputation of leaders' to see whether or not there was a possibility of building a Bible School in Kalemie (OMC 6/01/1977). Visits continued to be made to assist local ministers since there were continuing requests for help in establishing a Bible School. That worked out very slowly as disagreements held matters up and meanwhile a number of Congolese had trained at the British / ELIM New York / PEFA sponsored Nairobi Pentecostal Bible College.<sup>3</sup> Eventually a small school was established under local leadership (trained at Mattersey UK) on the Burundi border and later it was moved inside Congo.<sup>4</sup> However, sending missionaries to Nairobi took precedence over all else. It seemed like a concerted effort by the OMC to maintain a focused team for the first time.

Missionary calling would have been an issue of concern to the missionaries who had sensed their call was to Congo. The Beardsmore family had various circumstantial moves due to family needs, but Africa called. Even with a son of working age accompanying them, they returned to Africa (OMC 15/01/1964). With national believers they managed to repair mission buildings at Lulimba. So some work continued despite the dangers between various fighting groups forcing them back to work in UK for some time (OMC 03/11/1965). By 1973 they managed to return to

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<sup>3</sup> Congolese students had some benefit from the British AoG as they gained sponsorships through the appeal for "Kalembe Extra Effort" (KEE) (OMC 01/07/1971). Two were granted an itinerary in Britain and spoke at the AoG General Conference. After NPBC, Malanda went to Mattersey (OMC 20/01/1977) and became principal of the Bible school based first in Bujumbura (OMC 15/03/1978), and then Baraka but not Fizi the more central and preferred site for the tribal district (intentions noted OMC 30/11/1981, decided 06/12/1982). By 1990 there were so many disagreements and misunderstandings among the Africans as well as with AoG UK that the Action Africa directors decided to be very wary of involvement with the Kalembe area and withdrew direct support (OMC 03/09/1990).

<sup>4</sup> Work with Eliya Yuma, who led the Kalembe churches, lasted for some years despite some disagreements over help with financial help to students to study at Nairobi, with a Congolese Bible school in Bujumbura in Burundi first, and study opportunities for the person designated to head it up, and later his son. A handover of any remaining equipment was noted in the OMC Minutes (07/09/1970) so the church was truly indigenous without specific help from its 'planters'.



Africa again<sup>5</sup> and even in their old age managed to create a new project, the David Livingstone Memorial Health Care Foundation, reaching beyond one nations' borders with relief and medical aid.<sup>6</sup> The Beardsmores' calling to Africa, starting in Tanzania, then Congo and then Zambia, was proven despite many difficulties.

In 1968 the Cross family - once based in China, then Congo - are noted as sending literature at their own expense to Congolese brothers. Since they considered that the opportunity was now greater, they required the OMC's help to send £250 for more literature (OMC 11/01/1968). So their calling to that area of Congo remained strong while moving on to Kenya to help found the Nairobi Pentecostal Bible College for all African nations. Commitment to the earlier people and place of their calling (Congo) still meant the missionaries supported them to the best of their ability.

Somehow David Pike maintained support for his Congolese projects, since he is noted as requesting help to equip a Congolese secondary school in 1970 (OMC 02/07/1970). Kathleen Lucas was loaned to the Swedish Free Mission based in Burundi and then Rwanda. The terrors of living in Congo continue into the 21<sup>st</sup> Century and yet AoG's contribution to its churches there has not been forgotten. During 2005 Colin Emmett attempted to investigate opportunities for micro-enterprise to enable the church people to make a living.<sup>7</sup> He was a Missionary Kid<sup>8</sup> from the CEM/ZEM/CAM mission. That mission continues to contribute to the church and still has maintained some British personnel in Lubumbashi if not in inner Congo. Their mission was focused and strategies were made in teams and their churches have grown well even under minimal tutelage since the mid 1990s. However, the team working in eastern Congo managed to relocate in a variety of directions. The reasons were as varied as the missionaries. Autonomy took over from team except for the new Bible College staff.

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<sup>5</sup> OMC 05/07/1973 They had a paid teaching post in Zambia.

<sup>6</sup> cf. OMC 12/02/1989 and interview with W Beardsmore on 21 May 2003 at Mattersey. This Foundation facilitates work in South Kivu and Manyema Districts of the Kivu Province of Congo. Local Congolese Christians from their national AoG (CADAF) manage the work. Further news was sent in 2004 to AoG in Britain.

<sup>7</sup> Interview with Colin Emmett, 9 December 2005 Mattersey Hall.

<sup>8</sup> An MK is a child of missionary parents, often included now in 'Third Culture Kids'.

## Kenya

The Nairobi Pentecostal Bible College (NPBC) and print shop for extension programmes provided opportunities for several couples. The Cross and Hawksley families continued to fulfil their call to Africa in literature work with correspondence courses and worked in the new Bible College. Sometimes they managed to work as a team but it was not easy.

Other couples went to Nairobi, notably the Kirbys who arrived in 1981 to take on the college leadership. Their story, taken from an interview with Gwen Kirby<sup>9</sup>, proves a determination to follow what they perceived as God's calling. In 1958, even when the OMC refused to send them to help an existing long-term missionary in South African Transvaal, they still went. Then again applying for status in 1962, they were only accepted on a non-certificated basis of £5 per month (OMC 30/08/1962). Seven years later, having trained at London Bible College, they were invited back to South Africa by Nicholas Bhengu, a well known national leader, to work at Kaapmuiden college (OMC 10/07/1969). In 1975 they investigated a new literature centre for David Newington's Global Lifeline (OMC 30/10/1975). By 1981, the OMC invited them home to discuss taking over at Nairobi Pentecostal Bible College (OMC 30/11/1981). They took it up intending to pass on the baton to national leaderships; they therefore resigned seven years later to enable John Musila to take over the principalship in 1988. Even then, they took up further opportunities in founding a college back in South Africa (25/10/1990) and retired in 2002 after over 40 years service. Unfortunately Bill died during a missionary training course in IBTI where he was teaching (2003). His wife Gwen continues to serve the retired missionaries of AoG. Calling for them was for life, with or without formal financial support.

NPBC continued without direct missionary help but in more recent years help has resumed in British personnel becoming staff again. The Kays spent ten years there 1984-94, and returned to Africa in 2006 after a Bristol pastorate. The Lamberts also went in 2002 to serve the college; an old call continuing and a new one triggered. Larry Lambert's call was not triggered by any missionary encounter but was confirmed over ten years after an initial inclination to become missionary. That was at a missionary meeting, and confirmed again by a short-term mission trip, Scriptures, the Holy Spirit *and* his vocational skills being in place. Each fitted the opportunity

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<sup>9</sup> Interview 13 November 2003 at her home in Widnes.



then present at NPBC; so location was secondary to gifting, enabling his gifting to operate in the call.

Frank and Betty Holder took an opportunity to work in another college also in Kenya but with the Pentecostal Assemblies of Canada. In fact their relationship with the OMC and the UK decreased, despite the fact that they continued in mission even after they had reached their 80s.<sup>10</sup> Their calling became a functional gifting rather than locational call. They had started in China (1934) and actually ended their career back with Chinese churches in Taiwan (OMC 22/07/1986), managing to recall Mandarin sufficiently for a tourist visit to their old base in Kunming (Holder, 2002:209-211). He died in 2007 in Canada. Their initial geographic call followed by a functional call to wherever they could be of service appears to be the pattern for older missionaries and this is seen in the previous chapter. Extraverts moved out to another nation, and introverts returned to the UK, at least for some time.

### **Other Areas of Africa**

Those missionaries once not accepted by the three field system because their calling, focussing on West Africa, were eventually accepted within the AoG Mission family. They determined to follow their calling despite the OMC's limitations. So Freda Johnson went from Sierra Leone to Nigeria working through American AG for twenty years and is now well retired.<sup>11</sup> Andrew and Jenny Daniels have worked in Nigeria for 30 years as Scripture Union workers and then, after training in the USA, Andrew began an association with Benson Idahosa in Benin City. The OMC acknowledged them as Associated Missionaries in 1982 (OMC 27/01/1982). They are now heading one of the biggest Bible training institutes in Africa ('The Rabbi of the Rainforest', *Joy*, July 2001, pp.24-27).<sup>12</sup>

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<sup>10</sup> OMC noted their official retirement on 13/07/1981.

<sup>11</sup> Interview with F. Johnson, 10 March 2005, in Mansfield.

<sup>12</sup> Benson Idahosa, the Archbishop and founder of Church of God Mission International Incorporated with its headquarters in Benin City, Nigeria established over 6,000 churches throughout Nigeria and Ghana before 1971. [http://www.dacb.org/stories/nigeria/idahosa\\_bensona.html](http://www.dacb.org/stories/nigeria/idahosa_bensona.html). The Bible College - All Nations for Christ Bible Institute - now hosts 1500 students. <http://www.pche.ac.uk/college/prospectus.pdf>.

## **2. Asia**

### **Japan**

There were four missionary couples just prior to 1966 in Japan but that field was then closed by OMC. The calling of the missionaries was not regarded as much as the expense and there had been some friction and difficulty between members of the team and the OMC. Apparently there always was friction on account of the financial contributions expected by Japan Assemblies of God (Suzuki, 2006:220-243). So the Japan field closed until 1997. None of the team was re-designated. Unhappiness with OMC's leadership is evidenced in that one couple went to New Zealand, and another to Canada, not to Britain. Calling needs sympathetic home leadership and member care.

By 1997 Jackie Brock had persuaded the World Ministries of her call to Japan and they allowed her to gain support and simply arrive in Tokyo and find out what to do from there. She became very effectively involved in a campus ministry to many students in some of the 400 universities in the city, using the Chi-Alpha programme from the AG USA. In 2006 it was noticed that she was burning out and so she came back to Britain.<sup>13</sup>

Meanwhile there were other British missionaries who asked to go to Japan including Errol Alexander who married a Japanese lady, another couple who are Japanese, and the Hughes. Each works independently; no team seems to have been desired.

### **India: Maharashtra and Tamil Nadu**

India also closed for British AoG personnel after a gradual reduction in the two states - Tamil Nadu and Maharashtra. The two ladies left in Maharashtra managed to arrange a handover of their work to the South India Assemblies of God. Miss Furnival's retirement was finally noted after 37 years service (OMC 11/01/1967). Vera Turner considered that she needed specific guidance to move on in location or function (letter, June 2005). Her initial designation to India was with the Zenana mission for 24 years, but changed due to her Baptism in the Spirit. Her change in mission agency to the OMC only ensured the continuation of her calling, to nurse,

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<sup>13</sup> Emails (2005-7) and interviews and conversations with Jackie Brock, 18 September 2006, 19 April 2007 at Mattersey Hall.



train others, evangelise and teach. She felt bereaved at the end of the ministry in India: the last reference to her in the OMC Minutes was July 1974 (OMC 04/07/1974) so she also completed 37 years in India.

One other couple feeling somewhat frustrated by the OMC's attempts at forcing them into a mould, were the Blanches. Roland and Connie Blanch were sent out from Grimsby in 1951 to join the Maharashtra team in its rural work with Bhils. After a variety of situations and problems with language and settling into any one ministry they returned to UK. There they took on the Grimsby pastorate in 1964-5 and later one in Richmond, London but another mission call overcame the call to a pastorate, despite family circumstances. They accepted an invitation to join in the Global Lifeline Literature work in South Africa. There they worked not only with literature but with Indian churches in Durban. They left Emmanuel Press after a two year trial period, for the sake of their daughter Joy's educational needs in Britain (OMC 08/11/1977). Another daughter was not in the position spiritually they had hoped for and they themselves had not had the opportunity for ministry they had wished for. Even so they had no wish to resign from missionary work. Circumstances had led to their decision to leave it (OMC 19/01/1978). The OMC offered them an opportunity back in Marathi, India, to supervise literature translation for Lifeline (OMC 30/11/1981 - 08/07/1982) but nothing seemed to come of it. Thirty years of service seemed full of opportunity and frustration, yet calling to some form of mission service was always there. This example illustrates choice within the call of God.

There had been several couples working in the Coimbatore area of Tamil Nadu, South India and yet by the mid-1960s no one was left. The Crooks left that city and village work not happy with matters during 1950s, and tried teaching in Bible school in Madura. Then an opportunity to work with T. L. Osborne, the healing evangelist, did not get the approval from OMC despite a series of successful healing crusades using Osborne's films and a similar style of ministry. Lawrence Livesey returned in 1960 to Coimbatore until 1966 and established another church across the city, but now central to the city. Meanwhile the Crooks returned to Pollachi and after the Liveseys' retirement in 1966 they changed their tack to literature work. References to India continue in the OMC Minutes throughout the years into the 1970s and 1980s. David Newington opened Global Lifeline in Coimbatore and the Crooks facilitated it. That led to their being invited to South Africa to help with the Headquarters of Global

Lifeline but opportunities with Tamil people in South Africa attracted them to Durban more than to Nelspruit in the north-east of South Africa. Newington let them live there and do both. By now they were not fully Certificated AoG missionaries with OMC: they were Associate Missionaries. Lifeline also tried developing an office in New Delhi with the Crooks' initial help and a new couple to continue the work. They attempted to follow their perception of a call to meet a need, but circumstances – linguistic, cultural and health problems – meant this couple did not stay more than two years. While New Delhi would have had big churches, they possibly lacked consistent care from those with similar calling and background; a team might have helped maintain their call in India.

### **Malaysia**

This was a new field of opportunities developed in relationship with American AG around 1959. The Burfords were designated to Malaysia in the early 1960s (OMC 07/12/1961) instead of the embattled Congo as originally requested (OMC10/05/1957). Mrs Burford did not settle well. Illness stymied them. They were requested to return in 1964 (OMC 14/09/1964). Was the location correct for them? Or was the evidence of not being able to cope with any cross-cultural situation embryonic during the long wait between initial application and final acceptance – a period of four years? At least they attempted to follow up their sense of call; again, would a team have assisted their endurance?

Norma Farmer went to Malacca arriving by April 1964 (OMC 23/04/1964), but resigned three years later due to marriage to an ex-patriate British officer in Malaysia (02/11/1967). She had felt frustrated through illness and the fact that capable national women workers wanted to plant a church but would not while she was there. The OMC commended her faithfulness and courage. Nevertheless she stayed in Malaysia so her call was maintained in a sense of geographical focus.

The OMC expected missionaries to be autonomous but in the Indian and Malaysian contexts, that did not always match personality types or cultural expectations; not having a survey from them means this cannot be illustrated empirically.

Work in Malaysia continued slowly and then the Stevensons arrived. Bob Stevenson felt he needed to be autonomous for his work and personality; he felt stymied after



nine years in Malaysia. At his interview informing the OMC that his visa application had been refused<sup>14</sup> he stated he was 'feeling that the Lord was moving them into another missionary role' (OMC 11/07/1974). He could not go to Indonesia, or other areas due to visa needs, and his SEAL project<sup>15</sup> could not work. Frustration led him to return to UK and take on the Hull church but even there his missionary call overrode his pastoral and evangelistic role in Hull. He labelled himself World Mission Director; that was at odds somewhat with the OMC until they co-opted him onto the council and yet after two years he moved to Australia. Stevenson had felt he did not fit in overseas or home missions as run by the OMC; he wanted freedom to go as he felt led and so wished to resign but the OMC felt 'he had no occasion to resign as this was part of our vision and outreach,' (OMC 17/04/1975). Autonomy of vision in mission can be the drive independent-minded missionaries need but is not helpful in an agency-led mission. Stevenson was a catalyst in the creating of individual funding styles of mission adopted by the OMC.<sup>16</sup>

The Hurt family admired Stevenson's drive, and the opportunities he showed them caused their calling to arise. Colin Hurt agreed strongly that both meeting the missionary and a short-term mission trip served to trigger and confirm the call along with prayer, the sense of Holy Spirit guidance, spiritual gifts and scriptures despite OMC's lack of enthusiasm to send anyone in the later 1970s. It was gifting not location that focused Colin Hurt's call so that when the opportunity arose in Malaysia with these confirmations, he and his wife took it. They arrived despite lack of funding from the OMC or organised church funding. Even so he established a multiple church ministry in Malaysia. Visa issues came into play during the second term when they accepted a designation to a Bible College in Penang. Since it was not registered with the government, the Hurts were asked leave the country rather peremptorily. Despite ten years in Britain, then time in America, their determination to help the Malaysian church resulted in multiple short-term trips which eventually provided them with a renewed calling and the means to obtain a long-term visa. They

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<sup>14</sup> Malaysia insisted on a maximum of 10 years stay for missionaries in their nation throughout 1960s-90s, and then only to work with Chinese or Indian populations.

<sup>15</sup> SEAL (South East Asia Lifeline) was a new initiative on the short term mission approach, novel for the 1970s; OMC did not quite approve in case central funding was decreased for long-term missionaries and this was an era of red bank accounts. So with additional visa difficulties the project of taking youth teams for a year or so did not take off.

<sup>16</sup> Information from Email-interview with Mike Jarvis, March 2005.

returned to live in Malaysia in 1997 and then ministered beyond to other areas of South East Asia and Latin America. Colin's gifting – teaching – came into play over location in validating his calling.

### **The Chinese of S E Asia**

Colin Hurt was not the only one to work with Chinese and India churches in Malaysia. Sandra Ee (née Durrant) applied in 1984 (OMC 15/11/1984), went to Singapore to learn Mandarin Chinese and then on to Taiwan (OMC 29/01/1987). After eight years there she married Alfred Ee, a Chinese healing evangelist, and they went to live in Malaysia (OMC 07/12/1995). In Malaysia, Sandra developed her work as a consultant for various churches, taking them through difficult periods, mentoring, facilitating and moving onto another situation, planting new congregations, while Alfred helped, between touring the world with evangelistic campaigns.

Taiwan has also attracted two other families: Tony and Yvonne Foley, were sent from Wigan and only returned permanently in 2005 to the UK (OMC 09/03/1989): they were accepted and left Britain in March 1992. They became well known in Taichung and planted a church with a minority group in the mountainous areas (*Joy*, Oct. 2000, p.44)

### **Pakistan**

In 1959 an investigative trip was made to Pakistan. A member of OMC and ex-missionary to Asia Ray Colley reported, 'Here was a new pattern in missionary enterprise'- as co-partners from the first with nationals in an emerging church under quickening and guidance of outpoured Spirit' (OMC 13/05/1960). So they suggested this area to new candidates disappointed by not being able to go to Congo. Bill Collinson was the first to be asked (OMC 15/01/1960) and then the Strachan family (applied OMC 10/07/1959 and sent 13/10/1961). After a few months in Pakistan, Bill married a girl who was with WEC (OMC 08/05/1963).<sup>17</sup> They stayed 13 years until illness and financial needs contributed to their return to a pastorate in the UK (OMC

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<sup>17</sup> John Strachan informed me that his diary recorded 19/11/64 as the Collinson's wedding day. Interview 13 May 2005 in Aberdeen.



12/09/1974). The Strachans have had a lifelong interest in that area of the world; despite having to return to the UK due to political machinations (OMC 08/09/1977) they have made frequent short-term visits, keeping their calling alive.<sup>18</sup>

### **The Philippines**

Ray Belfield<sup>19</sup> opened up various areas of South East Asia to candidates by forming relationships with national church leaders there – The Philippines in particular (OMC 19/11/1986). This resulted in various people going to serve in Luzon Province. Craig Burrows went to work with children in Quezon City; the Gregorys went for a while to Luzon Bible Institute, the Hardies also to Bible training (applied 12/07/1988), while Liz Davison worked briefly with churches; John Willoughby did similarly later in the 90s wherever he could in the mountains of Luzon while based at Sefton. Liz did not stay long as her call related primarily to Malay people and that drew her back to Singapore/Indonesia when Malaysia did not prove possible. She remained on that field until ill health drove her back to UK after a total of over 17 years abroad. The Fryers applied in 1989 but by 1991 withdrew from the work after an unsuccessful itineration for raising support (OMC 09/03/1989 -26/02/1991). John Willoughby served eight years as pioneer facilitator and instructor helping the newly trained pastors through Sefton Village and beyond into Luzon province.<sup>20</sup>

The Belfield's daughter's family – the Paynes - went to Santiago (applied OMC 07/11/1988) through finding funding through the Helga Mosey Trust<sup>21</sup>, they built a centre called Sefton Village, for children, and training leaders. After twelve years the project at Sefton Village was completed and the Paynes moved on (*Joy*, 01/02/2000). Their initial calling had depended on Tony's gifting in practical skills of building. Location gave him the opportunity to use his gifting but in his case calling was not dependant on location. Mark Ritchie and his family now works there and he has developed the capacity for the site for its intended use in education from kindergarten to pastors' training (*Commission*, 2007).

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<sup>18</sup> Interview in Aberdeen 13 May 2005.

<sup>19</sup> Telephone interview 20 June 2005

<sup>20</sup> His application for The Philippines was in 1993 (OMC 02/09/1993) and lasted until 2001 according to his survey form.

<sup>21</sup> This was established to provide funds in tribute to John Mosey's daughter who was killed in the Lockerbie disaster. John was an assistant director in South East Asia.

Opportunity to use one's gifting was actually the case for all AoG's workers in The Philippines except the above mentioned Craig Burrows.<sup>22</sup> His calling was specific to The Philippines; it came as a child and his family already had close contacts through sponsoring a child at the Mango House in Quezon City which Craig visited as an 18 year old. After a time in Bible training at Mattersey Hall, a pastor at the AoG Annual conference gave him a very specific prophetic word referring to The Philippines. This proved to be confirmatory for him to apply to the OMC. Now after twenty years of involvement with The Philippines he is still very active in numerous projects; he has since diversified his sources of support since he partners other groups working on behalf of children.<sup>23</sup>

Difficulties were inevitable and a scattered team did not manage to be mutually supportive, even if it was desired. One couple had a few issues over focussing on one job, pulled by national leaders to things they did not quite want to do and they eventually left, four years after applying (OMC 10/12/1992). One of the missionaries to The Philippines proved to be too independent for even the AoG's autonomous ethos, with big ideas for a large boat as a floating Bible training base for the many islands, followed by financial difficulties; Ray Belfield defended him for as long as he could but he was suspended (OMC 08/05/1998).

In other locations in Asia, missionaries covered areas in Hong Kong, and two couples in Thailand. The Burtons are strong characters, highly respected by the WM directors and well regarded in Phuket. However, the other couple, who joined them for one term, tried their own track for another term and then decided to return to UK. Eight years is no shame. However, there could have been further use of the training and language skills they had gained if family circumstances had not been difficult, and expectations on them in a nation known for 'hard ground' had not been so demanding.

### **3. Europe**

The Minutes quote the OMC opinion of Europe in 1966: 'The OMC does not feel Europe needs a lot of missionaries from Britain. Italy, France, Portugal all have better [Pentecostal] work than Britain but Spain and Eire need attention. Founding

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<sup>22</sup> Interview with Craig Burrows, 12 May 2005, Mattersey Hall.

<sup>23</sup> Interview with Craig Burrows, 12 May 2005, Mattersey Hall.



new churches in Europe needs Apostolic gifting' (OMC 04/05/1967). Did not other places need that gifting? Special Projects were deemed acceptable such as Lifeline literature work, Bible School work or providing Bibles for Romania and Poland. At a meeting of the OMC in 1966, the decision came to adopt Europe as a mission field and consult the existing Pentecostal contributors to outreach there - the Spanish Pentecostal Mission and the European Evangelistic Society (OMC 14/07/1966). Both were gradually merged under the OMC's wing. By the mid-1970s John Wildrienne was making the needs of Europe known to the OMC as he worked for the European Evangelistic Society (OMC 06/03/1975). Europe had not really featured as a mission field in the minds of many within the AoG as there were Pentecostal churches in many European nations.<sup>24</sup> Lack of expectations therefore may well have restricted any sense of call there. Eastern Europe had held people's imagination over the Communist restrictions on the church. Western Europe, while falling into secularism, had been ignored by Pentecostal mission simply because there were existing churches – even Pentecostal ones – in most European nations.

The OMC chairman managed to get an invitation to a European Pentecostal Conference.<sup>25</sup> By 1974 the OMC Minutes record Hawkins as being appointed Treasurer of the European Pentecostal Fellowship.<sup>26</sup> Then the European Evangelistic Society ceased to exist independently, and John Wildrienne became Action Area Director for Europe with Colin Blackman and Ray Westbrook (by OMC 13/09/1978).

## Eire

Ever since John and Betty Burrage returned from Congo in 1961 they had made several attempts to plant churches. The OMC reported in *Redemption Tidings* (24/09/65) that they were now adopting Eire as a mission field by sending the Burrages. The Minutes reported, 'They were not aggressive evangelists but they

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<sup>24</sup> See OMC 14/07/1966 for the proposal to accept Europe as a Mission Field. By OMC 09/03/1967 they said they would not ignore Europe but Ireland needed many resources. See also the many reports in *Pentecost* magazine edited by Donald Gee 1947-1965 declaring the growth in Pentecostal churches in Europe, mainly in Protestant nations but also France thanks to British missionary Douglas Scott during the 1930s and again 1950s. In OMC Minutes 04/05/1967 the OMC stated it 'does not feel Europe needs a lot of missionaries from Britain. Italy France Portugal all have better work than Britain but Spain Eire need attention. Founding new churches in Europe needed Apostolic gifting.' Was this an admission that they lacked apostles?

<sup>25</sup> OMC recorded the displeasure of not being invited earlier (OMC 21/10/1969).

<sup>26</sup> OMC 07/11/1974 and resigned 11/02/1977.

were missionaries and reaped most fruit by teaching methods' (OMC 18/01/1965). The Burrages tried to build on contacts already there in Ireland. They reported in an article entitled 'From planning to practical stage', 'We aim to present the gospel to *benighted souls*'. The old terminology (my emphasis) held well into the 1960s for the *RT* readership.

They took Bible college student teams to Drogheda which, with its 20,000 population, was the second largest provincial town in the South (OMC 16/09/66). Unfortunately there were many problems over relationships with people there (OMC 03/05/1966) and finance; the work was very slow in seeing success in the form of converts. Six couples and three others applied to go to Eire but only Mr and Mrs T. Simpson were accepted during the 1970s (OMC 03/11/1965); financial restrictions on the OMC meant they restricted recruitment.<sup>27</sup> The Simpsons had already been working there for three years (OMC 03/05/1966) but they did not last under OMC auspices for long (OMC last reference 14/09/1967).<sup>28</sup> They tried to work on the same lines as the literature work of Global Lifeliners as it had worked in Africa. However, since there were only low wages available for long hours to live, work and do, the Lifeline plan did not function well in Ireland. Tent-making projects like this often depend on highly paid and part-time work so as to create time for the evangelistic calling. The Simpsons received OMC complaints and went to an interview; they stated that they felt the OMC was withdrawing support, 'abandoning them', so they had got involved with another man's outreach work instead. Relationships hindered them working with the OMC but they still continued in Eire without the OMC; their locational call won through.

There were a few major efforts such as when Zbinden was asked to take a campaign in Dublin (OMC 16/01/1969) but the OMC decided to inform its readers that all their fully-supported personnel would be withdrawn from Eire (OMC 13/11/1970). However, by 1976 *Redemption Tidings* was reporting that Eire was not a 'completely fruitless mission field' (*RT* 08/07/1976, 52.28); crusades were taking place with evangelists visiting from Britain.

Next, the Burrages returned to Africa (29/04/1971). On John's request, he was

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<sup>27</sup> See chapter 5.

<sup>28</sup> Tony & Agnete Simpson are in the OMC Minutes in Eire for 06/03/1975, 08/11/1977 13/09/1978, 29/07/1985. The *Redemption Tidings* also notes them being in Cork (16/09/1976 52/38 p.3)



granted an interview and stated he wished to be released from being sent to Kenya's college NPBC. He was all in favour of training people but not the Congolese *in* Kenya, since they were so far from home. He then stated that the Pentecostal Assemblies of Canada with whom the Holders – his parents-in-law – worked had asked him to work for them at another training college. The OMC were surprised after his pressure for a Bible School in Congo. Burrage wanted short-term training for pastors using Theological Education by Extension (TEE). He admitted he would have gone to Nairobi if PAC had not asked. The OMC felt other reasons were behind it. Here we may interpret this in terms of gifting playing with location. The OMC had supported his request to go to Eire and now to revert to Africa but under *their* projects, not Canadian ones. The Burrages worked for years there until they settled in a pastorate in British Columbia, Canada. Family loyalties provided opportunities for gifting in teaching over evangelistic attempts in Eire under the OMC. The call depended on choices, which in turn depended on opportunities, which became specific guidance in the midst of difficult situations.

Of all the people involved in the Irish scene, few were enabled to work there for as long as Mr and Mrs A. Simpson; they remained from 1975 until 1985. Esther Turpin went from Sierra Leone back home to Cork to care for her mother (OMC 03/03/1983) where she remains, now retired but continuing to encourage the work there.<sup>29</sup> The Pinsents lived in Eire from 1990 to 1995 (OMC 18/01/1990 until 07/12/1995). They held a pastorate in England until 2006 when they returned to Eire to help again (letter, June 2006). Pentecostal outreach is now developing again through a united AoG Ireland and a Bible College at Greystones, Co. Wicklow.

## Spain

From the 1960s the OMC Minutes have noted twelve couples and two single ladies who have worked in Spain. A Mr and Mrs S. Talbot impressed the OMC with their account of journeys to Spain but were refused status as missionaries due to 'temperamental difficulties' and lack of funds (OMC 10/07/1969). Advised to get further home experience first, they do not appear on the Minutes again. Eight other couples and three ladies have had attempts to get to Spain but did not succeed long-

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<sup>29</sup> Letter from Esther Turpin July 2006.

term through OMC. Four national married workers have been accredited, not only because at least one married a missionary lady but due to their work. One couple provided embarrassing difficulties for the OMC financially. However, two couples have stayed in Spain since the 1960s, showing that long-term calling was not only their expectation but their practice. Nine who corresponded with me (of 13) had been in Spain longer than twenty years. No one was younger than 46. The oldest are the Burgesses, now in their eighties and still in Valencia. The Fords sensed a call of sorts to Europe, by 'feeling uncomfortable' in England, as if disturbed by the Holy Spirit for the sake of Europe.<sup>30</sup> It was meeting the Burgesses that had made the important impression on their sense of calling to Spain. They left UK in 1970 after the Scriptures and a general sense of the Holy Spirit's guidance to both spouses separately triggered their call and was confirmed at a missionary challenge meeting, focussing on location – Spain. They remain in Spain at the time of writing with their daughter.<sup>31</sup> They also encouraged younger workers and established them in smaller churches around Valencia. The Whytes found themselves with the Fords in their early career before moving into work with the Silla church; after 17 years they passed it on to a national couple. Their calling fulfilled, they then discovered a new role, teaching mission in IBTI, Sussex.<sup>32</sup>

As many as four or five towns were occupied at any one time from Valencia to Granada and later the Corradinis based themselves in Mieres, and Vallobin-Oviedo, in north-west Spain. The various couples did not seem to work together often after the initial decade though they are aware of each other. Spain did provide a few problems for the OMC, especially over relationships and finance. The latter was felt more particularly in the early years after taking over from the Spanish Pentecostal Mission in the later 1960s. After 1979 the issue only became sharper for those once on the Equal Distribution system; one couple especially felt cheated of income, leading to their argument with OMC and ultimately their resignation.

Not all lasted long; several couples went for less than five years but were not on the questionnaire. Some only intended to stay as temporary helpers.<sup>33</sup> The Dunns and

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<sup>30</sup> Noted on their survey form sent to me 2005.

<sup>31</sup> World Ministries Prayer Diary, January 2007.

<sup>32</sup> Interview with Johnny Whyte, 23 March 2003 in Immingham.

<sup>33</sup> Joy Morgan went under the Herald Scheme that preceded Task Force for short term missionary opportunities (OMC 14/09/1973).



Taylor had two years in Spain, relieving missionaries for their furlough months. One interesting story of a couple who went out tells of an initial distinctive call involving a dream of preaching in Spain. They went for a short-term trip to experiment with possibilities, saw the dream fulfilled and assumed it meant a call for long-term service in Spain. After three years, difficulties including illness meant that they returned to UK home ministry. It did not mean they were 'failures'; it simply meant a misinterpretation of their calling. Short-term ministry may have been the intention. However, due to expectations from pastors and the OMC they also assumed it would be long-term.<sup>34</sup>

The Burgesses, Fords, Austins, Minanos and Corradinis remain in Spain. A national couple, the Farrugias, pastor the church in southern Spain planted while the Coopers were in Gibraltar during the 1970s-80s (OMC Minutes 30/10/1975- 06/10/1987). Spain has proven a fruitful field for long-term enduring mission but results in terms of numbers of churches planted is hard to measure against calling. However, in general the Spanish Pentecostal church is much stronger than it was 40 years ago and British AoG missionaries have contributed to the whole.

### **Belgium, Luxembourg, France**

Several attempts have been made to help churches in these nations. The Belgian field was developed after 1945 but only a few couples invested anything like long-terms there at different times. The Smeeton was there for a short time as had been planned (OMC 01/12/1987 - 25/10/1990). They had been involved in Europe throughout the 1980s assisting missionaries (OMC 19/03/1984), as had the Achesons; the latter are still based in Switzerland serving all Europe. John Doherty took a short-term missions trip to Belgium which, with prayer for that region, triggered his longer term calling and he considers that his professional skills helped out. The Dohertys worked in Liège since 1988 until 2002. Ill health and family circumstances finally brought them back to Britain.

Luxembourg arose as a field thanks to John Wildrianne seeing the need for a Pentecostal church there. When John and Ann Leese offered their services they were

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<sup>34</sup> Interview with Brian Quarr, July 2006. It was requested that these missionaries' names remain anonymous.

pointed in this direction (OMC 21/11/1978). After twenty-nine years there, they moved on to serve the Congo with which they had formed links over the years and with AoG's sister mission the CEM-ZEM-CAM (2007). They handed over the pastorate to a couple in the church in 2006.<sup>35</sup> John had been a minister certificated in 1975. He and his wife sensed separate calls confirmed by a sense of the Holy Spirit and gifts of the Spirit and a response to a missionary meeting challenge. Only by 1990 did they manage to have the church provide some support for them as pastors (OMC 25/10/1990); it was slow work. John was sufficiently introvert, methodical, organised and persistent to maintain that work.

France had a few forays from AoG missionaries, few of which have lasted long or been successful; it is a place where short-term mission links have been established at various times with ministers from the UK visiting for preaching trips.

### **Germany**

Germany provided the locus for the Beckenham family's call as they wished to work there with Teen Challenge as evangelistic director and so they sought status from British AoG in 1978. That would enable support to be raised. Eventually they were granted status (OMC 28/02/1979, 16/07/1979) and sent forms (OMC 17/12/1979). Later they based themselves in Sweden (OMC 13/09/1984), and later still in a quite different role, they went to Kenya (OMC 12/07/1988) where they remain doing orphanage work (New Life Homes) and through Barnabas Ministries they teach across Kenya. Their gifting for projects mixed in with teaching provided opportunity more than location.

Another family sensed their calling was among the British troops in Germany; they were accepted in the 1980s, along with many applicants, who simply stated their call and raised their own support. Their ideas required strong monitoring and led to a major crisis financially for OMC in the mid 1990s. If the results of work are used to assess or even vindicate calling, their call was not vindicated; it was spoilt, but that did not negate their initial call. Call can therefore be genuine but the outworking of it can defeat its own object if accountability is not given and moral values not

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<sup>35</sup> Interview September 2004 and again 2005, and article in *Comission* January 2007 (AoG mission magazine published quarterly as of 2005).



respected.

### **Austria**

John Wildrienne saw a need to work alongside pastors in France, Belgium, Greece, Italy, and even Portugal but particularly Austria. Tony and Evelyn Murray applied (OMC 17/10/1979). After some difficulty integrating into local society they continued on but suddenly after ten years' work, Tony died there (OMC 05/06/1989). Carl and Jan Pocklington applied (OMC 26/06/1980) and both couples were sent to Knittelfeld. The Pocklingtons came into some relational difficulties (OMC 01/10/1985) but Carl was well loved and returned to UK after 16 years (29/04/1996): Carl died in September 2006 (*Commission*, October 2006). Another couple joined them from The Netherlands but not for long (OMC 30/11/1981- 27/06/1983); after some difficulties (not detailed) and a visit to The Netherlands they did not return to Austria.

After two years trying to work in Europe (from 26/06/1980) Janet Earwicker was asked to base herself for all Europe from Austria (OMC 13/08/1982). A single man joined the team briefly but after some debate was suspended (OMC 01/12/1987- 12/02/1989); his call was spoilt. Gianni and Angela Gaeta applied (OMC 29/07/1985) and remain there to 2007. The Gaetas & Hirtlers and later the Wheelers moved to Vienna as a more central location for a nationwide operation (OMC 07/07/1997). Progress was slow but constant for the Vision Austria team. The Vienna City Church is now well established. All of these people called to Austria found their calling was tested by relational difficulties but the work endures and has re-centred itself in Vienna itself to work out to the whole nation.

### **Italy and Malta**

John Wildrienne had often had a hand in Italy, even to the extent that he organised relief work for an earthquake zone. Rome's Pentecostal pastors appealed. So five people went to visit Naples and Leone where 5000 had died. Wildrienne's aid in helping local believers provide food and even caravans, led to his being honoured by the Italian government: his award was entitled 'Cavaliere of the order al Merito della repubblica Italiana' and was presented at the Italian Embassy on 16<sup>th</sup> April 1982 (*RT*

6/05/1982 vol.58.18 p.3). Radio work was assisted (RT 26/03/1981, 30/06/1983). Youth teams were sent (OMC 03/03/1983). In 1980 Ken and Jocelyn Acheson approached the OMC for status as Associate Missionaries to work in Italy, even with the Genoese English speaking church (OMC 26/06/1980); later they reported on a campaign in Sicily (RT 6/10/1983). They remain in Europe assisting many areas from their Swiss base. Theirs is a long-term calling to Europe, but not to one place or project.

Gillian Saunders went to Italy due to Italian friends who triggered her call (Associate status granted by OMC 05/06/1989). First of all she worked in orphanages in Rome. Despite women not being acceptable in ministerial positions, she gradually managed to earn respect enough to teach churches how to teach children as well as establish a work in Naples among street kids. After 12 years she returned to Britain at the suggestion of the WM directors to facilitate mission to and by children. She has developed a project in The Philippines<sup>36</sup> and is presently reconsidering her calling in terms of function rather than location.<sup>37</sup>

Daniele and Fay Recca applied for status (OMC 02/12/1991, 10/12/1992) to work in Daniel's home area of Sicily. They are still there, sixteen years later. Chris and Beverley Gillen worked in Malta and applied for status with OMC (OMC 12/07/1988) after getting there. They were established there by 1990. Their status was queried later (OMC 16/03/1993) in a letter concerning their credentials and how they related to Malta's AoG, which seemed to rule over British missionaries (OMC 08/05/1998). Nick and Linda Montalto have also been missionaries in Malta ever since their application to the OMC meeting (OMC 18/04/1994, 19/05/1994; by 29/09/1994 they were accepted as probationary missionaries). They still were not permitted to go despite having their own house in Malta until late 1995 (OMC 07/12/1995). Support was not easy to obtain. They worked with the youth and children in a team cooperating with the Gillens (OMC 22/04/1996). The Gillens decided to return to the UK the following year and no reason was stated in the Minutes (OMC 26/03/1997). Long-term settled work has had to be the case for Belgium, Luxembourg, Austria, Italy, Spain and Malta – notably the traditional

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<sup>36</sup> The Durian Project is based around a cemetery area of Quezon City among almost-homeless children.

<sup>37</sup> Interview with Gillian Saunders, 3 Sept. 2003, Mattersey Hall.



nations of Roman Catholics.

## Eastern Europe

Wildrienne partnered nationals across Europe to take short-term trips for teaching and encouragement. He recruited others from England to share the burden of it and therefore the Hibberts became involved during the 1980s.<sup>38</sup>

This area has had few British people staying for any length of time due to political situations<sup>39</sup> but it was a source of the later policy of encouraging short-term missions. Wildrienne and Hibbert have visited a great range of areas behind the old Communist Iron Curtain. They aided churches, Bible schools, provided paper for literature, established sponsorship for youth camps which were popular and successful, as in Poland<sup>40</sup>, Romania, Hungary and the Balkans. Other groups linked to AoG have followed in the wake of his journeys.<sup>41</sup> The OMC also began recognising that nationals could be supported from Britain like the Jakic family in Yugoslavia (OMC 07/06/1979).<sup>42</sup> Calling was not simply to individual Britons to serve but the Kingdom of God called many whom the British church could serve.

Throughout the 1980s Wildrienne and Hibbert, on the suggestion from Clive Beckenham, held an annual conference for European workers (OMC13/07/1981).<sup>43</sup> This has enabled greater care of personnel and therefore enabled the call to be

<sup>38</sup> Interview with J.R. Hibbert 30 June 2005, Watford.

<sup>39</sup> Sarah Leeming went to help for almost a year in a Polish Bible School (OMC 01.09.93-19/05/1994).

<sup>40</sup> e.g. For Poland - Paper for literature - OMC 05/07/1967, 14/09/1967, 12/11/1969, 23/09/1981, 03/03/1983; Radio work 19/01/1978, 21/11/1978, 27/06/1983, 15/04/1986, 04/09/1986; Food and medical parcels needed 22/04/1981, 13/07/1981, 27/01/1982, 08/07/1982, 06/12/1982, 27/06/1983, 07/09/1983 and support for Jozef Brandys to produce radio programmes 22/07/1986 until 01/12/1987; Records of songs in Polish 21/11/1978; Youth teams to visit 03/03/1983, 27/06/1983, Seminars 05/06/1989 for leaders in difficulty - 06/11/1989, Bible School to be established 24/05/1990, seeking to hand over to pastors 16/03/1993.

<sup>41</sup> Dave Playle had Action Europe youth teams 09/01/1981 onwards, 03/03/1983 Youth Aflame advertised in *Redemption Tidings*, (interview 28 Aug 2005, Grapevine, Lincoln). Ian Green, trained by Wildrienne and Hibbert in short term mission started Youth Ministries International in 1994 which became Next Level International (<http://www.nlieurope.com>) as a challenge to twin British Churches with Polish, Czech, Hungarian, Romanian... churches to create a wave of new church planting. George Ridley established Lightforce, aiming at Albania. Both took teams out for short term missions and some have answered God's call to become full-time administrators for this and on site missionaries through them.

<sup>42</sup> e.g. Janet Earwicker helped with Jakic's Yugoslavian youth camps (OMC 27/01/1982).

<sup>43</sup> e.g. European worker's conference 5-7 Apr 82: the total cost was £800 with each worker paying only their travel. Lausanne 28-30 Mar 1983. etc.

maintained through mutual encouragement.

There is too much to record of the events and achievements in these areas when we are only considering the effect of calling. The interesting thing about Eastern Europe is that the need constituted the call for John Wildrienne, Ron Hibbert and the others they recruited to help. Few managed to go long-term, but the few leaders went again and again to visit, teach, encourage and provide for needs among the Pentecostals of these nations. Ron Hibbert told me that when he was appointed World Ministries Director he did not think initially he could cope with the rest of the world; Europe was his scene but his vistas did increase. However, his organisation, East-West Ministries, continued despite his involvement in the rest of the world. It also influenced his policy of accepting candidates in that his understanding was that 'the need constitutes the call' whereby he would only send people if the national church had not got the skills those people could offer, and needed them.

Europe has proved to be a slow field in terms of response, needing missionaries with enduring calls. Being near Britain has meant it has been easier to provide greater care in terms of visits and annual conferences. There is still little sense of team. Individuals serve wherever and however they can. However, most of Europe has had some input from British AoG missionaries even if it was a small contribution.

#### **4. The Americas: Latin America, Jamaica, British Columbia**

Interest in the South American nations had a false start in 1945 when John Phillips tried to get a visa for two years and failed. His call began to see fruition nearly 30 years later when his long-time friend David Newington stretched his Global Lifeline literature ministries to South America (OMC 16/06/1972). Phillips related the story: Newington called him from a hotel in Ecuador having flown across Amazonia and sensed God telling him to get Phillips involved.<sup>44</sup> Both visited Brazil (OMC 02/06/1977). Phillips has made frequent visits there even into his eighties for teaching, raising sponsors for funding hundreds of local evangelists into far-flung jungle locations and getting younger British church leaders to take over when he had to give up going to Brazil. His calling has been vindicated by the massive fruit of the

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<sup>44</sup> Interview with John Phillips, 20 February, 2003, Lincoln.



work accomplished.<sup>45</sup>

However, OMC itself did not positively work on the South American area until they sent Colley to visit twice (07/11/1974 and again OMC 19/10/1977). We hear of another couple – Mrs and Mrs Alan Slater - who worked in Ecuador with Global Lifeline but nothing concerning their calling (OMC 17/01/1979). There were also candidates like Mr and Mrs Stuart Brash who applied to work in South America, of whom there is no further news (OMC 09/03/1982). For them perhaps, it was a test to see if a mission call was theirs; they realised it was not.

### **Jamaica**

We do have more information on Veron and Claire Kinkead who arrived in Jamaica just as the financial paradigm shift for OMC was coming into play (OMC 17/12/1979). Jamaica became home to the Kinkeads but they were supported from various churches in the UK. Opportunities to break into the work came through providing relief aid for hurricane devastation. Later Jon Westbrook went as Task Force helper (OMC 26/06/1980). Then Peter and Ethel Wedderburn (OMC 29/09/1994) went to the UK in 1995 for a fund raising itinerary. Their calling remains in the island, as does the calling of the Kinkeads. Their work produced a Bible school, churches, and provided much relief work. Veron became the superintendent for the whole of AoG Jamaica.

### **Canada**

Paul and Shirley Ilderton applied for status as missionaries in Canada with people on reservations in British Columbia (OMC 26/02/1991) after a visit to Canada. They were told they had to raise £800 per month support and funding was a major issue, as was education for their children. They found all that difficult for some years but by the OMC's meeting of 14/03/1996 there was enough favour among the churches to finance a vehicle for them. David Belfield reported on Shirley's excellent itinerary and suggested that Pentecostal Assemblies of Canada (PAC) be contacted to assist in

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<sup>45</sup> J Phillips said there was a great need for teachers in Brazil (OMC 17/10/1979, 20/11/1980). A new assembly opened every 30 hours. There was a 1.5 million membership increase in 1980. Yet Amazonia still remained in need so OMC advocated they open a Brazil fund (OMC 09/01/1981).

their aid (OMC 06/11/1996). 1997 proved a troublesome year for the Ilderton family. The OMC sent a director to visit negotiations with PAC took place. They endured and are still working among the people to whom they felt called initially.

### **Peru**

This field began opening up in 1992. Mary Jooste was accepted eventually (first noted OMC 10/06/1992). Marrying Juan Carlos, the son of the National Superintendent, (OMC 22/04/1996) may have enabled her to stay on once support levels had been established back in England as she was originally from South Africa. Eventually she boldly went to work right in the path of *guerilleros*, the Shining Light (OMC 27/11/1998). Juan Carlos gained status as a Licensed National Worker (OMC 15/12/1993). Aiming at teaching pastoral ministry, not just theology, they have raised funds to establish the Southern Bible Institute Cuzco by selling books. Mary and Juan Carlos teach all over Peru. Again, determination and endurance won the day; her calling was proven, both in gifting and location.

### **Colombia**

David Taylor applied to go to Central /South America (OMC 10/12/1992) and after certain questions concerning his calling and his history (as an ex-convict who became a prison chaplain in Hull), was appointed Probationary Associate Missionary (OMC 22/04/1993). By 1998 he changed location to become director of evangelism through Teen Challenge in the northern Colombian coastal area. He had seen that very area in the dream that had led to his original calling to Colombia; he had seen himself in a plane above the Colombian Caribbean coast. His amazing story from conversion through to fulfilment of his calling in his present work of OASIS has become a highlight in the AoG missions. Success was seen in the massive children's work, feeding, educating, and building a large compound that held a clinic, school and church for the community all amidst dangers of drug baron opposition. This meant the OMC recognised his work and made him a fully certificated missionary, instead of an associate missionary.

For successful missionaries the news gets into print in *Joy* magazine. Others who plod faithfully along barely get a notice in the news columns. Does that mean calling



is not recognised other than through obvious success? A better measure may be endurance, persistence and hard work. That may need more 'member care' encouragement. It may still need some media highlighting if not in 'sensitive' areas. David's success is not only due to his own abilities but to the team in Hull and the supporting churches which were initially those of the immediate fraternal<sup>46</sup>, and the team of Colombians in Santa Martha who all caught the same vision and call. The mission pyramid model (see concluding chapter) of a home church, sending their representative, supporting his vision through the denominational agency and connecting to the receiving nation's churches, works very well here.

## 5. Other Areas

By Ron Hibbert's directorate (2000-06) 18 directors were appointed including geographic and functional directors.<sup>47</sup> So they added in Africa North, Africa Sub-Saharan, East Asia, the Middle East, and the Americas (separated from the Asia directorate as Ray Belfield had held both as one). Determining missionary calling was still the basic parameter for finding the recruits. Team work was still not in the equation. By the 1980s the policy had become a 'scatter gun' approach across the world as Britain's AoG felt it must have influence everywhere. People's calling, at least initially, was to geographic locations, compared to designating a candidate according to their gifting or function.

## C. Conclusion

Persistence and opportunity kept missionaries going in their calling. Political reasons may have affected the change in the missionaries' location but they often persisted in going elsewhere but this time in terms of their gifting according to the opportunity to use their gifts. This was accepted by the OMC/WM rather than deliberated on with much strategy. Called Action Area Directors as of 1981, these people (only men from 1959 until 2000) could only advise. They could hardly direct as they did not have the whole situation of the individuals at their command. They gradually came to

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<sup>46</sup> British AoG is divided into twelve regions and subdivisions of these regions are called 'fraternals'.

<sup>47</sup> *Joy Magazine*, March 2000 pp.25-27 and Aug.2000 pp.44-45 give accounts of his intentions and a folder was provided for each church; recognising Eph. 4.11 giftings was to be his means of choosing personnel and local church as the sending agent was paramount in his plans.

understand it, thanks to sacrificial travelling to visit missionaries. This was also sometimes misperceived as 'missionary tourism' at the expense of sources for missionaries' support. Yet it was also appreciated by some lone missionaries who did need pastoral support.<sup>48</sup> Communication between them all could have been better. Tensions did develop. Directors changed too often for the field missionaries to get to know them. People did come home to the UK when they made mistakes, or became ill, or had relational difficulties in the family, or with those on the field or from directors. However, attrition rates, as noted in chapter 7, were not out of the normal range for many agencies (cf. Brierley, 1996).

Autonomy and pragmatism seemed to rule the AoG's missions more than theology and missiology in terms of strategy and purpose. There were no attempts to emphasise team work, nor even cultural and linguistic ability.

Choosing candidates was still in the hands of those who were rarely experienced in long-term mission. Health checks and some psychological tests were used through Mildmay – Interhealth. Interviews and letters were the main means of testing the applications. Assessing personality profiles has not been considered, even after the missionaries were accepted, to see how the new missionaries would fit in to the goal location and its people. MBTI, the Francis Scale or Eysenck Personality Profile cannot be used to choose candidates. God can call all types of personality and this is not only the Pentecostal view but evidenced from the variety of personality types seen in scripture to be called by God for a particular task. These tests can be used to facilitate missionaries in their self-awareness and in development of teams.

Another aspect of assessment concerns intercultural sensitivity of individuals; this has had little profile in any agency contacted. There is now a means of checking this in candidates. Dan Sheffield has written an article on this in *Evangelical Missionary Quarterly* (Sheffield, 2007:22-28). He relates that 'the Canadian Foreign Service Institute has developed a set of competencies to identify Interculturally Effective Persons (IEPs)'.<sup>49</sup> It results in a model for the ideal missionary, but how can it

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<sup>48</sup> Interview with Liz Davison, March 2001, Singapore.

<sup>49</sup> <http://www.intercultural.org/idi/idi.html> (accessed 7 March 2007), 'The Developmental Model of Intercultural Sensitivity (DMIS) was created by Dr. Milton Bennett (1986, 1993) as a framework to explain the reactions of people to cultural difference. In both academic and corporate settings, he observed that individuals confronted cultural difference in some predictable ways as they learned to become more competent intercultural communicators. Using concepts from cognitive psychology and constructivism, he organized these observations into six stages of increasing sensitivity to



develop a means of testing if someone has the potential for adaptation, modesty, respect, relationship-building, self-knowledge, communication skills cross – culturally, organisational skills and commitment? So Sheffield goes on to describe Milton Bennett's assessment tool. This measures 'a continuum from ethnocentrism to ethnorelativism' where the latter indicates that the individual's perspective values *all* worldviews as similar, not making his own at all superior. Identifying the continuum (denial, defence, minimization, acceptance, adaptation, and integration) is one thing but to test one's own stance and developmental pattern towards an ideal is not so easy. However, at least it is a start in helping those who have the onus of accepting or rejecting candidates for missionary work. It enables the directors and the candidates to realise *how* to move forward from their present experience to the desired cross-cultural communication ability. 'Knowledge acquisition and experiential engagement with culture', as Sheffield puts it, are possible to gain in simulation games. However, short-term missions may be a major part of this process. Sending applicants on short-term mission can also facilitate the understanding of a growing call to mission.<sup>50</sup> Again, there can be coordination of short-term opportunities for the AoG that should be in cooperation with the larger, overall strategies. One still has to live with the consequences of allowing individual missionaries to scatter across the globe. This can, however, be viewed positively for the future in that there are many opportunities available into which short-termers can link. Short-term mission projects can also be seen as a corporate feature of a local church's calling. The conflict may come when individual pastors leave and a new vision is opened, leaving the old one behind. Team leadership may provide the means for continuation of calling. New people – pastors or members – may have to learn to submit to their new situations before introducing whole new areas of global

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cultural difference. The underlying assumption of the model is that as one's experience of cultural difference becomes more complex and sophisticated, one's competence in intercultural relations increases. Each stage indicates a particular cognitive structure that is expressed in certain kinds of attitudes and behavior [sic] related to cultural difference. By recognizing the underlying cognitive orientation toward cultural difference, predictions about behavior and attitudes can be made and education can be tailored to facilitate development into the next stage.'

[http://www.intercultural.org/pdf/IDIbiblio\\_Topic.pdf](http://www.intercultural.org/pdf/IDIbiblio_Topic.pdf) has a bibliography of articles to do with this topic. Milton Bennett, (1986, 1993), 'The Developmental Model of Intercultural Sensitivity (DMIS)'

<sup>50</sup> A long discussion of the merits of short term missions for recruiting long-term missionaries is provided in Rachel James, 'Standards in Short Term Missions' unpublished MTh dissertation 2007 Mattersey Hall, University of Wales, Bangor. Rachel is developing these short term opportunities for the AoG nationwide (2006 onwards).

interchange.

There seems to be four alternatives in understanding an individual's calling: it can be temporary – for a short-term mission; it can be to a specific place for an unknown length of time; it can be to utilise a gift on a long or short-term basis anywhere that it is needed according to opportunity; or indeed calling can be sensed and not fulfilled. This latter aspect of unfulfilment is hard to measure. There may be many who apply, become discouraged at the lack of eager acceptance and give up; the statistics of candidates versus acceptances was examined in chapter 7. Pursuing a sense of call may in itself be a matter of obedience and development of character for the missionary's own good; this may be in spite of having no chance to develop a ministry due to political issues resulting in war and having to leave almost within the year of arrival.<sup>51</sup> For others, illness - their own or their family's - brought them home. Although very few admit to this on the survey the OMC Minutes illustrate this.<sup>52</sup> Stress factors in missionary work can lead to loss of motivation, but this was discussed in chapter 8, and in these cases return without fulfilment is possible. The emphasis on member care is therefore essential. So the AoG's World Mission Department needs to consider its assumptions in this matter of individuality and autonomy. Can the individuality of calling be overcome in a corporate ecclesiological sense of calling in the future? The conclusion discusses this next.

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<sup>51</sup> cf. John & Muriel Shelbourne who joined CAM in 1959 and fled Congo in 1960.

<sup>52</sup> e.g. Tim & Ceri Griffiths - OMC 08/07/1982 & survey. Liz Davison 2002 returned home due to illness (personal knowledge and survey). And the another couple based in Spain returned due to illness (OMC 02/09/1991). No other references to illness are in the Minutes. However some personal illustrations have been given me from those wishing to remain anonymous or about those who have not given permission to tell their stories.



## Chapter 10: Conclusion

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### A. Introduction

This whole thesis is an attempt to understand how and why AoG missionaries in the past forty years sensed the call to go abroad. This conclusion intends to reverse the order of chapter subjects – to commence with a] practical history, mission models and context, b] empirical and database analysis concerning statistics and personality types, and finally c] a discussion of the theology of calling.

In the introduction I said that the dissertation would explore the notion that the AoG's form of church government has contradictory effects; it enables individuality of missionary vocation while disabling an integrated, focused and collective missionary policy. Pentecostal pneumatology seems to relate only to the individual. More than this, the study has shown the fragmented nature of the mission; there has been little ecclesiological thinking in the AoG missiological assumptions during the period under discussion. There has been an assumption of autonomous congregational structures; missionaries simply go to start more autonomous congregations. This is beginning to be rethought in the light of the new constitutional changes, as of 2007's General Conference at Blackpool. There it was clear that the Missions Department is expected to serve the denomination's corporate vision.

### B. Mission Models, the Historical Context and the AoG World Missions Department

In terms of the straight forward history of the AoG cross-cultural missionaries' history we related the overall view of the history in chapter four, and in chapter five we discussed the models showing how the AoG Mission department has worked over the

years. These models have been adapted pragmatically, primarily to accommodate financial situations. They range from individualised systems (early years 1909-1942) to centralised (1942-1979) and back to individualised support. In chapter 9 the individual missionaries' lives and callings were reviewed to see how it all worked in practice. For the dates in question (1965-2000) we can consider two models of practice: the one that continued between 1945 and 1979 whereby all missionaries were supported financially from a centralised fund to which churches contributed, and the one following 1980 where missionaries had individualised support from as many churches as they personally could find. The earlier model was always in financial difficulties which restricted the sending of many people who applied. Also there were fewer fields to provide opportunities; the original four fields of 1945-59 were China (ended effectively around 1949), Congo (Kalembelembe field, ended effectively by 1964 though interest continued for a decade), Japan (ended 1966) and India (ended mid 1970s). Malaysia, Pakistan and Tanzania were available nations for candidates in the early 1960s, as was Spain in the later 1960s. By 1980 the OMC, influenced by Ray Belfield's global tour and the contacts he had made, particularly in East Asia, allowed any location that the individuals suggested appropriate to their calling. So 1980 was a watershed in the history of the AoG Missions Department.

Normal thinking among mission agencies in the early years of Pentecostalism as reflected in their media, implied that to become a missionary was to be a lifelong commitment. The missionaries who applied in the 1930s-50s therefore had life-long careers in mind at least in their initial thinking. Compare the early pioneers like Frank Holder (Holder, 2002:35) and the long-term members of the OMC like John Carter; they assumed the divine call was for life since they resigned secular careers to follow the call with no thought for tomorrow (Carter, 1979:40). They were individuals with a sense of destiny springing from their call to mission.<sup>1</sup> They did not spend time on relating to other groups; they simply did evangelistic work in their 'field'. Location might change but they persisted in fulfilling the Great Commission somehow somewhere within their gifting until illness or politics became too great obstacles to continue; location could

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<sup>1</sup> The magazine *Pentecost*, edited by Donald Gee, even in 1947's first issues stressed the individuality of Pentecostals as a good thing against a concept of a movement. James Salter of the Congo Evangelistic Mission proposed at the Zurich conference that the missionary work across the Pentecostal fellowships should be left for all to do their own work without restrictions or qualifications, while reporting to home councils. At least Gee insisted that the magazine itself would provide missionary information that might assist groups so that work would not be duplicated.



simply change again. In discussing a Pentecostal missiology Ma suggests, 'The charismatic feature of Lukan theology implies not only drastic manifestation of God's power such as healing and miracles, but also *persevering persistence to fulfill the calling*. In fact, Luke seems to stress the latter equally if not more emphatically than the supernatural demonstration' (Ma, April, 2001) (my emphasis). Pentecostal missionaries, once accepted by the OMC/WM, are assumed to have specific 'anointing' for their calling; so it is not considered necessary to assist them in anything more than sending some money; emotional and spiritual support were not thought of. This has been changing in recent years and yet there is independence on both sides - the missionary does not always relate needs clearly and the agency does not always understand what it is they could do to help.

The change in 1979 facilitated far more people into mission within the next two years than the previous ten. Once selected, individuals with probationary status, could go anywhere through AoG as long as they raised their own support. The models discussed in chapter five reflect the change in attitudes since the 1960s to vocation and what affects it. This was not only in the eventual institutional evolution of the AoG, but has been apparent since the 1970s across evangelical missionary models in at least three ways: -

- a) Attitudes towards long-term careers for life have changed to a post-modern eclecticism for multiple life careers.
- b) Far more short-term hands-on mission opportunities have arisen and these can be used either to encourage long-term mission vocations or to pacify consciences.
- c) Churches desire involvement with 'their' missionary, and send them without any help from specialist agencies.<sup>2</sup>

Looking at the overall figures for the mission statistics culled from the OMC Minutes we see that only 46% of the personnel can be rated as full time career missionaries (Table 6.6). The fact that only 109 units (163 people) resigned over the 40 years under investigation (see Tables 6.15)<sup>3</sup> shows a normal parameter of attrition<sup>4</sup>, some retiring at

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<sup>2</sup> All three were personally experienced in my missionary career with OMF and the attitudes around us during 1980s.

<sup>3</sup> 109 out of 252 missionary units seems to mean that there are some 143 left in 2000 which was not the case. Some simply are not accounted for in the OMC/WM Minutes.

<sup>4</sup> Comparing with Peter Brierley, (1996), 'Why our missionaries quit: report of a study of Missionary

old age, while at the other end of the range were those with only short-term service due to being Task Force or Heralds. Referring back to the tables in chapter six, the evidence shows that 1979-80 proved to be a watershed, not only in terms of increased applications, but also in increased resignations. The adjustments in attitudes may be reflected also in the statistics on resignation; the average length of a missionary career was ten years. The AoG missionaries did not find it much easier than anyone else to adapt to a changed policy.

When Ron Hibbert became World Ministries Director in 2000 Larry Lambert says Hibbert saw 'some missionaries caught in a time warp, unable to see and adapt to the changing needs in the field, wasting precious resources but ... [Hibbert sees] a need to be selective in those sent. [He] would rather see strategic, gifted people able to assist the national church with something it cannot do alone.'<sup>5</sup>

Therefore, Hibbert emphasised short-term mission in his World Ministries Folder put out to all the churches of AoG in 2000. He did not deny the benefit of long-term commitment but seemed to lack emphasis on it. His own experience in Europe was one of constant short-term visits abroad, using translators, and he never had to get to grips with linguistic and cultural understanding on a daily basis. Where there is a flourishing, if needy church, in the receiving nation that particular short-term style of mission can be employed (e.g. Europe, even in Africa south of the Sahel, or Asia). However, in areas of the 10/40 which was emphasised as the 'Unreached Areas' during the 1980s and 1990s, long-term acculturation and linguistic ability is highly essential. There were AoG missionaries sent to 10/40 Window areas during the 1980s and some since 2000.<sup>6</sup> Pioneering in areas hard to access culturally, politically, and even geographically needs time and focused learning, and therefore is a heavier financial commitment. It may also take even longer if tent-making<sup>7</sup> work is necessary since this does not always provide the time needed for extensive follow up and gathering of contacts. Wherever they are and in whatever mode the missionary has, cross-cultural understanding and communication still have to be part of the communicator's tool kit.

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Societies in 14 nations,' (London: Christian Research).

<sup>5</sup> Ron Hibbert, 'Renewing the Resource Base of Mission', *In Touch* magazine, Vol. 5-2, June/August 2004. Larry Lambert's thesis, and a personal interview with him confirmed this view: cf. Hibbert in *Joy* 1/04/1996, requiring specialist missionaries only.

<sup>6</sup> These people usually request that no information is made public concerning their destination or work.

<sup>7</sup> Tentmaking is a technical term taken from Paul's self-support system when he made tents; missionaries who take on a 'secular' job to earn money to support themselves while in a cross-cultural situation.



Of the missionaries who applied in the 1980s few remained on the field until 2007. Shorter terms and shorter missionary life-spans were becoming normal. A paradigm shift was happening in the secular sphere concerning work patterns. So, short-term missions and rapid career changes became the norm during the 1990s. Few short-term personnel became career missionaries. However, the awareness of missions may have been stimulated in some churches by their members who had short-term experience of cross-cultural interchange.<sup>8</sup>

More long-term missionaries 'went out' in the later 1990s but time will tell whether they persist or not.<sup>9</sup> Enthusiasm for supporting them waxes and wanes. Nationwide itineraries by prospective or established missionaries have rarely been successful in recent years (Lees, 2000). Churches are far more likely to support those with whom they have formed a good relationship over years; their own members in particular. Short-term projects can find financial support but expensive family support is harder to raise. One potential model for relational support is as follows: a member of a local church seems to receive a missionary call; their local church affirms it and promises a high level of support; the local fraternal of churches also sees that this can be 'their' missionary, especially if there are few people supported in any way already. Beyond that the region's churches should help out and that would be the limit of a missionary's itinerary, since it is impossible to build relationships if travel is prohibitive for future short furloughs. Only if there is a personal history to connect the prospective missionary with another church outside the region can that produce relational support as well. This is seen in how David Taylor is supported and has become very successful in his Colombia Child Care UK project; his support commenced with Hull New Life Church and spread through the nine fraternal churches; once he was better established in his major life work in Colombia, he has grown further links with other churches beyond the East Pennine region. The process of gaining support could follow the pattern in the diagrams below.

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<sup>8</sup> I have not access to any empirical data on this or knowledge that any has been done on the contribution to mission vision in local churches by short term personnel.

<sup>9</sup> 'We have sent out 52 new missionaries during my 6 years [2000-2007], in the same period 17 have come home. We are currently processing 12 applications (some won't go through). I would say the trend is up. This is partly being fuelled by the training course.' Email from R Hibbert, 9/03/2007.

Figure 10.1: Initial Support levels

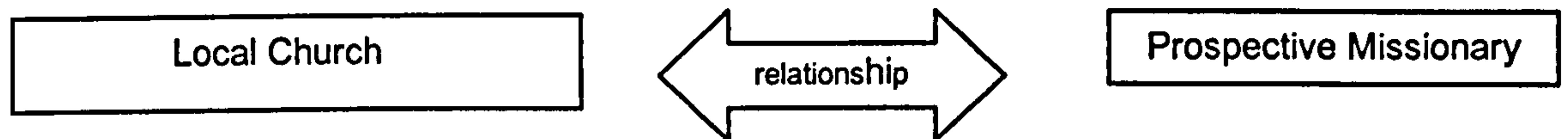
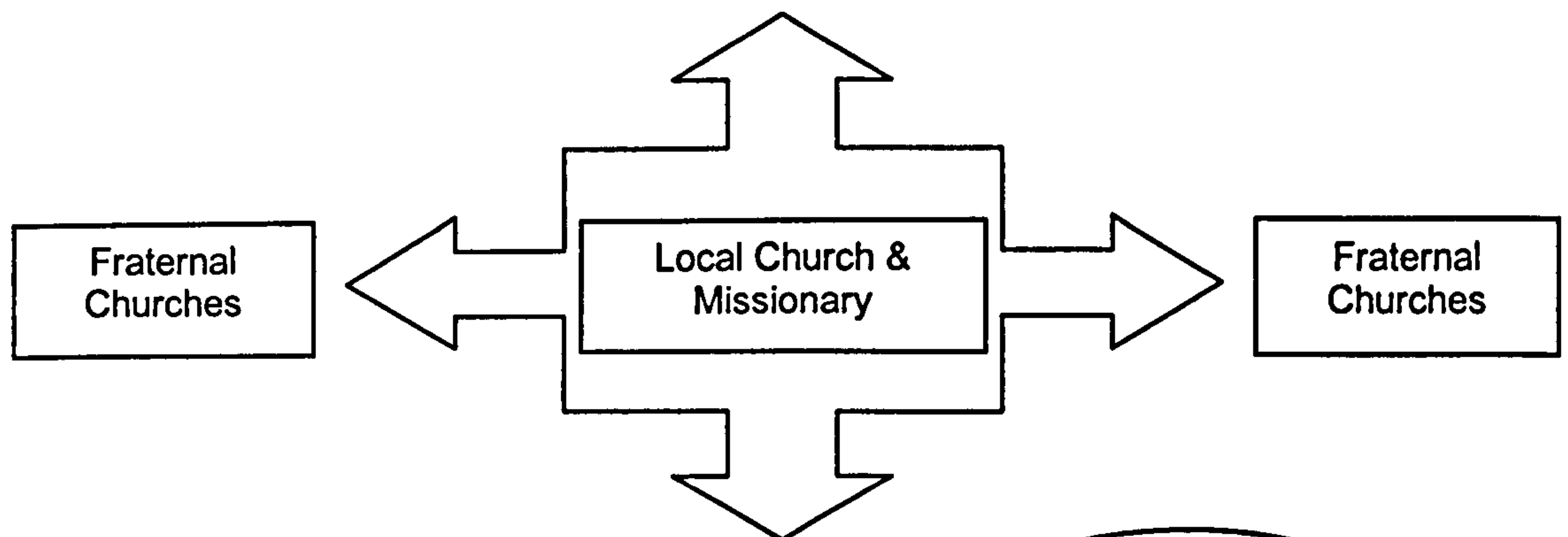


Figure 10.2: Levels of Support



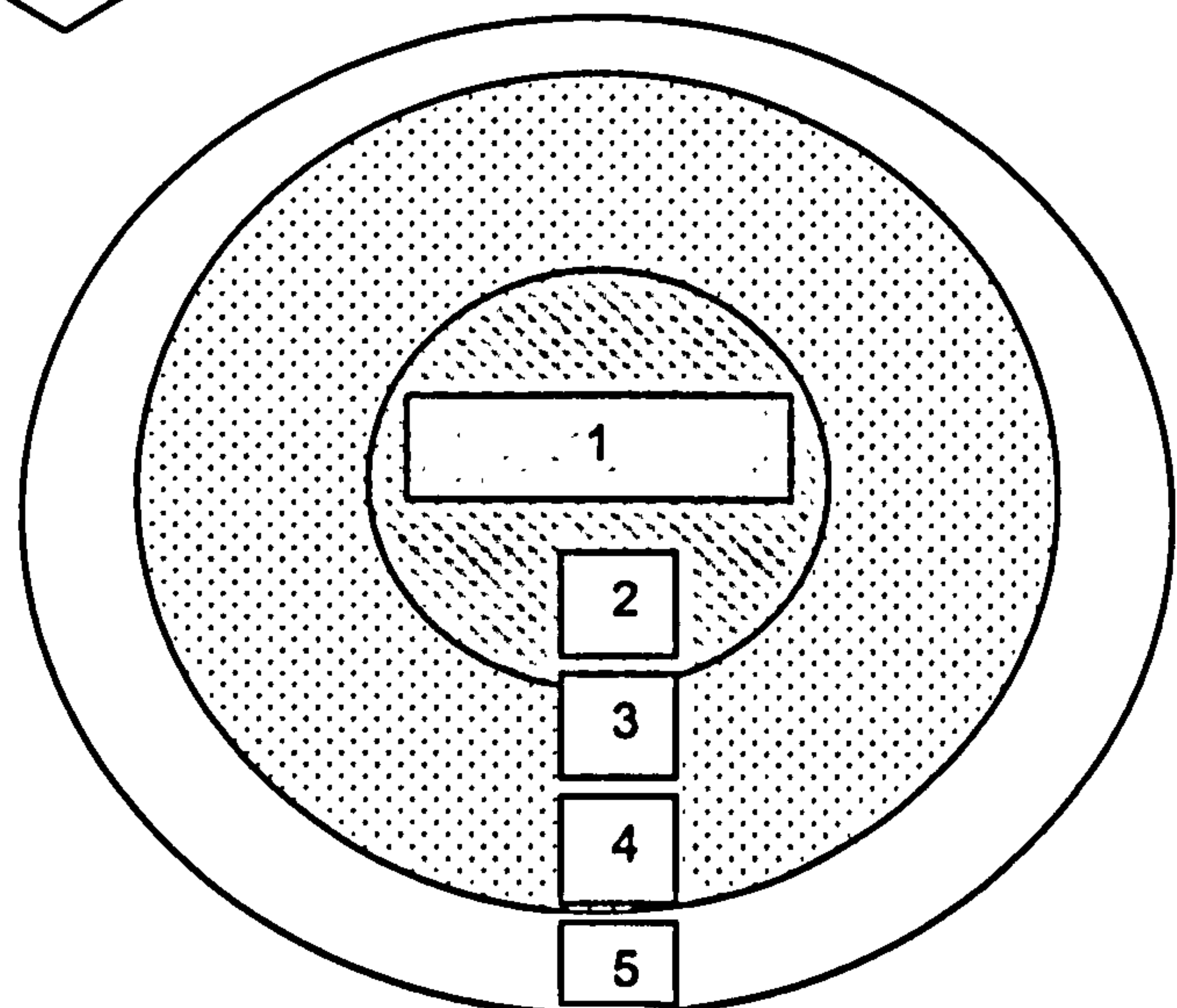
**Level 1: Missionary's own local church**

**Level 2: Fraternal churches**

**Level 3: Regional churches**

**Level 4: Other related churches**

**Level 5: National Churches**



There are a variety of determining factors in the attitude to calling perceived by the individuals, their churches and the denominational directors of the mission department, according to the cultural milieu of the missionary applicant and their eras of application.

### **C. Empirical evidence: the Spiritual and Psychological aspects**

The empirical investigation within this dissertation looked at how missionaries' callings were triggered, worked through, recognised, confirmed, and acted on. The questionnaires asked how the missionaries' calling was tested by the OMC/WM directorate. Then the questionnaires asked how the callings enabled the missionaries to



continue in their task and how they perceived their call could later change in tasks and locations. This forms the basis of assessment about whether there is a need for a different model to recognise missionaries in future.

The questionnaires deal only with the secondary call to a specific task. They established that to all the missionaries this revelation was a personal, individualistic thing. First of all, the individual senses a call of some nature, preferably assisted by scriptural and even supernatural (spiritual gifts) revelation in the mix. Ideally their church[es] confirm it. Then the OMC/WM, as with many a mission agency, looks for abilities in candidates to be able to stand alone, to be able to encourage themselves in God, to be flexible, to have motivation to persevere, alongside relational and psychological stability. We dealt with the interesting factor that supernatural elements of the stories of calling were less in evidence than expected, although a pervasive element in all accounts was considered to be the Holy Spirit, however the Holy Spirit is perceived. More objective was the evidence people took from scripture, circumstance and other people's appraisal; this is 'normal' in evangelical circles for all mission agencies.

It seems there is a basic Pentecostal epistemology firmly rooted in an assumed importance of biblical example and teaching; the interpretation of this is standardised in accordance with the expectation that God speaks today through the Bible and people with spiritual gifts. Individuals experiencing a call to cross-cultural mission seemed to have developed a deep involvement in a local church, which in turn reflects their own spiritual lives; they were usually filled with an urgency to evangelise after the experience of the Baptism in the Spirit; that led to a desire for deeper involvement. With this general guidance attributed to the Holy Spirit, specific guidance - from scripture, people and circumstances - was revealed and confirmed over time. Spiritual gifts did play their part but, as we have seen, this was not pre-eminent. Awareness of need also played its part. This is the evidence now gained empirically.

The second trend involves the older applicants with life experience and self-knowledge concerning their gifting; a need appears that they can fit and they apply. A call may have 'happened' some years previously but often without opportunity to pursue it. That earlier call seems to be reawakened when an opportunity coincides with the renewed willingness to go.<sup>10</sup>

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<sup>10</sup> cf. L Lambert's own story: personal letter to me 24/08/2005). Ron Davies sent his account to me

The OMC seems to have looked for all the standard aspects of guidance from scriptures, inner sense, and peoples' confirmation, as well as a matching ethos of belief with the AoG tenets. The applicants had to have experience of the Baptism in the Spirit, and show enough evangelistic and local church experience at home. The OMC also looked for potential sources of financial support for the applicant, assuming other sorts of support would follow<sup>11</sup>: the OMC only allowed *accepted* candidates to itinerate to raise funds. Once the financial guarantees were established, the OMC sent them off. The OMC also looked for candidates who could act and live independently of close supervision; but the result of these requirements was that missionaries were not so good at developing team work with other missionaries who preceded or followed them. Gee had already noted this in 1953 but seemed incapable of inculcating it into the AoG mission system.<sup>12</sup> The OMC/WM simply wanted to get on with world evangelisation, by any means. Location was usually the choice of the candidate and after 1979 this could be anywhere, bringing especially the younger candidates into action. We saw from the questionnaires that in younger applicants a locational call overrode gifting: in older applicants known gifting meant that they would find a location which intentionally fitted their gifting.

Leadership experience was not always a pre-requisite and the paradigms for leadership are being debated in many books. Walter Wright's ideal of biblical models for leadership as service, teaches leaders how to empower others (p.41); this imparts new values (p.75, 104ff, 133-8), and becomes a means for enabling vision (p.84-5, 115), evaluating the processes, and establishing a new ethos in communication - people to team leaders and vice-versa - all through relational leadership.<sup>13</sup>

Personality types<sup>14</sup> of missionaries have been shown to be slightly introverted; they are capable of persevering alone. However, it was shown in chapter 9 that the longer lasting

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(9/06/2005) and Janet Wheeler also sent her story to me (11/03/2006).

<sup>11</sup> They looked for money as a priority assuming relationship was not as necessary as the supporter having a vision of the task to be supported. However a better system comes from establishing close relationships first and then money follows.

<sup>12</sup> Donald Gee did say 'The team idea needs a far wider application than the mere campaign,' D. Gee, (1953), 'Healing Campaigns and Bible Schools', *Pentecost*, 23:17.

<sup>13</sup> A. Malphurs' books on leadership still maintain a CEO approach, Aubrey Malphurs, (2003), *Being Leaders*, (Grand Rapids: Baker Book House).  
Walter C. Wright, (2000), *Relational Leadership, a biblical model for leadership service*, (Carlisle: Paternoster).

<sup>14</sup> See chapter 8 for definitions and explanations of these abbreviations such as ISJT.



missionaries who changed location even several times were more likely to be extravert. Neurotic levels (Eysenckian) (N) only heightened slightly when multiple locations became part of life. Otherwise, longer lasting missionaries were the more stable in personality types. Almost all missionaries surveyed were high in ordering their outside world (S in the Francis profile) and capable of deciding on what they saw as fact (J) rather than on emotion or intuition.

Missionary applicants would need to show that they could do this, at least in flexibility towards others; the most common AoG missionary personality type ISJ does not naturally have flexibility especially if they have a high level of SJ; but these people do have enough self-drive or motivation to overcome problems once they are aware of the need for it. Those who are ESJs are at least eager to mix with others of the new culture and learn.

The individuality of introverts may well be typical of the AoG ethos. Indeed, it may be typical of evangelical Western thought since conversion is considered an individual matter. Bosch considers that the gospel is not individualistic: 'modern individualism is a perversion of the Christian faith's understanding of the centrality and responsibility of the individual' (Bosch, 1991:416). Individualism in the church is a symptom of conforming to patterns in the secular world that has developed since the Enlightenment era; this then turned to postmodern attitudes where pluralism has paradoxically imposed a necessity to conform yet community has not developed; society remains fragmented. In a sense the AoG has become quite postmodern since in postmodern society, according to Eddie Gibbs, 'Each individual has to create his or her own meaning and associate with others to increase his or her power base in a fragmented society of competing interests' (Gibbs, 2001:29). The AoG Missionaries have epitomized this individualism, and fragmentation of any overall strategy has resulted. They have no practical 'meta-narrative', only a theological one of the conservative evangelical mould and as yet unapplied to *challenge* the cultures of the day. A corporate ecclesiological missiology might help. Indeed the corporate aspect answers the fragmented nature of the postmodern ethos: a sense of belonging is so important.

Member care<sup>15</sup> by directors was not a deliberate pro-active policy so much as a reactive

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<sup>15</sup> 'Member Care' has become a term in missiological circles representing the need for agencies to develop policies for caring for their members. It reflects the fact that there have been too many traumatic situations in recent decades among missionaries in many agencies that need deeper levels of skills than

debate on what to do next with missionaries in apparent difficulties, until 2005. We have seen the length of missionary service and fall out rates (chapter 6) and the causes - politics, health, other family members' health, children's schooling, retirement, lack of finance - and how that works against the original calling. While member care might be seen as necessary for individuals, this will only come from churches that really relate and support their missionaries as part of themselves. It is not feasible in a denomination the size of the AoG, to establish a centralised specialist directorate to facilitate all that is necessary for the care of missionaries. It is feasible to provide churches with access to a specialist consultant, while the churches themselves provide the real care. As of the early 2000s the department has begun to relate to specialist missions for particular candidates, but for cultural understanding more than member care. The WM Directorate presumes that candidates will find help on their own<sup>16</sup>; mostly missionaries fall between the stools of local and central care.

To work at retention of missionaries was not seen as over-important; people did as they thought best in their situations. Focus was not on the agency policy but on the individual missionaries and their reasons for leaving. However, Rob Hays' research from his project on mission retention - ReMap<sup>17</sup> - reverses this focus. He suggests that if a career missionary wants to last in that career then they should attend Bible college and be trained for the job for at least a year, should apply to one of the few top agencies who have good retention figures, they should have competent leaders on the field and the agency should emphasise on-going training and development for them in missionary life (Hay 2005). Member care is only now being worked on by the AoG's more recent appointment of Susan Chalmers, who was a missionary and has researched and applied member care with other agencies. Individualism pressures the missionary. A corporate sense of call enables realistic assessment and encouragement.

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the average ex-missionary or pastor in an agency directorate may have. Culture-shock on entry to a culture has long been noted and now re-entry is being emphasised as a process missionaries go through on permanent return to their home nations that needs attention. Care for 'Missionary Kids' is another area of concern. (cf. K. O'Donnell, 'Going Global: A member care for best practice.' *Evangelical Missions Quarterly*, Vol.32.1: (2001), pp.212-227, and 'Upgrading member care.' *Evangelical Missions Quarterly* Vol.42.3: (2006), pp.344-355.

<sup>16</sup> Interhealth in Mildmay and Care in Edinburgh can provide this when requested and yet it is costly to families and worse, most do not consider they need help; Pentecostal pride may be a cause.

<sup>17</sup> These are taken from the results of the World Evangelical Alliance Missions Commission study ReMAPII that examined the organisational practices of 600 mission agencies and compared these with their retention rates for the last twenty years.  
Robert Hay, (2005), 'What's Your Story?' (Redcliffe College, UK: ReMap).



## D. The Theology of Calling: an Ecclesiological Missiology

We saw in early chapters that there have been two stages perceived in a missionary or ministerial call; first the call to follow Christ as Lord and Saviour and then specifically a call to a specific location or role according to gifting, usually in cross-cultural situations.<sup>18</sup> This two stage effect has been the norm for evangelicals for over two centuries. The individual is the important factor. The church is secondary. The idea of calling should be more dependent on how the perception of the individual and the church work together; ideally the church should be primary in the call to the mission work with the individual as a part of that. However, while some churches operate in this way this sort of team paradigm may be a generation away from appearing normal.<sup>19</sup> Tippett hints at a corporate approach to an ecclesiological understanding of mission. He also notes the individualism of the modern missions movement (Tippett, 1987:410) and remonstrates that mission focuses on the churches the missionary produces, as they are often modelled on the ones they came from, not on the local cultural needs.<sup>20</sup> The emphasis in this thesis is that the individual belongs to a local church and is not a lone agent but a representative of that church. They do not go to plant an exact replica of their home church but have to learn what is appropriate in the new culture. The point is that the home church is the means of sending them with support, care and a growing understanding of what they are to do to facilitate the growth of new churches in the receiving nation; the agency, denominational or other, is the facilitator.

V-M. Kärkkäinen comments that the Conciliarists actually had it right: 'The new Conciliar understanding of mission is based on the idea that the essential nature of the church is missionary, rather than mission being a task given to the church,' (Kärkkäinen, 2002:151). For the Pentecostal church member during the later 20<sup>th</sup> Century the designation 'missionary' was and is still removed from normal life just as it was a century ago; only 'special people' are selectable. Mission is therefore still a 'tag-on' task for the local church, a department for 'these special people' but the congregational member is only expected to pray for them or give money. For the 'pastors', they are

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<sup>18</sup> Missionaries in today's multi-cultural world may work cross-culturally within their own political nation.

<sup>19</sup> The mission agency Frontiers has a church from New Frontiers that supplies a team for mission in a 10/40 nation (NB there is no organisational connection of the network to that mission despite the name). Interview with Alan Stevens, the UK Director until 2006 of Frontiers, (30 June 2005).

<sup>20</sup> Contextualisation has been a major issue in missiology since the 1970s. However, the missionaries' local home sending church is involved and needs educating in contextualisation as much as the missionaries themselves.

often all-consumed with their local situation with a few nowadays able to travel abroad to visit 'mission situations'. They may invite a 'mission team' in for a week but the church and mission remain in separate categories. Mission should begin at home, on the doorstep to whoever does not yet know the Good News of Jesus Christ. Mission is intrinsic to being a follower of Jesus Christ. Mission is the purpose of the church at various levels. The Church is the people; therefore the people are the means of mission. Newbigin stressed the point that 'there is no church without mission and no mission without the church' (Kärkkäinen, 2002:157).<sup>21</sup>

How this corporate sense of call for missionaries and their churches should be developed by the WM in future depends a lot on the attitude of AoG churches towards mission, towards what the General Superintendent, Paul Weaver, calls Missional Church (Weaver, 2001), and towards his proposal for a change in structure to the AoG (2007 conference). Playing with structure is easier than changing people's mental attitude paradigm. It is healthy that churches are beginning to understand that mission begins where they are and works outwards (Acts 1:8); they are 'missional churches'. Church is driven by mission in its strategies and programmes, but more so in its interconnectedness with the global village. Emil Brunner's statement is often quoted but rarely acted upon: 'The church exists by mission as fire exists by burning.'<sup>22</sup> Healthy churches like to review and challenge their own assumptions about policies; they need not simply desire to control purse strings out of fear for their own survival as opposed to supporting a missionary. There is a need for 'supporting churches' to act synergistically with 'church-sending' agencies. Indeed this militates against churches sending people on their own<sup>23</sup>, allowing them to be alone in the field, *and* it may help prevent the proliferation of agencies for the same goal. This has been the cause of the disintegration, or at least fragmentation, of the sense of corporate call; 'Every man does what is right in his own eyes' (Jud.21:25). Older interdenominational agencies do work together with churches but not yet as closely as I am suggesting. Agencies like WEC or OMF are already challenging their old ways of thinking regarding church-missionary-

<sup>21</sup> S. B. Bevans and J.A. Scherer make the same point citing Newbigin's 'The Logic of Mission' in their edited book *New Directions in Mission and Evangelism*, (Mary Knoll, Orbis Books, 1992) pp.16-25.

<sup>22</sup> Found in D. Watson, (1978), *I believe in the Church*, (London: Hodder & Stoughton).

<sup>23</sup> Donald Gee was against independent missionaries being sent; they arrived penniless, dependant on those already on the field from other agencies, and could cause chaos among nationals. D. Gee, 'Sharing it with you.' *Pentecost*, Vol.7, (1949), p.17. However communications to the national church were far more difficult in 1949. It does illustrate the individualistic approach to mission among the churches and yet the OMC desired to counter that.



agency-receptor group relationships. So this is not a call for new agencies to be formed, just reformed on both sides - agency and church - according to present relational needs. The OMC members often did not really have specialist knowledge of long-term mission as much as do the long-term agencies which have experienced field leaders. This has been remedied by incorporating missionaries on the directorate since 2000. 'Younger' agencies are also often aimed for specific target groups (Frontiers with Muslims) or for specific groups of candidates (YWAM and OM targeted youth). The role of churches is necessary as a financial resource but the churches have little input to the agencies their people go with. Newbigin puts this negatively as a warning: 'An unchurchly mission is as much a monstrosity as an unmissionary church' (Newbigin, 1953:143). Pinnock also comments that,

'Believers are often frustrated because they belong to churches that are not clear about mission. Normally they would discover vocations within the fruit-bearing activities of the community. But if a congregation has forgotten its own vocation to be a continuation of Jesus' anointing its members grow confused and may be sucked back into worldly patterns for want of vision and structures of accountability- as has often been the case in AoG (Pinnock, 1996:141).

Mission however, does involve everyone in the universal Church and local churches since all believers are the means of mission, of fulfilling the *missio dei*.

The call of God is both personal and collective. It can fit a variety of cultural concepts to enable the fulfilment of the Great Commission (Mt.28:18-20). This commission is to the whole Church, which is to act as the Body of Christ in the world, together (1Cor.11) with all the gifts and functions serving each other and the world that God loves (Jn.3:16). Local churches are a microcosm of the whole. Antioch (Acts 13) is an example of a local church providing ministry-gifted people for church planting work.<sup>24</sup> The ministry gifts of Christ are people with specially notable abilities from God to enable them to serve the whole Church - internationally as well as locally. These people include those whom the 18-20<sup>th</sup> centuries has labelled 'missionaries'; they are sent out by the local body of Christ to serve the wider body. Miley considers that the church of

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<sup>24</sup> One could also argue that the later Antioch church did not serve in similar capacity to its early model with Paul and Barnabas, but the present AoG national leadership have used the early model as their role model for local church action in mission to their local area. However their concept has not been developed for cross-cultural mission. Paul Weaver, Dwight Smith, Robert Mountford, (2001), *Journey into Mission Church: a practical manual for church leaders*, (Nottingham: Assemblies of God in Great Britain).

the New Testament era had two structures - the local church and the apostolic team (Miley, 2003:146-7). While he argues for the two to be interdependent he also counter argues that the teams have to be self-funding by 'tent-making' trades and can make their own decisions without consulting the base church. In the first century communications were not as fast as today and so consultation and integrated visions, strategies and tactics of the mission project are all possible. Ideally, the call should fit the strategy of the denominational agency with its existing projects and outreach. So the whole (local) AoG church can work with the agency to send a representative of their congregation[s] to a receiving nation with existing relationships to British AoG. Some national churches prefer to be left alone so they should be consulted before a new person is sent to learn language and culture.<sup>25</sup> It is logical and helpful if the church and agency work through that national church to overcome cross-cultural barriers that might otherwise make the new workers seem incompatible with the receiving people. It would help churches in this process to use Miley's lists of areas to be reviewed in how to relate to experienced agencies (Miley, 2003:149ff).

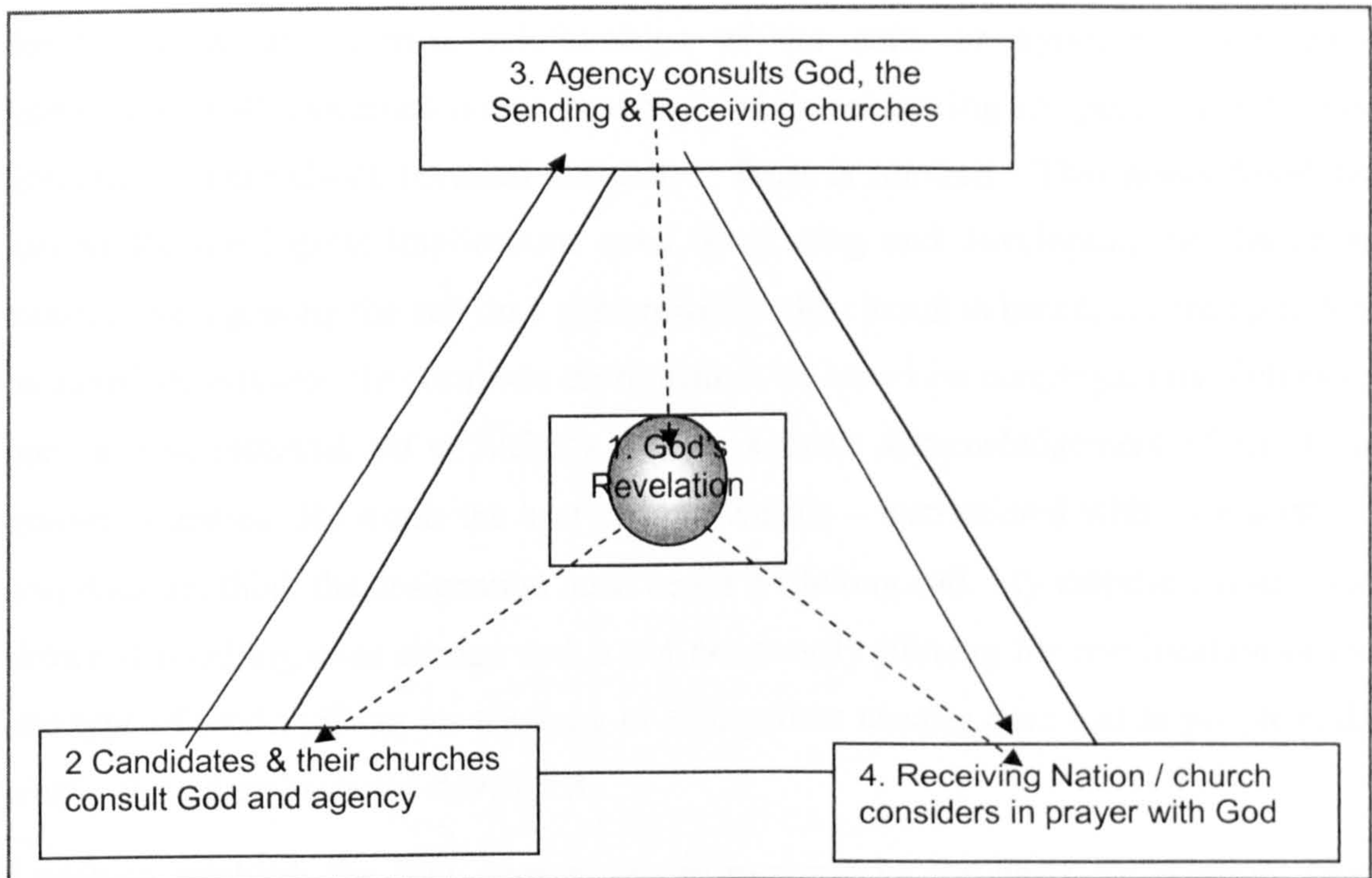
The potential individual missionary senses God's revelation; this triggers the call which is presented to and confirmed by the local church, which then advocates their representative to the denominational or other agency; processes of interviews and checks on their abilities are made and the receiving national church (if there is one) is consulted as to how to make the best use of this [these] new worker[s]. This has been the basic pattern, but then the local church has often been left out of the future of their representative. The full corporate vision is at the macro level, while the individual is at the micro level. From the individual calling, there should be a localised corporate calling to mission for the local church; this may be termed a 'meso-level' - between micro and macro concepts.

### **Figure 10.3: The Pyramid of Mission Facilitation (ariel view)**

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<sup>25</sup> E. Maling gives the case of his own Philippino church, originally attached to a mission and yet not growing; he requested that the mission leave them alone and eventually great growth resulted. 'Missionary go home' was appropriate here. (Eduardo M Maling, 'The Primacy of the Local Church II: the Importance of the local church to World Evangelisation', paper 073, Lausanne II, <http://www.lausanne.org/documents/lau2docs/073.pdf> (accessed 23 Oct. 2007)).





### ***The Four Corners of the Pyramid***

As an overview the call has at least four ingredients. I have placed these in a pyramid model of the missionary candidate who receives a personal call, the sending church *and* the receiving church as well as the facilitating agency with God in the centre, directing all concerned (Fig.10.4).

Certainly this model is *theocentric*, dependent on revelation from God to and between all concerned. Pyramid structures are not perceived as helpful to 21<sup>st</sup> Century management patterns. Secular images are of a circular network or web of communication enabling leadership to emerge all over (Owen, 2001:119) but that to me, is too 'flat' for a *theocentric* model. The argument that theocentric models can be any shape does not hold to the sovereign view needed of God, able to oversee all aspects at once and communicate with each participant; it has to be like a pyramid. The flatter model of 'participative church' Volf considers<sup>26</sup> 'requires underlying values and practices beyond moral ideas, reaching into eschatological values of the gathering of the entire people of God in the communion of the Triune God' (Volf, 1998:253ff). At least the peak of the cone in the model is necessary, however many points on the base shape represent participants sociologically. The aspect of communication is still essential for

<sup>26</sup> M. Volf discusses the very hierarchical structure expounded by Ratzinger for the Roman Catholic view and the flatter participative church structure. He asserts neither is correct as the only model. (M. Volf, (1998), *After our Likeness: the Church as the image of the Trinity*, (Grand Rapids, MI: Wm. B. Eerdmans): pp253, (cf. Grenz, 2000:563, see my chapter 3).



the horizontal and vertical relationships of the cone or pyramid model above. Integration of all concerned is also important, while not boxing any person involved into limitations under God's revealed authority. Trust is implicit. That needs developing just as the theological implications need integrating and developing for church and mission. Recognising the call on a person within the church is based, according to Volf, on noted charismata. He considers these cannot be based on congregational delegation, nor on a sacramental act of bishops, nor as a mere acknowledgement of an already existing situation. He wants the best of both worlds – institutional with charismata. He also does not think the designation need be for a lifelong call. My empirical results have shown that calling does change and is not necessarily lifelong for one location or even one type of work; gifting for teaching or evangelism usually does last as people realise what gifting they have and develop it.

I wish to establish the four corners of the pyramid as the basis for mission: God's revelation, the home and local church where the individual belongs, the agency and the receiving nation. It may not be new for missiologists but it needs spelling out for the British Assemblies of God. The problem for mission has often been the local church and its perception of mission. According to Escobar at The Toward 2010 Conference

Lesslie Newbigin<sup>27</sup> apparently wrote in his autobiography about his participation in the famous Uppsala 1966 conference. ... The later sections, [of the report by John V Taylor] however, seemed to reduce mission to nothing but a desperate struggle to solve insoluble problems. Obviously the *church itself was the major problem*, and there was no enthusiasm for enlarging the membership of this dubious institution. Perhaps the best thing that could be said about the report was that it honestly reflected the profound confusion in the Churches about what mission is. The saddest thing was that we were not able seriously to listen to each other. [my emphasis] (2007).

The 'established' churches were dubious about their own institution; not so the Pentecostals but they were not aware of mission being their responsibility at the micro level - as a local church - only at the macro level; that put it out of their assumed remit, at least until more recent years for many an assembly. Mountford discovered that when he was a Director for AOG World Ministries' home church mission relationships, so few of the churches he had contacted had a mission statement for themselves, let alone

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<sup>27</sup> Escobar cites L. Newbigin, (1985), *Unfinished Agenda. An Autobiography*, (Grand Rapids, MI: Wm. B. Eerdmans), p.232.



along the lines of global needs.<sup>28</sup>

While thinking about how church and mission should work I discovered a book by Van Engen. His position resonated with where this research pointed me; he says,

‘Around the world one of the most neglected areas of missiological research has been ecclesiology ... [instead] we have exported church polities, church forms, church structures and church traditions superimposing them on all the cultures we have encountered.... to develop a *congregational missiology* for the Church is no longer optional’ (Van Engen, 2003:20) (my emphasis).

Church and Mission as themes for discussion have been put together by various theologians since Barth asked for a paradigm shift.<sup>29</sup> The IMC conference at Tambaram in 1938, then Willingen in 1952, affirmed the connection. Even with the ‘Renewal Movement’ among the ‘inherited churches’, and the development of ‘New Churches’ in Britain and elsewhere, Western culture marginalised ‘church’ (Murray, 2006 and Kay, 2007).<sup>30</sup> Churches did however flourish in alternative modes in non-Western nations - in the base communities of Latin America, in the African Independent Churches, among the Mainland Chinese and many other areas. They are developing missional models and spreading across the world. Church has to display abundant life in Christ in being true church and that life is contagious.

Wilfred A. Bellamy in his ‘Cross-cultural Evangelisation Foreign Missions report’ (in Douglas, 1975:524-525) says,

It was clearly recognised that the initiative for evangelization in the Third World is being transferred to the church and that mission must now serve in a subordinate role, always providing that such a role does not usurp the sense of call and obedience of the missionary to his Lord,’ (p.524).

I prefer ‘alongside’ the national church rather than ‘subordinate’. I would suggest that the expected role of the missionary had begun to change in the 1970s, if not far earlier

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<sup>28</sup> Conversations during 2000-2001 between R. Mountford and myself while he was researching for his MTh dissertation. cf. Mountford, Robert, (2000), ‘Programme or purpose? An assessment of the current condition of the home base of missions in Assemblies of God in Great Britain and Ireland’ Unpublished MTh Dissertation, University of Bangor, Wales. (See earlier: pp. 30,148, 192, 202).

<sup>29</sup> K. Barth, (1956-7), *Church Dogmatics* 4:2, Bonhoeffer joined in the plea: cf. R. Bliese, (1999), ‘Bonhoeffer and the Great Commission: Does Bonhoeffer Have a Theology of Mission?’ *Covenant Quarterly*, Vol.57; Part 2/4, pp.253-266.

<sup>30</sup> S. Murray quotes 1900 new churches in the 1990s but 2700 closed, (see S. Murray, (2006), *Changing Mission: Learning from the Newer Churches*, (London: Churches Together in Britain and Ireland), p.20.)

for the Conciliarists after the Willingen Conference (1952). The missionary would be a teacher, not evangelist, but a facilitator for evangelism, not a frontline pioneer, at least where the national church already exists but a partner. This is the major route that most missions have taken and it has expedited the call of missionaries from all nations to reach all nations. This is evident in the results found empirically when most respondents to my questionnaire indicated they were not evangelists but more were teachers (74.3%).

We now should act as the corporate global body of Christ to serve one another according to the gifts given by Christ and the Holy Spirit. He brings a new awareness of the communal reality of God in his communication with the church[es]. The Spirit is central for ecclesiology as he is the source of fellowship among humans in history and the bond of love between the Father and the Son in eternity. ... The Church is a place of reciprocity and self-giving' just as is the Trinity, (Pinnock, 1996:117 and 1 John 1:3). This three-some finds itself in the very pattern of Trinitarian creation, salvation and sanctification. The local church, therefore, is also a representation of the Trinity, reflecting the Trinity in its relationship, even as an extension of that Trinity, in order to bring more people into the dance of God (cf. *perichoresis* – Gregory of Nazianzus): the local church the agent or missionary, and the new people to be brought in to relationship with God (cf. Land, 1993:204).

The postmodern-world ethos that is being addressed in a multitude of recent books<sup>31</sup> takes us more into this relational world. Paul Avis entitles his first chapter of his 2003 book, *Church Drawing Near* 'Beyond the privatisation of faith'. While that takes the subject beyond my particular remit, the point is that individualism is beginning to retreat as people in 'Western' WASP<sup>32</sup> lands find the need of a greater community ethos for life. The local church is a community that reaches out. Trust and rapport need re-establishing (Avis, 2003:ix). He continues, 'A viable model of the Church's mission or task in later modernity needs to weld together the public and the private, the corporate and the personal aspects of Christian mission' (p3). While he speaks of mission within Britain for the local church, this can be applied for the greater global scene and the local church. The local belongs and relates to the global: hence 'glocalisation'. This idea has

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<sup>31</sup> e.g. E. Gibbs & R. K. Bolger, (2006), *Emerging Churches*, (London: SPCK), A. Hirsch & M. Frost, (2003), *Shaping of things to come, Innovation and Mission for the Twenty-first Century*, (Peabody, Mass.; Hendrickson) and Frost, (2006), *Exiles Living Missionally in a Post Christian Culture*, (Peabody, Mass.; Hendrickson), D. A. Carson, (2005), *Becoming Conversant with the Emerging Church: understanding a movement and its implications*, (Grand Rapids: Zondervan).

<sup>32</sup> WASP = Western Anglo-Saxon Protestant



been growing for local churches' own localised mission but the sense of belonging needs to be applied to their global mission. In that the whole congregation does not go on international long-term mission but sends a representative family, their local church does relate to them and their mission.

The Great Commission of Matthew 28:18-20 has not been rescinded, but the Western churches' role in it has changed. No longer evangelists but teachers (and this matches the missionaries' self-perception as seen in chapter 7), they serve the global church in different ways to the stereotypical way of the latter 19<sup>th</sup> Century or early 20<sup>th</sup> Century. Within that same 'missionary' calling, they now function according to the command of that commission to disciple people of all nations not just evangelise them, nor rule all areas of the local new churches planted. From the 1950s to the 1970s this was a new idea which is now *de facto* in practice for the 21<sup>st</sup> Century - or should be. Non-Western churches can also teach Western churches much on corporate ecclesiology: the sense of community in non-Western cultures is far stronger and enables growth across natural family lines. While Western culture does not enable this along natural family lines we can learn from the way other nations' churches relate as families. In no way does this happen naturally any more than miracles but if we establish British local churches as strong in a family and corporate sense we may advance our attractiveness for even British people to be brought into God's Kingdom. From there the family will be all the more supportive to its own missionary representatives.

We have to acknowledge with Jonathan Blauw in 1974, 'There is no other church than the Church sent into the world and there is no other mission than that of the Church of Christ' (cited by Van Engen, 2003:29<sup>33</sup>). That is my contention: the local church is sent into the world. It should follow the Acts 1:8 pattern: once empowered as witnesses by the Holy Spirit, the church reaches out to its own home, near and further neighbours. There should be no dichotomy between church and mission. That originates from a Western way of thinking that categorises and so fragments the concepts. The local church is called and gifted, as Pinnock also sees: 'Through the gifting of the whole congregation, the church is enabled to express its missionary character' (Pinnock, 1996:145).

As I was developing these ideas I came across Frank Macchia's new book *Baptized in*

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33 J. Blauw, *The Missionary Nature of the Church: Survey of the Biblical Theology of Mission* (Grand Rapids, MI: Wm. B. Eerdmans, 1974), p.121.

*the Spirit*. He attempts to integrate the main Pentecostal dynamic of the baptism of the Spirit into the whole of theology. He says, 'Spirit baptism understood as a communal dynamic can help pentecostals theologically integrate their concomitant emphases on spirit baptism and the gifted church' (Macchia, 2006:159). He goes on to say that the Baptism in the Spirit is 'profoundly personal but not an individualistic experience' (p.167). He follows Pinnock, Sanders and Yong<sup>34</sup> on the ideas of the Trinitarian life of God being a sharing of love that extends to this world through the incarnation. 'Spirit Baptism implies a triune life that is motivated by love, not only as an internal dynamic but externally towards the other' (p.167). I agree because mission is incarnating the love of God through Christ's body - the church to the world. To be baptized in God's love, power and authority (Matt. 28:19) makes the church apostolic in the best sense - 'sent out' to serve God in the world (cf. p.235).<sup>35</sup> Leffel agrees with the ideal of an apostolic model: 'An apostolate model of the church [ought] to be a conceptual management structure coordinating and harmonizing the gifts as a fruitful whole in support of the church's world mission' (Leffel, 2001). This therefore fits the concept of ecclesiological calling for and to mission; the church is the agent of God for the salvation of the world. The missionary is the representative of a local church or group of local churches to cooperate with God, through specialist agencies within the larger church to serve other churches throughout the world in order to create new churches and establish the rule of God on earth as it is in heaven. The normal paradigm has been the individual's call. A growing paradigm is the *local church's* call to send that individual (and family) with a team or even to a team in the receiving nation or culture for an integrated approach to mission. This is an answer to the call at Lausanne II for mobilisation, empowerment and collaboration of the whole church (Bush, 1989:1).<sup>36</sup>

There is no real space to develop the understanding of ecclesiology further in this last chapter. However, this conclusion hopes to point the way to possibilities for the AoG

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<sup>34</sup> See ch 2. e.g. C. H. Pinnock, (1996), *Flame of Love, a Theology of the Holy Spirit*, (Illinois: IVP).

<sup>35</sup> Macchia quotes H. Kung, 'Kung notes... the ordained clergy function in an authority that is given to the whole church by Jesus Christ. (The Church, p.389) 'In a sense the entire church is ordained or sent as apostolic so that it can function with respect to the ordaining of humanity for fellowship with God in the consummation of his Kingdom' (Kung, p.469). McGee quotes Lutheran missiologist Robert Scudieri, 'The Son is sent as a missionary to the world, to bring the world back to God. The church that is apostolic will follow that same model', p.16. G. B. McGee, (2005), 'The Dilemma over the Apostolic Nature of Mission in Modern Mission', in The 34th Annual Meeting of the Society for Pentecostal Studies, Virginia Beach, Virginia, USA.

<sup>36</sup> L. Bush, (1989), 'Summary statement', Lausanne II Paper 350.

<http://www.lausanne.org/documents/lau2docs/350.pdf> (accessed 23 Oct. 2007).



mission to rethink its concepts within the context of the local church and its motivation, its *raison d'être*. The 77%<sup>37</sup> of the church which is not mobilised, according to Hammond in 1989, can become the activated 'laity' in the model that I suggest in the local church fully supporting their missionary representatives. Van Engen put forward a thesis, 'that the missionary church emerges when its members increasingly participate in the church's being-in-the-world through *koinonia*, *kerygma*, *diakonia*, *martyria* (Van Engen, 2003:89).

Pentecostal missionaries should have an advantage in doing this from their emphasis on the Holy Spirit. The model for determining future candidates for mission can be from an epistemology which is pneumatological and ecclesiological. They would have teleological motivation to enact the holistic purposes of God declaring his rule in Christ on this earth, transforming life, restoring and reconciling people to God. The local church can hold the main responsibility for choosing the individuals to go as representatives of their local church with advice from the agency directors. However, this does not match the WM Directorate's opinion of 1996: this is only a half-way house, understandable from the directors' perspective and overview.<sup>38</sup> They need to facilitate local churches in their mission, through having a range of experience and specialisms in cross-cultural mission and many partnering contacts across the world. However, many local churches do not feel able or want the whole responsibility and so fraternals of churches can be encouraged to act together so that they do not feel capable of sending their own representatives across culture. Escobar again highlights the need for a missional perspective to church:

The idea is that the promotion reaches the rank and file, or the grassroots of churches. "While the formation of organised societies is essential to the proper conduct of the business of missions, the Church itself in all its branches is by right and commission responsible for the dissemination of a true missionary spirit among its members." (Escobar, 2007:16 from comments based on World Missionary Conference, *Report of Commission VI The Home Base of Mission*, (Edinburgh: Oliphant, Anderson & Ferrier).

<sup>37</sup> A statistic from a model produced for Lausanne II of the local church as the active people to serve the world (Pete Hammond, 'The Mandate of the Laity 1' Lausanne II, paper 081: see <http://www.lausanne.org/documents/lau2docs/081.pdf> (accessed 23 Oct 2007).

<sup>38</sup> cf. OMC Minutes 29/08/1996 'Responsibility of WM Directorate & Local Church: The pastoral and spiritual care of the missionaries will be the responsibility of the sending church wherever possible; this in cooperation with the WM Directors. The missionary activities, the ministry location and finances will be under the responsibility & guidance of the WM Directorate.'

There are enough assemblies yet without mission vision to add their potential strength to their fraternal churches which do have a vision. The directors can ensure there is no duplication of work in the same place by two sets of workers from different churches. So individuals with 'locational calls' of specific countries, can still be accommodated at local and national levels by relating churches together, at home and abroad; this could be said to exist now but those churches are rarely in relationship together for the same person and project. The responsibility for that should not be the individual missionary (on deputation itineraries) so much as the leaders of the churches who meet to work together for the whole. Local churches assisted by fraternal (with appropriate proportions of financial support) and regional churches can synergistically facilitate more missionary families and projects than they can alone. This is probably too idealistic. It all implies a desire to dispose of the autonomous culture of the Assemblies of God in Britain. Even as it is at a congregational level, few churches have a written missions policy<sup>39</sup> by which they can strategise and fit in their individuals who have any sense of call cross-culturally and thereby need support.

A radical alternative could be seen in deliberately disposing of a 'World Missions Department' and letting any cross-cultural mission be organised through specialist 'para-church' agencies. The World Ministries Department may have attempted to specialise as of 2000 but earlier than that there were simply geographic zones allocated to any pastor who happened to show some interest: such a pastor could hardly be a specialist in that area unless he had once been a missionary there. The change in directorates facilitated things a little until 2005 when most of the specialists left the council.

Considering that the AoG started in 1925 in order to be a network of churches facilitating world mission as at least once of its five purposes<sup>40</sup> this radical suggestion of overturning the need for a mission department seems to dispose of the original *raison d'être* of the British AoG. The national leadership has already been reviewing its

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<sup>39</sup> Robert Mountford found this and despite his encouragement to formulate one in 2001-2 few churches responded; personal conversation at a mission team meeting in Stoke on Trent, 2002.

<sup>40</sup> D. Allen quotes Richard Massey who states P.M.U. members like T. Mundell actively pursued the aim of creating the fellowship of Assemblies of God in order to gain the financial backing for missionary enterprise which such a body would provide. See Richard Massey, (1987), 'A Sound and Scriptural Union, An Examination of the Origins of Assemblies of God in Gt. Britain and Ireland 1920- 25, (PhD Thesis, Birmingham University), pp.173ff. cf. William K. Kay, (1991), 'A History of the British Assemblies of God.' PhD Thesis, Dept. Theology. Nottingham: Nottingham, p.83. J. N. Parr had five purposes in mind in 1924, including mission support.



biblical foundations; they should also look at their assumed worldviews on autonomy, authority, God's sovereignty as well as concepts of an apostolate in the postmodern world. This needs pursuing beyond the structural concerns of a fourth generation of British AoG.

In the pluralist world of Britain in the 21<sup>st</sup> Century cross-cultural mission is on our doorstep, not as it was in a 'churchified' 19<sup>th</sup> Century where the empire of 'heathens' was 'out there'. 'Missional church' is a tautological phrase if church was doing what it is meant to be doing; 'church' cannot be other than engaged in mission whether from the doorstep of its members' homes or across the seas. Individuals who sense a call to 'Timbuktu' or wherever can still be enabled to go through the channel of their local church[es] to fulfil that call, but through a specialist agency. Affirmation of their call is then justified through their local church, which authorises them and provides recommendations to specialist agencies who know how to advise in training, in obtaining visas and work permits, finding accommodation and sorting educational needs of their children and Member Care can be advised in conjunction with the missionaries' own church pastoral team. That should mean fewer wheels need reinventing in terms of administration and particular training for their particular kind of work. Specialist agencies would have to work at cooperating so as not to duplicate the work abroad. They are usually interdenominational; they cannot find the means of support from one denomination alone. This may on the other hand help AoG to become part of the wider church unity, less exclusive and more contributory to the whole. Denominational or departmental fears of not having finances focused on their own works when autonomous churches support other missions would be dispelled. What might militate against this radical alternative is a desire for a sense of unity of purpose across the AoG as a denomination. The 2007 General Conference's title 'Be:One' surely indicates that desire. However, it may also show a perceived lack of unity.

## **E. Conclusion**

The overall conclusion of this research is that the AoG has focused on the individual's calling. Empirically we see that there are two trends there. Firstly, for younger missionary candidates there is an initial sense of call to a location which implies a people group in the receiving nation; gifting develops once there. For older people volunteering their services, their call is often based more on a self-understanding of their

gifting to do some task, whether teaching or practical projects than the location of the need: that becomes secondary.

Secondly, the call was seen as indicating a specific life-long destiny. It was not seen as part of a developing life of ministry. It was part of the crisis theology of the early Pentecostals. Change is now a part of life and change brings development in character and faith; calling is part of the process of life. Older directors and indeed missionaries may not have comprehended the possibilities of change *within* the call, otherwise returning missionaries can feel as though they are failing their calling and God himself. Locational callings are easier to comprehend in the early careers of candidates who have not necessarily developed their giftings in ministry. Should directors continue to use the two models (location over gifting) to determine their choices or is there a new dynamic to be expected in the more mobile world of the 21<sup>st</sup> Century?

The missionary praxis of the past forty years in the British AoG has been individualised. Now a new model can be built based on inter-personal relationships. Relational trends indicate that the concept of team is helpful and creates its own support system on the field. Belonging to the team will be motivationally sustaining and will provide security. This can create its own set of problems, but these can be overcome with support bases in good home churches that are motivated to aid the same call in whatever field it is. Combinations of these factors – relationship, belonging, motivation, member care – enhance the initial call of the missionary-to-be. Enabling these factors is the digital world of technology. Indeed a digital culture is how M. Rex Miller sees the next step in church leadership trends (Miller, 2004:141).

In the light of ‘experiential theology’ which is in the context of 21<sup>st</sup> Century postmodernity, we need to consider the next generation and its attitude to cross-cultural mission. Culture within Britain has changed to a more multi-cultural, pluralistic, secularised and politically correct position. The Christian position can only be pluralistic in forms, not in concept and meaning. Individuals may well still consider they ‘receive a call from God’ to something not within their local church’s consideration. They will pursue it anyway. Those with relational desires will seek a local church base which will support them not only financially but pastorally, emotionally and spiritually. Those are the areas revealed in the research as missing factors, as partial reasons for leaving the fields. No doubt there will still be a variety of models; no uniform system would fit everyone. However, the British AoG could



consider a less individualistic approach, from a basic understanding of corporate ecclesiology. The pneumatological base for the body of Christ in the local church is that it is inspired by the Holy Spirit corporately.

So as a result of this research into the past understanding of identifying missionaries, sending them and supporting them, AoG needs to review its home base for its world mission aims. It needs to reconsider its whole *raison d'être*, its continuation and purpose in terms of world mission, not just localised mission; it can go 'glocal'. The missionaries accredited through AoG are a credit and could be even more effective with better home support. At the root of that is the reconsideration of a divine call to reach another area and people group. The local churches need to gain the same call as their missionary candidates gain. This will bring change, away from the individualism of the missionary call to a corporate support. A revelation of a corporate ecclesiology may enable churches to release people into missionary ministry that does not let go of the people to be independent so much as become interdependent in the missionary pyramid model. This reverses the initial statement made (chapter 1) of AoG's policy that has contradictory effects. Ideally it should create an integrated, focused and collective missionary policy while disabling the independent, maverick streaks of autonomous missionaries. Pentecostals in the British Assemblies of God need a corporate pneumatological ecclesiology for mission. Even so the individual missionaries sought to emulate Paul and obey the calling they discerned was addressed to them.

'I was not disobedient to the heavenly vision' Acts 26:19.

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### **Letters noted in the text**

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Peter Austin, 2 January 2006

Jackie Brock, 18 September 2006,.

Stuart Buchanan, Programmes Manager of CMS, 19 February 2007.

Jackie Buie, Wycliffe Counsellor, 4 January 2007.

Katy Griggs, 8 January 2007.



Ron Hibbert, 9 March 2007

David Jones, 24 April 2007.

Paul Lindsay, 2 January 2007

St John Perry, Personnel Officer for OMF, 8 October, 2003 and 2005, and 29 November 2007.

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## Interviews

Wesley Beardsmore, (21 May 2003) Mattersey.

Ray Belfield, (5 July 2005) by telephone, Stockport.

Jackie Brock, (19 April 2007) at Mattersey Hall.

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Barbara Cross (29 June 2005), Leicester.

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Pauline Edwards, (15 September 2005), Mattersey Hall.

Colin Emmett, (9 December 2005), Mattersey Hall.

Brenda Hawksley, (30 June 2005), Bedford.

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Tony Horsfall, (2 June 2006), Pontefract, by telephone.

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Mike Jarvis, (18 March 2005) email interview with telephone confirmation.

Helen Jesze, (13 February 2006), Nottingham, by telephone.

Freda Johnson, (10 March 2005) Mansfield.

David Jones in Grimsby, Lincolnshire, various conversations.<sup>1</sup>

Gwen Kirby, (13 November 2003), Widnes.

Bruce Millar, Bury, Lancs, (20 June 2005), Mattersey.

Elwyn Phillips, (WM Director) (16 September 2005), Mattersey.

John Phillips, (20 February 2003), Lincoln.

Dave Playle, (30 August 2005), Grapevine Camp, Lincoln.

Brian Quarr, (30 June 2006), Mattersey.

Dave Russon, (14 September 2005), Mattersey.

John Strachan, (11 May 2005), Aberdeen.

Alan Stevens UK Director of Frontiers until 2007, (29 June 2005), Watford.

David Taylor, (4 June 2005), Gainsborough.

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<sup>1</sup> D. Jones was the minister at the AoG church which I attended 1992-2006.

Paul Weaver, General Superintendent, (7 February 2005), Mattersey.

John Wildrienne, (30 June 2005), IBTI Burgess Hill, W Sussex.

Philip Wooffindin, (June 2005), Mattersey Hall.



## Appendices

### Appendix 1: Statement of Faith (as amended by the 2001 General Council)

This statement of Faith is not intended as a creed for the church, but as a basis of unity for Assemblies of God ministers and churches (1 Cor. 1:10).

We believe that the Bible (i.e. the Old and New Testaments excluding the Apocrypha), is the inspired Word of God, the infallible, all sufficient rule for Faith and practices (2 Tim. 3:15-16, 2 Peter 1:2).

We believe in the unity of the One True and Living God who is Eternal, Self-Existent "I AM", who has also revealed Himself as One Being co-existing in three Persons – Father, Son and Holy Spirit (Deut. 6:4; Mark 12:29; Matt 28:19; 2 Cor. 13:14).

We believe in the Virgin Birth, Sinless Life, Miraculous Ministry, Substitutionary Atoning Death, Bodily resurrection, Triumphant Ascension and Abiding Intercession of the Lord Jesus Christ and in His Pre-millennial Second Advent as the blessed hope set before all believers (Isa. 7:14; Matt. 1:23; Heb. 7:26; 1 Pet. 2:2; Acts 2:22; 10:38; 2 Cor. 5:21; Heb. 9:1; Luke 24:39; 1 Cor. 15:4; Acts 1:9; Eph.4:6-10; Rom. 8:34; Heb 7:25; 1 Cor. 15:22-24, 51-57; 1 Thess. 4:13-18; Rev. 20:1-6).

We believe in the fall of man, who was created pure and upright but fell by voluntary transgression (Gen. 1:26-31, 3:1-7) Rom. 5:12-21).

We believe in salvation through faith in Christ, who, according to the scriptures, died for our sins, was buried and was raised from the dead on the third day, and that through His blood we have Redemption (Titus 2:11; 3:5-7; Rom. 10:8-15; 1 Cor. 15:3-4). This experience is also known as the new birth, and is an instantaneous and complete operation of the Holy Spirit upon initial faith in the Lord Jesus Christ. (John 3:5-6; James 1:18; 1 Pet. 1:23; 1 John 5:1).

We believe that all who have truly repented and believed in Christ as Lord and Saviour are commanded to be baptised by immersion in water (Matt. 28:19; Acts 10:47-48; Acts 2:38-39).

We believe in the baptism in the holy Spirit, the initial evidence of which is the speaking of other tongues as the Spirit gives utterance (Acts 2:4; 10:44-46, 11:14-16, 19:6; Isa. 8:18).

We believe in the operation of the gifts of the Spirit and the gifts of Christ in the Church today (1 Cor. 12:4-11, 28; Eph. 4:7-16).

We believe in holiness of life and conduct in obedience to the command of God (1 Pet.1:14-16; Heb 12:14; 1 Thess. 5:23; 1 John 2:6).

We believe that deliverance from sickness by Divine Healing is provided for in the Atonement. (Isa. 53:4-5; Matt. 8:16-17; James 5:13-16).

We believe that all who have truly repented and believe in Christ as Lord and Saviour should regularly participate in Breaking of bread (Luke 22:14-20; 1 Cor. 11:20-24).

We believe in the bodily resurrection of all men, the everlasting conscious bliss of all who truly believe in our Lord Jesus Christ and the everlasting conscious punishment of all whose names are not written in the Book of Life (Dan. 12:2-3; John 5:28-29; 1 Cor. 15:22-24; Matt. 25:46; 2 Thess. 1:9; Rev. 20:10-15).

## Appendix 2: Annual Rates of Applications, Acceptance, Rejections and Withdrawals 1965-2000

(cf. Chapter 6)

**Table A.1 Annual Missionary Applications, Acceptances, Rejections and Withdrawals 1965 - (July) 2000.**

<b>Year</b>	<b>First time applicants in total</b>	<b>Accepted</b>	<b>Rejects</b>	<b>No news/ withdrawn applicants</b>
1965	11	3	4	2
1966	8	6	5	0
1967	8	2	7	8
1968	10	3	4	3
1969	8	1	6	2
1970	1	2	2	2
1971	7	1	3	4
1972	10	2	5	5
1973	2	0	2	3
1974	1	1	1	0
1975	3	2	1	2
1976	13	3	0	2
1977	9	5	0	6
1978	10	1	1	3
1979	9	3	0	3
1980	20	6	4	1
1981	16	5	1	3
1982	8	4	2	4
1983	7	1	1	5
1984	4	3	1	1
1985	15	6	5	5
1986	10	5	4	4
1987	7	7	0	4
1988	8	6	0	2



<b>1989</b>	<b>15</b>	<b>9</b>	<b>0</b>	<b>2</b>
<b>1990</b>	<b>17</b>	<b>9</b>	<b>1</b>	<b>1</b>
<b>1991</b>	<b>5</b>	<b>5</b>	<b>0</b>	<b>3</b>
<b>1992</b>	<b>17</b>	<b>8</b>	<b>1</b>	<b>7</b>
<b>1993</b>	<b>10</b>	<b>11</b>	<b>1</b>	<b>1</b>
<b>1994</b>	<b>7</b>	<b>6</b>	<b>2</b>	<b>0</b>
<b>1995</b>	<b>11</b>	<b>6</b>	<b>1</b>	<b>1</b>
<b>1996</b>	<b>2</b>	<b>2</b>	<b>0</b>	<b>2</b>
<b>1997</b>	<b>0</b>	<b>2</b>	<b>1</b>	<b>1</b>
<b>1998</b>	<b>0</b>	<b>2</b>	<b>1</b>	<b>1</b>
<b>1999</b>	<b>6</b>	<b>0</b>	<b>0</b>	<b>1</b>
<b>2000</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>3</b>

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### Appendix 3: The Questionnaire

Centre for Pentecostal and Charismatic Studies, University of Wales,  
Bangor

Survey of the Overseas Christian Workers sent out by The Assemblies of  
God Churches, Great Britain and Northern Ireland

1960s-2005

#### Concerning their 'Calling'

This survey is to assess how missionaries are called to God's service, and how their call was triggered, assessed, and maintained, changed or lost. It is a major part of a research project carried out through the Centre for Pentecostal and Charismatic research of the University of Wales, Bangor.

This survey is being sent to all the overseas mission workers who worked with the Assemblies Of God from Great Britain, from the 1960s to the present day. Your replies will be completely confidential. Please would you return it to me either on email or printed out to the address below.

Mrs Anne Dyer

Mattersey Hall, Mattersey

Nr Doncaster, DN10 5DL

Tel 01777 815005 (work Mon-Wed), 01472 311818 (home)

adyer@matterseyhall.com

Thank you for your help.

Spring 2005

Your present Contact Details (optional but helpful.) Name:
Mailing Address
Email address

About yourself: simply tick the appropriate box on the right or fill in the details required.

		1. Male	2. Female
2.	Gender (tick/ asterisk)		
3.	DOB		
4.	Nationality		
5.	Ethnicity		
6.	Marriage status	Married	1
		Always Single	2
		Other (Please specify)	3
7.	How many children do you have? [Number / NA]		3
8.	For primary education, when not on furlough, did you	home school	1
		Send them to schools local to yourselves	2



8b	For secondary education, [when not on furlough or after mission career time], did you	send them to UK	3			
		send them to boarding school not in UK	4			
		home school	1			
		send to schools near you.	2			
		send them to the UK	3			
		send them to boarding school not in UK	4			
		9a	Child 1's age on leaving the field [choose 1,2,3,4 to put in the Right hand box].	(if applicable) 1)0-5, 2)6-11 3)12-18, 4)18+		
			Child 2's age on leaving the field	(if applicable) 1)0-5, 2)6-11 3)12-18, 4)18+		
	Child 3's age on leaving the field	(if applicable) 1)0-5, 2)6-11 3)12-18, 4)18+				
	Child 4's age on leaving the field	(if applicable) 1)0-5, 2)6-11 3)12-18, 4)18+				

**Your Work: What was your secular work previous to becoming a missionary? (tick all that apply)**

10	Clerical	1		
	Manual	2		
	Trade	3		
	Medical	4		
	Teaching	5		
	Student only	6		
	Other professional (banking, engineer...)	7		
11	In your most recent mission ministry did you use/ are you using this area of work skill in your missionary work ?	Yes	Some	No
12	Did you gain [are you gaining] income from this professional skill as a vocational worker while involved in your mission?	Yes	Some	No
13	Did you ever gain income while active in ministry from this skill - as a vocational worker/ tentmaker?	Yes	Some	No

**AoG Status**

14. Please tick and provide the date when you were granted the level[s] of status you hold/ have held with AoG. (or state NA)

- Certificated Missionary,
- Licensed Certificated Missionary
- Probationary Certificated
- Minister (in UK)

Status	Date
1	
2.	
3	
4	

**Your background and conversion**

15	Would you consider your Christian commitment began in childhood?	Yes	2	
----	--	-----	---	--

		No	1	
16	Would you describe your acceptance of Christianity as sudden?	Yes	2	
		No	1	
17	During school years did your mother attend church?	Yes	2	
		No	1	
18a	During school years did your father attend church?	Yes	2	
		No	1	
18b	During school years were your parents involved in church leadership?	Yes	2	
		No	1	
18c	During school years were your parents missionaries?	Yes	2	
		No	1	
19	Was your education to school level only?	Yes	2	
		No	1	
20	Was your education to college/ university level?	Yes	2	
		No	1	
21	Did your education include theological/ ministry training?	Yes	2	
		No	1	
22	If so where at? 1.AoG (K/MH),2. IBTI, 3) All Nations 4) Elim, 5) LBC/LTS 6)Lebanon/Northumbria/ICCC 7)Home with a correspondence course 8) Other, 9) N/A	Choose 1-9		
23	To which denomination did you belong as a young person ?	AoG	1	
	Elim		2	
	Independent Charismatic		3	
	Networked Charismatic church		4	
	Baptist		5	
	Anglican		6	
	Methodist		7	
	NA/ Other (Specify please)		8	
24	To which denomination does your <i>main</i> sending church belong?	AoG	1	
	Elim		2	
	Independent Charismatic		3	
	Networked Charismatic church		4	
	Baptist		5	
	Anglican		6	
	Methodist		7	
	Other (Specify please)		8	
25	What is your <i>main</i> British AoG Region while a missionary?			



26. Please would you list the countries you have worked in (other than UK or furloughs) and give year dates for your arrival and departure: e.g.

Nation e.g. Spain	Dates 1993-1999

In the following questions please tick/ highlight the answer in the appropriate column. 1= 1-5, 2= 6-10, 3=11-15, 4=16-20, 5= 20-25, 6=over 25.

E.g. If you have 7 regular supporting AoG churches tick column 2

- 27 Number of supporting AoG church bases including sending base for time while on the field
- 28 Number of supporting NON-AoG church bases beyond sending base while on the field.
- 29 Number of supporting AoG church bases beyond sending base at your initial departure for overseas.
- 30 Number of supporting NON-AoG church bases beyond sending base at your initial departure for overseas.
- 31 Number of supporting AoG church bases beyond sending base for 5 years later
- 32 Number of supporting NON-AoG church bases beyond sending base for 5 years later.

0	1	2	3	4	5	6
0	1-5	6-10 /	11-15	16-20	21-25	26+
0	1	2	3	4	5	6
0	1	2	3	4	5	6
0	1	2	3	4	5	6
0	1	2	3	4	5	6
0	1	2	3	4	5	6
0	1	2	3	4	5	6

**Your Vocation**

- 33 Did you sense a missionary calling 1) under the age of 12 years, 2) between 12-17, 3) 18-25, 4) 26-30 5) 30-35, 6) over 35
- 34 Did you sense a missionary calling confirmed by your church 1) under the age of 12 years, 2) between 12-17, 3) 18-25, 4) 26-30 5) 30-35, 6) over 35
- 35 Did the AoG Mission authorities confirm this calling when you were aged 1) under the age of 12 years, 2) between 12-17, 3) 18-25, 4) 26-30 5) 30-35, 6) over 35

1	2	3	4	5	6
1	2	3	4	5	6
1	2	3	4	5	6

**This next section is concerned with your ministry in geographic terms: Please ring the appropriate box: e.g.**

		(AS)	A	NC	D	DS
<b>If you agree strongly put a ring round / highlight AS-</b>		AS	(A)	NC	D	DS
If you agree put a ring round / highlight A		AS	A	(NC)	D	DS
IF you are <i>not certain</i> put a ring round / highlight NC		AS	A	NC	(D)	DS
IF you <i>disagree</i> put a ring round / highlight D		AS	A	NC	D	(DS)
If you <i>disagree strongly</i> put a ring round / highlight DS						)

36	My ministry <i>started</i> in Britain well before missionary ideas developed.	AS	A	NC	D	DS
37	My missionary ministry <i>started</i> only around my home in the overseas nation.	AS	A	NC	D	DS
38	My ministry started out itinerating across the overseas nation	AS	A	NC	D	DS
39	My ministry has <i>developed</i> across many nations.	AS	A	NC	D	DS
40	My ministry <i>remains/(remained –if returned)</i> only around my home in the overseas nation.	AS	A	NC	D	DS
41	My ministry <i>developed</i> across that particular nation.					
42	My ministry <i>started &amp; continues</i> as an itinerant one to many nations.	AS	A	NC	D	DS

How far do you agree with the following: My Missionary calling was *triggered* by

43	A missionary visit to my church?	AS	A	NC	D	DS
44	Reading a missionary biography?	AS	A	NC	D	DS
45	Seeing slides / a film of another culture/.nation?	AS	A	NC	D	DS
46	Scriptures that 'jumped out at me' or were repeated 'coincidentally' over a short period of time?	AS	A	NC	D	DS
47	An inner, Holy Spirit driven compulsion to be a missionary.	AS	A	NC	D	DS
48	My calling involved specifically Pentecostal/ Charismatic distinctives using the gifts of the Spirit	AS	A	NC	D	DS
49	My praying for a mission situation?	AS	A	NC	D	DS
50	My going on a short-term mission abroad?	AS	A	NC	D	DS
51	My pastor suggesting I went abroad?	AS	A	NC	D	DS
52	My spouse had the original call and I agreed	AS	A	NC	D	DS
53	My spouse and I had separate calls	AS	A	NC	D	DS
54	My vocational skills as engineer / teacher or whatever gave me the opportunity to go overseas.	AS	A	NC	D	DS
55	My being challenged at a meeting about being a missionary	AS	A	NC	D	DS

How far do you agree with the following: My Missionary calling was *confirmed* by: -

56	A missionary visit to my church?	AS	A	NC	D	DS
57	Reading a missionary biography?	AS	A	NC	D	DS
58	Seeing a film of another culture/.nation?	AS	A	NC	D	DS



59	Scriptures that 'jumped out at me' or were repeated 'coincidentally' over a short period of time?	AS	A	NC	D	DS
60	An inner, Holy Spirit driven compulsion to be a missionary.	AS	A	NC	D	DS
61	My calling involved specifically Pentecostal/ Charismatic distinctives using the gifts of the Spirit	AS	A	NC	D	DS
62	My praying for a mission situation?	AS	A	NC	D	DS
63	My going on a short-term mission abroad?	AS	A	NC	D	DS
64	My pastor suggesting I went abroad?	AS	A	NC	D	DS
65	My spouse had the original call and I agreed	AS	A	NC	D	DS
66	My spouse and I had separate confirmations	AS	A	NC	D	DS
67	My vocational skills as engineer / teacher or whatever gave me the opportunity to go overseas.	AS	A	NC	D	DS
68	My being challenged at a meeting about being a missionary	AS	A	NC	D	DS

**My missionary calling was**

69	My original calling was to a particular geographic location	AS	A	NC	D	DS
70	My original calling was to a particular people group	AS	A	NC	D	DS
71	My original calling was to a particular religious group	AS	A	NC	D	DS
72	My calling was and is to do with my gifting –as a function (Eph 4:11) not dependent on location.	AS	A	NC	D	DS
73	My original calling involved Pentecostal distinctives like a word or knowledge, prophecy or interpretation of tongues... as confirmations.	AS	A	NC	D	DS

**Securing your calling: how far do you agree with the following:**

74	My pastor/ church elders tested my call by <i>not</i> enthusing over it.	AS	A	NC	D	DS
75	My pastor/ church elders tested my call by delaying me	AS	A	NC	D	DS
74	My pastor/ church elders encouraged my call and presented my case to the AoG mission directors?	AS	A	NC	D	DS
75	I pursued my call elsewhere than my home church for support	AS	A	NC	D	DS
76	The AoG mission directors tested my call by <i>not</i> enthusing over it.	AS	A	NC	D	DS
77	The AoG mission directors sent me all the application forms quickly, desperate to recruit me.	AS	A	NC	D	DS
78	The AoG mission directors invited me to an interview.	AS	A	NC	D	DS
79	I went to an overseas destination first and then applied to get status with AoG?	AS	A	NC	D	DS
80	I needed a broader support base so I sought AoG support.	AS	A	NC	D	DS
81	It took just weeks to fill in forms, meet/talk to directors and plan to go.	AS	A	NC	D	DS
82	After acceptance I spent over a year raising support.	AS	A	NC	D	DS

**On the field (please circle the appropriate number)**





111	I am an apostle	AS	A	NC	D	DS
112	I am an evangelist	AS	A	NC	D	DS
113	I am a teacher	AS	A	NC	D	DS
114	I did not know what my gifting was on first applying to the Mission agency?	AS	A	NC	D	DS
115	I do know now what my gifting is.	AS	A	NC	D	DS
116	I have had several phases in my ministry	AS	A	NC	D	DS

**What ended the *first* phase in your missionary calling?**

117	I retired at 'old age'.	AS	A	NC	D	DS
118	I was physically ill, needing to return to UK	AS	A	NC	D	DS
119	My spouse was physically ill, needing to return	AS	A	NC	D	DS
120	My child was physically ill needing to return to UK	AS	A	NC	D	DS
121	My parents in UK needed my help	AS	A	NC	D	DS
122	My children needed better schooling only in UK with us.	AS	A	NC	D	DS
123	I regularly suffered from misunderstandings	AS	A	NC	D	DS
124	I lost my motivation to keep going	AS	A	NC	D	DS
125	I suffered too much stress, emotional or mental ill health	AS	A	NC	D	DS
126	I had too many relational problems among the missionary team	AS	A	NC	D	DS
127	I handed the job I did over to nationals	AS	A	NC	D	DS
128	I was no longer needed in that overseas capacity.	AS	A	NC	D	DS
129	I received another definitive 'call' to another place / job / agency	AS	A	NC	D	DS
130	I was unhappy with the UK Missions administration	AS	A	NC	D	DS
131	I was asked to resign by AoG mission administrators	AS	A	NC	D	DS
132	I lacked prayer support.	AS	A	NC	D	DS
133	I lacked sufficient financial support	AS	A	NC	D	DS
134	I could not stay in the overseas nation due to government refusal of visas	AS	A	NC	D	DS
135	I could not stay in the overseas nation due to government upheavals.	AS	A	NC	D	DS

**Why did you eventually return to the UK? (if there is no difference to the first phase answer in the same way, or if you have not yet had to return skip this section)**

136	I retired at 'old age'.	AS	A	NC	D	DS
137	I was physically ill, needing to return to UK	AS	A	NC	D	DS
138	My spouse was physically ill, needing to return	AS	A	NC	D	DS
139	My child was physically ill needing to return to UK	AS	A	NC	D	DS
140	My parents in UK needed my help	AS	A	NC	D	DS
141	My children needed better schooling only in UK with us.	AS	A	NC	D	DS
142	I suffered from regular misunderstandings	AS	A	NC	D	DS
143	I lost my motivation to keep going	AS	A	NC	D	DS

144	I suffered too much stress, emotional or mental ill health	AS	A	NC	D	DS
145	I had too many relational problems among the missionary team	AS	A	NC	D	DS
146	I handed the job I did over to nationals	AS	A	NC	D	DS
147	I was no longer needed in that overseas capacity.	AS	A	NC	D	DS
148	I received another definitive 'call' to another place / job / agency	AS	A	NC	D	DS
149	I was unhappy with the UK Missions administration	AS	A	NC	D	DS
150	I was asked to resign by AoG mission administrators	AS	A	NC	D	DS
151	I lacked prayer support.	AS	A	NC	D	DS
152	I lacked sufficient financial support	AS	A	NC	D	DS
153	I could not stay in the overseas nation due to government refusal of visas	AS	A	NC	D	DS
154	I could not stay in the overseas nation due to government upheavals.	AS	A	NC	D	DS

**Coping with change**

155	I think the causes of our return would have been 'preventable' if AoG at home had understood matters better.	AS	A	NC	D	DS
156	I thought originally that my call to 'x' was for life	AS	A	NC	D	DS
157	I later thought my call could change from one location to another.	AS	A	NC	D	DS
158	I later thought my call could change in function.	AS	A	NC	D	DS
159	At the close of the phases in ministry I felt bereavement, a loss which was hard to cope with.	AS	A	NC	D	DS
160	I felt relieved at the close of the last phase in ministry to 'x'.	AS	A	NC	D	DS
161	I felt relieved that I could change function and work in my real gifting	AS	A	NC	D	DS
162	My gifting had not been the initial determining factor of my calling abroad.	AS	A	NC	D	DS
163	My gifting began to determine my call later in life.	AS	A	NC	D	DS
164	Knowing my calling is definitely tied up with the faith for financial support levels.	AS	A	NC	D	DS
165	I felt I lost my calling altogether on my return to UK	AS	A	NC	D	DS
166	I need specific guidance to move on to another phase of ministry, in location terms.	AS	A	NC	D	DS
167	I need specific guidance to move on to another phase of ministry, in terms of my function.	AS	A	NC	D	DS
168	My calling is not dependent on a geographic location.	AS	A	NC	D	DS
169	My family easily adapts to the multiple changes in ministry.	AS	A	NC	D	DS

Please go on to answer the next two sections. It will help give us an idea of the personality types that go with different types of calling.



**INSTRUCTIONS.** The next part of the questionnaire explores some of your personal attitudes to life. Please answer *each* question by circling or highlighting the 'YES' or the 'NO' following the question. Work quickly and do not think too long about the exact meaning of the questions.

1. Does your mood often go up and down?	1) No	2) Yes
2. Do you take much notice of what people think?	1) No	2) Yes
3. Are you a talkative person?	1) No	2) Yes
4. If you say you will do something, do you always keep your promise no matter how inconvenient it might be?	1) No	2) Yes
5. Do you feel 'just miserable' for no reason?	1) No	2) Yes
6. Would being in debt worry you?	1) No	2) Yes
7. Are you rather lively?	1) No	2) Yes
8. Were you ever greedy by helping yourself to more than your share of anything?	1) No	2) Yes
9. Are you an irritable person?	1) No	2) Yes
10. Would you take drugs, which may have strange or dangerous effects?	1) No	2) Yes
11. Do you enjoy meeting new people?	1) No	2) Yes
12. Have you ever blamed someone for doing something you knew was really your fault?	1) No	2) Yes
13. Are your feelings easily hurt?	1) No	2) Yes
14. Do you prefer to go your own way rather than act by the rules?	1) No	2) Yes
15. Can you usually let yourself go and enjoy yourself at a lively party?	1) No	2) Yes
16. Are all your habits good and desirable ones?	1) No	2) Yes
17. Do you often feel 'fed-up'?	1) No	2) Yes
18. Do good manners and cleanliness matter much to you?	1) No	2) Yes
19. Do you usually take the initiative in making new friends?	1) No	2) Yes
20. Have you ever taken anything -even a pin - that belonged to someone else?	1) No	2) Yes
21. Would you call yourself a nervous person?	1) No	2) Yes
22. Do you think marriage is old-fashioned and should be done away with?	1) No	2) Yes
23. Can you easily get some life into a rather dull party?	1) No	2) Yes
24. Have you ever broken or lost something belonging to someone else?	1) No	2) Yes
25. Are you a worrier?	1) No	2) Yes
26. Do you enjoy cooperating with others?	1) No	2) Yes
27. Do you tend to keep in the background on social occasions?	1) No	2) Yes
28. Does it worry you if you know there are mistakes in your work?	1) No	2) Yes
29. Have you ever said anything bad or nasty about anyone?	1) No	2) Yes
30. Would you call yourself tense or 'highly-strung'?	1) No	2) Yes
31. Do you think people spend too much time safeguarding their future with savings and insurances?	1) No	2) Yes
32. Do you like mixing with people?	1) No	2) Yes
33. As a child were you ever cheeky to your parents?	1) No	2) Yes

34. Do you worry too long after an embarrassing experience?	1) No	2) Yes
35. Do you try not to be rude to people?	1) No	2) Yes
36. Do you like plenty of bustle and excitement around you?	1) No	2) Yes
37. Have you ever cheated at a game?	1) No	2) Yes
38. Do you suffer from 'nerves'?	1) No	2) Yes
39. Would you like other people to be afraid of you?	1) No	2) Yes
40. Have you ever taken advantage of someone?	1) No	2) Yes
41. Are you mostly quiet when you are with other people?	1) No	2) Yes
42. Do you often feel lonely?	1) No	2) Yes
43. Is it better to follow society's rules than go your own way?	1) No	2) Yes
44. Do other people think of you as being very lively?	1) No	2) Yes
45. Do you always practice what you preach?	1) No	2) Yes
46. Are you often troubled about feelings of guilt?	1) No	2) Yes
47. Do you sometimes put off until tomorrow what you ought to do today?	1) No	2) Yes
48. Can you get a party going?	1) No	2) Yes

The following list contains pairs of characteristics. For each pair tick (✓) the box next to that characteristic which is close to the real you, even if other people see you differently. PLEASE COMPLETE EVERY QUESTION

Do you tend to be more ... [place a  next to the choice.]

- 1. Active  or  Reflective
- 2. Interested in facts  or  Interested in theories
- 3. Concerned for harmony  or  Concerned for justice
- 4. Happy with routine  or  Unhappy with routine

Are you more ...

- 5. Private  or  Sociable
- 6. Inspirational  or  Practical
- 7. Analytic  or  Sympathetic
- 8. Structured  or  Open-ended

Do you prefer ...

- 9. Having many friends  or  A few deep friendships
- 10. The concrete  or  The abstract
- 11. Feeling  or  Thinking
- 12. To act on impulse  or  To act on decisions

Do you ...

- 13. Dislike parties  or  Like parties
- 14. Prefer to design  or  Prefer to make
- 15. Tend to be firm  or  Tend to be gentle



16. Like to be in control  or  Like to be adaptable  
 Are you ...
17. Energised by others  or  Drained by too many people
18. Conventional  or  Inventive
19. Critical  or  Affirming
20. Happier working alone  or  Happier working in groups  
 Do you tend to be more ...
21. Socially detached  or  Socially involved
22. Concerned for meaning  or  Concerned about detail
23. Logical  or  Humane
24. Orderly  or  Easygoing  
 Are you more ...
25. Talkative  or  Reserved
26. Sensible  or  Imaginative
27. Tactful  or  Truthful
28. Spontaneous  or  Organised  
 Are you mostly ...
29. An introvert  or  An extravert
30. Focused on present realities  or  Focused on future possibilities
31. Trusting  or  Sceptical
32. Leisurely  or  Punctual  
 Do you ...
33. Speak before thinking  or  Think before speaking
34. Prefer to improve things  or  Prefer to keep things as they are
35. Seek for truth  or  Seek for peace
36. Dislike detailed planning  or  Like detailed planning  
 Are you ...
37. Happy with uncertainty  or  Happier with certainty
38. Up in the air  or  Down to earth
39. Warm-hearted  or  Fair-minded
40. Systematic  or  Casual

Please add any stories or comments here concerning your vocation/ calling.

Thank you for your help.

### Appendix 4: Reasons for changes in calling

Tables relating to Eysenckian personality types correlations with reasons for ending ministry. (N = number answering). (cf. chapters 7-8)

**Table A.1. The reasons for changing / ending ministry calling**

I ended my last phase of ministry because		EPQN	EPQP	EPQE
<b>136 Of old age, retirement</b>	Pearson Correlation	-.145	-.081	-.117
	Sig. (2-tailed)	.436	.666	.532
	N	31	31	31
<b>137 I was physically ill</b>	Pearson Correlation	-.211	.000	-.157
	Sig. (2-tailed)	.264	1.000	.406
	N	30	30	30
<b>138 My spouse was ill</b>	Pearson Correlation	-.274	.026	.170
	Sig. (2-tailed)	.176	.901	.405
	N	26	26	26
<b>139 My child was ill</b>	Pearson Correlation	-.318	-.161	-.003
	Sig. (2-tailed)	.113	.432	.987
	N	26	26	26
<b>140 My UK Family needed help</b>	Pearson Correlation	.032	.041	.228
	Sig. (2-tailed)	.873	.836	.243
	N	28	28	28
I ended my last phase of ministry because		EPQN	EPQP	EPQE
<b>141 of schooling needs of my children</b>	Pearson Correlation	.036	-.072	.048
	Sig. (2-tailed)	.862	.725	.816
	N	26	26	26
<b>142 I regularly suffered from misunderstandings</b>	Pearson Correlation	-.002	-.003	.133
	Sig. (2-tailed)	.993	.989	.475
	N	31	31	31
<b>143 I lost my motivation</b>	Pearson Correlation	-.156	.476(**)	-.087



	Sig. (2-tailed)	.395	.006	.635
	N	32	32	32
<b>144 I suffered from stress</b>	Pearson Correlation	.249	-.073	.098
	Sig. (2-tailed)	.170	.693	.595
	N	32	32	32
<b>145 of Missionary relationship problems</b>	Pearson Correlation	-.138	.096	.095
	Sig. (2-tailed)	.452	.600	.606
	N	32	32	32
<b>146 I handed the job over to nationals</b>	Pearson Correlation	.118	.059	.008
	Sig. (2-tailed)	.519	.747	.964
	N	32	32	32
<b>147 I was not needed in that capacity overseas any longer</b>	Pearson Correlation	.224	.240	-.018
	Sig. (2-tailed)	.218	.186	.923
	N	32	32	32
<b>148 I received another definitive call to another place</b>	Pearson Correlation	-.053	.189	.059
	Sig. (2-tailed)	.774	.301	.747
	N	32	32	32
<b>149 I was unhappy with AoG UK Administration</b>	Pearson Correlation	.213	.092	.196
	Sig. (2-tailed)	.250	.622	.291
	N	31	31	31

<b>I ended my last phase of ministry because</b>		<b>EPQN</b>	<b>EPQP</b>	<b>EPQE</b>
<b>150 I was asked to resign by AoG</b>	Pearson Correlation	-.310	-.010	-.130
	Sig. (2-tailed)	.090	.958	.486
	N	31	31	31
<b>151 I lacked prayer support</b>	Pearson Correlation	-.036	.138	.162

	Sig. (2-tailed)	.846	.450	.377
	N	32	32	32
<b>152 I lacked financial support</b>	Pearson Correlation	-.081	.121	.184
	Sig. (2-tailed)	.660	.510	.313
	N	32	32	32
<b>153 I was refused further visas.</b>	Pearson Correlation	-.371(*)	.159	-.002
	Sig. (2-tailed)	.036	.385	.989
	N	32	32	32
<b>154 Government upheavals meant I couldn't stay.</b>	Pearson Correlation	-.269	-.031	-.229
	Sig. (2-tailed)	.136	.866	.207
	N	32	32	32
<b>155 If AoG had understood it could have been prevented.</b>	Pearson Correlation	.018	.245	-.028
	Sig. (2-tailed)	.918	.157	.871
	N	35	35	35

\* Correlation is significant at the 0.05 level (2-tailed).

\*\* Correlation is significant at the 0.01 level (2-tailed).



### Appendix 5 : The Missionaries' Own Perceptions of Calling

		EPQN	EPQP	EPQE	
		N	70	70	70
<b>156 I thought my calling was for life.</b>	Pearson Correlation	.107	-.436(**)	-.117	
	Sig. (2-tailed)	.466	.002	.423	
<b>157 I thought my call could change location</b>	Pearson Correlation	.111	-.079	.003	
	Sig. (2-tailed)	.442	.585	.983	
<b>158 I thought my call could change in function</b>	Pearson Correlation	.166	-.103	-.044	
	Sig. (2-tailed)	.248	.476	.760	
		N	50	50	50
<b>159 I felt bereaved at the close of ministry</b>	Pearson Correlation	.347(*)	.113	-.026	
	Sig. (2-tailed)	.031	.495	.873	
		N	39	39	39
<b>160 I felt relieved at the close of the first phase of ministry</b>	Pearson Correlation	.050	.563(**)	-.057	
	Sig. (2-tailed)	.762	.000	.732	
		N	39	39	39
<b>161 I felt relieved that I could change function and work in my real gifting</b>	Pearson Correlation	.138	.251	.119	
	Sig. (2-tailed)	.410	.128	.478	
		N	38	38	38
<b>162 My gifting was not the determining factor in my calling initially</b>	Pearson Correlation	.183	-.044	-.098	
	Sig. (2-tailed)	.204	.760	.498	
		N	50	50	50



		EPQN	EPQP	EPQE
<b>163 My gifting began to determine my calling later</b>	Pearson Correlation	-.007	.132	.054
	Sig. (2-tailed)	.962	.349	.703
	N	52	52	52
<b>164 Knowing my calling is definitely tied up with faith for financial support levels.</b>	Pearson Correlation	-.063	.245	-.053
	Sig. (2-tailed)	.655	.077	.706
	N	53	53	53
<b>165 I felt I lost my calling altogether on return to UK</b>	Pearson Correlation	.071	.641(**)	-.037
	Sig. (2-tailed)	.660	.000	.821
	N	41	41	41
<b>166 I need specific guidance to move on</b>	Pearson Correlation	.025	.211	-.048
	Sig. (2-tailed)	.866	.141	.740
	N	50	50	50
<b>167 I need specific guidance to move on in function</b>	Pearson Correlation	.188	.085	.085
	Sig. (2-tailed)	.183	.551	.548
	N	52	52	52
<b>168 My calling is not dependant on geographic location now.</b>	Pearson Correlation	.003	-.322(*)	.055
	Sig. (2-tailed)	.983	.018	.695
	N	54	54	54



<b>169 My family easily adapts to multiple changes in ministry</b>	Pearson Correlation	.060	.073	-.016
	Sig. (2-tailed)	.689	.627	.915
	N	47	47	47

\* Correlation is significant at the 0.05 level (2-tailed).

\*\* Correlation is significant at the 0.01 level (2-tailed).

## **Appendix 6: Interview questions for AoG pastors - previous and present.**

1. Did you have any strong links with missionaries when growing up?
2. When did you first gain an interest in overseas mission?
3. Have you ever been on an overseas mission/ itinerary/ short-term mission? If so at what stage in your career?
4. Have you been involved with OMC/ WM?
5. How would you define 'calling'?
6. What 'calling' would you say you received from God personally?
7. As a pastor if a member came to you wanting to be a missionary what would you have said to them?
8. How would you have recognized 'calling' on them?
9. What would you as a church pastor have done in regards to supporting someone with a real call? Did it change over the decades?
10. What was the atmosphere in the 1960s, 1970s, 1980-s, 1990s like in Britain with regard to mission involvement- what trends have you seen.
11. What was the state of the AoG overseas mission when you first began these roles in your recollection? [please give dates]
12. What expectations were on a 'missionary' from the home side?
13. Do you think the indigenous policy was justified? Was it simply a cheap way to do mission? Should it continue or is there a different approach today in partnering overseas churches? Does Matthew 28:18ff apply to UK just as it always did? How does that seem to have changed today?
14. How long did you hold the role of General Treasurer?/ What did it involve for OMC/WM?
15. Did you have any other roles that would involve you with the OMC/WM?
16. Did you pastor a church (which) at the same time or did administrative needs demand total attention in the offices at Nottingham?
17. What missionaries did you support from Mattersey / Doncaster?
18. How was/ is deputation organised...? Do you like this method- everyone visiting all over? Or prefer another method?
19. When someone called you to ask if you could take a missionary what would you normally do about it - delay? Accept immediately? Promise finance? Nothing?
20. Did missionaries visit your family home for any length of time or for Sunday / midweek ministry? Financially the Equal Distribution Policy seemed to work OK in the 1950s. Do you think the present system of individually pledged support works better?
21. How did you organise prayer for the missionaries
22. Did you visit them on the field?
23. Do you think that interest came and went across the fellowship as a whole over the decades? How was it encouraged? RTs had many items in the 1950s, less in 1970s, even less but more organised in 1980s and few and far between in the 1990s... Conference nights, exhibitions, travelling itineraries... brochures... What were the trends you recall over the past 40 years?
24. Did you your wife get involved with the Women's Missionary Auxiliaries? How? rallies? knitting? sending magazines? When did WMA finish? Was any replacement?
25. Missionary Rallies don't seem to happen nowadays; were they a frequent and expectable thing only in 1960s even 1970s early 80s?



26. Was there an eagerness to be a candidate?
27. What were candidates like in your recollection? Lots of them? Zealous? Did more apply after world crises or less (e.g. 1974)? Can you work out what sort of percentage have been accepted for full missionary status?
28. What was the process for these?
29. Has the eagerness declined or is there many a candidate enquiring still?
30. How did you know their call was genuine or not? What tests do you use to assess them?
31. Was it good and right that there were OMC Policy changes – in the later 1970s making Action Areas . 1990s? Headaches over accountability in e.g. paderborn- what is done for future projects?
32. What of the 2000 changes... and since?
33. What made a good council... Did it matter not having 'career' experienced missionaries on OMC/WM? Some were during the 70s & 80s but naturally they had been 'out on the field' 20 years earlier. Did it help?
34. What issues have there been - in understanding what sort of person was needed as candidates came.
35. What about Missionary fall out? What were the main reasons you recall for return/ fall out
36. incompetence?
37. Lack of language ability?
38. Lack of confidence in the national leaders? ....
39. Lack of finance?
40. Where do you see the success of AoG Overseas Missions mainly?
41. Over the past 40 years?
42. At present
43. What weaknesses do you see in the scheme of things in World Ministries AoG GB?
44. Over the past 40 years?
45. At present
46. What are your hopes for the future with regard to the policies and plans for AoG's involvement in overseas mission?
47. Do you have any documents that would prove helpful to my research- letters to and from missionaries for example?

Thank you very much indeed.