



NORWEGIAN  
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# Diakonia in a Pentecostal mission context

A qualitative study of the understanding of diakonia in  
the Pentecostal Foreign Mission of Norway (PYM)

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## Abstract

This thesis is a study of Christian social effort and development work (*diakonia*) in a Pentecostal mission context. More specifically I have studied the mission organisation of the Pentecostal Movement of Norway (*Pinsebevegelsen i Norge*) and my research question has been: *What is the understanding of diakonia in mission of the Pentecostal Foreign Mission of Norway (PYM, De norske pinsemenigheters ytremisjon)?* I have done a qualitative analysis of PYM documents from 2010-2013, both basic documents and information documents. I have analysed and discussed this material in light of different theories of diakonia in mission work or Christian development work. This has included a look at different understandings of salvation and the calling of the church, and the relationship between diakonia and evangelisation in mission. My findings suggest that PYM has a holistic approach to mission because it includes both diakonia and evangelisation in its calling and its mission work in practice. At the same time, PYM is clearly influenced by a traditional understanding of mission, which emphasises salvation as liberation from sin and Christ's calling of the Great Commission to proclaim the gospel. However, when PYM presents its Norad funded projects it makes an effort to separate the development work from evangelisation. At the same time PYM often emphasises its local church partnerships here. Different opinions of the role and position of diakonia in PYM seem to create a tension in the organisation. I claim that these different opinions on diakonia in PYM make PYM's understanding of diakonia seem inconsistent.

According to the PYM documents, PYM seems to adapt its diaconal work to different contexts, like when cooperating with Norad. A specific Pentecostal aspect of PYM's understanding is the multidimensionality of salvation. Salvation from sin can also contribute to a better life on earth. Therefore, in summary, I would call PYM's understanding of diakonia *Pentecostal* and *adaptable*.

## Sammendrag

I denne masteroppgaven har jeg forsket på kristent sosialt arbeid og bistand (*diakoni*) i en pentekostal misjonssammenheng. Rent konkret har jeg forsket på misjonsorganisasjonen i Pinsebevegelsen i Norge: De norske pinsemenigheters ytremisjon (PYM). Min problemstilling var: *Hvilket syn på diakoni i misjon har De norske pinsemenigheters ytremisjon (PYM)?* For å besvare dette spørsmålet har jeg gjort en kvalitativ dokumentanalyse av PYM- dokumenter fra 2010-2013, både grunnlags-/organisasjonsdokumenter og informasjonsdokumenter. Dette materialet har jeg analysert og drøftet i lys av ulike teorier om diakoni i misjon eller kristent bistandsarbeid. Som en del av dette har jeg sett på ulike forståelser av frelse og kirkens kall, og på forholdet mellom evangelisering og diakoni i misjon. Ifølge mine funn har PYM en holistisk misjonsforståelse fordi de inkluderer både diakoni og evangelisering i kallet og det konkrete misjonsarbeidet sitt. Samtidig er det tydelig at PYM er påvirket av en tradisjonell misjonsforståelse som vektlegger frelse som frigjøring fra synd, og Jesu kall i Misjonsbefalingen til å forkynne evangeliet. Når PYM beskriver sine Norad-støttede prosjekter, forsøker de derimot å skille bistandsarbeidet fra evangeliseringen, men de framhever ofte at deres samarbeidspartnere er lokale kirker. Ulike meninger om diakoniens rolle og posisjon ser ut til å skape spenninger i PYM. Jeg peker på at de ulike meningene gir et inntrykk av at PYMs diakoniforståelse ser ut til å være inkonsekvent og lite gjennomarbeidet.

I følge PYMs dokumenter ser det ut til at PYM tilpasser sitt diakonale arbeid etter konteksten, f.eks. i forhold til om Norad er involvert eller ikke. En spesifikk pentekostal side ved PYMs diakoniforståelse er deres tanke om multidimensjonal frelse: Frelse i en åndelig sammenheng kan også bidra til et bedre liv her på jorda. *Tilpasningsdyktig* og *pentekostal* er derfor to ord jeg har funnet ut at passer til PYMs diakoniforståelse.

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# 1. Introduction

This introduction will give a short presentation of my thesis, my research questions, specific terms I use, the background of my topic, my materials and method, and finally the structure of the thesis.

## 1.1. Presentation

In this thesis I will take a look at the Pentecostal Foreign Mission of Norway (PYM, *De norske pinsemenigheters ytremisjon*) and its understanding of diakonia in mission. PYM is the mission organisation of the Pentecostal denomination in Norway, The Pentecostal Movement of Norway (*Pinsebevegelsen i Norge*). See 1.4.

Møgedal and Skjelmerud (2004:328) say that diaconal work always has been a part of mission work, though it has been reasoned and named differently, and in some cases still are. Kjell Nordstokke (1994:61f) takes a look back in the modern mission history beginning in the 19<sup>th</sup> century and describes the mission as a movement highly involved in social issues, especially concerning health and education. Usually this work has been carried out to meet a specific situation and context. Nordstokke also shows that although diakonia has been a part of the mission work from the beginning, it has not been without discussion on *why* and *how* it is a part of the mission work.

The relationship between the evangelisation and church work on the one hand and the social effort on the other hand has been widely debated. Tolo (2010:22-26) confirms Nordstokke's statements by telling the history of a 150 years old *dualism* in the modern mission work, which caused an unbalanced relationship and a separation between the social effort and the evangelisation in mission. Tolo quotes missiologist David J. Bosch (1992) who says that this is "one of the thorniest areas in mission theology and practice" (Tolo 2010:23).

I want to relate this theological discussion to PYM<sup>1</sup>.

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<sup>1</sup> My research on PYM is also part of an even broader academic field. PYM is a mission organisation doing development work and can thus be related to the field of religion in development work. See e.g. Jeffrey Haynes (2007) and Séverine Deneulin and Masooda Bano (2009).

## 1.2. Research questions

The broader question chosen for this thesis is: “*What is the understanding of diakonia in mission of The Pentecostal Foreign Mission of Norway (PYM)?*”

From this question derive more specific research questions:

- a) What is PYM’s view on diakonia in mission communicated through its documents?
- b) What is the relationship between evangelisation and diakonia in PYM?
- c) Does PYM’s relationship with Norad seem to influence the presentations of PYM’s work in the information documents?
- d) Are there ambiguities or tensions in the materials concerning diakonia in PYM?

## 1.3. Definitions

In the following I will give a short explanation of the key concepts of the research questions and how I will use them in this thesis.

### 1.3.1. Diakonia

Kjell Nordstokke (2009:69) describes *international diakonia*, which is the specific area of diakonia I will study, as a work identified by the church’s faith and service (*tjeneste*)<sup>2</sup> in the world, and the effort for people who are suffering, are in need, or are affected by injustice. I will use *diakonia*<sup>3</sup> as an umbrella term for different kinds of social effort done by Christian actors. This will include a wide range of services and ministries like schools, education, health work, peace work, orphanages, food distribution etc.. I must highlight that “diakonia” or “diaconal work” are words used by PYM itself, yet PYM often describes this part of its work by using other terms, like development work/aid, social work, solidarity, and humanitarian help. I will comment on this later (4.3.4).

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<sup>2</sup> The author does all translations from Norwegian to English. Bible verses are translated with English Standard Version (ESV Bible).

<sup>3</sup> I spell *diakonia* and *diaconal* (e.g. work) as World Council of Churches does it in *Dictionary of the Ecumenical Movement* (see White 2002:305-310).



### 1.3.2. Evangelisation

David J. Bosch (1997:151) says that the word evangelisation (or evangelism) in the New Testament is, in its most basic meaning, to proclaim “the inauguration of the reign of God in the person and ministry of Jesus and a call to repentance and faith”. One common understanding is that evangelism shall call for people to make a “decision for Christ” and be saved for eternity. Bosch says that this is also referred to as “saving souls”. When I use the word evangelisation, evangelism or evangelistic work in the context of PYM, I refer to the proclaiming of the gospel in order to see people become saved. This is the meaning of the word that I have found my materials to be reflecting. However, Bosch (1997:151) criticises this calling it reductionism because it only focuses on the spiritual and otherworldly. Robert E. Coleman (2000:342) explains that to some “evangelism involves only the gospel declaration, while others identify it essentially with establishing a caring presence in society or seeking to rectify injustice”. This will be discussed in chapter 2.

### 1.3.3. Mission

Berentsen, Engelsviken, and Jørgensen<sup>4</sup> (2004a:15) describe mission as the Christian church being sent to the world because of the Great Commission given by Jesus Christ. A. Scott Moreau (2000:636f) says that for many years evangelicals have understood mission to be evangelism and successful mission was the extension of the church. Nevertheless, Berentsen et al. (2004a:15) add, we must include more into the Great Commission. Communicating (*formidle*) the gospel is not limited to a verbal activity and proclamation (*forkynnelse*). It is *both* word and action. This statement can also be reflected throughout the mission history. Social work has always been part of mission work, alongside with evangelism (Nordstokke 1994:61). This can be labelled a holistic approach because it includes both evangelism and social justice issues into the concept of mission, says Moreau (2000:637). More on this in chapter 2.

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<sup>4</sup> I will refer to Berentsen, Engelsviken, and Jørgensen (2004) as Berentsen et al. (2004).

#### **1.4. The Pentecostal background of my research field**

The Pentecostal Foreign Mission of Norway (PYM) derives from the denomination The Pentecostal Movement of Norway. Methodist pastor Thomas Ball Barratt visited USA in 1906. Here, he was introduced to the movement deriving from Azusa Street where the Holy Spirit was in the centre of attention (Anderson 2004:39,84). Barratt himself was baptised in the Spirit, went back to Norway, and founded Filadelfia Church in Oslo. The revival grew, churches were planted, and the movement spread. From the very beginning Barratt emphasised independent and congregational churches (Anderson 2004:84, Hegertun 2009:76f).

In 2006 the Pentecostal Movement of Norway had approximately 41 000 members and 280 churches (Bloch-Hoell n.d.). The congregational and independent line is still essential in the Pentecostal Movement of Norway. The community of independent churches is tied together by the joint doctrines (*lærespørsmål*) (The Pentecostal Movement of Norway 2012:5).

Missionaries quickly became a result of the Pentecostal revival. The website of PYM (PYM n.d. a) sheds light on its long and diverse mission history, which I shortly will present here. It started in 1910 when Dagmar Gregersen and Agnes Thelle went to India as missionaries after having received a strong prophetic commission from the Holy Spirit. The calling of the missionaries was prominent in the Pentecostal Movement and many went abroad. The evangelistic work was the main focus, but they also worked with e.g. orphans, health work, and education.

In 1915 Barratt and others founded a mission society but it ended in 1932. Now, the purpose was that the Holy Spirit and the local churches should send out the missionaries. Every missionary got their own local congregation that became responsible for them. This structure has contributed to the wide scope of mission work and the “congregation line” has worked well, according to PYM.

In 1987 PYM became an own foundation. Today PYM coordinates the missionary effort of the Pentecostal Movement of Norway, and has the third largest mission effort among mission

organisations in Norway with around 100 missionaries in 50 countries. The churches of the Pentecostal Movement of Norway choose the board of PYM. Secretary-general is Bjørn Bjørnø. The local churches are still the employers of the missionaries, not PYM.

I find three important points to register in the history and the structure of the Pentecostal Movement of Norway and PYM. First, we note that the Pentecostal missionaries always have been engaged in social work in addition to their evangelisation and church work. This is the background of why my research question on the relationship between diakonia and evangelisation is relevant. Second, we see that PYM highlights the calling in its mission history. We should note this in the following parts of the thesis. The missionary calling has still a strong focus in PYM and it influences its understanding of mission. See 4.1.

Third, from my point of view, the way of structuring the denomination and also the mission may affect my project. My research field reflects a great variety because of the independent churches and missionaries, and I, due to my choice of materials, cannot say that I cover the whole of the Pentecostal mission of Norway. The decentralisation and independence could have caused the different opinions in PYM's documents. When I write "PYM says" I cannot claim that this represents the whole of PYM. I have only chosen to look at the tip of the iceberg. I believe my materials (see 3.1) give a good impression of PYM but cannot be said to represent the whole and complex truth. Further and deeper research on the understanding of diakonia in the Pentecostal Movement of Norway would be needed.

## **1.5. Related research fields and a Pentecostal discussion**

I found PYM to be particularly interesting in the context of international diakonia because I have not found any other research connecting PYM and the issues of diakonia in mission<sup>5</sup>.

Secretary-general Bjørn Bjørnø (e-mail 09.09.2013) confirmed that PYM is interested in the topic of diakonia in mission, but he did not know of any research or written work concerning PYM and diakonia. My general impression is that PYM lacks a systematic and thorough

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<sup>5</sup> Two previous Master's theses should however be mentioned: Åshild Stordrange (2010) interviews two leaders of PYM concerning holistic mission. Rune Lian (2011) touches upon PYM discussing diakonia in a Pentecostal context. Yet, both of them only touch briefly upon *PYM* in particular.

understanding of these questions. My hope is therefore that this thesis can be of interest for PYM's staff and the organisation and help them clarify possible ambiguities or tensions. Maybe this thesis can be a useful tool working out a consistent point of view on diakonia in mission.

These questions are also debated in an international Pentecostal context. Murray W. Dempster (1991:23) says: "What is needed, in short, is a theology of church ministry capable of integrating programs of evangelism and social concern into a unified effort in fulfilling the church's global mission." Almost ten years later, Julie C. and Wonsuk Ma confirm this need. They call for Pentecostal scholars to provide a solid *Pentecostal* theology on the "life before death" (Ma & Ma 2010:10). These statements show that my research can give a small, but yet very relevant contribution to a discussion in the Pentecostal movement worldwide.

## **1.6. Material and method**

One of my main reasons for studying PYM's understanding of diakonia in mission is that there is little written explicitly about this topic. My materials are therefore basically made up of two different types of documents: *basic documents* and *information documents* (3.1). The two basic documents are interesting because they will provide me with the most explicit and direct information from the "inside" about PYM as an organisation. These are the only documents in its entirety that defines what *PYM* actually means and agrees on as an organisation. The other documents are information documents. These have in common that they are of an inspirational character, aiming to provide e.g. donors with updates from "the field" and to inspire to them support the work.

My methodological approach to this material will be a *qualitative content analysis* (3.3). I will analyse the material by using codes based on theoretical understandings of diakonia in mission. Thus, my approach is deductive.

## **1.7. The structure of the thesis**

In chapter 2, I will give a theoretical background to the field of diakonia in mission work. This will include discussing mainly three different understandings of diakonia in mission and the relationship between salvation, the calling of the church, diakonia, and evangelisation. I find important to elaborate on Pentecostal views as well because these are part of the specific tradition and context of PYM.

In chapter 3, I will give a more thorough description of my research process. I will describe and discuss my materials. Then, I will present how I used a qualitative content analysis and which choices I made along the way. I will also reflect upon and evaluate my research.

My findings will be presented and discussed in chapter 4. Following topics will be elaborated on in particular: PYM's understanding of salvation and the calling of the church and the relationship between diakonia and evangelisation in mission, PYM's view on what mission and missionaries are, PYM's way of talking about Norad funded development work, and PYM's presentations of its partnerships. This chapter includes "Concluding reflections", which will discuss the findings in relation to the theory (chapter 2).

Finally, chapter 5 will draw summary conclusions from my findings and reflections of chapter 4.

## **2. Theory**

In this chapter I will give a theoretical background concerning the debate on diakonia in mission (1.1). I will enter this landscape by elucidating three different understandings that exist in the literature concerning international Christian social work. I have tried to present these in an informative and effective way, due to the limits of this thesis. The purpose of these theoretical understandings is to get foundation to use when interpreting the specific understanding of diakonia in *PYM*.

In order to shed light upon the different understandings of diakonia, I will refer to several scholars who have contributed with different perspectives. They represent different denominations, though many have Lutheran backgrounds<sup>6</sup>. I see the contributors to present an ecumenical discussion on the topic. Due to the fact that my specific field is the Pentecostal Foreign Mission of Norway (PYM) I also find it important to see how Pentecostal scholars interpret and answer these questions. I will specify who the Pentecostal voices are along the way.

### **2.1. The primacy of the evangelistic mandate**

In this subchapter I will examine the understanding of salvation and the calling of the church and show how this can influence mission work and its priorities. I will also present a Pentecostal opinion of this question.

#### **2.1.1. Salvation and the calling to evangelise**

To elucidate the theological connection between sin, salvation, and mission I will use the articles “The Missionary Motivation of God’s Salvation” by Robert Simmons (1998) and “The State of the Unevangelized and Its Missionary Implications” by Millard J. Erickson (1998). Simmons (1998) argues that the relationship between theology and missiology is close in a person’s practice because theology generates the missiology, and at the same time

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<sup>6</sup> For example Nordstokke (1994, 2009), Berentsen, Engelsviken, and Jørgensen (2004), Tolo (2010), Aano (2010), and Møgedal and Skjelmerud (2004) all have Lutheran backgrounds.

missiology reflects the theology (Simmons 1998:130). Hence, I want to present the connection between the theology of sin and salvation and the calling to do mission.

The salvation, God's redemptive act, is at the core of mission work, argues Simmons. It is not "just *at the heart*; salvation is *the heart of mission*" (Simmons 1998:129) [emphasis in the original]. The problem is sin. Sin creates a barrier between human beings and God. They are lost and separated from God's acceptance. But through Jesus Christ God has made a way:

The payment for sin's penalty was made through death, burial, and resurrection of Jesus Christ. This truth forms the very essence of the gospel (1 Cor. 15:1-4) or Good News. It is here that the Christian mission enterprise finds its purpose- to share the gospel of Jesus Christ with the entire world. (Simmons 1998:134)

Here we see the heart of mission: sin separates man from God, through Jesus Christ one can be saved, but the gospel must be shared in order to see this happen. Erickson (1998) says that the implications of this is the calling given by Jesus Christ to his disciples in Matthew 28: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded; (...)" (Erickson 1998:161). Erickson continues by arguing that the church is under obligation to respond positively to the mandate to make disciples. (Erickson 1998:165). The Holy Spirit is also a part of the calling to evangelise (Acts 1:8) (Erickson 1998:161).

Berentsen et al. (2004b:182) refer to Paul in Romans 10:14-15 to explain the need to evangelise in a soteriological perspective: "How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? (...)" We understand here by reading the apostle Paul's words, that if the church do not respond to the calling to evangelise, nobody will get the opportunity to believe in Christ and be saved.

I believe the mission calling motivated in the salvation is now clear. I should also add that there is a specific *urgency* related to this call as well. The urgency of this calling is often argued with the belief in an eschatological world, say Berentsen et al. (2004b:184). The coming kingdom, which will be the end of the history and the return of Jesus Christ, brings a calling of haste to proclaim to all nations. Matthew 24:14 says that when the gospel is

proclaimed throughout the whole world, to all nations, then the end will come. 2 Peter 3:11-12 wants this day to be hastened. This causes a passion to evangelise, according to Berentsen et al. (2004b). PYM's understanding of salvation and mission calling will be discussed in 4.1.

A quick glance at the history of mission and its priorities confirms the great importance given to salvation and evangelisation. Arne Tolo (2010) says that sharing the word of God was the main mission task historically. To proclaim the word was essential in order to lead people to conversion and rebirth. (Tolo 2010:23). Later Tolo (2010:26) [emphasis in the original] quotes Bosch (1991) who calls this *the primacy of the evangelistic mandate*. The priorities in the missions were in accordance with this, emphasising the evangelisation more than the social mandate.

The primacy of the evangelisation can lead to an understanding of diakonia as an *auxiliary service* to the evangelisation. Tolo (2010) refers to Simensen (1984) to explain this understanding of the role of diakonia. Though the diakonia was part of the mission from the beginning, he says that this deed (*gjerning*) was secondary: "The 'practical deeds' or 'the deeds of love' had to be understood as a preparation for the real missionary deed, the proclaiming of the Word" (Tolo 2010:23). He uses the health and education work in the mission as an example. The function of these services was to gain the trust of the local people. In other words, diakonia becomes door opener for the gospel, and it does not have an intrinsic value other than to prepare the way for the gospel (Tolo 2010:23f).

This view has been deeply criticised. One critical voice is J.H. Bavinck (1960):

If medical assistance and education is exclusively given in order to win confidence, then it misses its goal, because it is then not essentially rooted in a true compassion for the needs of those with whom we are to work. And, on the other hand, if these services are motivated by the proper love and compassion, then they cease to be simply preparation, and at that very moment become preaching (Bavinck 1960:113).

Nordstokke (1994:65) refers to this statement by Bavinck. We see that the criticism says that social action, or diakonia, carried out with purely evangelistic aims, is not real compassion. Furthermore, it is interesting that diakonia done in true compassion and with the right motivation *in itself* is preaching. In other words, according to Bavinck there does not have to



be verbal proclamation present to label a good deed “preaching”. This is somewhat in contrast to what we learned was the core in the point of view where believing derives from *hearing* the word of God, explained above. To be able to hear someone must speak. A natural interpretation of Paul’s word in Romans 10:14-15 is that evangelisation is done by using words, not services like medical assistance or education.

Furthermore, Nordstokke emphasises John Stott (1975) statement that says that good deeds are good on their own and should not be done in order to achieve other results (Nordstokke 1994:64). Having seen the understanding of the value of the diaconal work as dependent to what it brings of results leading to salvation, it is clear that this view is quite the opposite. Here, diakonia is understood to have an intrinsic value, not an instrumental value. Kjetil Aano (2010:51f) agrees. He challenges the mission faith based organisations to clearly state that the diaconal work should not contain any hidden motives. Good deeds should meet people where they are and be done to share God’s goodness in order to make life easier for people. Diaconal work must not be carried out with a motivation to convert people.

### **2.1.2. The Pentecostal view on salvation and the calling**

Gordon Fee (1991:12f) connects the kingdom of God to the calling of the church in Pentecostal theology. The good news is the news of the kingdom, which one can enter by repenting and receiving the gift of God, which is forgiveness through Jesus. He says that Jesus was concerned with announcing the kingdom as good news especially to the poor. The poor were the needy both materialistic and socially, but also the spiritually poor: the sinners. They are like the prodigal son who is helpless and in need of God’s grace and forgiveness.

If we compare this view to what was presented by Simmons (1998) we find a general similarity. The eschatological urgency and the coming kingdom are also highlighted in the Pentecostal context. Fee argues that the understanding of kingdom to come has a direct link to evangelisation because of Jesus’ words from Matthew 23: “(...)’this gospel [good news] of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come’ (Matt. 24:14)” (Fee 1991:16). Fee says that this is the reason for the calling of the church given by Jesus Christ: the Great Commission to ‘go and make disciples of all nations’ (Matt. 28:19).

Murray A. Dempster (1991) uses the Greek word *kerygma* to define the act of proclaiming the good news of Jesus in spoken word, opening “the door to the eschatological banquet” (Dempster 1991:25). This is a basic theological task which the Holy Spirit anoints and enables the church to do. Further he says:

Evangelism is the traditional name that we give to the objective of the church’s kerygmatic ministry because in this activity the church invites people to respond to the ‘evangel’ being preached. The call to conversion identifies the evangelistic objective resident in kingdom proclamation (Dempster 1991:25).

Salvation within this frame of reference is understood as a personal conversion to God’s reign, he continues. We clearly see the connection that Berentsen et al. (2004b) showed above: evangelisation has often been understood as the verbal proclaiming of the gospel and should give people the opportunity to *hear, believe, and be saved*.

Tolo (2010) showed us in 2.1.1 that this thought has influenced the concrete mission work a lot throughout the mission history. Julie C. Ma and Wonsuk Ma (2010) confirm the same thing within a Pentecostal context. Missionaries of the Pentecostal mission have been very much affected by the understanding of the link between salvation and evangelisation. They have mainly concentrated on the “soul saving” task by evangelising, planting churches, and training of workers. The main focus and motivation has been “other-worldly” focusing on the “pre-millennial dispensationalistic eschatology”, making this life “incidental as compared with life in heaven” (Ma & Ma 2010:279).

Now the question turns to if this understanding of the salvation has influenced the Pentecostal view on the role of diakonia? As we saw, a great emphasis on spiritual and eschatological salvation may lead to the primacy of the evangelisation at the expense of the intrinsic value of social efforts. According to Ma and Ma (2010), this is the case with the Pentecostal mission as well. Pentecostal missionaries practice social work too, like education, caring for children, and helping drug addicts. Ma and Ma express the motivation behind this work: “They do this for practical reasons in order to meet some dire needs of life. Theoretically, such ‘social’ activities are understood to be preliminary for evangelism” (Ma & Ma 2010:279). Here, we

note an understanding of diakonia as auxiliary in the Pentecostal context. Yet, this is not the only Pentecostal approach to diakonia in mission work. I will elucidate this in 2.3.2.

From my point of view, we can draw several parallels between the traditional understanding of salvation and the primacy of the evangelistic mandate in mission work described in 3.1.1. The Pentecostal mission is both theologically and practically highly concerned with evangelisation because the gospel must be proclaimed in order to lead people to conversion and eternal salvation. We also see that a consequence of this view is that evangelisation has got priority number one, while diakonia is number two. The statement “social activities are understood to be preliminary for evangelism” suggests that in a Pentecostal context diakonia has got an instrumental value or an auxiliary service meant to benefit the proclamation of the gospel.

In 4.1 and 4.2, I will look at salvation and evangelisation in PYM and PYM’s view on which calling is more important. The intrinsic versus instrumental value of diakonia in PYM will also be examined in 4.2.

## **2.2. Separating evangelisation and diakonia**

I will now bring in a second way of understanding the relationship between evangelisation and diakonia in the calling of the church. Here, a *separation* between evangelisation and diakonia is stressed. The first point of view says that salvation is material and therefore the calling is not to evangelise. The second does not really make an effort to state which salvation is the most valuable, but it emphasises the importance of separating the evangelisation from the social work and says that diakonia stands on its own two feet.

### **2.2.1. The primacy of social involvement**

The movement of Social Gospel turns away from the traditional missiological understanding I have now presented. It started as a response to the political and social change in the world during the 1960s and led to a different direction of focus especially in the ecumenical organisations like the World Council of Churches (WCC) and the Lutheran World Federation (LWF) (Aano 2010:44).

Møgedal and Skjelmerud (2004:332) say that from this point of view, the salvation is understood primarily in social terms. God's kingdom is a kingdom realized in the present not the future world. The qualities characterising this kingdom is a society built on social and economical justice. Kjetil Aano (2010:44) explains how this changed the understanding of the calling of the church. Due to the recognition of salvation as better life in the present world, the church's function should be an agent of political and social change. Consequently, Bosch (1991) emphasises, the primary task and commission of the church changes and becomes "the primacy of social involvement" (in Tolo 2010:28).

It is obvious that this differs a lot from the traditional understanding of mission described above where God's soteriological will is spiritual and calls the church to evangelise. The primacy of social involvement hardly reveals itself at all in my materials and I will not give it much attention here. Nevertheless, this understanding of salvation gives us an unmistakable contrast to and criticism of the primacy of evangelisation. It also represents an approach saying that one can separate diakonia and evangelisation and that, theologically, it is sufficient to do an effort only to improve the life on earth. This leads us further to examine Norwegian Church Aid.

### **2.2.2. Separating diakonia from mission**

Norwegian Church Aid (NCA) can exemplify the separation of evangelisation work and diaconal work in an international context. One important point makes Norwegian Church Aid different from mission organisations. NCA does not do mission work and its aim is not to be a church, neither to make others become part of a Christian fellowship (Tønnessen 2007a: 261). Tønnessen (2007b) says that NCA is a *faith-based* non-governmental organisation (NGO) because it has a motivation in religious values, yet without performing this religion in order to influence with and advance the Christian faith. It does only *diakonia*, *not* mission (Tønnessen 2007b:323). When NCA started using the term diakonia it was able to clarify its position compared to other organisations. *Diakonia* gives an identity in the Christian faith, at the same time makes it clear that it is not a mission organisation, neither a state development actor (Tønnessen 2007a:250). It is clear that NCA chooses not to do evangelisation and mission work. The diakonia is enough *on its own* from NCA's point of view.

Tønnessen (2007b:331f) argues that within a Lutheran theology one can understand the secular and the spiritual kingdom as two different things. Consequently, it is a valid theology to have an aim to advance the common good without wanting to influence spiritually. God works in the secular kingdom too. Thus, to advance the common good is not a mere Christian task. Everyone can realise God's good will, regardless of his or her background. A Christian organisation, like Norwegian Church Aid, can therefore work with partners based in other religions if this advances the common good.

Tønnessen (2007b:326f) also refers to Hans-Morten Haugen (2007) who argues that diaconal work is something else than mission and evangelisation because it wants to *serve* the needy, rather than influencing their beliefs. It does not aim to see people convert. For Haugen, NCA exemplifies diaconal work. As we notice, this is the opposite to the mission work where social work plays a role benefitting the evangelisation work and in some cases even is meant to serve this purpose alone. Haugen points to the fact that also mission organisations may want to separate their mission activities from the diakonia, even though they see diakonia as an integrated part of the mission. When they do separate it is then because of strategic considerations, for instance in order to receive funding.

### **2.2.3. Influence through partnerships**

Is the picture as simple as saying that pure diakonia without evangelisation does not influence religiously? Tønnessen (2007b) answers no. She argues that the picture is more complex than what Haugen seems to suggest. Her main point is that the influence of *partnerships* between organisations and churches in mission or development aid must be included as well. In order to illustrate her point, Tønnessen looks at Norwegian Church Aid collaborating with Ethiopian Evangelical Church Mekane Yesu (EECMY) in Ethiopia. Norwegian Church Aid promoted development projects, not mission or evangelisation, yet the huge growth of EECMY must be seen in connection with its diakonia and development work. (Tønnessen 2007b:329f). She claims: "Even an organisation lacking any mandate for mission, and lacking any obvious mission praxis, could still be part of structures that advance church growth and as a result of this be understood as advancing mission activities" (Tønnessen 2007b:340).

Tønnessen concludes that religious NGOs therefore can be missionaries of faith, although they do not practice evangelisation.

We should notice that, according to Tønnessen, the separation of diakonia and evangelisation does not necessarily mean that they do not influence religiously. The separation is not that simple. At the same time religious faith can be found in many countries and cultures, and can be a bridge builder between the organisation and the local people (Tønnessen 2007b:326).

#### **2.2.4. NGOs, the Norwegian government, Norad, and religious influence**

The issue of influence through religious development organisations is thoroughly discussed by Terje Tvedt (2009) as well. He examines the Norwegian development aid and the system of the cooperation between the state and the NGOs. Tvedt (2009:57)<sup>7</sup> claims that the NGOs, mission organisations included, play a very significant role in the relationship between the Norwegian state and the society. He explains that in the years after the Second World War, the NGOs have received increasing amounts of money from the Norwegian governments to be used in development aid. In 2003 the amount was approximately 3 billion NOK, divided on 150 organisations (Tvedt 2009:57). The Norwegian state donates to these organisations mainly through Norad and UD<sup>8</sup> (Tvedt 2009:123). As a part of this system it is required of the organisations to fundraise an own contribution, which has decreased from 50% in 1960 to 10% today. Tvedt argues that this is a sign of how the non-governmental organisations have grown dependent on the state (Tvedt 2009:64f).

Later in his book, Tvedt (2009:79f) addresses the issue of *neutrality*. As organisations received money from the state, the state demanded that the money should be used in accordance to Norwegian politics, which up to 2001 was stated in the “neutrality paragraph”. The money should not be used to promote for example religious interests. Yet, this lead to a paradox, he says and claims for example that the mission organisations defined their work as mission in the field, while when they talked in the political and universal system at home they called it development work. It seems to me that Tvedt claims that the mission organisations

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<sup>7</sup> The increasing activities between the Norwegian governments and different NGOs and research is part of what Terje Tvedt calls a Norwegian form of national corporatism (*nasjonalkorporatisme*) (Tvedt 2009:116-122).

<sup>8</sup> Norad - Norwegian Agency for Development Cooperation (*Direktoratet for utviklingssamarbeid*)  
UD- Norwegian ministry of foreign affairs (*Utenriksdepartementet*)

spoke in two different ways, adjusting it to the receiver of the message. Tvedt (2009:196-200) claims that this is still an issue because as recipients of Norwegian state money the conservative mission organisations have submitted themselves to the system's requirements of universalism. In contrast to this, in their own religious context these organisations are ambassadors for Christ. Consequently, he argues, the mission organisations are part of two communicative or rhetorical systems. Further, Tvedt criticises this system for its disability to actually do what it is supposed to do, separate development work from mission work. In short, Tvedt claims that mission organisations do not make distinction between their mission work and the development work funded by Norad in practice and in their own religious context and communicative system. They only do it when they communicate with the political and universal system.

Both Tvedt (2009) and Tønnessen (2007b) have showed us that the ability to separate evangelisation from the social effort in mission or development work can be questioned and doubted. I will look at PYM in relation to Norad, church partnerships, and religious influence in 4.4.

## **2.3. Evangelisation and diakonia together**

The following understanding is a clear contrast to the point of view above. The starting point of a *holistic approach* to mission is that the separation between diakonia and evangelisation in mission work is wrong and *not* desirable.

### **2.3.1. A holistic approach to mission**

Bryant Myers (2011) starts by addressing what he believes to be a big problem in the modern worldview: the separation of the spiritual and material realms of the world and of our lives. He calls this “the great divorce” (Myers 2011:5). This dichotomy has also to a large extent influenced the Christian understanding: evangelism is spiritual work, not connected to development, while social action belongs to the material world (Myers 2011:7). One consequence of this is that: “Christian witness is reduced to words and speaking” (Myers 2011:9). To me, it seems that Myers criticises the understanding of evangelisation as only a verbal activity, explained in 2.1. However, Myers is not only critical to a reduction making

witnessing only words, but also to witnessing as merely social efforts: “We then reduce the gospel message and evangelism to working for justice or saving God’s creation” (Myers 2011:10). Here, we notice a criticism pointed also at the gospel and salvation meaning only justice on earth, as we saw characterised the Social Gospel movement (2.2.1).

Meyers introduces *transformational development* as an answer to the dichotomy he criticises (Myers 2011:3). Myers (2011:152) emphasises the importance of meeting the needs of the *whole* human being, which means all aspects of life: materially, socially, psychologically and spiritually. They are all important, yet incomplete standing alone, and must therefore be put together in a holistic approach. “The gospel message is an inseparable mix of life, deed, word, and sign. We are to be with Jesus (life), so that we can preach the good news (word), heal the sick (deed), and cast out the demons (sign)” (Myers 2011:201). This is also motivated in the calling of Jesus in his commandment: to love God and to love our neighbour as ourselves. This love calls us both to improve people’s lives now *and* to share the good news that a transformed life also concerns eternity (Myers 2011:310). This is opposite to the opinion presented above (2.2), where a separation is desired.

I interpret Meyers’ words to mean that the gospel and witnessing of the gospel can be understood as both word and deed. We can compare this to Bosch (1997), Coleman (2000), and Bavinck (1960) claiming that evangelisation is not only a matter of words (1.3.2). Evangelisation or witnessing can also be done through deeds.

The ecumenical *The Lausanne Covenant* in 1974 is considered to be a turning point of a holistic understanding of the mission, says Arne Tolo (2010:30). He refers to John Stott (1975) claiming that the social aspect is a genuine integrated part of the Great Commission. Putting Stott and Myers together, we see that here the calling of the church has got two parts: the social effort and the evangelistic effort. Kjell Nordstokke (1994:63) stresses the *equality* of these two parts referring to Olav Guttorm Myklebust (1976). Neither the service nor the proclamation should be superior to or more important than the other. Proclamation is to serve Christ with words, and service is to proclaim with deeds. They are to be equal in the same mission.



### 2.3.2. Diakonia and evangelisation together - A Pentecostal approach

Julie C. and Wonsuk Ma (2010:5) describe the Pentecostal mission as narrowly focused because of the predominance of soul saving and evangelisation, and consequently, that “mercy ministries” should contribute to the evangelistic work.

This view is what was criticised by Myers (2011) who, as Ma and Ma, claims that this understanding is too limited in scope of what mission is supposed to be. Yet, we must note that Ma and Ma continue. They bring in *the Lausanne Covenant* from 1974 as a component and source of influence also in the Pentecostal context too (Ma & Ma 2010:5). There has been a growing consciousness of the two “pillars of mission”, the social service and the traditional evangelism, leading to a broader and more holistic understanding of mission work. They label Pentecostals with this approach “progressive Pentecostals”.

Donald E. Miller and Tetsunao Yamamori (2007) have studied this phenomenon and define progressive Pentecostals like this:

But we believe that there is an emergent movement within Pentecostal churches worldwide that embraces a holistic understanding of the Christian faith. Unlike the Social Gospel tradition of the mainline churches, this movement seeks a balanced approach to evangelism and social action that is modelled after Jesus’ example of not only preaching about the coming kingdom of God but also ministering to the physical needs of the people he encountered. (Miller and Yamamori 2007:212)

I want to highlight two points here. First, the word “holistic” is used as to label the progressive Pentecostal understanding. The social effort, the diakonia, goes alongside with the evangelisation, and progressive Pentecostals strive to balance them. As this holistic approach to mission is motivated in Christ’s example and is stated to be an important part of their mission, one of two pillars, it seems that progressive Pentecostals have included diakonia as part of both their calling and their mission. Second, we should note that this holistic Pentecostal view distances itself from the Social Gospel movement. It is not *only* the social action that matters; the *combination* is emphasised.

Let me also highlight a quote by M.W. Dempster (1991) that illustrates another important point concerning the Pentecostal mission:

(...) the church programs and activities that are instituted in order to minister to the needs of people outside the Christian community should be understood in concert with proclaiming and modelling the gospel. The church's diakonic ministry, stated bluntly, is more than a theologically based version of the international Red Cross. (Dempster 1991:32)

It is interesting to compare this view to the one of Norwegian Church Aid presented by Tønnessen (2.2.2). We learned that Norwegian Church Aid emphasises its faith-based foundation and church relationship, yet it makes it very clear that it does not want to influence religiously. In contrast to this, the diaconal ministry of the Pentecostal mission is meant to be a way of *proclaiming* the gospel, in word, life, and deed (Dempster 1991:38). It is not “enough” only with a theological foundation, according to Dempster. Comparing this to Myers' (2011) point of view, we find the similar opinion that evangelism and diakonia are both part of the church's mission and calling, and that witnessing also can be done through deeds. It is obvious that diakonia is connected to the gospel according to Pentecostal scholars. Nevertheless, I did not find any Pentecostal discussion directly on the intrinsic and the instrumental value of diakonia in the theory I have read, for example if it is desirable that people become saved through Pentecostal diaconal work.

### **2.3.3. A Pentecostal understanding of multidimensional salvation**

Now, I will elucidate a wider understanding of the salvation, because it shows how salvation may imply more than the spiritual and eschatological aspect. Salvation, in spiritual terms, also concerns the concrete life lived on earth here and now. The Pentecostal scholar, Amos Yong, presents a model of a *multidimensional* and *pneumatological salvation* (Yong 2005:91). The salvation *itself* has got positive effects on a change in the physical lives of those who receive the gospel. Yong traces these effects back to both the Holy Spirit and Jesus Christ in a collaborating symbiosis.

Yong says: “(...) the pentecostal experience of the Spirit is the experience of the transformation of lives and communities as confronted by the living God” (Yong 2005:81). Yong addresses the experience of the Holy Spirit as *transformation*, and not only a transformation concerning the spiritual, inner being of people, but also of *communities*. The pneumatological salvation is a wider understanding of the salvation. It is the “Multidimensionality of Salvation” (Yong 2005:91). This *multidimensionality of salvation* includes a wide range of dimensions: “(...) - the forgiveness of sins, the deliverance from evil powers, the healing of the body, the liberation of the poor and oppressed, the establishment of the new people of God, and the eschatological salvation of God (...)” (Yong 2005:91). Yong explains this further by describing for example family salvation, ecclesial salvation, material salvation, relational, and social salvation.

A holistic approach to mission emphasises the need of proclaiming the gospel in both word and deed. The mission must not only be concerned with evangelisation but also diakonia. What is interesting with Yong’s (2005) multidimensional salvation in relation to this is that spiritual salvation also can lead to a better life in this world, not only the eschatological. Salvation *in itself* can be holistic (Yong 2005:117). Thus, I find this holistic salvation to be a kind of diakonia as well, because it helps people also with their earthly lives. Therefore, I suggest, evangelisation and salvation in mission do not only concern soul saving and life after death, the effect on the present life on earth can be included as a motivation to evangelise and convert people. Interestingly, Yong claims that that this multidimensional salvation can break down the barriers between the salvation of the spirit and the understanding of Social Gospel (Yong 2005:117f).

Finally, I also want to comment on the role of the Holy Spirit in the life of a believer. From a Pentecostal point of view the salvation, baptism, and work of grace is a process (Yong 2005:118f). The Spirit does not only save but also sanctifies and empowers, he explains. The missionary Pentecostal empowerment of the Spirit has especially been connected to *witnessing* because of the urgency of the gospel to be proclaimed in relation to the eschatological worldview (Yong 2005:83). Nevertheless, for Yong, the Spirit’s gifts are also an empowerment “to overcome sin, temptation, and the devil, authorizes them to cast out demons and heal the sick; and enables them to do the works of the ministry on behalf of the poor, the captives, and the oppressed- all as Jesus did” (Yong 2005:89). He argues that the Holy Spirit is a Spirit *of love* and empowers to love others, and that this should be the core of

the mission (Yong 2012)<sup>9</sup>. A pneumatological theology of love empowers to a missiology of love, both when it concerns evangelistic, social or socio-political engagement (Yong 2012:163).

In summary, we register that both the understanding of the salvation and the empowerment of the Holy Spirit include highly diaconal aspects because they concern *this* life, not only the coming, and aims to make life better for the ones suffering.

The relationship between diakonia and evangelisation in mission, holistic mission, and multidimensional salvation from PYM's point of view will be examined in 4.2 and 4.3.

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<sup>9</sup> Robert Simmons (1998:134f) has a similar understanding described as “salvation present” and sanctification. It concerns resisting temptations, making wise choices, doing good works, and receiving energy from the Holy Spirit.

### 3. Material and method

In this chapter I will present the material and the method I have used along the way in the analysis to get to my findings. I will also reflect upon and evaluate my choices and my work.

#### 3.1. Material

My first step to study PYM was to contact secretary-general Bjørn Bjørnø. He was positive to my project, we had a meeting, and the PYM office provided me with different documents.

I chose PYM documents, like purposes, annual reports and newspapers, as my source of data, and decided to do a pure document analysis, yet without an aim to analyse non- verbal expressions such as pictures (Repstad 2007:103,111). My documents are public “official documents deriving from a private source”, in my case the source is an organisation (Bryman 2012:550). I can divide my materials into two parts: The first is *the internal documents or basic documents*. The first is *PYM. The Pentecostal Foreign Mission of Norway. Statues, Guidelines of the Organisation, and Guidelines for Mission ministry (PYM. De norske pinsemenigheters ytremisjon. Statutter, Retningslinjer for Organisasjonen og Retningslinjer for Misjonstjeneste)* (PYM 2011). This is an important document because it is the only basic document from PYM I have been provided with and know of. *Vision and structures. Basic document of the Pentecostal Movement in Norway (Visjon og ordninger. Grunnlagsdokument for Pinsebevegelsen i Norge)* (The Pentecostal Movement of Norway 2012) contains a short expressed theology called “Foundation of Faith” (*Trosgrunnlag*). I include this as a basic document of PYM because PYM explicitly points to this document as a part of its foundation (PYM 2011:2).

The basic documents are few and short, but they contain important information because they express the theology, goals, values etc. of PYM in a straightforward manner. PYM does not have any own document explaining its understanding of diakonia like some other mission organisations<sup>10</sup>, which means I have to look for PYM’s understanding elsewhere.

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<sup>10</sup> For example Norwegian Mission Alliance (Misjonsalliansen n.d.) and Norwegian Misison Society (Det Norske Misjonsselskap 1996).

The second part of my materials, which definitely is the largest part by quantity, is the *information documents*. Information to partners plays a vital role to maintain PYM's activities. PYM depends on Pentecostal churches' and individuals' desire to take part in its mission and commit themselves to support the organisation.

*The mission magazine M2 (M2 Misjonsmagasinet)* is important in PYM's information work. We can find different information on its website too (pymportal.com), but I have chosen *M2* to represent a frequent communication from PYM to its Pentecostal donors. *M2* reaches out widely because it is published through *The Victory of the Cross (Korsets Seier- KS)*, the Pentecostal newspaper in Norway. KS had 5041 subscribers in 2013 (Østby 2014). Also, *M2* represents PYM as a whole, not just one field or one kind of work. I have chosen to analyse *M2* from the last issue of 2011 (number 6) because the topic of this issue was specifically on good deeds in the mission, which shows PYM's interest in my research question. I studied *M2* to the last issue of 2013. In 2012 there were five issues of *M2*, in 2013 there were four. With ten of the newest issues of *M2* I believe I will get an insight into rather fresh news from the field, and different opinions through for example interviews.

Once a year PYM also publishes an annual report (*årsmelding*). Here we find a summarising presentation of the missionaries, local partners, projects, and changes that have happened during the past year. There are also a few articles with more complementary descriptions of some selected projects or topics. I will analyse the *Annual report of 2011 (PYM 2011 Årsmelding)* (PYM 2012) and *Annual report of 2012 (PYM 2012 Årsmelding)* (PYM 2013). There exists a short information booklet too called *The Pentecostal Foreign Mission of Norway. Mission and development aid in 50 countries (De norske Pinsemenigheters Ytremisjon. Misjon og bistand i 50 land)* (PYM n.d. b). I include this in my materials as well.

Finally, I will also analyse the book *Into all the world, PYM 100 years, 1910-2010. Pentecostal mission for 100 years (I all verden, PYM 100 år, 1910-2010. Pinsemissjon i 100 år)* (PYM 2010). This is also an interesting document because it presents PYM's work from the beginning in 1910. As an anniversary book it is likely to show what people in PYM think they have achieved and are proud of.

When I refer to these documents in the reference list and in (...) in the text I use the names of the author of for example the article. But in my text itself I use the name of the person who said the quote<sup>11</sup>.

### **3.2. Advantages and disadvantages of my materials**

With these documents I believe I have covered a wide information background from the last three years (2010-2013), which I can use to analyse PYM's understanding of diakonia in mission. Although my materials do not contain that much explicit theology presented from the organisation there are several articles and interviews talking about for example leaders' opinions of the understanding of mission and also diakonia and field reports describing the actual work. Bryman says: “ (...) documents tell us something about what goes on in that organization and will help us to uncover such things as its culture or ethos. According to this view, documents are windows onto social and organizational realities” (Bryman 2012:554). Bryman's words explain well the reasons for my choice of materials and method to answer my research question. However, the context of the text and the implied readership should be included when trying to find the “underlying reality” (Bryman 2012:554). I will therefore include some reflections upon the context, whom the texts probably are meant for, and how this may affect the statements. This is one of the reasons why I find it important to include descriptions of the Pentecostal Movement of Norway (1.4) and Pentecostal theology (2.1.2, 2.3.2, 2.3.3) as a background explanation.

One disadvantage with my choice of material is that I do not get the entire picture concerning the Norad relationship<sup>12</sup>. To study the communication with this partner would require different materials than mine, like Norad reports<sup>13</sup>. I aim to examine this topic as well, but from an inside- out point of view of PYM. I hope to find examples of how the Norad relationship affects PYM's rhetoric when speaking about its development work. Another weakness is that I do not have a satisfying opportunity to study the complex background of

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<sup>11</sup> Example: Bølum Kjørstad say they want “help and lead people to Jesus” (Berntzen 2012c:29).

<sup>12</sup> PYM receives money from the state agency Norad (Norwegian Agency for Development Cooperation) to development projects through Digni, an umbrella organisation of 19 churches and mission societies controlling these projects (Digni n.d.) More on PYM's relationship with Norad in 4.4.

<sup>13</sup> Kasper Landmark (2013) has studied this particular partnership and materials in *Religion and development in a Norwegian context. A qualitative study of the identity of faith-based organizations and the relationship to their secular donor*

PYM, which is the Pentecostal Movement of Norway. Congregations and pastors could have given me a better insight to this. Both of these fields could be interesting to study, but a satisfactory research of them would be far beyond the scope of this thesis.

### 3.3. Method

I chose to use a *qualitative content analysis* because I wanted to search for the underlying themes in the material (Bryman 2012:557). My aim was to find the content of the material by reading it with an interpreting look and to find the meaning behind the words (Johannessen, Tufte, and Christoffersen 2010<sup>14</sup>:173), more specifically: the understanding of diakonia in mission.

In a qualitative content analysis *coding* plays an essential role (Bryman 2012:557,576-578). Johannessen et al. (2010) also describes this process (Johannessen et al. 2010:174-177). I made codes from theoretical perspectives concerning diakonia. In other words, I used a deductive way of making codes (Johannessen et al. 2010:174). Repstad argues that using terms (*begreper*) can help to understand the material, yet it can also cause too much generalisation (Repstad 2007:116). As a result of my aim to not prejudge the material I quickly had to expand the number of codes.

I read thoroughly through the material and systematised codes, belonging quotes, and some theoretical reflections in Microsoft Excel documents. This helped me to have an on-going process where I was constantly thinking of both theory and material. I could also revise my own hypotheses concerning what the materials indicated. Both of these processes are important in qualitative studies (Repstad 2007:117). After having erased and put together most of my codes, I ended up with these: *separation between diakonia and evangelisation, combination of diakonia and evangelisation, development work funded by Norad, influence through partnerships, the calling of the church, evangelisation, salvation, the missionary*. This process resembles a lot the process of coding described by Bryman (2012:576f).

At this point I did what can be called a condensation (Johannessen et al. 2010:176) by choosing significant and useful quotes to illustrate the codes in order to clarify the abstract

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<sup>14</sup> I will refer to Johannessen, Tufte and Christoffersen (2010) as Johannessen et al. (2010) in the following.



meaning of the codes. I also made an effort to reassure that the quotes I chose and how I rewrote the material was in accordance with the general impression of the material (Johannessen et al. 2010:176). Now, I could examine the material on a higher level of abstraction and interpret the patterns in light of the theory (Johannessen et al. 2010:177).

### **3.4. Evaluation of the research**

As all the documents are published and available to everyone, I find few challenging ethical considerations concerning my research. Nevertheless, as *I* have selected different quotes and put them into a different setting than they were meant for, we must note that the analysis reflects *my* interpretation. Therefore, I have tried to explain the context of the quotes.

Prominent criteria of social research are reliability, replication, credibility, and validity (Bryman 2012:46, Johannessen et al. 2010:30). In the case of qualitative research reliability is not an applicable term, because observations and interviews are very dependent on the specific context they were carried out within (Johannessen et al. 2010:229). My materials are documents, not observations neither interviews. I have made an effort to make it visible and transparent which documents I have used, who says what I have quoted, and the context of the quote. My aim has been to strengthen my *credibility* (Johannessen et al. 2010:30). Yet, in qualitative research the researcher is an instrument him or herself. Nobody can do the research exactly as I did because I have my own background and experiences (Johannessen et al. 2010:229). My personal and theoretical background has been used more or less consciously in the process. I have therefore made an effort to thoroughly check that the choices I have made seem to concur with the general impression of the materials. In the analysis I have chosen to present only a minimum of quotes concerning each topic. These represent and describe clearly this general impression.

I have only done a document analysis. One way of evaluating the *validity* of a research is to use different methods (Johannessen et al. 2010:230). If I had used for example interviews together with document analysis I could have seen if the different methods led to the same results and it would have strengthened the validity (Johannessen et al. 2010:230).

Unfortunately, due to the limits of this thesis this was not possible. Nevertheless, I have done a significant effort to try to understand PYM and its context (Johannessen et al. 2010:230). I

have tried to get a good insight of the field of international diakonia by reading theory, I have met with representatives of PYM, and I have tried to get a good insight into PYM and the Pentecostal Movement of Norway. In comparison to the limits of this thesis, I also think that I have a rather wide range of documents from PYM. I assume that this have given me an opportunity to get a thorough idea of PYM's understanding of diakonia.

Finally, I would argue that *generality* (external validity) is relevant in my research. Johannessen et al. (2010:231) describe generality as a possibility of transmitting the knowledge from one study to another field. I believe that my findings may contribute to research on the understanding of diakonia in a Pentecostal context, like for example The Pentecostal Movement of Norway, and maybe even an international Pentecostal context.

## 4. Analysis

I will now present my findings from my analysis of the documents. This is also my discussion of the material, especially in "Concluding reflections" where I see my findings in light of the theory presented in chapter 2.

### 4.1. The understanding of salvation and the calling of the church

In chapter 2 we learned that there are different understandings of what salvation contains and how this influences the understanding of the calling of the church. In the following, I will examine this topic in relation to the Pentecostal Movement of Norway and then PYM.

#### 4.1.1. Salvation and the calling in the Pentecostal Movement of Norway

I will start by presenting salvation in the perspective of the Pentecostal movement of Norway, PYM's parent organisation. PYM builds on the "Foundation of faith" of the Pentecostal Movement of Norway (2012). Here, we find a theology on salvation expressed explicitly:

We believe that Jesus Christ will return for his own and thereafter establish the completed kingdom of God. We want to communicate the hope concerning the resurrection of the body and the eternal life. We believe in the word of the Bible concerning two outcomes of this life, eternal life or eternal death. The Bible is clear that it is through Jesus Christ we are saved. Because of Jesus' work of salvation nobody has to perish (The Pentecostal movement of Norway 2012:9)<sup>15</sup>.

We note how the Pentecostal Movement says that salvation concerns "eternal life or eternal death". This also includes the eschatological vision of the kingdom of God that Jesus will bring when he returns. The salvation is exclusively to be found in Jesus Christ. A few passages earlier the Pentecostal movement expresses what it considers to be the most

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<sup>15</sup> All quotes are translated by the author. Norwegian original quote in footnotes marked by *italic*. *Vi tror at Jesus Kristus skal komme tilbake for å hente sine og deretter opprette det fullendte Guds rike. Vi vil formidle håpet om kroppens oppstandelse og det evige liv. Vi tror på Bibelens ord om to utganger på livet, evig liv og evig død. Bibelen er tydelig på at det er gjennom Jesus Kristus vi blir frelst. På grunn av Jesu frelsesverk trenger ingen å gå fortapt.*

important thing for the church to be engaged with: “The main mission is to fulfil the Great Commission by making Jesus known, believed, loved, and followed by people who do not yet believe” (The Pentecostal movement of Norway 2012:9)<sup>16</sup>.

Connecting these two significant statements of the Pentecostal Movement’s theology on salvation and the mission of the church, we see that salvation and the Great Commission are closely intertwined. Due to the Pentecostal Movement’s statement that salvation is only possible to receive through Jesus Christ, it is essential that he is made known and believed in order to see people saved for eternity. This strongly resembles what I described in 2.1.1. Salvation is liberation from sin and to be saved for eternity, and the Great Commission is therefore the main mission of the church because people must hear to believe.

#### **4.1.2. Salvation and the calling in PYM’s basic document**

The general impression is that the connection between salvation and the calling to make Jesus known to a high extent is present in the documents of PYM. This is the case in the basic document, when leaders or representatives of PYM speak about the mission, and in descriptions of the actual work done in the field. I will now show this with examples from the materials.

The very purpose of PYM is enunciated in the organisation’s guidelines. It is repeated in *Into all the world* (PYM 2010) where it is underlined by being placed on the first page of the book. The purpose of PYM says:

PYM’s aim is to follow the commission in Matthew 28:19-20 in making disciples of all nations. The goal of the work’s evangelistic and diaconal commitment is to proclaim and demonstrate the power of the gospel for salvation, and in this way express God’s love to every human being, regardless of race, social status or religion (PYM 2011:4)<sup>17</sup>.

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<sup>16</sup> Hovedoppgavet er å fullføre misjonsbefalingen ved å gjøre Jesus kjent, trodd, elsket og etterfulgt blant mennesker som ennå ikke tror.

<sup>17</sup> PYMs målsetting er å etterfølge Jesu Kristi befaling i Matt. 28:19-20 om å gjøre alle folkeslag til disipler. Arbeidets evangeliske og diakonale engasjement har som mål å forkynne og synliggjøre evangeliets kraft til frelse, og på denne måten gi uttrykk for Guds kjærlighet til alle mennesker, uansett rase, sosial status eller religion.

The starting point of PYM's work is PYM's aim is, in other words, to complete the Great Commission in Matthew 28.

We should also note that this is a wider goal than the one we saw in the Pentecostal Movement of Norway. Here, we find a *two-fold aim*: to proclaim and to demonstrate the gospel and God's love, to do evangelisation and to do diakonia<sup>18</sup>. Apparently, both diakonia and evangelisation are included in the mission. Yet, it seems to me that the evangelistic effort is understood as *proclaiming*, while the diaconal effort is about *demonstrating* the gospel. Let us also note the same reference to the Great Commission as in the Pentecostal Movement.

Later in the basic document, PYM expresses its aim again: "The main goal of the mission is to make disciples of all nations, plant local churches where they can come together and worship, and to know his word" (PYM 2011:15)<sup>19</sup>. The described work following this goal is to make the church independent through teaching members, leaders, and elders. This quote makes an unmistakable reference to the Great Commission as it says "make disciples of all nations", yet we do not see the two-sided work here, only the evangelistic and church work can be found here.

These explicit goals of PYM correspond with the primacy of the evangelisation explained in 2.1. The eternal salvation and the eschatological expectations are not directly mentioned in the basic document of PYM, but remembering the Pentecostal Movement's statement, this dimension is implicitly present too. Interestingly, diakonia seems to be included in the calling of the church in some of the PYM's goals. But are evangelisation and diakonia equal partners? I will look at this in 4.2.2. The important point to register here is that in the basic documents of PYM Christ's call in Matthew 28 and people's salvation are highly emphasised and also linked to each other.

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<sup>18</sup> This goal is also stated in PYM's statute number 2, although without the reference to Matthew 28 in the beginning (PYM 2011:2).

<sup>19</sup> *Misjonens overordnede mål er å gjøre alle folkeslag til disipler, plante lokale menigheter hvor de kan komme sammen og tilbe Gud, og lære hans ord å kjenne.*

### 4.1.3. The leaders' view on salvation and the calling

When the leaders and people representing PYM talk about the calling to mission the same connection as above is pointed to several times. The third issue of *M2* of 2013 discusses the need of hastening the proclamation of the gospel because Jesus may return soon. The urge to bring the good news about eternal salvation to the unreached is strong. Here, secretary-general Bjørn Bjørnø provides us with a good description of how the PYM documents and PYM leaders seem to find the need of salvation to be a pressing reason to follow the calling of the Great Commission.

And yet, if we are to take the word of the Bible seriously it is difficult to disregard the fact that Jesus often talked about the two outcomes of life. About eternal salvation and eternal perish, about heaven and hell. About people's responsibility of their own choices concerning this. This is where the Great Commission comes in. In this regard we haven't really been left any choice. We have received a command that is unavoidable and urgent. Every day thousands die without having had an opportunity to hear about Jesus Christ and believe in him. (...) It's about more than a positive change in this life; it concerns people's salvation for eternity (Bjørnø 2013c:12)<sup>20</sup>.

Because every human being will be responsible of his or her own choice concerning Jesus Christ everyone should have the opportunity to hear the gospel. The calling to give people this opportunity is not a choice, according to Bjørnø. The link between the calling of the church (the Great Commission), salvation, and the eternal life or death, is very clear here<sup>21</sup>, and it supports the impression from the basic documents. To evangelise is a core task of PYM<sup>22</sup>. This concurs with the traditional mission understanding of salvation and the calling of the church to evangelise, explained in 2.1. However, this is not the *only* impression found in the

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<sup>20</sup> *Men skal vi ta bibeltekstene på alvor, er det vanskelig å bortforklare at Jesus ofte talte om livets to utganger. Om evig frelse og evig fortapelse, om himmel og helvete. Om menneskers ansvar for egne valg i forhold til dette. Det er her misjonsbefalingen kommer inn. I denne sammenhengen har vi egentlig ikke blitt gitt noe valg. Vi har fått et oppdrag som er ufravikelig og som haster. Hver dag dør tusener uten å ha hatt en eneste mulighet til å høre om Jesus Kristus og komme til tro på ham. (...) For det handler om mer enn en positiv endring her i livet; det handler om å se folk frelst for tid og evighet.*

<sup>21</sup> Bjørnø also points to the eschatological multiethnic paradise described in Book of Revelation 7:9 as an urge to evangelise to unreached ethnic groups (Bjørnø 2012c:10).

<sup>22</sup> Bjørnø clearly states their mission to evangelise and plant churches also in *Annual report of 2011* (PYM 2012:1).

materials of how PYM interprets its calling. Diaconal effort is also included. I will elaborate on this in 4.2.

#### **4.1.4. The missionaries' view on salvation and the calling**

The missionaries calling has been strong in PYM and always motivated people to bring the gospel to the unreached (1.4). This characterised the PYM pioneers (PYM 2010:4-19). The calling to proclaim the gospel is also highly present when the PYM missionaries of today speak about why they work in mission. It is a general impression that to reach the unreached and to share their faith is central to the younger missionaries. The missionary couple Miriam and Johnny Pettersen work with evangelising and they explain why:

Because there are still more than 2.8 billion people who have not yet heard the good news about Jesus Christ. Every single one of these people is valuable to God, and he longs for them with a father's love. Spreading the gospel is urgent- in the whole world! It's about reaching as many as possible while there is still time (Berntzen 2012a:28)<sup>23</sup>.

To share the gospel is an important task for the younger missionaries in PYM, here exemplified by Pettersen's words. Again we see the connection to the understanding of salvation as liberation from sin and the calling as evangelisation (2.1).

At the same time, it is interesting to note that it looks like there has been a development in the understanding of what the calling contains. The future Paraguay missionaries Thomas and Camilla Kjørstad go into mission to "help and lead people to Jesus" (Berntzen 2012c:29). A similar example is Dary and Ole Martin Mydland, missionaries in Cambodia, who work with former prostitutes. "Their goal" is to help the girls and Dary says: "If we had more money we could have helped many more who want help to get out of the hell they live in" (Tegnander 2011:15f)<sup>24</sup>. The missionary couple helps the girls to get a new life and also teaches them about Jesus. Many girls receive Christ through their work. To do help people in need *and*

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<sup>23</sup> *Forði det fremdeles finnes mer enn 2,8 milliarder mennesker som ennå ikke har fått høre de gode nyhetene om Jesus Kristus. Hver eneste av disse menneskene er dyrebare for Gud, og han lengter etter dem med en fars kjærlighet. Evangeliet har hast- i hele verden! Det er om å gjøre å nå flest mulig mens det ennå er tid.*

<sup>24</sup> *Hadde vi hatt penger ville mange flere som ønsker hjelp, komme seg vekk fra det helvete de lever under.*

evangelise is a common focus in my materials<sup>25</sup>. Furthermore, this focus seems to have increased from the older missionaries to the younger. More on the holistic and two-fold calling will come in 4.2. I must however also comment on the fact that the diaconal work always have been part of the mission work in the field, also in previous times, although it might not have been so much expressed as their primary calling. In 4.3.1 I will take a closer look at the mix of diaconal and evangelistic work in PYM abroad.

#### **4.1.5. Concluding reflections**

There is little doubt that the evangelistic mandate is stressed in PYM's goals and understanding of what mission is. The spiritual salvation through Jesus Christ and the Great Commission in Matthew 28 to go and make disciples of all nations is a significant motivation of the missionaries, the leaders, and in the basic documents. This looks very much like the traditional motivation to do mission that Simmons (1998) and Erickson (1998) explained in 2.1.1: the problem of sin means that the human beings are in need for conversion to become saved and this causes the need of evangelisation. According to our Pentecostal voices, Ma and Ma (2010), Fee (1991), and Dempster (1991), this traditional understanding of sin, salvation, and the calling to proclaim, have been the main focus in the Pentecostal mission as well (2.1.2). The "soul saving" has theologically been the most important, motivated in the eschatological anticipation, and consequently missionary activities like preaching and planting churches have gotten the position of highest prominence. PYM has such understandings both of salvation and of the calling of the church.

The eschatological anticipation stands forth as highly significant in PYM as well. The basic document of the Pentecostal Movement, secretary-general Bjørnø, and missionaries Pettersens clearly express an eschatological motivation. Berentsen et al. (2004b) points to the Biblical reference saying that the return of Jesus Christ comes when the gospel has been proclaimed in all the world. This urgency to proclaim I have found in PYM, but in PYM I have also found a direct reference to heaven and hell. My theory talks about the need of salvation from sin and the promise of a "not yet" kingdom (Fee 1991), but not so much on the tragic alternative to salvation and the "eschatological banquet" (Dempster 1991), which Bjørnø defines as hell and perdition. The urgency to proclaim becomes even stronger.

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<sup>25</sup> Pastor Brit Krogedal also expresses this clearly (Berntzen 2013a:14).



I suggest the combination of several missiological motivations together give PYM a strong drive to evangelise. *Hearing* the gospel causes salvation and the evangelistic effort seems to be proclaiming. My impression of the material suggests that, for PYM, evangelisation concerns words, yet at the same time diakonia can *demonstrate* the gospel. This is somewhat in contrast to what e.g. Bavinck (1960) believes. He claims that service in itself can be called proclamation (2.1.1).

Salvation and “soul saving” (Ma & Ma 2010) is, I suggest, really the “heart of mission” of PYM (Simmons 1998), and we could therefore imply an emphasis on “the primacy of the evangelistic mandate” (Bosch 1997 in Tolo 2010). I will discuss this further in the following, because in this subchapter we learned that there are also signs of including more into the calling than just the proclamation of words.

## **4.2. Diakonia as a part of the calling**

The dichotomy between the material and the spiritual aspects of the mission is a wrong interpretation of the gospel according to a holistic mission approach (2.3.1) In the purpose of PYM (PYM 2011:4,2) we saw that PYM talks about both proclaiming and demonstrating the power of the gospel (4.1.2) and PYM missionaries include diakonia in their calling (4.1.4). I will now examine the issue of diakonia and evangelisation in PYM’s calling more thoroughly.

### **4.2.1. The calling to do diakonia expressed by PYM and PYM leaders**

It is obvious from the purpose (and statute number 2, see footnote 17) from PYM’s basic document that the calling to do diakonia is present alongside evangelisation. However, from my point of view, this goal can be interpreted in two different ways. On the one hand, this goal says that evangelisation and diakonia both take part in the work of demonstrating and proclaiming the power of salvation, as well as expressing God’s love. On the other hand, it is possible to interpret a dichotomy in this goal of the mission’s work because it might seem that the evangelistic effort is linked to “the power of the gospel for salvation”, while the diaconal effort is connected to “expressing God’s love”. Here, the mission of the church includes both diakonia and evangelisation, but they have different functions and different aims. The

interpretation of this aim as having two different parts can be an example of a dichotomy in the understanding of the relationship between diakonia and evangelisation in mission. This specific issue I will discuss further in 4.2.2 and 4.3.2. For now, let us focus on the fact that in PYM's mission goal there is an inclusion of both evangelisation and diakonia and that the missionaries agree that both aspects are central (4.1.2, 4.1.4).

To a large extent the PYM leaders also consider diakonia as a part of the Christian church's calling in missions work, which I will exemplify now. First, I want to comment on what Ivar Engeli (2010) wrote when he was chairman of PYM's board. He points to the Great Commission as the motivation of Pentecostal missionaries. His opinion of the goal of the mission is expressed like this: "As a movement focusing on mission abroad, our concern is to proclaim the gospel. That is and will always be our main mission. And development work goes hand in hand with proclaiming the gospel. We need to help people in every way, in accordance with the Master's will" (Engeli 2010:105)<sup>26</sup>. Indubitably, Engeli wants diakonia to be part of the mission. Secretary-general Bjørnø also talks about diakonia as a mission to the church from Jesus (Bjørnø 2012a:1). In Engeli's quote diakonia and evangelisation can be said to be equal, as they go "hand in hand". At the same time, we see that the *main mission* is to proclaim the gospel, which resembles a traditional mission understanding (2.1). To me, this indicates an integration of diakonia into the calling, but not quite on equal terms as evangelisation. It seems to me, that diakonia somehow comes after evangelisation. From my point of view, Engeli's statement is obscure. It can be interpreted in two ways and it is not easy to determine if the calling to do diakonia is equal or secondary to the calling of evangelisation.

It is worth noting, however, that Engeli believes that the calling is to *help people in every way*, which brings to mind the idea of holistic mission. One of Bryant Meyers' (2011) central points is that the mission's goal is a *transformational development* (2.3.1). To him, this means meeting needs in all aspects of people's lives, like for example both the spiritual and the material. Here, I see key similarities with Engeli's wish that the mission should not only evangelise, but also do development work and help in all ways. The concept of holistic mission highlights the importance of combining diakonia and evangelisation as the calling of

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<sup>26</sup> *Som en bevegelse med fokus på ytremisjon er vi opptatt av å forkynne evangeliet. Det er og blir vårt hovedopdrag. Og hånd i hånd med dette går bistandsarbeidet. Vi skal hjelpe mennesker på alle måter i samsvar med Mesterens vilje.*

the church. This strongly resembles what we see here in PYM. However, the *equality* argued by Nordstokke (1994) referring to Myklebust (1975), can be somewhat more obscure in PYM. This will be further discussed in the next subchapter.

Anne Gustavsen, editor of *KS* and *M2* clearly agrees that the calling to do good is Biblical:

The Bible is crystal-clear. Our calling includes both spirit, soul, and body. That the practical care is an important part of living the gospel in our daily lives, is said clearly in the Book of James chapter 1 verse 27: “Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.” Furthermore the Bible makes it clear that good deeds unto our neighbour is a natural fruit of the life with God (Gustavsen 2011:2, ESV Bible)<sup>27</sup>.

According to Anne Gustavsen, to do good deeds and to engage in practical care is a form of practicing the faith and a fruit of the Christian life. An important point to register is that Gustavsen talks of *one* calling including spirit, soul, and body. The holistic approach and the idea of transformational development are confirmed again. Let me also highlight that the concept of good deeds as a consequence of living with Christ is highly present in the understanding of diakonia in the documents, here exemplified by Gustavsen’s words. I think that this can be linked to what Young (2005) said about salvation as a process, and as a part of this process the Holy Spirit empowers us to do good deeds (2.3.3).

#### **4.2.2. The primary and the secondary calling**

We see that diakonia is part of PYM’s calling. There is, however, some ambiguity to be found when people in PYM talk about diakonia. Engeli’s quote indicated this ambiguity (4.2.1).

Which calling should have the main focus was unclear here, but other people in PYM state clearly which calling they would put first.

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<sup>27</sup> Bibelen er krystallklar. Vårt kall innebefatter både ånd, sjel og kropp. At den praktiske omsorgen er en viktig del av det å leve ut evangeliet i vår hverdag, sier Jakobs brev tydelig i kapittel èn vers 27: ”En gudsyndyrkelse som er ren og feilfri for Gud, vår Far, er å hjelpe enker og foreldreløse barn i deres nød, og ikke la seg flekke av verden.” Dessuten er Bibelen tydelig på at gode gjerninger mot vår neste er en naturlig frukt av livet med Gud.

Arne Gjervoldstad, former PYM missionary and now the director of the Pentecostal Bible school Filadelfia, states clearly what should be primary and what should be secondary in mission:

The gospel must be our passion in the mission. Like an arrowhead on an arrow. Other areas, like developmental and humanitarian aid, should also be included yet the gospel that brings salvation and transformation must always be our main focus of the mission” (PYM 2011:100)<sup>28</sup>.

Of interest here, we see that Gjervoldstad includes the development work in the mission in accordance to PYM’s purpose and the leader’s views described above. But he favours the task to carry the gospel above humanitarian aid in order to see people saved<sup>29</sup>. We see the connection to the primacy of the evangelistic mandate (2.1.1).

PYM missionary Kristian Bregård and Pentecostal pastor and former missionary Magnus Nebdal discuss the need to hasten the delivery of the gospel because they believe Jesus will be returning soon. In connection to this, they discuss the growing commitment to do development work in the mission. This is noteworthy because Bregård and Nebdal find the increasing focus on diakonia problematic:

Today the mission conducts a lot of development projects, but there is not so much focus on the traditional church planting. - It is not wrong to do humanitarian work, but I wish more people were willing to plant new churches so that people could be saved and made disciples. Many can do development work, but not everyone has met Jesus and is able to share him with others. Don’t misunderstand me, I believe that helping each other is a consequence of being saved, he says. (...) [He] would like more missionaries that make a career not only in the diaconal ministry. - I would like more people to become

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<sup>28</sup> *Evangeliet må være vår hjertesak i misjonen. Som en spiss på en pil. De andre områdene som bistand og nødhjelp hører også med, men evangeliet som bringer frelse og forandring må alltid være vårt hovedfokus i misjonen.*

<sup>29</sup> Bjørnø confirms this when he says that the unreached nations always have been target group number one of the mission (Bjørnø 2013b:10).

missionaries according to the original sense of the word, those who are sent out to make disciples of all nations, Bregård says (Berntzen 2013b:27)<sup>30</sup>.

Bredgård makes it clear what he considers to be the most important task of the mission. It is to see people saved and to make disciples. Furthermore, he seems to think that the priorities of missionaries have changed too much. To him, the growing focus on diakonia is a challenge because fewer missionaries are then concerned with what he defines as the original missionary task: to make disciples of all nations. A return to the traditional understanding of the missionaries' task as evangelists seems to be what Bredgård and Nebdal desire.

This tension between diakonia and evangelisation in mission work is elucidated also by two of PYM's regional-secretaries (*regionssekretærer*), Kent Andresen and Oddvar Johansen. They find the increasing focus on physical needs at the expense of the spiritual needs alarming. Johansen claims:

- Even the Pentecostals filled with the Holy Spirit want to give money to snot, tears, catastrophes, and especially children in need. Not the needs that can be found in Europe, he says. - I believe the reason for this is that our mission may have got a lopsidedness in that we are more concerned about the physical needs than the spiritual needs, he adds (Fuglset 2013:14)<sup>31</sup>.

Johansen and Andresen are concerned about the focus in mission work. Although they state that the mission should help everyone, they want more people to become *saved* for eternity, especially in Europe because here people are rich, but most are still lost (Fuglset 2013:14). According to Johansen and Andresen, the Pentecostal donors have now not only evangelisation as their passion, in fact, they want to give money to projects helping people materially rather than spiritually. Spiritual needs and salvation are now less in focus. For Johansen and Andresen, this is worrisome. They call it "a lopsidedness", which is an

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<sup>30</sup> *I dag driver misjonen svært mange bistandsprosjekter, men den tradisjonelle menighetsplantingen er ikke like sterkt i fokus. Det er ikke feil å drive hjelpearbeid, men jeg skulle ønske at flere var villige til å plante nye menigheter slik at mennesker kunne bli frelst og disippelgjort. Mange kan drive bistand, men ikke alle har møtt Jesus og kan gi han videre. Misforstå meg rett, jeg tror at det å hjelpe hverandre er en konsekvens av å bli frelst. [Han] etterlyser flere misjonærer i ordets opprinnelige forstand, slike som blir utsendt for å gjøre alle folkeslag til disipler, sier Bregård.*

<sup>31</sup> *Til og med for åndsfulle pinsevenner er det snørr, tårer, katastrofer og særlig barn i nød man gir penger til. Ikke den nød som finnes i Europa. Det tror jeg kommer av at misjonen vår kan ha fått en slagside ved at vi er mer opptatt av den legemlige nød enn den åndelige nød, legger han til.*

indication that they find diakonia to be more prioritised at the expense of the evangelisation. This is clearly in line with the understanding of the primacy of spiritual salvation and evangelisation. See 2.1.

#### 4.2.3. The intrinsic and the instrumental value of diakonia

In 2.1.1 I explained that a consequence of the primacy of evangelisation could lead to an understanding of diakonia as a mere auxiliary service meant to benefit the evangelistic work. Let us explore what impressions the materials leave us with concerning this issue.

There are several examples where diakonia is included as the causal connection between mission work and people converting to Christianity. Like, for example, in the Philippines, where PYM missionaries work with both social work and church work in the slums of Manila, and people have received Christ, been baptised, and become Christian leaders themselves (PYM 2010:36, Fuglset 2012:19). In Paraguay the baptism of six people is referred to as “a fruit of the social work” (PYM 2012:7). The link between social work and spiritual salvation is clear in this testimony from a poor Dalit man in India<sup>32</sup>: “One day my whole family started believing. That was after the children had been taken care of by the co-workers of the mission’s dalit work” (Johansen 2012b:24)<sup>33</sup>.

In all of these examples, we should register that salvation seems to be a *welcomed consequence* of the diaconal work. Then, I propose, the question that follows should now be whether the diaconal work is used *intentionally* for this purpose or not.

Studying my materials of PYM, it seems to me that diakonia from time to time is seen as a way of building relationships and trust between the missionaries and the target group. In Japan, for example, the missionaries and their local church invite to diaconal activities and fellowship like concerts and English courses to reach people hoping for a revival (PYM 2010:15). The work of missionaries Sara and Torbjørn Tande in Mexico constitutes a similar example (Berntzen 2012b:20). This missionary couple uses sports as a tool to help youngsters

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<sup>32</sup> The same clear connection between social efforts leading to salvation can be found in the presentation of a centre in Cambodia that educates boys from the slums (PYM 2013:10f).

<sup>33</sup> *En dag kom hele familien til tro. Det skjedde etter at barna hadde blitt tatt hånd om av medhjelpere i misjonens dalitarbeid.*

avoid bad influence and build good self-esteem and good teamwork skills. The missionaries say this is valuable to them because it shows their care for peoples' needs and it helps people in poverty to change their lives. This is unmistakably a diaconal motivation. However, this is not the *only* motivation for using sports in their mission work: "Sports attract a lot of people – from the active ones to supporters. It gathers people and gives us an opportunity to gain their trust and share the gospel" (Berntzen 2012b:20)<sup>34</sup>. Sara's handicraft courses are also a way of building trust and getting the opportunity to preach, Tande continues<sup>35</sup>. In its annual reports PYM confirms that the Tandes have an aim to gain trust through diakonia to be able to preach the gospel (PYM 2012:7, PYM 2013:8). I suggest that these examples from both Japan and Mexico show an *instrumental* value of diaconal work.

Nevertheless, we must note that this is not the only reason for Tande's choice to use sports and handicraft in their ministry. Their methods also help people in a concrete way in their daily life, not only in an eternal perspective concerning salvation<sup>36</sup>.

We can compare this to Nordstokke (1994) and Bavinck's (1960) criticism of diakonia used in order to win confidence and benefit the evangelisation. Indeed, if this is the only goal the deeds are not done with true compassion (2.1.1). Obviously, diakonia is understood as an auxiliary service and has an instrumental value in PYM. However, I do not think that Bavinck and Nordstokke's criticism of the use of diaconal work with an auxiliary or instrumental value is completely transferrable to the diaconal work of PYM. Let us be aware that Bavinck uses the phrase "*exclusively* in order to win confidence" (Bavinck 1960:113) [added emphasis]. An important point to register, is that, for PYM, it seems that although it wants the diakonia to lead to salvation and see this as a very welcomed and even intentional consequence, it is not the *only* motivation. PYM also sees the value of helping people in their lives here on earth. Diakonia in PYM, I suggest, is motivated both in love for the people in need *and* to get an opportunity to lead them to Jesus. Diakonia has also an *intrinsic* value.

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<sup>34</sup> *Idrett tiltrekker veldig mange mennesker- alt fra aktive til ivrige supportere. Det samler mennesker og gir oss en mulighet til å vinne tillit og dele evangeliet.*

<sup>35</sup> Tande also sells water filters at original purchase prices to get the opportunity to proclaim the gospel (PYM 2012:7).

<sup>36</sup> We find the same double intention with doing diakonia in the Pentecostal church of Kristiansand. They sincerely wish to share the God's goodness. At the same time, they want their deeds to lead to a spiritual longing within the recipients (Berntzen 2011:22).

Secretary-general Bjørnø can exemplify this by his argument that diakonia springs out of God's love and that it is not a method:

At the same time, most Christians have been aware that the proclaiming is not just about words. When God takes place in our hearts it will show in our daily lives. His love in us will become visible through our actions. Therefore diakonia is not a method, but an expression for God's love. (Bjørnø 2012:12)<sup>37</sup>.

Bjørnø insists that diakonia is not a *method*. Somehow, this contradicts what we see from Mexico and Japan where diakonia obviously *was* a method to be able to evangelise. Bjørnø makes another important point when he states that love behind diakonia is highly esteemed, as we also noticed in the words of Tande. The "true compassion" that Bavinck (1960:113) refers to seems to be present and given significant focus in PYM. I assume this means that the value of diakonia and the love behind it is not dependent on resulting salvation, although salvation is desirable. Besides, the strong emphasis on diakonia as a part of the calling (4.2.1), I suggest, shows the intrinsic value of diakonia. In 4.2.1 I did not notice resulting salvation as a prerequisite for the inclusion of diakonia as a part of the calling.

The intrinsic value of diakonia regardless of spiritual results can also be illustrated by specific priorities in PYM's practical work in the mission field. In some cases, the diaconal tasks receive greater focus than evangelisation efforts because of the urgent needs of the recipients. Like the missionary Ingeborg Eikeland in DR Congo who uses more and more time helping raped and mutilated women because of the misery in the country. Before she was more involved with church work and education (PYM 2010:42f, Jahr 2013:27)<sup>38</sup>.

My general impression is, in short, that diakonia does not *have to* lead to salvation to be considered valuable, though it is *desirable* that it does. I find both the intrinsic and the instrumental value of diakonia in PYM.

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<sup>37</sup> *Samtidig har de fleste kristne vært bevisste at forkynnelse ikke bare handler om ord. Hans kjærlighet i oss vil komme til syne gjennom våre gjerninger. Derfor er diakoni ikke en metode, men et uttrykk for Guds kjærlighet.*

<sup>38</sup> The same priorities can be illustrated in Manila where the missionaries focused a lot on helping people after the flood in 2012 and used the church as a home for the victims (PYM 2010:37).



#### 4.2.4. Salvation as transformation, healing, hope, and empowerment

There is another aspect of the relationship between diakonia and salvation I would like to comment on. Diakonia is usually understood as the Christian's concrete deeds and acts to help people in need (1.3.1). But PYM has a wider understanding of what its work does for people's lives on earth. In the subchapter above we saw that material diakonia may lead to spiritual results, that is, salvation. Interestingly, in PYM it goes the other way around too: *spiritual* salvation can cause a positive and concrete change in life of earth. Let me elaborate on this.

Secretary-general Bjørnø makes us aware of this nuance in PYM's self-understanding: "The history shows us examples of how missionaries makes a two-sided effort contribute to increased quality of life, development, education, and health. At the same time, the gospel works by changing people from the inside out" (Bjørnø 2011:3)<sup>39</sup>. We should register that Bjørnø's "change from inside out" is something different from diaconal effort. I will elucidate this further by looking at the power of salvation as transformation, healing, hope, and empowerment.

PYM clearly states several places that salvation and the love of God have transforming power (PYM 2010:88, Bjørnø 2012b:12, Gustavsen 2011:2). One example of a transformation from the inside out is a story told by former PYM missionary, now regional-secretary, Oddvar Johansen (2012a:23). He was in Indonesia preaching in a church when an almost naked man, probably a cannibal, entered the church. The man listened and then walked straight up to the pulpit demanding to meet Jesus and they prayed for him. Ten years later Johansen revisited the church and met a handsomely dressed man. He was the half-naked man and was now the pastor of the church. This exemplifies to us an understanding of salvation as an event causing physical and social change, not only spiritual change<sup>40</sup>.

This transforming power through salvation and the gospel is not limited to the individual. It can effect change to a greater extent as well: "The gospel has sufficient power to transform people, families, local communities, and nations" (Bjørnø 2012b:12)<sup>41</sup>. I have, however, not

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<sup>39</sup> *Historien viser oss eksempler på hvordan misjon som satser tosidig, er med og bidrar til økt livskvalitet, utvikling, utdannelse og helse. Samtidig gjør evangeliet sin virkning ved å forandre mennesker innenfra og ut.*

<sup>40</sup> A similar story of a woman called Seraphine Lutala from DR Congo can exemplify both transformation and healing through salvation (Nestvold 2011:24).

<sup>41</sup> *Evangeliet har kraft nok til å forvandle mennesker, familier, lokalsamfunn og nasjoner.*

found a concrete example of a community transformation in my readings. The experience of the Holy Spirit as a transformation through a pneumatological salvation that can change both individuals and communities, is described by Yong (2005) in 2.3.3.

Salvation can also bring healing, which can lead to a better life here on earth. The Pentecostal Movement of Norway says clearly that it sees this power to address all parts of life: “Just as Jesus conveys resurrection, life and healing to people, we convey the same possibilities and pray in Jesus’ name for healing in all areas of life” (The Pentecostal Movement 2012:9)<sup>42</sup>. My interpretation is that this healing could create a better life situation here on earth for the recipients. An example of this is a story from an orphanage for children infected with the HIV virus (KS 2013:28). Here, they welcomed a little orphan girl with cancer called Preow. As well as taking physically and socially care of her they started praying for her mortal illness. This girl, even today, is ”miraculously” still alive, and they give both the medicine and Jesus the honour for helping her. We see that spiritual power can help a person in their physical troubles. However, we should also note that PYM does not say that prayer or the spiritual power of the gospel is *instead of* a concrete, physical effort. Rather, they should work together.

I would also like to point out that PYM suggests that salvation can give hope and strength. The eschatological hope I have already presented (e.g. 4.1.1,4.13), but a spiritual hope also gives strength and hope to carry on in the earthly life. One example is the story of HIV-infected couple Maria and Josef in Kenya (Viumdal 2012). They have a tough life because of their illness together with the stigma and discrimination they experience because of their situation. They are part of a support group in the church. Though their future is uncertain they say they cling to God’s faithfulness<sup>43</sup>. ”We do not need to worry about tomorrow, because we know God will be there too. (...) Prayer and community with God is a very concrete source of daily strength” (Viumdal 2012:15)<sup>44</sup>. The power of the salvation can be summarised in the words of the Norwegian program coordinator of the Dalit mission work of PYM, Torolf Karlsen: “(...) we see how people transform when they meet the liberating gospel. They are

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<sup>42</sup> *Slik Jesus formidlet oppreisning, liv og helbredelse til mennesker, formidler vi de same muligheter og ber i Jesu navn om helbredelse på alle livets området.*

<sup>43</sup> Missionary Ingeborg Eikeland in DR Congo describes the same thing. God gives the victims of the war strength to carry on, she says (PYM 2010:43).

<sup>44</sup> *Vi trenger ikke være bekymret for morgendagen, for vi vet at Gud også vil være der (...) Bønn og fellesskap med Gud er en helt konkret kilde til daglig styrke.*

not only saved to Jesus but get an entirely new life filled with true dignity” (Johansen 2012b:24)<sup>45</sup>.

Finally, I want to comment on how salvation and the Holy Spirit bring *empowerment* to do good deeds. We have already seen that good deeds are understood as fruit of living with God (4.2.1). Bjørnø confirms this by saying that: “Christians should therefore be role models concerning international solidarity (...) When the Holy Spirit is allowed to fill heart and mind we realize that God also can use us in a global context” (Bjørnø 2013a:1)<sup>46</sup>. Bjørnø connects an international commitment to helping others in solidarity to the work of the Holy Spirit inside us. The Spirit empowers not only to the evangelistic task, but also to diaconal work<sup>47</sup>. This reminds us of what I explained in 2.3.3: Yong (2005, 2012) highlights the deeds of love and the calling to be servants as something that comes from the Holy Spirit’s empowerment.

To summarise, we have seen that PYM understands salvation as something more than just liberation from sin in order to enter the eschatological kingdom. Conversion implies also what I would call “diaconal consequences” like transformation, healing, hope, and empowerment. This fits into the idea of a pneumatological, multidimensional, and holistic salvation that meets the needs of people in various aspects of life (Yong 2005). See 2.3.3.

#### **4.2.5. Concluding reflections**

I explained in 2.1 that the theological understanding of salvation as liberation from sin causes the urge to proclaim the gospel verbally so that people can hear and believe. As we have seen in 4.1 PYM’s soteriology and eschatology emphasise this connection. This has provided us with an insight into why evangelisation by some is considered to be more important than diakonia. Looking at the quotation above, we see that there are several persons in PYM who see the main mission of the church to be that of leading people to salvation focusing on the spiritual and eschatological aspect. This demands in other words *evangelisation*.

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<sup>45</sup> (...) vi ser hvordan mennesker forvandles når de møter det frigjørende evangeliet. De frelses ikke bare til Jesus, men får et helt nytt liv fylt av sann verdighet.

<sup>46</sup> Kristne bør i så måte være forbilder i internasjonal solidaritet (...) Når Den Hellige Ånd får fylle tanker og hjerte, innser vi at Gud også kan bruke oss i en global sammenheng.

<sup>47</sup> The Pentecostal Movement of Norway agrees with this point of view. The Holy Spirit equips God’s children for life and ministry (*tjeneste*) (The Pentecostal Movement of Norway 2012:8).

At the same time, I have shown that diakonia is included either as a part of the calling and/or a consequence of being a Christian. We can find a two-fold calling. According to my readings, nobody says that diaconal efforts should not be a part of the mission *at all*, yet we have seen that different persons in PYM assign the diakonia different roles. We find something that closely resembles the *holistic* point of view, where diakonia and evangelisation together form the mission and the calling of the church, like Meyer (2011) says when he integrates them both in his idea of transformational development (2.3.1). Yet, the *equality* between these two parts argued by Nordstokke (1994) is more obscure in the documents of PYM. It is difficult to find direct references stating this equality clearly. In PYM, however, I have not found the same understanding that the *Great Commission* has a genuine social aspect integrated within, like Stott (1975 in Tolo 2010) claims (2.3.1). Rather, PYM's documents always refer to the Great Commission in the context of proclamation, not social effort. However, PYM states with other Biblical or religious references that diakonia is a part of the calling. These arguments are e.g. the will of Jesus Christ, the fruit of life with God, the Holy Spirit within, an act of practicing one's faith, and the calling to love your neighbour.

According to what I have shown in 4.2.1 and 4.3.1, PYM includes diakonia in its mission to a large extent, both theologically and practically. The two "pillars of mission" characterise the *Lausanne Covenant* of 1974 and also Pentecostals labelled as "progressive" (Ma & Ma 2010) (2.3.2). Miller and Yamamori (2007) show how these progressive Pentecostals try to balance social action and evangelisation. They distinguish progressive Pentecostals from those who proclaim the Social Gospel and at the same time from Christians only focusing on proclamation by words. The double task, social effort and spiritual effort, is their main point. PYM and its workers clearly argue that it is because they care about people's life on earth that they feel called to help them. The social effort is, however, never labelled "salvation". Salvation in PYM means liberation from sin and a door into the coming kingdom. Therefore, we see that PYM dissociates itself from the understanding of salvation as material and social (Social Gospel). I would argue that PYM as an organisation can be called progressive Pentecostal. PYM has a two-sided understanding of its calling and wants to maintain a balanced focus on both evangelisation and diakonia. There is a tension to be found here, though. The desired *balance* of progressive Pentecostalism is challenged because some people in PYM argue that the social action has received *too* much focus (4.2.2). They want evangelistic work to be clearly prioritised, which can be interpreted as a reaction to the

currently great focus on including diakonia in the mission. They say that the main mission is evangelisation, which reminds us strongly of the traditional mission understanding (Tolo 2010) and the primacy of the evangelistic mandate (2.1).

My general impression is that PYM highlights salvation as “the heart of mission” (Simmons 1998) and therefore it stresses the obligation of the church to proclaim the gospel and make all nations disciples (Erickson 1998). Dempster (1991) and Ma and Ma (2010) showed us that this traditional interpretation also has influenced the Pentecostal context. Thus, I would say that part of PYM exemplifies traditional mission organisation ideals, but at the same time another part strongly resembles the progressive Pentecostalism. There seems to be a tension between these two in PYM.

2.1.1 explained that the primacy of evangelisation may lead to an understanding of diakonia as an *auxiliary service* to the evangelistic work. The value of diakonia is not intrinsic but dependent on its spiritual results (saved souls). In my readings I have found that diakonia is used as a door opener to proclamation. Especially, we find this when missionaries describe their diaconal work as a way of winning confidence and getting the possibility to evangelise. Simensen (1984 in Tolo 2010) says that this is a way of looking at diakonia as an *auxiliary service* to the real mission (evangelisation). Bavinck (1960) and Nordstokke (1994) criticise an instrumental view like this, saying that real compassion is lacking when the focus is only on soul saving. I have, however, shown that this specific criticism cannot be directly connected to PYM and that the picture is more complex. The love behind the diakonia stands forth as an important aspect of PYM’s understanding of diakonia. PYM wants to care for people like Jesus did, both spiritually and materially. Salvation is highly welcomed, but it is not the *only* motivation for doing diakonia. Therefore, I suggest, that PYM combines the ideas of diakonia having both an intrinsic value as love for your neighbour *and* an auxiliary and instrumental function in relation to evangelisation.

The *multidimensionality* of salvation also plays a part in the materials of PYM (4.2.4). Salvation and the power of God are understood as something more than a mere spiritual event. Salvation also contains consequences affecting life on earth, which we saw exemplified by the Indonesian man, the couple Josef and Maria, and little Preow. God can transform, heal, and give hope as a part of spiritual salvation and a result of prayer. Therefore, I find that PYM fits into the picture drawn by Amos Yong (2005) of a pneumatological, holistic, and

multidimensional salvation (2.3.3). Yong emphasises that the power of the gospel is able to transform people and also give people a better life on earth. In addition, the Holy Spirit empowers believers not only to witness, but also to love others (Yong 2005, 2012). This is also an aspect that PYM focuses on. When a person becomes a Christian, one consequence is that he or she does good deeds and the power of God plays an active role here.

The last comment I want to make concerning PYM's understanding of salvation is that I find this aspect to expand the view of Bavinck (1960) and his criticism of a mission only focusing on spiritual salvation. This mission is not rooted in a true compassion for the needs of the people. But when we understand salvation as *multidimensional* and *holistic*, then this criticism is too narrow. Multidimensional salvation can *in itself* bring care for the needs of the people and help in social and material matters as well as spiritual. I suggest that PYM shows us two ways of caring for people's "earthly" needs: helping people both by evangelisation leading to multidimensional and holistic salvation *and* doing concrete actions through diaconal efforts. These two can be held together and complete each other.

### **4.3. Mission, mission work, and missionaries**

Now I will take a look at how PYM presents its actual mission work in the field, and compare it with my impression of PYM's calling (4.1, 4.2). I will also examine how PYM labels the different parts of its work.

#### **4.3.1. The general impression of the concrete mission work**

PYM's annual reports summarise PYM's mission work on four different continents underneath the title "The Pentecostal mission in Africa", "The Pentecostal mission in Asia" etc.. The descriptions all have one obvious thing in common: PYM's work is a mix of evangelisation and diakonia, like for example in the Philippines:

In the course of the year 100 new believers were baptised. Among these are 59 prisoners from the "prison church" in Pasig City. An annex was built at the slum centre, which gave doubled seats in the church hall, and new classrooms. Over the

course of the year around 100 pupils attended the pre-school and primary school (PYM 2013:9)<sup>48</sup>.

This quote illustrates a trend in PYM. The mission work of PYM is very often carried out with local churches and it aims to see people saved and helped at the same time. My previous examples from the different mission fields confirm this impression, for example the dalit mission in India and the work in Japan and Mexico. This agrees with PYM's two-fold calling described in e.g. 4.2.1. The *results* of the mission mentioned in the annual reports, are often numbers of how many people have been converted, been baptised, and how many members the Pentecostal churches have. The quote above exemplifies this focus on tangible results. This way of talking about PYM's work is however different when PYM talks about its Norad funded *development work*. I will elaborate on this in 4.4.

Mission work done in the Horn of Africa and in Brazil are the only two mission fields that are different according to the annual reports. Whereas in Brazil the work is seemingly purely diaconal (PYM 2013:7), in the Horn of Africa we find almost the opposite: PYM does only evangelistic work (PYM 2013:3, PYM 2012:4).

By and large, however, my PYM documents leave little doubt that the work defined as *mission work* is a combination of diakonia and evangelistic or church related work in all the mission fields. This tells us something, which I consider to be essential: PYM's desire to do both diakonia and evangelisation, and the understanding of this as its calling, are reflected when PYM describes its actual work. Again, I want to draw a parallel to the holistic understanding of the mission and the progressive Pentecostals (2.3). Also, we should register the contrast to Norwegian Church Aid (2.2.2) and a "theologically based version" of the Red Cross (Dempster 1991). See 2.3.2. PYM obviously wants people to convert through their work.

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<sup>48</sup> I løpet av året ble et 100-talls nyfrelste døpt. Blant disse er 59 fanger i "fengselsmenigheten" i Pasig City. Et tilbygg til slumsenteret ble bygd, som ga en fordobling av antall plasser i kirkesalen, og nye klasserom. I førskolen og grunnskolen var det under året ca. 100 elever.

### 4.3.2. Is diakonia mission or not?

Diakonia and evangelisation are both integrated in the mission work of PYM, but other examples in PYM's documents show that PYM divides these two as well. This is especially the case when PYM labels its work. Many places we find that PYM talks about "Mission and diakonia". One example can be found in Bjørnø's division of the areas that the power of the gospel can influence. He uses five different titles: mission, diakonia, politics, business, and social change (*samfunnsending*) (Bjørnø 2012b:12). I will quote the two first paragraphs in order to illustrate this understanding of *mission* and *diakonia* as being two different things:

**Mission.** Jesus assigned us to share the gospel to all nations, to all generations, through all times. The last 2.000 years Christians have witnessed about Jesus, proclaimed the good news, trained disciples, and established churches.

**Diakonia.** Meanwhile, most Christians have been aware that proclaiming encompasses more than words. When God takes place in our hearts it will show in our daily lives. His love in us will become visible through our actions. Therefore diakonia is not a method, but an expression for God's love. This love is life changing." (Bjørnø 2012:12) [Emphasis in the original]<sup>49</sup>.

The important point to register here is that mission and diakonia are treated as separate, using different names to describe the different content. Mission and diakonia are not integrated as the same thing. The *mission* is referred to as *evangelistic* and *church* work. At the same time, diakonia is called proclamation. There is an ambiguity here.

This way of dividing diakonia and mission is also sometimes evident when PYM talks about the *calling* of the church. Bjørnø says: "The mission given to us by Jesus Christ has not changed. It is about communicating the good news to everybody and to bring care to those who suffer. (...) Through all times the church has held on to its missional and diaconal

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<sup>49</sup> **Misjon.** Jesus satte oss til å bringe evangeliet videre til alle folkeslag, til alle generasjoner, gjennom alle tider. Gjennom 2.000 år har kristne vitnet om Jesus, proklamert de gode nyhetene og etablert menigheter. **Diakoni.** Samtidig har de fleste kristne vært bevisste at forkynnelse ikke bare handler om ord. Hans kjærlighet i oss, vil komme til syne gjennom våre gjerninger. Derfor er diakoni ikke en metode, men et uttrykk for Guds kjærlighet. Denne kjærligheten er livsforvandlende.



calling” (Bjørnø 2012a:1)<sup>50</sup>. Note how Bjørnø first talks of *one* mission to communicate the good news and care for the suffering, then later *two*: the *missional* and *diaconal* calling. This is an example of how the *mission* calling centres on evangelising, while diakonia is seen as a different calling, not completely included in “the mission”. My conclusion regarding this is therefore that to PYM, diaconal work must contain some form of proclamation of the gospel to be labelled *mission* work. The annual reports confirm this when they include diakonia connected to a church or evangelistic work under the title “The Pentecostal *mission*” [emphasis added]. See 4.3.1.

The word diakonia is also used as a label for the development work funded by Norad (KS 2012a:25)<sup>51</sup>, but at the same time we should note that when PYM talks about *development projects/work* referring to the work funded by Norad, this is never called mission work (4.4.1). This illustrates an ambiguity in how and where the term diakonia is used, what it contains and where it belongs. Does the term “diakonia” apply to missions work conducted by churches where evangelisation is allowed, or is “diakonia” development work funded by Norad where evangelisation is not a part of the work? Or both? Is diakonia *mission* or not? I find the way PYM uses the definition diakonia in various settings to be rather confusing.

In contrast to the separation of diakonia and mission we see here, is the inclusion of the both, also described in 4.2.1. It is noteworthy that though Bjørnø sometimes separates diakonia from the term mission, he sometimes defines diakonia as mission as well:

It concerns a complete gospel for the whole human being. It concerns eternal salvation and completely common family and community questions. I want mission with both hands, both diakonia and evangelisation. Both social effort and church planting. Both here and now and an eternal perspective (PYM 2010:88)<sup>52</sup>.

Again, the holistic approach (2.3) emerges. The distinction between mission and diakonia is erased here and this complicates the understanding of both diakonia and mission. In other

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<sup>50</sup> *Oppdraget Jesus Kristus har gitt oss har ikke endret seg. Det handler om å formidle de gode nyhetene til alle og bringe omsorg til de som lider. (...) Gjennom alle tider har kirken holdt fast ved sitt misjonale og diakonale oppdrag.*

<sup>51</sup> Equal examples are PYM n.d. b:1 and KS 2012b:17.

<sup>52</sup> *Det handler om et helt evangelium for hele mennesket. Det handler om evig frelse, og helt alminnelige familie og samfunnsproblemer. Jeg ønsker meg misjon med begge hendene, både diakoni og evangelisering. Både sosialt engasjement og menighetsplanting. Både her og nå og et evighetsperspektiv.*

words, by and large, it is not easy to see the consistency in how PYM positions diakonia in relationship to mission. The equality between diakonia and evangelisation in mission can be questioned again. Besides, this makes me doubt that PYM agrees with Meyers' (2011) that deeds can be called witnessing or evangelisation. Deeds, or diakonia, have in several examples been described as a way of communicating or demonstrating the gospel in PYM (e.g. 4.1.2, 4.3.2, 4.3.3). This can be interpreted as *witnessing* as in sharing the gospel. But only once I found that diakonia is *proclamation* (Bjørnø 2012:12). Here, however, I have shown that for PYM diakonia is not always considered to be *mission* on its own. Nor does PYM call diakonia evangelisation. There are ambiguities in PYM concerning whether diakonia is witnessing and if diakonia can be labelled mission work without *verbal* evangelisation.

#### 4.3.3. Missionaries and mission workers

It is also an important point to register what titles PYM uses to describe its workers abroad. The titles can shed more light on how PYM regards the position of diakonia in mission.

PYM apparently operates with two different titles for its field workers: *missionary* and *mission worker*. According to its guidelines, the first one is defined as follows: "The missionary is the envoy of the church (Apostolos) to a different nation, a different culture or religion, in order to communicate the gospel of Jesus Christ in Word and deed" (PYM 2011:12)<sup>53</sup>. Let us note that the missionary communicates the gospel with both evangelisation (in word) and diakonia (in deed). The latter is: "A mission worker is the one doing a practical and spiritual effort in a mission field, without the status of a missionary. Especially within the diaconal tasks there may be need of such a ministry" (PYM 2011:12)<sup>54</sup>. The mission worker, we see, is in particular linked to the diaconal tasks. Proclaiming the word is not mentioned directly here, although PYM talks of a "spiritual effort". PYM does not give any further explanation of the difference between a missionary and a mission worker. To me, this indicates that the difference between a missionary and a missionary worker is the presence or absence of evangelistic work.

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<sup>53</sup> *Misjonæren er menigheten utsending (Apostolos) til et annet folk, en annen kultur og religion, for å formidle evangeliet om Jesus Kristus i Ord og handling.*

<sup>54</sup> *Misjonsarbeider er den som gjør en praktisk og åndelig innsats på misjonsfeltet, uten å ha status som misjonær. Særlig innenfor diakonale oppgaver kan det være behov for en slik tjeneste.*

PYM's recommendations for preparing future missionaries for the field clearly prioritise the spiritual aspect: "Education that qualifies for diaconal ministry will also be an asset. First of all it is nevertheless a spiritual ministry the candidate will enter. Therefore experience from church life will be necessary" (PYM 2011:12)<sup>55</sup>. I assume that this means that a *missionary* is supposed to do evangelistic work. The same thing is not said about mission workers.

The difference between a missionary and a mission worker may be clarified by something previously mentioned Arne Gjervoldstad has said about his time as a missionary. He and his wife were asked to teach at the Norwegian school in Kenya. "We were pretty clear that we went abroad as missionary workers and not missionaries. In spite of this, it didn't take much time being abroad before the missionary ministry became a fact" (PYM 2010:100f)<sup>56</sup>. Their ministry as *missionaries* is not described in detail, but it was a church based work (PYM 2010:100f). I find it important to note that he and his wife saw their role as teachers as the role of *missionary workers*, and I assume that this was because this role did not include evangelisation or church work. When they started doing church work, however, they began to call themselves missionaries. Interestingly, this is the only example where the term mission worker is used in the information documents.

Both the recommendations for necessary qualifications of a future missionary and the description of the missionary ministry of Gjervoldstad confirm my impression that an "Apostolos" must be concerned with evangelisation or church work to be called a *missionary*. The *mission worker*, on the other hand, is someone doing purely diaconal work. I presume, then, that this also strengthens my argument that from PYM's point of view, evangelisation must be included to label something as mission. Again this raises the question of whether PYM values diakonia on an equal basis with evangelisation in the mission work (2.3.1).

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<sup>55</sup> Utdannelse som kvalifiserer til diakonal tjeneste vil også være et gode. Først og fremst er det likevel en åndelig tjeneste aspiranten skal gå inn i. Derfor vil erfaring fra menighetsliv være nødvendig.

<sup>56</sup> Vi var ganske tydelige på at vi reiste ut som misjonsarbeidere og ikke misjonærer. Men det gikk ikke så lang tid ute før misjonærtjenesten likevel ble et faktum.

#### 4.3.4. Concluding reflections

In this subchapter I have made several important points about PYM. First, I have shown how PYM by and large combines evangelisation and diakonia in its mission work on the field. This strong link reflects what the basic documents, the leaders, and the missionaries have said about the two-sided calling of the church (4.2). Meyers' (2011) concept of transformational development highlights that the goal of the mission is to help the whole human being in all aspects of life. The focus on body, soul, and spirit in the mission work of PYM bears strong resemblance to this view. However, interestingly, the highlighted *results* of the mission are usually souls saved, numbers of baptised, and churches planted. This could indicate that the evangelistic side of the work is more highly esteemed, and that although diakonia is included in the mission, it has not an equal position compared to the evangelisation.

The primacy of the evangelistic mandate (2.1.1) reveals itself here as well, especially when PYM defines the terms *mission* and *missionary*. Diakonia is not always defined as mission. My findings on this topic indicate that diakonia must be linked to evangelisation to be called mission. This makes me question if witnessing or communicating the gospel using diakonia can be called witnessing and if it can be said to be mission on equal terms with evangelisation.

This contradicts both Meyers (2011) who believes that *witness* is also done by deeds and Bavinck (1960) who claims that social action rooted in true love is *proclamation*. It also contradicts PYM's own statements in its goal saying that mission is both evangelistic and diaconal work, both to proclaim and to demonstrate the gospel. See 4.1.2. The quotes of this subchapter leave us with the impression that evangelisation as *verbal* proclamation, must be present in order to call the work *mission*. The usage of two titles *missionary* and *mission worker* confirms this, showing the differentiation between missionaries who explicitly works with evangelisation, and mission workers who are specifically connected to diaconal tasks. PYM favours evangelistic and church related qualifications above diaconal competence. Diakonia on its own is not mission, a mere diaconal worker is not a missionary but a mission worker. The traditional understanding of mission as the work of spreading the gospel (Tolo 2010) is reflected again.

As I mentioned, however, this contradicts other quotes from PYM. There seems to be a tension, or at least an ambiguity, in the understanding of the relationship between diakonia and evangelisation in mission, and what mission *is* and is supposed to be. The inconsistency of when the word *diakonia* is used also illustrates this. Sometimes diakonia is a definition used to describe a part in the mission work, other times it is a separated calling, and finally, it can also define the Norad funded development work. Further, we note that PYM uses different words to define diakonia, like development work, social work, solidarity or humanitarian aid. I have registered that usually it is PYM and the leaders of PYM that use the term diakonia. We can question if different parts of PYM understand the term diakonia the same way.

#### **4.4. Development work funded by Norad**

In 2012 PYM conducted 15 development projects<sup>57</sup> in seven countries with the support from Norad through Digni or directly from UD. Pentecostal partners in Norway provide ten percent of the funding as PYM's own contribution (PYM 2013:28). The partners abroad are mostly national Pentecostal denominations<sup>58</sup>. In the following, I will try to analyse how PYM presents the partnerships with Norad and the churches.

##### **4.4.1. Separating development work, evangelisation, and mission**

Development work is a frequently used word in PYM's documents. Ivar Engeli says that the development work goes hand in hand with the proclaiming of the gospel (4.2.1). Though *development work* defines diaconal work in mission, like Engeli does, this is not so common. The most common use of the term development work is in relation to Norad. We find this especially in the annual reports where this type of work has its own title, "The development projects" (*Bistandsprosjektene*) (PYM 2013:16-17, PYM 2012:14-16) and this work is separated from mission work in the annual reports.

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<sup>57</sup> Micro-finance, help to HIV/Aids infected, peace building and education are some examples of these projects (PYM 2013:16).

<sup>58</sup> Examples are Free Pentecostal Fellowship in Kenya (FPFK), Communauté des Eglises de Pentecôte en Afrique (CELPA) in DR Congo and Pentecostal Churches of Uganda (PCU) (PYM 2012:14-16).

PYM separates its development work and mission work in its organisational structure as well. Development work has its own branch called PYM Aid (PYM Aid 2012) headed by Torild Almnes (PYM 2010:75). However, the name *PYM Aid* is rarely used elsewhere in the documents, hardly at all.

PYM's distinction between development work and mission work is also reflected in what the staff of PYM says. Torild Almnes is aware of this need to make a clear distinction between the evangelisation work and the development work funded with state money:

- All organisations may conduct successful development work. Yet, the Christian organisations and denominations have an extra dimension, and that is Jesus, she smiles. She knows well that evangelisation should not be directly mixed with development work receiving stately support, yet the “extra dimension” is always there (PYM 2010:77)<sup>59</sup>.

Almnes stresses that PYM does not evangelise with Norad money<sup>60</sup>. Besides, the development work funded by Norad is never called mission in the documents of PYM. It is clear that PYM divides its work to make a rather clear separation between development work funded by Norad and other kinds of diaconal work funded entirely by the PYM donors. At the same time, it is interesting that Almnes does not hide that PYM is different because of Jesus. This reminds us of Dempster (1991) saying that Christian mission is more than a theologically based Red Cross. Almnes does not however say anything more specific about what the “extra dimension” means in practice.

Due to the fact that PYM is a mission organisation conducting development projects with Norad money, we can easily draw a parallel with Hans-Morten Haugen (2007) and Terje Tvedt (2009). Haugen argues that an organisation like Norwegian Church Aid succeeds when it tries to leave mission work and evangelisation out of its work. PYM attempts the same thing whenever Norad is involved. Tvedt questions if this separation is even possible when the organisation is religious. It is a challenge when organisations, like PYM, receive money

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<sup>59</sup> *Alle organisasjoner kan drive vellykket bistandsarbeid. Men kristne organisasjoner og kirkesamfunn har en ekstra dimensjon, og det er Jesus, smiler hun. Hun vet godt at man ikke skal blande evangelisering direkte inn i bistandsarbeid med offentlig støtte, men “den ekstra dimensjonen” er alltid der.*

<sup>60</sup> Secretary-general is also highly aware of this distinction and says that PYM follows the guidelines of Norad (Bjørnø 2011:3).

with a requirement of universalism because their own motivation can be said to be in conflict with Norad requirements. See 2.2.2 and 2.2.4.

#### **4.4.2. PYM's partnerships with Norad and churches**

PYM explains its relationships to Digni, Norad, and UD several times in the annual reports (PYM 2012:14, 23, PYM 2013:14-15). Almnes also try to explain the partnership with the state donor (4.4.1). At the same time, PYM also highlights its relationship to the church partners in the field. However, when PYM describes the specific projects in *M2* the impression is somewhat different. Let me elucidate this by taking a look at PYM's fundraising campaigns in *M2*. Each issue gives a thorough presentation of a recipient project and encourages the readers to donate money. Three of these campaigns focus on development projects funded by Norad: "FPFK HIV & AIDS Awareness and Preventative Project, Kenya" (*M2* issue number 1, 2012), "Peace and Right Program" (*M2* issue number 5, 2012), and "Anti-FGM" (*M2* issue number 1, 2013). Here, PYM presents emotional stories of people in need who have received life-changing help from the development projects. In every project PYM emphasises the partnership with the local churches, in these cases the Free Pentecostal Fellowship in Kenya (FPFK). What we should note here is that the relationship to *Norad* is rarely mentioned in *M2*.

The contrast to how PYM mentions its *church* partners in the development project is evident. In every article about these projects there are references to the Pentecostal churches, pastors or individuals that make a significant effort to help the recipients. A good example of this can be found in the work of the Peace and Rights Program: "The cooperation with the Pentecostal churches is close. Several Pentecostal pastors are advocates of the program in the local communities and work actively in the peace process and give social help to the victims through their churches" (Gustavsen 2012a:19)<sup>61</sup>.

Why is there such a difference in the emphasis of the partnerships of PYM? Almnes is concerned about the difficulties associated with fundraising the necessary financial support to cover the 10% of PYM's own contribution required from Norad. She says: "I am afraid that

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<sup>61</sup> *Samarbeidet med pinsemenighetene er tett. Flere lokale pinsepastorer er talsmenn for programmet ute i lokalmiljøene og jobber aktivt for fredsprosesser og sosial hjelp til ofre ut fra sine menigheter.*

we'll only think about the government's money concerning development projects. They give a big opportunity, yet there are obligations attached to being mediators of development money" (PYM 2010:77)<sup>62</sup>. To me, Almnes' words imply that it is a bit difficult to motivate Pentecostal donors to give money to development projects funded by Norad because Pentecostals consider it to be a Norad project, not a PYM project. The way PYM emphasises the church partnerships and downplays Norad might be an attempt to increase the feeling of ownership of these project. Church partners are probably considered by Pentecostal donors to be a more important partner than the secular state donor, Norad. Terje Tvedt (2009) offers an interesting input into this discussion. He argues that mission organisations talk differently to different donors (i.e. Norad and the donors from their own denomination). PYM strongly emphasises its church partners when it communicates with Pentecostal donors, which can be interpreted as a sign of the organisation adapting to what these donors want to hear. However, my materials do not give me the opportunity to study PYM's communication with Norad and therefore I cannot compare these two communications.

#### **4.4.3. Influence through church partnerships**

Though PYM claims that it does not evangelise through the Norad projects Tønnessen (2007b) says that it "could still be part of structures that advance church growth" (Tønnessen 2007b:340). What do the different parts of the PYM documents have to say about this?

First, I want to highlight that in the annual reports (PYM 2012:14-16, PYM 2013:16-20) there are few signs of religious influence through Norad projects. Here, the focus is consistently how the projects have helped people in a material or social way. The pre-school teacher education in Kenya focuses however on "on Christian perspectives" (PYM 2013:16). The descriptions show no signs of conversion or church participation, except a Bolivian teacher who writes "God bless you" to the donors<sup>63</sup>. As these examples illustrate, there is almost no evidence of religious language in the annual reports. This tendency is in agreement with PYM's intention not to make religious influence (4.4.1). We can compare this to Haugen's (2007) statement that Norwegian Church Aid manages to separate Christian development

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<sup>62</sup> *Jeg er redd for at vi bare skal tenke på myndighetenes penger når det gjelder bistandsprosjekter. De gir en stor mulighet, men det forplikter å være formidlere av bistandsmidler.*

<sup>63</sup> Neither in *PYM mission and development aid in 50 countries* (PYM n.d. b) there are signs of people who have become Christians or of church growth because of the development projects funded by Norad.



work from religious influence (2.2.2). Nevertheless, we should remember that this claim is only based on PYM's own presentation. I cannot say what happens in the actual work in the field.

In the articles and field reports in *M2* the "results" of the development work are also usually concerned with how people have received concrete help in difficult life situations, like saving girls from FGM (Female Genital Mutilation), creating peace in communities, reintegrating ex-guerrilla soldiers etc<sup>64</sup>. Evangelisation or attempts to convert people are never mentioned. Again, the rhetoric here is in accordance with the universalism of the government and what PYM states about not mixing evangelisation and development money (Tvedt 2009). See 2.2.4. But Tvedt (2009) argues that it is difficult to make a distinction between development work and religious work because the religious motives are present regardless of how any particular work is defined and who funds it.

Does *M2* show indications of religious *influence* through the development projects? None of the articles about the PYM-Norad development projects mention any attempt at converting people, but four out of sixteen articles include short testimonies of how the beneficiaries of PYM's work have been assisted both in a concrete *and* spiritual way through development projects<sup>65</sup>. The story of Maria and Josef described in 4.2.4 is a good example. They testify by saying that their participation in the church and believing in God strengthen them. It is not clear, however, whether or not their participation in the HIV/Aids project came first. Thus, it is not possible to conclude that Maria and Josef joined the church as result of the development project.

In the Anti- FGM project in Kenya, the leaders of the development project use blessings and worship songs during celebrations for the girls as an alternative to circumcision and teach them about the body being a temple of God (Gustavsen 2013b:20f). We see that there are clearer examples of religious language in *M2*. Though these instances are not many, they can be interpreted as indications of the development projects' religious influence. Here, we can

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<sup>64</sup> The fundraising campaigns of "FPFK Hiv & Aids Awareness and Preventative Project, Kenya" (*M2* issue number 1, 2012), "Peace and Right Program" (*M2* issue number 5, 2012), and "Anti-FGM" (*M2* issue number 1, 2013).

<sup>65</sup> The description of the development project Peace and Rights in Kenya has got similar testimonies, for example from the widow Jane (Gustavsen 2012b:21) and former guerilla soldier Stanley is another example (Gustavsen 2012c:23).

make a connection to Tønnessen's (2007b) arguments that development work conducted by churches can exert religious influence without being directly concerned with evangelisation work (2.2.3).

Besides, I would claim that there is more openness about the spiritual aspects of the development work in *M2* than in the annual reports. This might be caused by the fact that there are more interviews and more thorough descriptions in the magazines than in the annual reports. Another possibility is to connect this to Tvedt's (2007) theory of two different communicative systems (2.2.4). Maybe this shows that PYM uses a slightly more religious rhetoric when it wants to inspire "its own", i.e. the Pentecostal donors.

#### **4.4.4. The development effect of the partnerships**

The focus on church partners in the materials of PYM is not only a matter of religion. PYM also emphasises the *development effect* of the churches. The presentation of the Anti-FGM project exemplifies this. *M2* quotes the local leaders and workers of the project who highlight the possibilities to influence that the churches exert. The church becomes an instrument in achieving development, and Kenyans listen to the church (Gustavsen 2013a:19). The leader of the project, Jane Lanoi, says:

- The church goes first into the battle. Where we have planted Pentecostal churches, we get a foothold. Our pastors do an enormous job, says Jane. – Fearlessly they lead the way in breaking old mindsets, the discrimination, and the stigma. They break the taboo concerning talking about sex in the church. They give the women dignity (Gustavsen 2013b:20)<sup>66</sup>.

She also adds that the pastors help girls who ran away from home to escape FGM and forced marriage. It is clear that, here, the role of the church in Kenya is not only about the spiritual influence, but also about efficiency in a development context<sup>67</sup>.

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<sup>66</sup> - Kirken står først i kampen. Der vi har plantet pinsemenigheter, får vi fotfeste. Pastorene våre gjør en enorm jobb, sier hun. - Uredde går de i spissen for å bryte gamle tankemønstre, diskrimineringen og stigmatiseringen. De bryter tabuet når det gjelder å snakke om sex i kirken. De gir kvinnene verdighet.

<sup>67</sup> The Pentecostal churches and pastors of the Peace and Right Program are described to have a similar function as peacemakers (*fredsmeglere*) and advocates (*talsmenn*) for the poor (Gustavsen 2012a:19).

Secretary-general Bjørnø claims that the partnerships of PYM are about doing a good job.

We find alliances with different denominations. We find ways of cooperating with different mission organisations. We find ways of cooperating with the governments here in Norway and in the mission countries. Not partnerships at any cost. Not cooperation at the expense of the gospel, but to be more successful in the work (Bjørnø 2012:1)<sup>68</sup>.

In this context, Bjørnø describes PYM's response to new challenges and opportunities. It seems that PYM's focus on good and useful partnerships is part of this process. In other words, this confirms that PYM wants its partnerships to benefit the work. However, it is worth noting that Bjørnø insists that PYM's partnerships should not have negative consequences for the gospel. In their statutes PYM states that it wants to cooperate with other mission organisations and mission forums (PYM 2011:2). In the *Annual report of 2012* we find a short presentation of PYM's partners. They are all Christian actors (PYM 2013:25). As we have seen earlier in this chapter cooperation is done with Christian, mostly Pentecostal, churches. To me, this indicates that PYM focuses on the efficiency of its partners, but at the same time it prefers working with Pentecostal and Christian actors. This is a contrast to Norwegian Church Aid. NCA also focuses on using partners benefitting the work, but it also includes partners from other religions (2.2.2).

#### **4.4.5. Concluding reflections**

Terje Tvedt (2009) (see 2.2.4) argues that mission organisations have grown economically dependent on the Norwegian state, and due to this they have to follow the requirements given together with the state money. They have become part of two communicative systems. One is their own where the religious language is prominent, the other is defined by the government where neutrality and universalism are highlighted. Being part of these two systems causes mission organisations to adjust their rhetoric according to their audience. PYM communicates both with Norad and its Pentecostal donors. *The mission magazine M2* is targeted specifically

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<sup>68</sup> *Vi finner allianser med forskjellige kirker. Vi finner samarbeidsformer med forskjellige misjonsorganisasjoner. Vi finner fram til samarbeidsformer med myndighetene her i Norge og i misjonslandene. Ikke partnerskap for enhver pris. Ikke samarbeid på bekostning av evangeliet, men for å lykkes bedre med arbeidet.*

at the Pentecostal donors, and this might be a reason for why the donor relationship to Norad is downplayed, while the church relationship is highlighted. By doing this PYM shows that these projects are not only stately financed and neutrally influenced, but highly church related too. This may increase the feeling of ownership among Pentecostal donors. In general, I found in my readings a much greater emphasis on the churches than on Norad as PYM partners. This might be a sign of the dualism in the communication of mission organisations that Tvedt criticises.

I have also shown that there are somewhat more frequent references to religious aspects in *M2* than in the annual reports. If we agree with Tvedt, this would mean that the religious language is more prominent here because it is targeted specifically at the Pentecostal donors who are part of the same communicative system, and this rhetoric is intended to inspire them to donate money.

There are very few places where PYM talks about spiritual influence in the development work funded by Norad compared to descriptions of the diakonia in the mission work funded entirely by Pentecostal donors. PYM often refers to salvation and spiritual aspects when describing diakonia in the mission work. When Norad is involved, however, PYM never mentions evangelistic work or aims. I see this as an indication that PYM uses two languages, like Tvedt (2009) suggests, and that PYM adapts its language according to which context it communicates within. However, we must take into account that the materials I have studied have only given me the opportunity to study *one* side of this double communicative system. To get the full picture the communication between PYM and Norad, which is not part of my research<sup>69</sup>, would need to be studied.

Another possible explanation may of course be that there really *is* less religious influence in development work in comparison to mission work and that the documents simply reflect this. This question must be studied in the field to be answered. I find it hard to either agree or disagree with Tvedt (2009) when it comes to PYM in these matters: Tvedt insists that mission organisations exert a religious influence using Norwegian development money. Nevertheless, we can say that PYM resembles the organisations Tvedt criticises because it is a conservative

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<sup>69</sup> Kasper Landmark's (2013) studies this concerning other religious organisations in *Religion and development in a Norwegian context. A qualitative study of faith-based organizations and the relationship to their secular donor*.

*mission* organisation receiving Norad funds. Then, according to Tvedt, we can also question whether PYM actually does wish to and manage to perform in line with the universalism Norad requires.

Aud Tønnessen's (2007a,b) description of Norwegian Church Aid (see 2.2.2) brings in another interesting point here. NCA's understanding is that diakonia can be independent and NCA does not want to evangelise or exert religious influence. In the Norad funded development projects of PYM we find the same separation: PYM does not do evangelistic activities here. However, there is a clear difference between PYM and Norwegian Church Aid because NCA has this separation as a core value in *all* of its work whereas PYM separates only when it uses Norad money. We can compare this to Hans-Morten Haugen (2007 in Tønnessen 2007b) statement: NCA manages to separate diakonia from evangelisation but he claims that mission organisations are different. They separate diakonia from evangelisation when they have to, for example in order to receive funds, but includes evangelisation in other circumstances. I believe we can place PYM here. PYM keeps evangelisation out of its work only in the Norad projects.

The great emphasis on church partnerships in PYM's development work contributes to our understanding of Tønnessen's (2007b) theory saying that church partnerships in development work also can play a role in church growth (2.2.3). We see in *M2* that there are references and testimonies of God in some of the articles describing Norad funded projects. Besides, Torild Almnes says that PYM "an extra dimension" in this work, i.e. Jesus (4.4.1). Following Tønnessen's (2007b) theory, PYM's partnerships can lead to church growth and *M2* indicates that the local churches conducting the work sometimes do exert religious influence. Nevertheless, let us also keep in mind that a country like Kenya, which my examples come from, is a country much more "religious" than Norway, and the recipients' own culture, not only PYM's work, may influence them to give religious testimonies.

Finally, I have shown that PYM is conscious of the role of its church partners as good *development* actors as well. I suggest that the attention given to the development efficiency of the churches shows that the picture is more complex than that the partnerships are only about religious influence (Tvedt 2009). Besides, Tønnessen 2007b says that religion can be a bridge builder in development work. I cannot answer clearly if church partnerships are part of a *mission* strategy or not, but my point is that either way, this is not the *only* motivation. To

PYM, it is also important to point at the good influence of its partners in development matters. Furthermore, we can compare PYM to Norwegian Church Aid. NCA certainly focuses on using partnerships to benefit the development work and it wants to work with partners from other religions too, if this is the most efficient alternative. Lutheran theology plays a part here, dividing the material and spiritual kingdoms (Tønnessen 2007b) (2.2.2). In PYM, however, I can only find Christian partners, mostly Pentecostal. Bjørnø is clear that any partnerships should not damage the gospel (4.4.4). PYM's context is not Lutheran so the Lutheran idea of two kingdoms cannot be a theological argument to divide the spiritual and the material work. We see that PYM separates these two parts when the work is Norad funded, but this is an exception. Cooperating with Christians is probably more natural to PYM because this benefits the gospel more than working with other religious partners. All this differs from NCA. Following Tvedt (2009) it could also be an indication that PYM chooses partners within its own communicative system who share and can promote PYM's faith. Or using Simmons' (1998) definition: partners who share PYM's evangelistic mandate (2.1.1).

## 5. Conclusion

PYM has not previously been subject to this kind of research. Let us also remember the independence and decentralisation that characterise PYM and the Pentecostal Movement of Norway, and the insufficient theology on social issues in Pentecostal movement worldwide. See chapter 1. I believe this has influenced the landscape I have examined. It has therefore been both highly interesting and challenging to analyse the documents of PYM, which mostly present practical aspects of the work or individuals' reflections on the mission work. My research question was: "*What is the understanding of diakonia in mission of The Pentecostal Foreign Mission of Norway (PYM)?*"

Through the material I have shown that the relationship between diakonia and evangelisation seems to be influenced by a traditional understanding of mission where the aim of mission work is to save people for eternity. The emphasis on the evangelistic mandate is strong and so is the calling of the Great Commission. This is confirmed when we look at the presented results of the mission work in the annual reports. The reports usually focus on people that have been saved and baptised and on church growth. In general, this emphasis resembles the focus of traditional and historically common understanding, also in a Pentecostal context, of mission as soul saving (Simmons 1998, Erickson 1998, Tolo 2010, Dempster 1991, Fee 1991, Ma & Ma 2010). See 4.1.5.

Interestingly, the diaconal work is also described as a calling by PYM, which I discussed in 4.2.5. Usually there are two callings: the calling to evangelise and the calling to do diakonia. The diaconal work seems to be motivated for example by the role model of Jesus Christ, as a way of practicing one's faith, demonstrating the gospel, and as a fruit of salvation. Diakonia, however, is not salvation itself like the Social Gospel claims. On the one hand, I find that the concept of a holistic approach to mission, presented by Myers (2011), is highly evident in PYM. Such holistic mission should involve all aspects of life, both spiritual and material, and PYM's goal for its mission, the quotes of their leaders and missionaries, and its practical work reflect this (4.2.1, 4.3.1). I suggest that in a Pentecostal mission context PYM could be viewed as a *progressive* Pentecostal organisation (Miller and Yamamori 2007, Ma & Ma 2010) because PYM includes both diakonia and evangelisation in its calling and work. On the other hand (4.3.4), Meyers' concept of witnessing in deeds is not stated clearly by PYM.

Evangelisation in PYM entails verbal proclamation, but diakonia can be a way of *demonstrating* the gospel. The role of diakonia as witnessing or evangelisation is obscure in PYM.

However, this two-fold mission is subject to different opinions and this tension is openly discussed in PYM. It is worth noting that I have not seen any examples in the material where people state that PYM should not be engaged in diakonia at all, yet there is a clear tension in regard to the role and equality of diakonia in relationship to evangelisation (Nordstokke 1994) (4.2.5, 4.3.4). Therefore, the exact role and value of diakonia cannot be said to be consistent. I showed in 4.3.4 that these ambiguities are also revealed when PYM sometimes defines diakonia as a part of the mission and other times as a separate thing, for example when talking about the calling to mission *and* diakonia. Often when diakonia has a clear link to evangelistic or church work, PYM calls diakonia mission. However, this is not consistent either. It is worth noting that even the basic document of PYM (PYM 2011) seems to indicate an ambiguity in the understanding of the role of diakonia as mission. The goal of the mission includes diakonia, yet workers abroad who do not have an evangelistic ministry are not called *missionaries*, but *mission workers*.

Further, the different roles of diakonia can also be evidenced by looking at PYM's view on the instrumental or intrinsic value of diakonia (4.2.5). Sometimes the diakonia's intrinsic value is stated clearly, other times the role of the diaconal work is mentioned as auxiliary to the evangelisation. However, this does not seem to create any conflict in PYM. It seems natural to PYM to acknowledge diakonia because of both its intrinsic and instrumental value at the same time. Bavinck (1960) claims that social efforts with an exclusive aim to win confidence and to preach lack true compassion. According to my readings, this is not a fair criticism because PYM cares for people's as part of the organisation's motivation.

The word *diakonia* is used by PYM and its the leaders but rarely by others. Diakonia is given different names in the material, for example social action, humanitarian aid, good deeds etc.. Besides, diakonia is used both in relation to social work in evangelisation or church work and in relation to Norad work. In 4.3.4 I stated that, overall, this shows that the way PYM uses the word diakonia is inconsistent and that it is difficult to know what different people understand by the term. This is not really about which *name* that PYM uses to define the mission's effort



to help people in need, but this might be an indication of a lack of a consistent view on diakonia within PYM in general.

The picture is therefore complex and somewhat confusing. Both diakonia and evangelisation are integrated in the mission, but the tension in PYM is especially *which* of the two should be considered the primary task and receive more focus (4.3.4, 4.2.5). Some voices within PYM say that the diakonia takes too much priority. This shows that the tension between evangelisation and diakonia is difficult to resolve in PYM.

An interesting point to register is that PYM gives salvation different roles in a similar way it gives different roles to diakonia. This was discussed in 4.2.5. First of all it spiritually liberates people from sin and opens the door to heaven. At the same time, salvation can bring positive changes to the material, physical, and social dimension as well. Yong's (2005, 2012) Pentecostal concept of a holistic and multidimensional salvation is a useful term when analysing PYM's understanding of salvation. PYM's concept of salvation seems similar to Yong's understanding. When people receive the gospel of Jesus Christ, they are not only saved in a spiritual and eschatological sense, they are also saved from evil powers that create various needs in this life on earth. PYM shows that salvation and God's power bring transformation, healing, hope, liberation, and the empowerment to do good deeds. This, I suggest, is an additional or *auxiliary* role of salvation benefitting people's life on earth. Salvation has an *instrumental* value: a diaconal effect and consequence. Thus, when PYM workers evangelise and want people to be saved, they can also be motivated by a desire to help people get a better life on earth, not only to save them for eternity.

I have already showed that PYM's use of the word *diakonia* is inconsistent. What seems to be consistent, however, is the way PYM mentions the Norad funded work. PYM shall not evangelise here. The term *development aid/work/projects* is always used in this context, never mission. This can be theologically reasoned, because as I mentioned above, it seems to be an implicit requirement from PYM that a social effort should include evangelisation to be called mission work. I would also suggest that this probably reflects the Norad guidelines not to evangelise with Norwegian government money. Using a neutral word like development work makes it clear where Norad is involved. See 4.4.5.

Haugen (2007) and Tvedt (2009) argue that mission organisations adapt to the requirements of the government in order to receive money for development projects. Tvedt (2009) claims that there can be more religious influence than mission organisations admit to Norad. In 4.4.5 I concluded that PYM speaks a lot about the spiritual aspects of the diaconal work funded by itself. The contrast to the presented results of Norad projects is unmistakable. These results are by and large material and social, not spiritual. Tvedt (2009) states that mission organisations have grown dependent on the state funds and that they adapt their rhetoric to conform to the required universalism of Norad guidelines. What happens in the field can be a different matter. To know whether or not Tvedt is correct concerning PYM, one would have to do field work.

It is worth noting, however, that according to my findings (4.4.5) the reports and articles intended for inspiring Pentecostal donors seems to use a slightly more religious language than for example the annual reports. This might be part of a strategy in order to create ownership and inspiration. Also, PYM emphasises its *church partnerships* much more than its *Norad partnership*, and this can also indicate an adapted communication. PYM's preferences for working with Pentecostal partners could also indicate a desire to find partners that benefit the gospel, even when Norad is involved. This stands in contrast to Norwegian Church Aid, which cooperates with partners from other religions too (Tønnessen 2007b). Besides this, we might also note that PYM keeps in touch with its "extra dimension", i.e. Jesus, in the development work too. PYM wants to be different from the neutral and state development actor Norad and it is clear that PYM wants to be "more than a theologically based version of the international Red Cross" (Dempster 1991:32). Following Tvedt's (2009) theory, there are signs showing that PYM's religious motivation is present even in Norad work, and that PYM adapts its language in communication with Pentecostal donors. However, I cannot compare this rhetoric with "PYM-Norad rhetoric". Other types of documents would be needed, for example Norad reports (see Landmark 2013).

Finally, we should register Tønnessen's (2007b) arguments that development money from the Norwegian state can exert religious influence through the local church partners of the mission organisations. In 4.4.5 I concluded that the few religious references concerning Norad work in my materials cannot be said to either prove or disprove this. We must also remember that religion plays an important role in many cultures and that this can also be a reason for religious testimonies from the projects' recipients. Besides this, religion can be also be a

bridge builder. PYM often emphasises the development effect of its Christian partners. The effect of the Norad projects, both in material and spiritual matters, could be an interesting subject to examine through fieldwork.

In summary, I would say that PYM is a progressive Pentecostal mission organisation having a holistic approach to its calling and its mission work, yet with strong tendencies towards the primacy of the evangelistic mandate. Diakonia has an intrinsic value and at the same time a value as an auxiliary service to the evangelisation. A double function and value is also found when PYM talks about salvation, which is understood to be liberation from sin *and* a contributing factor of positive change both in this life and the coming one. PYM tries to separate evangelisation from Norad funded work, yet emphasises its Christian background and its church partnerships.

I would call PYM's understanding of diakonia a *Pentecostal adaptable diakonia*. PYM's diakonia in mission has *Pentecostal* characteristics like a multidimensional, holistic salvation with diaconal effects, and it is *adaptable*, because diakonia can be used in various settings, both combined with evangelisation and separated from it, and it has both an intrinsic and instrumental value. However, this adaptability also seems to reflect ambiguities and tensions concerning the role, position, and theology of diakonia. Therefore I would recommend PYM to clarify its theology and its understanding of diakonia in mission.

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