Asian Journal of Pentecostal Studies

Volume 12, Number 2 (July 2009)

Asian Journal of Pentecostal Studies
ISSN 0118-8534
Vol. 12, No. 2 (2009)

ASIAN JOURNAL OF PENTECOSTAL STUDIES is published twice per year (January and July) by the Faculty of Asia Pacific Theological Seminary, P.O. Box 377, Baguio City 2600, Philippines. Part or whole of the current and previous issues may be available through the internet (http://www.apts.edu/ajps). Views expressed in the *Journal* reflect those of the authors and reviewers, and not the views of the editors, the publisher, or the participating institutions.

PARTICIPATING INSTITUTIONS: Educational or research institutions that are interested in participating in the *Journal* ministry are encouraged to write to the *Journal* office. The following are participating institutions of the Journal:

Asian Pentecostal Society, Philippines (Dr. Joseph Suico)
Central Bible College, Tokyo, Japan (Dr. Koichi Kitano)
Asia LIFE University, Daejon, Korea (Dr. Yeol-Soo Eim)
International Theological Institute, Seoul, Korea (Dr. Sam-Hwan Kim)

THE *JOURNAL SEEKS TO PROVIDE A FORUM*: to encourage serious theological thinking and articulation by Pentecostals/Charismatics in Asia; to promote interaction among Asian Pentecostals/Charismatics and dialogue with other Christian traditions; to stimulate creative contextualization of the Christian faith; and to provide a means for Pentecostals/Charismatics to share their theological reflection.

(Continue on back inside cover)

Asian Journal of Pentecostal Studies

Volume 12, Number 2 (July 2009)

[*AJPS* 12:1 (2009), pp. 135-136]

"Pentecostalism, Power and the Exercise of Authority"

On September 8-9, 2009, Alphacrucis University of Sydney, Australia, hosted the Asia Pacific Theological Association's Theological Commission's symposium on the topic of 'Pentecostalism, Power and the Exercise of Authority.' From the original call for papers, the parameters were set as follows:

> The fundamental question is 'What is the theology and practice of power in local churches, between churches up to denominational level, between denominations and movements and their surrounding societies, and with regard to Pentecostalism in the Asia-Pacific region?' Additional questions are: With an emphasis on Holy Spirit power, and power from above, how is power defined? How does this power relate to authority? What are the appropriate edges of the use of power and authority in Pentecostal churches? And in what way do these 'edges' relate to their political and economic contexts?

The symposium was attended by teachers and students from around the Asia Pacific region with a large turnout from Australia and the South Pacific islands.

The first four essays and the two responses in this issue are from the symposium. This first essay of this journal is by Stephen Fogarty entitled, "Gender and Leadership Behavior Among Senior Pastors," which was an empirical study on senior pastors, comparing gender differences and noting leadership-style differences. The empirical research was taken within Australia. Lily Arasaratnam responds to the Fogarty essay. Shane Clifton presents an essay on the topic "Empowering Pentecostal Women," which looks at the current state of women within the Pentecostal church. He further argues that "What is needed, then, is a more active and deliberate effort among Pentecostal communities to follow the lead of the Spirit and seek to raise up women leaders." Michelle Facey responds to this essay. John F. Carter examines the topic "Power and Authority in Pentecostal Leadership" extolling the value of 'Servant Leadership.' The following essay by Julien M. Ogereau delineates "Apostolic Authority and

Pastoral Leadership in the Johannine Epistles" as a biblical analysis of leadership within John's letters. From these essays, and the symposium the importance of these studies as well as the noticeable need for future research was clear.

An additional essay on the development of Pentecostalism in Rajasthan, India, by Wessly Lukose, describes the foundations and atmosphere by which the Pentecostal movement grew in Rajasthan. This essay lays the foundation as part one of the two parts on this topic.

Editors

[*AJPS* 12:1 (2009), pp. 137-167]

GENDER AND LEADERSHIP BEHAVIOR AMONG SENIOR PASTORS

Stephen G. Fogarty

Abstract

Research findings have been equivocal as to the existence of gender difference in leadership across settings. However, some studies based on transformational leadership theory and employing the Multifactor Leadership Questionnaire to measure leadership behaviors have indicated a difference in the leadership styles of female and male leaders. This study sought to test whether there were gender differences in the use of transformational, transactional, and laissez-faire leadership behaviors by Senior Pastors in an Australian Christian Church. The study did not detect any significant gender differences in leadership behaviors.

Gender and Leadership Behavior among Senior Pastors

Gender and Leadership

Leadership has been typically a male prerogative in most sectors of society, including the corporate, political, military, and church sectors (Eagly & Karau, 2002). However, over the last 30 years women have made steady progress in moving into leadership roles. In 1972, women held 17% of all management and professional positions in Fortune 500 Companies. By 2006, this number had grown to 50.3% (Hoyt, Simon, and Reid, 2009). Women typically tend to occupy lower and middle management ranks while men cluster around the most powerful positions at the top. Women managers still receive significantly less remuneration for their work, with female managers receiving 24 percent less pay than men performing the equivalent function (Haslam and Ryan, 2008). Nonetheless, despite continuing

inequity, it is clear that women are gradually occupying an increasing number of management and leadership positions.

Although women have increasingly gained access to supervisory and middle management positions, they remain quite rare as elite leaders. For example, in 2006 women represented 5.2% of top earners, 14.7% of board members, 7.9% of the highest earners, and less than 2% of CEOs in Fortune 500 Companies (Hoyt, Simon, and Reid, 2009). This phenomenon has been explained by use of the idea of a "glass ceiling" – an invisible barrier preventing the rise of women within leadership ranks (Haslam & Ryan, 2008). Eagly and Karau (2002) describe it as "a barrier of prejudice and discrimination that excludes women from higher leadership positions" (p. 573). It is evident in the lower number of women in leadership positions, and particularly in high-level leadership positions. Yukl (2006) observes that "In the complete absence of sex-based discrimination, the number of women in chief executive positions in business and government should be close to 50 percent" (p. 427).

A variety of explanations have been offered for the existence of gender-based discrimination in the appointment of organizational leaders. These include: (1) gender stereotypes suggesting that men are more suited to leadership positions and that women are more suited to support roles (Yukl, 2006); (2) overt sexism in the workplace (Schwartz, 1971); (3) perceived incompatibilities between women's abilities and the requirements of leadership (Arvey, 1979); (4) women's competing responsibilities in the home (Schwartz, 1994); and (5) women's fear of success (Horner, 1972). The explanations are not mutually exclusive and they may combine to create significant barriers to the advancement of women.

Martell and DeSmet (2001) found that a contributing reason for the glass ceiling and the continued absence of women in the upper ranks of management is "the existence of gender-based stereotypes in the leadership domain" (p. 1227). Gender stereotypes are "categorical beliefs composed of the traits and behavioral characteristics assigned to women and men only on the basis of the group label" (Martell & DeSmet, 2001, p. 1223). Such stereotypes serve as a type of expectation regarding the likely abilities of group members and, if left unchallenged, can translate into discriminatory behavior. Eagly and Karau (2002) point out that a "potential for prejudice exists when social perceivers hold a stereotype about a social group that is incongruent with the attributes that are thought to be required for success in certain classes of social roles" (p. 574). Prejudice against women as leaders

"follows from the incongruity that many people perceive between the characteristics of women and the requirements of leader roles" (Eagly & Karau, 2002, p. 574).

Gender and Leadership within Christian Churches

Within Christian churches gender based discrimination has been reinforced by theological perspectives (Barron, 1990; Bridges, 1998; Franklin, 2008; Scholz, 2005). The case that women are forbidden by scripture and church tradition to assume leadership within the church has been made frequently (Barron, 1990). This exclusion has been predominantly based on two Pauline texts (1 Timothy 2:11-15 and 1 Corinthians 14:33-34) and a broader theological position which sees men and women as being ontologically equal but functionally different. Its basic logic is that "God designed women to be subordinate to men in role and function" and therefore "women should not operate in positions of authority over men" (Franklin, 2008, 14). For example, Piper and Grudem (1991) state that "we are persuaded that the Bible teaches that only men should be pastors and elders. That is, men should bear *primary* responsibility for Christlike leadership and teaching in the church. So it is unbiblical, we believe, and therefore detrimental, for women to assume this role" (p. 60-61).

Complementary to this theological position is the suggestion that women do not have the capacity for effective church leadership (Bridges, 1998). Piper (1991) exemplifies this position when he writes: "At the heart of mature masculinity is a sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man's differing relationships" and "At the heart of mature femininity is a freeing disposition to affirm, receive, and nurture strength and leadership from worthy men in ways appropriate to a woman's differing relationships' (p. 35-36). The understanding portrayed is that men have the capacity to lead and that women do not. The assumption implicit within this understanding is that leadership does not involve affirming and nurturing behaviors.

Leadership Context

Yukl (2006) points out that research indicates that effective leaders have strong interpersonal skills as well as decision making and competitive skills. Among these necessary interpersonal skills are "concern for building cooperative, trusting relationships, and use of

behaviors traditionally viewed as feminine (e.g., supporting, developing, empowering)" (p. 427). While such values, skills, and behaviors were always relevant for effective leadership, Yukl suggests that they are now even more important because of changing conditions in organizations. In particular, the increasing cultural diversity of the workplace creates the need to build cooperative relationships based on "empathy, respect for diversity, and understanding of the values, beliefs, and attitudes of people from different cultures" (Yukl, 2006, 39).

Changes in organizational structure toward team based and shared leadership models and the trend towards increased reliance by organizations on outside suppliers, consultants, and contractors also contribute towards the need for leaders to have strong interpersonal skills. Eagly and Carli (2003a) characterize this changed organizational leadership environment according to how power is obtained and maintained. They suggest that "whereas in the past leaders based their authority mainly on their access to political, economic, or military power, in postindustrial societies leaders share power far more and establish many collaborative relationships" (p. 809). Therefore, contemporary views of leadership encourage teamwork and collaboration and emphasize the ability to empower, support, and engage workers. Eagly and Carli suggest that these modern characterizations of effective leadership have become more consonant with the female gender role and thus provide an environment conducive to female leadership.

Transformational, Transactional and Laissez-faire Leadership

The theory of transformational leadership (Avolio, Bass, & Jung, 1999; Bass, 1985, 1998; Bass & Avolio, 1995; Judge & Piccolo, 2004; Lowe, Kroeck, & Sivasubramaniam, 1996) has been a significant focus of leadership literature since it was first proposed by Burns (1978). Transformational leadership can be defined as "inspirational leadership aimed at motivating followers to achieve organizational goals whilst emphasizing the importance of follower well-being and need fulfillment" (Panopoulos, 1999, 2). Transformational leadership encompasses behaviors that previously might have been characterized as being either masculine or feminine. These behaviors include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Yammarino & Bass, 1990).

Transformational leadership is contrasted with transactional leadership and laissez-faire leadership (Avolio, Bass, & Jung, 1999; Bass, 1985, 1998; Bass & Avolio, 1995). Transactional leadership is based upon establishing an exchange contract between the leader and followers. It incorporates the behaviors of contingent reward, active management by exception, and passive management by exception. Laissez-faire leadership is viewed as the failure to exercise leadership appropriately.

Transformational, Transactional and Laissez-faire Leadership within Christian Churches

Rowold (2008) in two related studies explored the effects of transformational, transactional, and laissez-faire leadership behaviors exercised by German Protestant pastors. The first study with a sample of 247 followers of pastors from 74 different congregations used the MLQ-5X to assess the transformational, transactional, and laissez-faire leadership behaviors of pastors. The second study with a sample of 120 followers of pastors and also using the MLQ-5X sought to investigate any correlations between the leadership behaviors of pastors and congregational satisfaction. Rowold found that the use of transformational leadership behaviors helped pastors to motivate followers to perform well and to be satisfied with their work. Transformational leadership was positively associated with followers' satisfaction with their pastor, their extra effort, their effectiveness, and their job satisfaction. Transformational leadership also showed positive effects on worshippers' satisfaction with the worship service.

Rowold's findings were compatible with those of Larsson and Ronnmark (1996) who conducted a qualitative analysis into the effects of the exercise of transformational leadership by the head of a volunteer Christian welfare organization in Sweden. The study involved observation of and interviews with the members and volunteer workers of the organization. They found that transformational leadership is particularly appropriate to voluntary and faith based organizations including churches. In contrast to business and government organizations, such organizations rely heavily upon voluntary workers to achieve their desired outcomes. Transformational leadership is effective in such organizational settings because voluntary workers require inspiration and affirmation from their leaders. Larsson and Ronnmark observed that "Since the material organizational resources are small and participation is on a voluntary basis, the leader has to a

greater extent to build up strength by cultivating mutual trust, ideas, and shared goals" (p. 37).

Butler and Herman (1999) conducted a study of effective ministerial leadership with a sample of 49 effective and 27 comparison group pastors in an evangelical church in the United States. They employed three instruments (Management Practices Survey, Leader Behavior Questionnaire, and Ministerial Effectiveness Inventory) to obtain self and other ratings of the effectiveness of the participating pastors. They found that effective pastors were more likely to engage in transformational leadership behaviors and in particular in inspirational motivation behaviors, than their less effective colleagues. Effective pastors were "more skillful managers, problem solvers, planners, delegators, change agents, shepherds, inspirers, multi-taskers, students, and servants and demonstrate themselves to be persons of integrity" (Butler & Herman, 1999, p. 229).

Druskat (1994) conducted a study involving 6,359 subordinates of leaders in all-female and all-male religious orders in the Roman Catholic Church in the United States. She employed the Multifactor Leadership Questionnaire to measure the frequency of transformational and transactional leadership behaviors. Subordinate ratings revealed that both female and male leaders exhibited more transformational than transactional leadership behaviors. However, she found that female leaders were rated to exhibit significantly more transformational leadership behaviors than male leaders.

Together, these studies indicate that transformational leadership behaviors are appropriate to and effective for church leaders. In addition, Druskat's study suggested that female church leaders were likely to engage more frequently in transformational leadership behaviors than did male church leaders. This study sought to add to these findings by investigating whether there might be gender differences in the implementation of transformational, transactional, and laissez-faire leadership behaviors by church leaders.

Research Problem

This study sought to investigate whether female and male Senior Pastors in an Australian church differed in their use of transformational, transactional, and laissez-faire leadership behaviors. While these behaviors have been explored in many organizational and cultural settings (Judge & Piccolo, 2004; Yammarino & Bass, 1990; Yammarino, Spangler, & Bass, 1993), there have been few studies of

their implementation by church leaders (Rowold, 2008). Meta-analyses of studies on transformational, transactional, and laissez-faire leadership undertaken by Eagly, Darau, and Makhijani (1995), Lowe, Kroeck, and Sivasubramaniam (1996), and Eagly, Johannesen-Schmidt, and van Engen (2003) identified only three studies relating to church settings. The study by Druskat (1994) is the only identified investigation into gender differences in transformational and transactional leadership style in a church setting.

The research problem in this study was to identify whether female or male church leaders were more likely to engage in transformational, transactional, and laissez-faire leadership behaviors. Using a quantitative methodology that incorporated survey research, the study compared the leadership styles of female and male church leaders across an Australian church denomination.

Literature Review

Transformational Leadership

The term "transformational leadership" was first coined by Burns (1978) who made the distinction between transformational and transactional leadership. Transformational leaders inspire followers to exceed expected levels of commitment and contribution by emphasizing task related values and commitment to a mission. By mentoring and empowering their followers, "transformational leaders encourage them to develop their full potential and thereby to contribute more capably to their organization" (Eagly, Johannesen-Schmidt, & van Engen, 2003, 569). Transformational leadership is defined in terms of four inter-related sub-types or factors: (1) idealized influence; (2) inspirational motivation; (3) intellectual stimulation; and (4) individual consideration (Yammarino & Bass, 1990).

Idealized influence involves the leader's role in demonstrating by personal example how to work toward the vision of the organization. It refers to the leader's capacity to inspire respect and higher motivation in followers and is based on the transformational leader's idealized qualities with which followers identify. Judge and Bono (2000) suggest that "This dimension, often simply referred to as "charisma," is the most prototypic and often the single most important dimension" of transformational leadership (p. 751).

Inspirational motivation is the leader's ability to provide followers with a clear and compelling vision, high standards of

operation, and a sense of meaningfulness in their work. It is achieved by articulating a compelling vision of what can be accomplished and by speaking optimistically about the vision. The inspirational leader motivates followers with his or her enthusiasm and confidence that the compelling vision is within the realm of achievable possibility.

Intellectual stimulation refers to the leader's interaction with followers so as to challenge their thinking and methodologies and to encourage within them creativity and innovation. In providing intellectual stimulation, the leader orients followers to an "awareness of problems, to their own thoughts and imagination, and to the recognition of their beliefs and values" (Yammarino & Bass, 1990, p. 153). Transformational leaders provide an intellectually stimulating environment that fosters in followers the capacity to develop creative solutions to problems which stand in the way of achieving organizational goals.

Individualized consideration involves the leader's attention to the unique gifts and talents of each follower and the leader's ability to mentor followers with challenges and opportunities that suit each individual (Avolio, Bass, & Jung, 1999; Bass, 1985; Yammarino & Bass, 1990; Yammarino, Spangler, & Bass, 1993). The leader's use of individual consideration is a crucial element in enabling followers to achieve their full potential. Individual consideration is achieved by coaching and mentoring as well as by setting examples. In providing individual consideration the leader is sensitive to the current needs of followers, but is also aiming to elevate those needs to a higher level (Yammarino, Spangler, & Bass, 1993).

Transactional Leadership

Transformational leadership is contrasted with transactional leadership. Transactional leaders obtain cooperation by establishing exchanges with followers and then monitoring the exchange relationship. Bass (1985) posited three dimensions underlying transactional leadership: (1) contingent reward; (2) active management by exception; and (3) passive management by exception.

Contingent reward is providing an adequate exchange of valued resources for follower support. The leader appeals to followers' self-interest by establishing exchange relationships with them. He or she outlines tasks and performance standards and followers agree to complete assignments in exchange for commensurate compensation. Judge and Bono (2000) note that contingent reward "is the most active

form of transactional leadership but is less active than transformational leadership, because one can engage in contingent reward without being closely engaged with followers (e.g., implementing a pay for performance plan)" (p. 752).

Active management by exception involves monitoring performance and taking corrective action. Passive management by exception means intervening only when problems become serious. Both active and passive management by exception involve enforcing rules to avoid mistakes. There is evidence to suggest that contingent reward is displayed by effective leaders, but that the two other transactional leadership dimensions are negatively related to effective leadership (Judge & Bono, 2000).

Laissez-faire Leadership

Laissez-faire leadership is non-leadership (Panopoulos, 1999). It "is marked by a general failure to take responsibility for managing" (Eagly et al., 2003, 571).

The Multifactor Leadership Questionnaire (MLQ)

The Multifactor Leadership Questionnaire (MLQ) is an instrument developed by Bass to measure transformational and transactional leadership behaviors (Avolio & Bass, 2004). The MLQ can be used to measure leader characteristics by the rating of followers, of the leader's peers and superiors, and as a self-rating instrument (Avolio, Bass, & Jung, 1999). The ratings by others (peers, superiors, and followers) are considered to be a more valid means of assessment than self ratings (Panopoulos, 1999). The current version of the instrument is the MLQ-5X, which consists of 36 items measuring transformational leadership by five subscales, transactional leadership by three subscales, and laissez-faire leadership by one scale. The 9 transformational, transactional, and laissez-faire leadership measures of the MLQ-5X are shown in Table 1.

Several studies have used factor analysis to assess the construct validity of the MLQ. Construct validity is "the extent to which a set of measured items actually reflects the theoretical latent construct those items are designed to measure" (Hair, Black, Babin, & Anderson, 2010, 686). It deals with the accuracy of measurement of the theoretical constructs by the measuring tool. These studies have consistently found support for the distinction between transformational

and transactional leadership as broad metacategories (Avolio & Bass, 2004; Den Hartog, Van Muijen, & Koopman, 1997).

Table 1

Definitions of Transformational, Transactional, and Laissez-Faire Leadership Styles in the MLQ-5X

MLQ-5X scales with subscales	Description of Leadership style
Transformational	
Idealized Influence (attribute)	Demonstrates qualities that motivate respect and pride from association with him or her
Idealized Influence (behavior)	Communicates values, purpose, and importance of organization's mission
Inspirational Motivation	Exhibits optimism and excitement about goals and future states
Intellectual Stimulation	Examines new perspectives for solving problems and completing tasks
Individualized Consideration	Focuses on development and mentoring of followers and attends to their individual needs
Transactional	
Contingent Reward	Provides rewards for satisfactory performance by followers
Active Management by Exception	Attends to followers' mistakes and failures to meet standards
Passive Management by Exception	Waits until problems become severe before attending to them and intervening
Laissez-Faire	Exhibits frequent absence and lack of involvement during critical junctures

Gender Differences in Leadership

Lowe, Kroeck, and Sivasubramaniam (1996), in a meta-analysis of 39 studies, showed positive correlations between leaders' effectiveness and all components of transformational leadership as well as the contingent reward component of transactional leadership. They found that transformational leadership produces greater follower satisfaction and enhanced organizational performance than transactional leadership across a range of organizational settings.

DeGroot, Kiker, and Cross (2000) demonstrated positive relations between charismatic, transformational leadership and outcomes that include leader effectiveness, follower effectiveness, follower effort, and follower job satisfaction. Judge and Piccolo (2004) found that the positive impact of transformational leadership on follower performance and satisfaction enhances the impact of transactional leadership on these criteria. A study of the MLQ measure (Center for Leadership Studies, 2000) showed negative relations between leaders' effectiveness and passive management by exception and laissez-faire leadership. On the basis of this evidence Eagly and Carli (2003b) conclude that "transformational leadership is generally effective" (p. 853).

Many studies have been conducted comparing women and men as leaders (Eagly, Darau, & Makhijani, 1995; Eagly, Johannesen-Schmidt, & van Engen, 2003; Panopoulos, 1999). This research is inconclusive as to whether there is evidence for important differences between men and women in regard to leadership behaviors. Eagly and Carli (2003a; 2003b) and Vecchio (2002; 2003) while analyzing the same research studies on gender differences in leadership behaviors could not reach agreement. Vecchio saw little evidence of gender difference in leadership behaviors, concluding that "the search for gender differences in the behavior of leaders has yielded results that are highly equivocal (2002, 651). Eagly and Carli identify some evidence of female advantage in leadership behaviors in some circumstances. They conclude that "research on transformational, transactional, and laissez-faire leadership styles does suggest female advantage, albeit a slight advantage" (2003a, 818).

Eagly, Johannesen-Schmidt, & van Engen (2003) in a meta-analysis of 45 studies of transformational and transactional leadership styles found that women used slightly more transformational leadership behaviors than men. The primary difference was for individualized consideration, which includes focusing on development and mentoring

of followers and attending to their individual needs. They also found that women used slightly more contingent reward behavior of transactional leadership, which involves providing rewards for satisfactory performance by followers. By contrast, men used slightly more active and passive management by exception and laissez-faire leadership. These gender differences were small but consistent across the meta-analysis as a whole.

Limitations in much of the research on gender differences complicate the interpretation of the results (Yukl, 2006). It is difficult to isolate gender from other variables such as position type and level, time in position, and type of organization. Unless these and other variables are measured and controlled it is possible that variations in leadership behavior will be erroneously attributed to gender differences.

Schneider (1983, 1987) suggested that job incumbents have a high degree of homogeneity which is likely to contribute to the difficulty of identifying gender differences in leadership behavior. He stated that certain types of people are drawn to specific positions and selected by the employing organization. Once employed, they are then socialized into the position and role expectations so as to be effective. These dynamics are likely to over-ride any gender differences among incumbents. Carless (1998) in a study of gender differences in transformational leadership in an Australian bank found that both incumbents and subordinates thought that "female and male managers who perform the same organizational duties and occupy equivalent positions within the organizational hierarchy do not differ in their leadership style" (p. 898). The role socialization process is likely to moderate or eliminate any gender based differences in leadership style.

Women as Transformational Leaders

Eagly and Carli (2003a) indicated that transformational leadership theory describes some behaviors that are consistent with traditionally female gender supportive, considerate behaviors. Eagly and Karau (2002) described gender roles as socially shared beliefs and expectations about the attributes of women and men. Gender roles are "consensual beliefs about the attributes of women and men" (p. 574). These beliefs and expectations are normative in that they describe qualities and behavioral tendencies that are viewed as desirable for each gender. Eagly and Karau (2002) suggested that the majority of

stereotypical beliefs about women and men pertain to *communal* and *agentic* attributes:

> Communal characteristics, which are ascribed more strongly to women, describe primarily a concern for the welfare of other people – for example, affectionate, helpful, kind, sympathetic, interpersonally sensitive, and gentle. In contrast, agentic characteristics which are ascribed more strongly to men, describe primarily an assertive, controlling, and confident tendency – for example, aggressive, ambitious, dominant, forceful, independent, self-sufficient, self-confident, and prone to act as a leader (p. 574).

Eagly and Carli (2003a) suggested that transformational leadership encompasses communal as well as agentic behaviors. This suggestion accords with the findings of Druskat (1994) and Daughtry and Finch (1997). Druskat found that women in Roman Catholic orders displayed significantly more transformational leadership than did men. Daughtry and Finch, in a study of leadership effectiveness of 144 vocational administrators as a function of leadership style, found that females rated higher as transformational leaders than their male counterparts. Females rated higher on four of the five factors of the transformational leadership construct both on self – and other – ratings with a significant difference noted for intellectual stimulation in self ratings. The findings of both of these studies agree with the results of Eagly, Johannesen-Schmidt, and van Engen's (2003) meta-analysis which found that women used slightly more transformational leadership behavior than did men.

Eagly and Carli (2003a) observed that there is a contemporary change in the advocated practice of leadership consisting of a reduction in hierarchy and increased collaboration between leader and follower. Eagly, Johannesen-Schmidt, and van Engen (2003) concluded that "it appears female leaders are somewhat more likely than their male counterparts to have a repertoire of the leadership behaviors that are particularly effective under contemporary conditions" (p. 587). These proponents of a female advantage theory contend that women are more concerned with consensus building, inclusiveness, and interpersonal relations, and that they are more willing to develop and nurture followers and to share power with them. Lowe, Kroeck, and Sivasubramaniam (1996) connected women's progress as leaders to such transformational leadership behaviors.

Yukl (2006), on the other hand, has advised caution in any assessment of gender advantage, whether male or female. He suggested that "claims about a gender advantage appear to be based on weak assumptions and exaggerated gender stereotypes" (p. 428). Vecchio (2003) warned of the danger of gender stereotypes which "ignore the overlap of the sexes in terms of their behavioral repertoire and individual adaptability" (p. 836). Eagly, Johannesen-Schmidt, and van Engen (2003) pointed out that "knowing that a particular individual is female or male would not be a reliable indicator of that person's leadership style" (p. 586). Rather than women or men being better transformational leaders, it is more likely that there are excellent, average, and poor leaders within each sex.

Conclusion

This literature review indicates that women leaders are likely to engage in transformational leadership behaviors. Some studies suggest that women are slightly more likely than men to engage in transformational leadership behaviors and slightly less likely to engage in transactional and laissez-faire leadership behaviors. These findings are not unequivocal and must be balanced against the noted difficulties associated with clearly assigning leadership behaviors to either sex.

Research Hypotheses

This study sought to investigate whether female and male Senior Pastors in an Australian church differed in their use of transformational, transactional, and laissez-faire leadership behaviors. It was designed to test the finding of Eagly, Johannesen-Schmidt, and van Engen (2003), referred to above, that women were more likely to engage in transformational leadership and contingent reward behaviors and that men were more likely to engage in active and passive management by exception and laissez-faire leadership behaviors. The research proposal is set out in the following research hypotheses which are based on the identified behaviors associated with transformational, transactional, and laissez-faire leadership.

Eagly, Johannesen-Schmidt, and van Engen (2003) found that "female leaders were more transformational than male leaders in their leadership style" (p. 578). They found that women scored higher than men on: (1) idealized influence, which encompasses the leader behaviors of vision communication, motivational language use, and

serving as an example of what it means to carry out the proposed vision (Bass, 1998); (2) inspirational motivation, which includes leadership behaviors that articulate expectations and reveal the leader's commitment to organizational goals, and which enhance the meaningfulness of followers' work experiences and offer to them challenging goals and opportunities (Bass, 1998); (3) intellectual stimulation, which encapsulates the transformational leader's desire to challenge the thinking of followers about problem-solving strategies and to stimulate followers to creativity and innovation (Bass, 1998); and (4) individualized consideration, which includes leader actions that guide followers toward reaching their respective levels of potential. The leader acts as a mentor and coach and demonstrates concern for each follower (Bass, 1998).

> H1: Female Senior Pastors are more likely than their male counterparts to demonstrate the transformational leadership behaviors of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

Eagly, et al. (2003) found that women scored higher than men on contingent reward behavior. This is a transactional leadership behavior and includes the implementation of an incentives system to provide positive reinforcement of desired follower behaviors. The leader creates a transactional exchange that sees followers rewarded or punished on performance outcomes (Bass, 1985).

> H2: Female Senior Pastors are more likely than their male counterparts to demonstrate contingent reward behaviors.

Eagly, et al. (2003) found that men scored higher than women on active and passive management by exception and laissez-faire leadership behaviors. Management by exception behavior involves taking action only when problems or failures have occurred. Bass (1985) suggests that a leader who employs active management by exception desires to "preserve the status quo and does not consider trying to make improvements as long as things are going all right or according to earlier plans" (p. 697). Negative feedback and punishment are characteristic outcomes of active management by exception (Bass & Steidlmeier, 1999). Passive management by exception occurs when a leader only gets involved when absolutely necessary (Bass, 1985). Antonakis, Avolio, and Sivasubramaniam (2003) state that "laissez-

faire leadership represents the absence of a transaction of sorts with respect to leadership in which the leader avoids making decisions, abdicating responsibility and does not use their authority" (p. 265). Laissez-faire leadership is practically the absence of leadership.

> H3: Male Senior Pastors are more likely than their female counterparts to demonstrate the transactional leadership behaviors of active management by exception and passive management by exception.
>
> H4: Male Senior Pastors are more likely than their female counterparts to demonstrate laissez-faire leadership behaviors.

In order to test the hypotheses data were obtained to measure the transformational, transactional, and laissez-faire leadership behaviors of female and male Senior Pastors. Participants were selected from Senior Pastors in the Australian Christian Churches (ACC) because it ordains both men and women and allows ordained ministers of either gender to hold the position of Senior Pastor. A Senior Pastor is the leader of an individual congregation. Each participating Senior Pastor was asked to nominate the three most senior church workers who reported to them. The Senior Pastors were instructed to identify these workers on the basis that they worked most closely with the Senior Pastor and therefore had the greatest number of opportunities to observe performance and leadership behaviors. The church workers nominated by Senior Pastors were directly approached and invited to participate in the survey.

Method

Sample

The sample consisted of 47 Senior Pastors. The participants represented 4.7% of an approximate population of 1,000 ACC Senior Pastors, and consisted of 24 (51%) female and 23 (49%) male participants. The participants were rated on their transformational, transactional, and laissez-faire leadership behaviors. Each Senior Pastor: (1) provided a self-rating; and (2) was rated by the nominated church workers. A total of 71 church workers provided ratings on the 47 participating Senior Pastors. Hair, Black, Babin, and Anderson (2010) have stated that in order to achieve a power level of 80% (the

probability that statistical significance will be indicated if it is present) with the one independent variable of gender it is desirable that there are 15 to 20 participants in the sample. According to this criterion, the sample of 47 was large enough for statistical significance to be achieved. Table 2 provides demographic information for participating Senior Pastors and church workers.

Table 2

Demographic Information of Participants

	Senior Pastors	Church Workers
Percentage of Females	51%	45%
Percentage of Males	49%	55%
Mean Age	49.7	45
Mean Congregation Size	235	-
Mean Years in Position	7.5	-
Mean Years working with Senior Pastor	-	7.6

Data Collection

An initial recruitment email was sent to potential participants. As affirmative responses were received to the participant recruitment emails a Leader Response Pack was mailed to each participating Senior Pastor. This pack contained: (1) a Covering Letter; (2) an Informed Consent Form; (3) a Personal Demographic Form; and (4) the Multifactor Leadership Questionnaire Leader Form. It also included a pre-addressed, stamped return envelope for the questionnaire. Participating Senior Pastors were asked to indicate their gender, age, congregation size, and the number of years that they had been a Senior Pastor.

Church workers who were nominated by participating Senior Pastors were contacted by email and phone to enlist their participation. As affirmative responses were received to the participant recruitment emails and phone calls a Rater Response Pack was mailed to each participating church worker. This pack contained: (1) a Covering Letter; (2) an Informed Consent Form; (3) a Personal Demographic Form; and (4) the Multifactor Leadership Questionnaire Rater Form. It

also included a pre-addressed, stamped return envelope for the questionnaire. Church workers were asked to nominate their gender, age, and the number of years they had worked with the Senior Pastor.

Measure

Transformational, transactional, and laissez-faire leadership behaviors were measured using the MLQ-5X (Avolio & Bass, 2004). The MLQ-5X consists of 36 items that are loaded onto 3 leadership scales (transformational, transactional, and laissez-faire leadership). The transformational leadership scale has 4 sub-scales (idealized influence; inspirational motivation; intellectual stimulation; and individualized consideration). The transactional leadership scale has 3 sub-scales (contingent reward; active management by exception; and passive management by exception). Sample items are included in Table 3. The MLQ-5X utilizes a 5 point Likert scale: 0 (not at all); 1 (once in a while); 2 (sometimes); 3 (fairly often); 4 (frequently, if not always).

Table 3

Sample Items from the MLQ-5X Leader Form

"I talk about my most important values and beliefs"	Idealized Influence
"I talk optimistically about the future"	Inspirational Motivation
"I seek differing perspectives when solving problems"	Intellectual Stimulation
"I spend time teaching and coaching"	Individualized Consideration
"I provide others with assistance in exchange for their efforts"	Contingent Reward
"I focus on irregularities, mistakes, exceptions, and deviations from standards"	Active Management by Exception
"I fail to interfere until problems become serious"	Passive Management by Exception
"I avoid getting involved when important issues arise"	Laissez-faire leadership

Cronbach's alpha measures the reliability of an instrument or a scale. Reliability can be defined as "the relative absence of errors or measurement in a measuring instrument" (Kerlinger & Lee, 2000, p.

643). Hair, Black, Babin, and Anderson (2010) state that Cronbach's alpha "ranges from 0 to 1, with values of .60 to .70 deemed the lower limit of acceptability" (p. 92). Kerlinger and Lee (2000) suggest that "in some cases a reliability value of .5 or .6 is acceptable" (p. 663). According to Avolio and Bass (2004), the following reliability ratings apply to the MLQ-5X: Cronbach's alpha for the transformational subscales ranges from .70 to .83; Cronbach's alpha for the transactional subscales ranges from .69 to .75; and Cronbach's alpha for laissez-faire leadership is .71. Cronbach's alpha for the scales in the study sample are listed in Table 4. All scales were included in the analysis on the basis of the advice of Kerlinger and Lee (2000) and Hair, et al. (2010).

Results

Descriptive Statistics

The means and standard deviations for the scales are shown in Table 4. They show that the participants were rated as practicing more frequently the behaviors of idealized influence (M = 3.41; SD = .40), inspirational motivation (M = 3.48; SD = .50), intellectual stimulation (M = 2.93; SD = .57), individualized consideration (M = 3.37; SD = .51), and contingent reward (M = 2.83; SD = .67). The participants were rated as practicing less frequently the behaviors of active management by exception (M = 1.55; SD = .76), passive management by exception (M=1.07; SD = .69), and laissez-faire leadership (M = 0.66; SD = .59). These findings indicate that transformational leadership behaviors were more frequently observed than transactional or laissez-faire behaviors.

Avolio and Bass (1995, p.15) maintain that an optimal and balanced MLQ profile implies means of 3.0 or higher on the transformational scales, 2.0 or lower on the transactional scales, and 1.0 or lower on laissez-faire leadership. On this basis, idealized influence, inspirational motivation, individualized consideration, active and passive management by exception, and laissez-faire leadership were rated as optimal in the study. Intellectual stimulation was near to optimal and contingent reward behavior was perceived to be practiced at higher than the optimal level.

Table 4

Descriptive Statistics

Scales and Sub-scales	Cronbach's alpha	Mean	Standard Deviation
Transformational Leadership			
Idealized Influence	.73	3.41	.45
Inspirational Motivation	.70	3.48	.50
Intellectual Stimulation	.64	2.93	.57
Individualized Consideration	.56	3.37	.51
Transactional Leadership			
Contingent Reward	.62	2.83	.67
Active Management by Exception	.64	1.55	.76
Passive Management by Exception	.69	1.07	.69
Laissez-faire Leadership	.62	0.66	.59

Correlations

Table 5 contains a correlation analysis incorporating gender and the transformational, transactional, and laissez faire leadership scales. Senior Pastor (self) ratings are above the diagonal and church worker ratings of Senior Pastors are below the diagonal. The only significant correlation involving gender is with active management by exception in Senior Pastor (self) ratings ($r = .30$; $p < .05$). There are no significant correlations between gender and any of the other scales in self or other rating. This indicates that Senior Pastors and church workers perceived that there was little difference in the leadership behaviors of the female and male Senior Pastors who participated in the study.

Both Senior Pastor (self) ratings and church worker ratings display positive and significant inter-correlations between the transformational leadership behaviors of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration, and with the transactional leadership behavior of contingent reward. Passive management by exception and laissez-faire leadership display positive and significant correlations with one another

and negative correlations with transformational leadership behaviors and contingent reward.

Table 5

Correlations of Senior Pastor (Self) and Church Worker Ratings on the MLQ-5X

	SPGen	IdInf	InMot	IntSt	IndCon	ConRe	AME	PME	LFF
SPGen	1.00	.08	.14	.20	-.12	.04	.30*	.03	-.01
IdInf	.11	1.00	.64**	.36*	.21	.46**	.26	.05	-.10
InMot	-.01	.65**	1.00	.39**	.32*	.46**	.05	-.11	-.26
IntSt	.04	.57**	.48**	1.00	.44**	.23	-.01	-.23	-.21
IndCon	.01	.71**	.54**	.59**	1.00	.28	-.04	-.40**	-.32*
ConRe	.12	.66**	.47**	.56**	.66**	1.00	.17	.06	-.23
AME	-.05	.00	-.08	-.07	-.16	.04	1.00	.20	.02
PME	-.00	-.44**	-.31**	-.25*	-.32**	-.37**	-.09	1.00	.66**
LFL	.03	-.62**	-.36**	-.39**	-.52**	-.55**	-.03	.65**	1.00

Correlations above the diagonal are for the Senior Pastor (Self) ratings; correlations below the diagonal are for church worker ratings of the Senior Pastor.
SPGen = Senior Pastor Gender; IdInf = Idealized Influence; InMot = Inspirational Motivation; IntSt = Intellectual Stimulation; IndCon = Individualized Consideration; ConRe = Contingent Reward; AME = Active Management by Exception; PME = Passive Management by Exception; LFL = Laissez-faire Leadership.
* $p < .05$; ** $p < .01$

T-Tests

Independent samples t-tests were carried out to test the four hypotheses. The two independent groups in the study were female and male Senior Pastors. The differences in mean scores, standard deviations, and significances are displayed in Table 6 for Senior Pastor self-rating and in Table 7 for church worker rating of the Senior Pastor.

Hair, Black, Babin, and Anderson (2010) state that a t-test is used "to assess the statistical significance of the difference between two sample means," being "a special case of ANOVA for two groups or levels of a treatment variable" (p. 348). Green and Salkind (2008) point out that the independent samples t-test assuming equal variances and the one-way ANOVA using the General Linear Model – Univariate procedure "yield identical results in that the *p* values are the same" (p. 180). Both analyses have been conducted in previous investigations similar to the present study. Daughtry and Finch (1997) and Carless (1998) both used independent samples t-tests in studies investigating gender differences in leadership behavior using the MLQ. Panopoulos (1999) employed one-way ANOVA to investigate gender differences in transformational leadership using the MLQ.

Table 6

Comparison of Female and Male Senior Pastor Self Ratings

Scale	Female (n = 24)		Male (n = 23)		T-value
	M	SD	M	SD	
IdInf	3.27	.41	3.34	.48	.52ns[a]
InMot	3.37	.44	3.51	.51	.98ns
IntSt	2.91	.51	3.11	.48	1.38ns
IndCon	3.56	.35	3.48	.38	-.79ns
ConRe	2.77	.69	2.83	.68	.29ns
AME	1.27	.62	1.63	.57	2.11*
PME	1.02	.63	1.05	.56	.19ns
LFL	.64	.52	.63	.48	-.03ns

IdInf = Idealized Influence; InMot = Inspirational Motivation; IntSt = Intellectual Stimulation; IndCon = Individualized Consideration; ConRe = Contingent Reward; AME = Active Management by Exception; PME = Passive Management by Exception; LFL = Laissez-faire Leadership.

[a]ns = not significant; * $p < .05$

Table 7

Comparison of Female and Male Senior Pastor Ratings by Church Workers

Scale	Female (n = 24)		Male (n = 23)		T-value
	M	SD	M	SD	
IdInf	3.43	.51	3.53	.38	.94ns[a]
InMot	3.51	.52	3.50	.53	-.06ns
IntSt	2.86	.64	2.91	.60	.32ns
IndCon	3.26	.59	3.27	.55	.04ns
ConRe	2.78	.69	2.93	.66	.96ns
AME	1.66	.86	1.58	.83	-.40ns
PME	1.10	.83	1.10	.67	-.02ns
LFL	.65	.75	.70	.53	-.27ns

IdInf = Idealized Influence; InMot = Inspirational Motivation; IntSt = Intellectual Stimulation; IndCon = Individualized Consideration; ConRe = Contingent Reward; AME = Active Management by Exception; PME = Passive Management by Exception; LFL = Laissez-faire Leadership.
[a]ns = not significant

The only significant difference involving gender is with active management by exception in Senior Pastor (self) ratings (t (45) = 2.11, p = .04), displayed in Table 6. This indicates that participating female Senior Pastors rated themselves as less likely and their male counterparts rated themselves as more likely to engage in active management by exception behaviors. These behaviors include focusing attention on and dealing with irregularities, mistakes, exceptions, and deviations from standards. This finding is tempered by the observation that in the use of the MLQ other-ratings are considered to be a more valid means of assessment than self-ratings (Panopoulos, 1999). The other findings in Table 6 are not statistically significant. However, they indicate that participating male Senior Pastors rated themselves higher than did their female counterparts in all of the transformational and transactional behaviors.

Table 7 demonstrates that there were no statistically significant findings in the ratings of Senior Pastors by church workers. However, it indicates that participating church workers rated male

Senior Pastors as being slightly more likely to engage in transformational leadership behaviors. The overall portrayal of Tables 6 and 7 is that any difference in the leadership behaviors of participating female and male Senior Pastors is negligible. Both self-rating and other-rating of Senior Pastors provided little evidence of perceived gender differences in the exercise of transformational, transactional, and laissez-faire leadership behaviors.

Hypothesis Testing Results

This study has not produced evidence to support the findings of Eagly, Johannesen-Schmidt, and van Engen (2003) that female leaders were more transformational than male leaders in their leadership style. Female Senior Pastors did not score higher on idealized influence, inspirational motivation, intellectual stimulation, or individualized consideration than their male counterparts. Therefore, hypothesis 1 was not supported.

This study has also not produced evidence to support the findings of Eagly et al. (2003) that female leaders were more likely to engage in contingent reward behaviors and that males were more likely to engage in passive management by exception and laissez-faire leadership behaviors. Female Senior Pastors did not score higher on contingent reward behaviors. Therefore, hypothesis 2 was not supported. Female and male Senior Pastors had very similar scores on passive management by exception and laissez-faire leadership in self and other ratings. However, the results were not significant. Therefore, hypothesis 4 was not supported.

There was some support for Eagly et al.'s (2003) finding that male leaders were more likely to engage in active management by exception behaviors. Male Senior Pastors rated themselves as more likely to engage in active management by exception and the result was significant. This was a self-rating and was not supported by the rating of church workers. However, hypothesis 3 was partially supported.

Discussion

This study set out to investigate whether female or male Senior Pastors differed in their use of transformational, transactional, and laissez-faire leadership behaviors. The sample of Senior Pastors was from the Australian Christian Churches and contained an almost equal distribution of female (n = 24) and male (n – 23) participants.

The results for both self-ratings and other-ratings did not detect any significant gender differences in leadership behaviors. This finding was not in conformity with the finding of Eagly, Johannesen-Schmidt, and van Engen (2003) that female and male leaders differ in their implementation of transformational, transactional, and laissez-faire leadership behaviors.

The data lends support to the finding of Carless (1998) that female and male leaders who perform similar organizational duties and occupy equivalent positions with organizations do not differ significantly in their leadership style. This structural perspective suggests that the organizational role occupied by an individual is more important than the gender of the individual in determining leadership behaviors (Eagly, Karau, & Makhijani. 1995). It is likely that cultural and organizational expectations significantly dictate the leadership style and behaviors of Senior Pastors of both genders.

Limitations and Future Research

This study was limited by a small sample of Senior Pastors (n = 47) and a small number of ratings provided by church workers (n = 118). The small sample size was due to the need to meet a submission deadline for this paper before the majority of responses had been returned. This factor highlights the need for sufficient time to be allowed for data collection and the difficulty of conducting research using mail. It is likely that web-based surveys would be more efficient and effective in providing timely data. The small sample size is likely to have impacted the scale reliabilities, correlations, and the t-test findings. There is, therefore, a need to continue the present study in the same population with a significantly larger sample in order to have statistically significant data to work with.

The data indicate the homogeneity of the population of Senior Pastors and church workers within the Australian Christian Churches. The responses of self and other ratings were very similar and corporately placed a very high value on transformational leadership behaviors. This is to be expected in a church movement where charismatic leadership, the casting of vision, and investing into volunteers are integral and important behaviors. Rowold (2008) points out that church pastors rely on "the representation and articulation of a value-based vision" to provide leadership to their congregation (p. 409). There is a need to conduct further investigation into potential

gender based differences in leadership behaviors in organizations with different cultural characteristics to those of churches.

References

Antonakis, J., Avolio, B., & Sivasubramaniam, N. (2003). Context and leadership: An examination of the nine-factor full-range leadership theory using the Multifactor Leadership Questionnaire. *Leadership Quarterly*, 14 (3), 261-295.

Arvey, R. D. (1979). Unfair discrimination in the employment interview: Legal and psychological aspects. *Psychological Bulletin*, 86, 736-765.

Avolio. B. J., & Bass, B. M. (2004). *Multifactor Leadership Questionnaire: Manual and Sampler Set* (3rd ed.). Palo Alto, CA: Mind Garden Inc.

Avolio, B. J., Bass, B. M., & Jung, D. I. (1999). Re-examining the components of transformational and transactional leadership using the Multifactor Leadership Questionnaire. *Journal of Occupational and Organizational Psychology*, 72, 441-462.

Barron, B. (1990). Putting women in their place: 1 Timothy 2 and evangelical views of women in church leadership. *Journal of the Evangelical Theological Society*, 33 (4), 451-459.

Bass, B. M. (1985). *Leadership and performance beyond expectations*. New York: Free Press.

Bass, B. M. (1998). *Transformational leadership: Industry, military, and educational impact*. Mahwah, NJ: Erlbaum.

Bass, B. M., & Avolio, B. J. (1995). *The Multifactor Leadership Questionnaire*. Palo Alto, CA: Mind Garden.

Bass, B. M., Avolio, B. J., & Atwater, L. (1996). The transformational and transactional leadership of men and women. *Applied Psychology: An International Review*, 45, 5-34.

Bass, B. M., & Steidlmeier, P. (1999). Ethics, character, and authentic transformational leadership behavior. *Leadership Quarterly*, 10 (2), 181-217.

Bridges, L. M. (1998). Women in church leadership. *Review and Expositor*, 95, 327-347.

Burns, J. M. (1978). *Leadership*. New York: Harper & Row.

Butler, D. M. & Herman, R. D. (1999). Effective ministerial leadership. *Nonprofit Management & Leadership*, 9, 229-239.

Carless, S. A. (1998). Gender differences in transformational leadership: An examination of superior, leader, and subordinate perspectives. *Sex Roles*, 39, 887-902.

Creswell, J. W. (2003). *Research design: Qualitative, quantitative, and mixed methods approaches* (2nd ed.). Thousand Oaks, CA: Sage.

Daughtry, L. H., & Finch, C. R. (1997). Effective leadership of vocational administrators as a function of gender and leadership style. *Journal of Vocational Education Research*, 22 (3), 173-86.

DeGroot, T., Kiker, D. S., & Cross, T. C. (2000). A meta-analysis to review organizational outcomes related to charismatic leadership. *Canadian Journal of Administrative Sciences*, 17, 356-371.

Den Hartog, D. N., Van Muijen, J. J., & Koopman, P. L. (1997). Transactional versus transformational leadership: An analysis of the MLQ. *Journal of Occupational and Organizational Psychology*, 70, 19-34.

Druskat, V. U. (1994). Gender and leadership style: Transformational and transactional leadership in the roman catholic church. *The Leadership Quarterly*, 5, 99-119.

Eagly, A. H., & Carli, L. L. (2003a). The female leadership advantage: An evaluation of the evidence. *The Leadership Quarterly*, 14, 807-834.

Eagly, A. H., & Carli, L. L. (2003b). Finding gender advantage and disadvantage: Systematic research integration is the solution. *The Leadership Quarterly*, 14, 851-859.

Eagly, A. H., Darau, S. J., & Makhijani, M. G. (1995). Gender and the effectiveness of leaders: A meta-analysis. *Psychological Bulletin*, 117, 125-145.

Eagly, A. H., Johannesen-Schmidt, M. C., & van Engen, M. L. (2003). Transformational, transactional, and laissez-faire leadership styles: A meta-analysis comparing women and men. *Psychological Bulletin*, 129 (4), 569-591.

Eagly, A. H., & Karau, S. J. (2002). Role congruity theory of prejudice toward female leaders. *Psychological Review, 109(3)*, 573-598.

Franklin, P. S. (2008). Women sharing in the ministry of God: A trinitarian framework for the priority of Spirit gifting as a solution to the gender debate. *Priscilla Papers*, 22 (4), 14-20.

Fryer, J. L. (2007). Jesus as leader in Mark's gospel: Reflecting on the place of transformational leadership in developing leaders of leaders in the church today. *Lutheran Theological Journal*, 41 (3), 157-166.

Furst, S. A., & Reeves, M. (2008). Queens of the hill: Creative destruction and the emergence of executive leadership of women. *The Leadership Quarterly*, 19, 372-384.

Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2010). *Multivariate data analysis* (7th ed.). Upper Saddle River, NJ: Prentice Hall.

Haslam, S. A., & Ryan, M. K. (2008). The road to the glass cliff: Differences in the perceived suitability of men and women for leadership positions in succeeding and failing organizations. *The Leadership Quarterly*, 19, 530-546.

Hoyt, C. L., Simon, S., & Reid, L. (2009). Choosing the best (wo)man for the job: The effects of mortality salience, sex, and gender stereotypes on leader evaluations. *The Leadership Quarterly*, 20, 233-246.

Judge, T. A., & Bono, J. E. (2000). Five-factor model of personality and transformational leadership. *Journal of Applied Psychology*, 85 (5), 751-765.

Judge, T. A., & Piccolo, R. F. (2004). Transformational and transactional leadership: A meta-analytic test of their relative validity. *Journal of Applied Psychology*, 89, 755-768.

Kerlinger, F. N., & Lee, H. B. (2000). *Foundation of behavioral research (4th ed.)*. Wadsworth.

Larsson, S., & Ronnmark, L. (1996). The concept of charismatic leadership: Its application to an analysis of social movements and a voluntary organization in Sweden. *The International Journal of Public Sector Management*, 9 (7), 32-41.

Lowe, K. B., Kroeck, K. G., & Sivasubramaniam, N. (1996). Effectiveness correlates of transformational and transactional leadership: A meta-analytic review of the MLQ literature. *The Leadership Quarterly*, 7 (3), 385-425.

Martell, R. F., & DeSmet, A. L. (2001). A diagnostic-ratio approach to measuring beliefs about the leadership abilities of male and female managers. *Journal of Applied Psychology, 86(6)*, 1223-1231.

Panopoulos, F. (1999). *Gender differences in transformational leadership among the field leaders of New South Wales Police students*. Paper presented at Australasian Council of Women and Policing.

Piper, J. (1991). Vision of biblical complementarity. In J. Piper & W. A. Grudem (Eds.), *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. Wheaton, IL: Crossway.

Piper, J., & Grudem, W. A. (1991). An overview of central concerns" Questions and answers. In J. Piper & W. A. Grudem (Eds.), *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. Wheaton, IL: Crossway.

Rowold, J. (2008). Effects of transactional and transformational leadership in pastors. *Pastoral Psychology*, 56, 403-411.

Schneider, B. (1983). Interactional psychology and organizational behavior. *Research in Organizational Behavior*, 5, 1-31.

Schneider, B. (1987). The people make the place. *Personnel Psychology*, 40, 437-453.

Scholz, S. (2005). The Christian right's discourse on gender and the bible. *Journal of Feminist Studies in Religion*, 21 (1), 81-100.

Schwartz. E. G. (1971). *The sex barriers in business*. Atlanta, GA: Georgia State University Press.

Schwartz, F. N. (1994). Management, women, and the new facts of life. In N. A. Nichols (Ed.), *Reach for the top: Women and the changing facts of work life* (pp. 87-101). Boston, MA: Harvard Business School Publishing.

Vecchio, R. P. (2002). Leadership and gender advantage. *The Leadership Quarterly*, 13, 643-671.

Vecchio, R. P. (2003). In search of gender advantage. *The Leadership Quarterly*, 14, 835-850.

Yammarino, F. J., & Bass, B. M. (1990). Transformational leadership and multiple levels of analysis. *Human Relations*, 43 (10), 975-995.

Yammarino, F. J., Spangler, W. D., & Bass, B. M. (1993). Transformational leadership and performance: A longitudinal investigation. *The Leadership Quarterly*, 4, 81-102.

Yukl, G. (2006). *Leadership in organizations* (6th ed.). Upper Saddle River, NJ: Pearson Prentice Hall.

[*AJPS* 12:2 (2009), pp. 168-170]

RESPONSE TO "GENDER AND LEADERSHIP BEHAVIOR AMONG SENIOR PASTORS" BY STEPHEN FOGARTY

Lily A. Arasaratnam

The author introduces the argument that women are not given the same opportunities as men for assuming positions of leadership and proposes that gender-based stereotypes as one of the reasons for this phenomenon of the "glass ceiling." The author goes on to argue that women in Christian organizations are further debilitated from serving in positions of leadership due to theological arguments that are put forth as justification for the status quo (i.e. predominantly male dominated leadership circles).

> *Comment:* The case is well-introduced. It would be good to engage the literature on stereotyping in this part of the essay, to boost the underlying argument that gender-based stereotypes have contributed to the status quo.

Using Yukl and other relevant writers in leadership literature as points of reference, the author builds the argument that today's contemporary organizations require a style of leadership that is collaborative, empathetic, and infused with competence in interpersonal skills. The author goes on to Eagly and Carli's claim that these qualities are consistent with a female's gender role. Though the claim is not made directly, it appears here that the author is in agreement with Eagly and Carli.

> *Comment:* Given the author's previous argument that women are not given equal opportunities at leadership as men because of gender-based stereotypes, I would caution against relying on another form of stereotyping to build the case for female leadership.

The author goes on to introduce transformational leadership and its benefits, and makes the case that there is evidence to suggest that

female leaders (in church context) are better at exhibiting transformational leadership.

> *Comment*: This is more of a structural comment. Instead of writing a literature review that is separate from the first part of the essay, combine the literature review to build a cohesive argument that leads to your research question. Then present the hypotheses, and then go to the method section. There should only be one conclusion in the essay – it is confusing to have a conclusion after the literature review and then another conclusion at the end of the essay.

The purpose of the study, as the author, explains, is a quest to find out the relationship between gender and the usage of the various styles of leadership, namely transformational, transactional, and laissez-fair. Four hypotheses are proposed. The hypotheses are consistent with the argument built with evidentiary support.

> *Comment:* For the sake of clarity, it is best to state your research question(s) in question-form instead of statements. Because the research questions were not stated as such (as questions, that is), it is hard to clearly connect them to the hypotheses that are later presented.

The data collection method, results, and analyses, discussion, and conclusion are presented.

> *Comment:* As you correctly acknowledge in your limitations, an N of 47 is far too small a sample size to arrive at any noteworthy conclusions, especially given the MLQ has 36 items (for which a sample size of 360 would have been ideal). Though you have utilized the appropriate analyses for hypotheses testing the large amount if non-significant results are most likely due to the small sample size, and hence it is hard to determine whether Type II errors have been committed (failure to reject the null hypotheses when they are true). For the purpose of this presentation, perhaps it would have been better to end the essay at the proposal state, formulating the hypotheses, and outlining a plan to test them.

Overall Comments

The topic of this essay is an interesting and relevant one. Here are few suggestions for the author, as he progresses in research in this area:

1) Think of leadership outside of gender-role stereotypes. The "for" and "against" arguments in this essay are both grounded in stereotypes. It might be helpful to first think of leadership styles in terms of personality traits and skills. Instead of reverting to the stereotypic thinking that females are better at exhibiting empathetic and transformational behaviours, a stronger argument would be to link personality and skills to preferred/effective styles of leadership – and make the case that whoever exhibits these skills needs to be given the opportunity to lead, regardless of gender.
2) Given the case was made that theological arguments have been traditionally utilized in the church environment to prevent female leadership, it would be good to weave in a strong counter-theological argument as to why the traditional interpretations may be inaccurate, and weave these arguments into a case you build in which you present the ideal traits/skills necessary for effective leadership. In other words, given the focus on church leadership, it would be most effective to integrate leadership literature with theological literature to build one unified argument that leadership should be based on effectiveness of style and implementation instead of gender.
3) I would recommend that you aim for 10 (5 at the very least) participants per item on a scale, to ensure good quality results from your statistical analyses. I would also recommend that you include some related scales (other than MLQ) to be able to verify your MLQ results. For example, you may want to include scales that measure listening, attitude towards diversity, charisma, etc., which are related variables to some of the MLQ subscales. This would help you to test the validity of your results.

Well done, and wish you all the best with your research endeavours!

[*AJPS* 12:2 (2009), pp. 171-179

EMPOWERING PENTECOSTAL WOMEN

Shane Clifton

It is well known that Pentecostalism globally has been framed by the ministry of Spirit-empowered women. In Australia, for example, the movement owes its initial impetus to the spirituality and missionary zeal of Sarah Jane Lancaster and her 'sisters' – evangelists such as Mina Ross Brawner, Minnie Abrams and Winnie Andrews.[1] As Barry Chant observes, "over half the Pentecostal congregations functioning by 1930 were established and led by women."[2] In the United States, similarly, the Pentecostal revival traces its symbolic origin to the Spirit baptism of Agnes Ozman and, later, Aimee Semple McPherson became the public face of the emerging movement. In India, likewise, it was Pandita Ramabai's social reform work that formed the basis of the 1905 revivals that were later to intersect with the networks connected to the Azusa St revival.[3]

Something like these situations – women experiencing Spirit baptism, praying for revival, planting churches, travelling as evangelists, working as missionaries - was mirrored all over the world, and much more could be said (but we have reached, at this point, the limit of my historical knowledge!) The point is that Pentecostal revival, grounded as it is in the non-discriminatory outpouring of the

---

[1] See Shane Clifton, *Pentecostal Churches in Transition: Analysing the Developing Ecclesiology of the Assemblies of God in Australia*, ed. Andrew Davies, Global Pentecostal & Charismatic Studies (Leiden, The Netherlands: Brill, 2009), chapter 2.

[2] Barry Chant, "The Spirit of Pentecost: Origins and Development of the Pentecostal Movement in Australia, 1870-1939" (Macquarie University, 1999), 39.

[3] Mark Hutchinson, "The Contribution of Women to Pentecostalism" in Shane Clifton and Jacqueline Grey, *Raising Women Leaders: Perspectives on Liberating Women in Pentecostal and Charismatic Contexts* (Sydney: APS, 2009).

Spirit, has both real and symbolic connection to the empowerment of women – a connection that leads Mark Hutchinson to observe that "if Pentecostalism is to be identified as a form of innovative evangelicalism, that innovation almost always locates itself in advancing the ministries of women."[4] We might highlight the corollary; that Pentecostal movements that end up restricting the ministry of women, whether intentionally or otherwise, may well be setting themselves up for stagnation and, eventually decline.

In this light, it is noteworthy that the empowering of women that seemed to accompany the revivalist origins of global Pentecostalism was not sustained over the course of the century. One hundred years later, the place of women in our churches is very different. In 2003 in the Assemblies of God in the U.S.A, for example, only 17.4% of clergy were female, and the percentage of women serving churches as senior pastors was only 3.64%. The Pentecostal Assemblies of Canada (PAOC), which only accepted women for ordination in 1984, still has women constituting only 21% of credential holders – and only 2% of senior pastors are female.[5] The situation in Australia is similar. 26% of credential holders are women, but they hold a disproportionate percentage of lower level credentials and represent only 5.7% of senior pastors – and even these tend to be in smaller churches (I am not familiar with a single female senior pastor of a church with a congregation of 1000). When considered in terms of the leadership of the movement, there are few women on regional and state executives and only one on the National Executive (Donna Crouch, elected in 2009).

Of course, one might complain that this is little more than "damned lies and statistics," but outside of the fact of sheer numbers, research has shown that women continue to be subject to social, cultural and theological forces that restrict their ministry. Cheryl Catford, for example, in her research into the experience of female pastors in the CRC movement, argues that an 'ideal-real' gap exists between the formal rules (and self-understanding) of the Pentecostal movement and its actual practice. That is to say, ideally, Pentecostalism does empower women. Most Pentecostal fellowships make no distinction between women and men in respect to their formal rules of ordination. This legal equality is supported by a historic identity that explicitly recognises the importance of women in ministry.

---

[4] Ibid.

[5] Cheryl Catford, "Women's Experiences: Challenges for female leaders in Pentecostal contexts," in Clifton and Grey, *Raising Women Leaders* .

The history of female empowerment has given rise to theological symbols that provide potent and active support for the idea that women can and should rise to all levels of leadership and influence. Particularly important is the experience and theology of Baptism in the Spirit. As I have argued elsewhere, Spirit baptism is central to Pentecostal identity. In a world of hopelessness and nihilism, it emphasises the possibility of holiness and empowerment, and effects personal transformation, helping to raise up otherwise insignificant, downtrodden and oppressed people (including marginalised women), and enabling them not only to reframe their own lives, but to speak and act prophetically in the church and to society as a whole. The notion of baptism in the Spirit as universally available, and universally empowering for people regardless of gender, race, class and intelligence is a powerful symbol, underlining notions such as the universal priesthood and prophethood of all believers – concepts that insist upon gendered (and racial and economic) equality.[6]

Notwithstanding these grounds for female empowerment, the actual reality for Pentecostal women (in Australia and globally) is far from ideal (the ideal-real gap described by Catford). As is well-documented throughout the Christian church, Pentecostals are not alone in this situation.[7] Yet the failure of the movement to realise gender equality in ministry is disappointing – and its impact upon our women and, therefore, on all of us, is substantial. As a teacher, I have been made all too aware of the extent to which the rhetoric of spirit empowerment is not matched by the practice of church ministry. Not a semester goes by in which I do not receive notes thanking us for teaching a liberating and egalitarian message and, at the same time, testifying to the ongoing experience of sexism. The following extract from an email is typical:

As a female student in your class on redemptive human relationships, I felt for the first time defended in my calling to ministry. Having returned home to complete my degree via correspondence and pursue other endeavours in ministry I have run into all of the classic arguments and even some downright mean reasons for why I should not be allowed to lead in the church. …. I am repeatedly encountering men who will tell me that I am out of line with Scripture (some in nice

[6] See Clifton, *Pentecostal Churches in Transition* , 218.

[7] The AGA situation firstly mirrors the Assemblies of God in America (see Deborah M. Gill, "The Contemporary State of Women in Ministry in the Assemblies of God," *Pneuma* 17, no. 1 (1995): 33-36, although the problem is common to almost every denomination.

ways, others in not very nice ways) because of my role in the church. Obviously it is disheartening and frustrating to encounter these attitudes on a regular basis. Even worse, any argument I give in response, no matter how logical, tends to cause people to dig in their heels. I do not know how to handle, with grace, these challenging individuals, who basically inform me that I am not existing as "a woman should." … As if ministry isn't exhausting enough, and I'm really quite battle weary from this on top of the things that really matter.[8]

The prejudices confronting this student are obvious and explicit, but the more insidious barriers preventing gifted females from being raised up into positions of leadership in churches are the common sense presumptions of language, social structures, biblical theology and ecclesial culture that enforce a restricted social space for women, and that go largely unnoticed by most people. These presumptions, which establish supposedly common sense stereotypical attitudes and responses to women whatever their situation in life (age, experience, capacity etc.), create and sustain an atmosphere that make it very difficult for women to lay claim to the responsibilities of senior positions of authority in our movements and churches. So potent is this atmosphere that we are not aware it even exists and, therefore, the unquestionable commonsense 'truth' that men will lead and women will follow persists despite the historical, theological and constitutional liberties that are, at least in theory, afforded to women in most PC movements.

Most spirit-empowered people would be horrified to be told that they function in such a way as to sustain a sexist church culture. Indeed, the use of the label itself would be considered by most to be derogatory and unreasonable. The difficulty, however, is that good intentions are not enough. In fact, the presumption that our communities are empowering to women (when compared, for example, to mainline denominations) creates the situation where the sense of self-congratulation undermines the voice of any who might be advocating for change. To facilitate change, it is vital that we face up to the fact that we have a problem, that women in our churches are subject to sustained and overwhelming (even if sometimes invisible) prejudice – a fact that should be concerning to all of us, even those of a more conservative bent.

It is beholden on us, therefore, to listen to the stories of women. One of the exercises we sometimes undertake in classes is to break

[8] Anonymous source, used with permission.

students into small groups and invite the females present to share instances of prejudice that they have experienced directly. Men are asked to be silent, a deliberate recognition that it is normally the men doing the public speaking (and it is noteworthy how emotionally challenging it is to be asked not to talk but only to listen). What becomes apparent is that it is almost the universal experience of women to be pushed aside and excluded, in one way or another, from the structures of power in church and society and, further, that this experience is one that diminishes their sense of their own worth, capacity and calling. No matter how self-assured (or Spirit-assured) one might be, it is virtually impossible to resist the relentless pressure of gender-based discrimination. As Elizabeth Langton, a recent graduate commented:

Since my salvation, I have had an avid desire to serve God. In my last year of Bible College, I commenced a youth ministry role and came on pastoral staff in my church. Upon embarking into full time ministry, I was heavily confused by the mixed responses I received. While my Senior Pastors were supportive and overtly believed in me, I found many others seemed opposed to my leadership over men and/or held rigid viewpoints of the qualities, gifting, personality and roles that I should surrender to as a leader. Overall, I found that there was a real lack of understanding and support for me as a single woman in ministry. As a result, I became very unsure about my calling and whether I had what it takes to really be an influential woman.

These anecdotal stories are backed up by quantifiable research. In her study, Cheryl Catford identified numerous obstacles and challenges faced by female leaders in Pentecostal contexts, and in what follows I reflect upon three of the challenges she identifies:

1. "The Challenge of the Lack of Strong Theological Basis for Women in Leadership": Notwithstanding the historical and theological factors described above, Pentecostalism remains a movement struggling between what Harvey Cox describes as a "contest between the fundamentalist and the experientialist impulse."[9] What this means is that its experience of equality in the Spirit is confronted by conservative Bible reading and theologies that insist on male headship in the home and church. The fact that, in practice, many female women live in such a way as to render the ideology of male headship

[9] Harvey Cox, *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*, Massachusetts: Perseus Books, 1995, 310.

effectively redundant (in practice, most modern women have marriage relationships of mutuality), the presumption that men are the spiritual head of the home carries over into the church. That this concept is both unbiblical (is there a single mention of male spiritual headship in the Bible), illogical (what does it mean to be a "spiritual head"), and sexist (do we really believe men are spirituality superior to women) generally goes without question. The result is that even those women who themselves have developed an egalitarian theology find themselves restricted by the attitudes of others – forced repeatedly to defend their right to pursue their vocation and calling.

2. "The Challenge of the Pentecostal Cultural Norm that Leadership is Male": There are at least two issues arising from the fact that most leaders in are churches are male. In the first place and at its most basic, the lack of female role models and mentors is self-perpetuating. In the second place and more fundamentally, the very structures that have come to predominate tend to be oriented toward male leadership styles. As Jacqueline Grey suggests, there is a predominately masculine culture within the AoG, one that finds its way into the nature of movement events and public communications and, even more insidiously, into the very structures of church leadership.[10] Indeed, various studies have found support for the position that women and men differ in ministry styles. Edward Lehman suggests men are more likely to use power over their congregations than women, and prefer "rational structure in decision making."[11] According to Lehman, women, by contrast, were more likely to attempt to involve and empower their congregants to manage much of the church's business and to prefer decision making by open-ended, unstructured, and inclusive discussions and dialogue, using "intuition" as much as

[10] Jacqueline Grey, "Torn Stockings and Enculturation: Women Pastors in the Australian Assemblies of God," *Australasian Pentecostal Studies*, no. 5/6 (January 2002): online at http://aps.webjournals.org/articles/4-1/2002/2969.htm, accessed 14 May 2004. Jim Reiher similarly suggests that there exists within the AGA an "unconscious 'boys club'" which is both structural and cultural. See Jim Reiher, "Do Assemblies of God Churches in Victoria Really Believe in Women's Participation in Church Leadership?," *Australasian Pentecostal Studies*, no. 7 (March 2003): available online at http://aps.webjournals.org/articles/3-1/2003/4245.htm, accessed 14 May 2004.

[11] Edward C. Lehman, *Gender and Work: The Case of the Clergy* (Albany: State University of New York Press, 1993), 182-185.

rationality.[12] In this light, it is noteworthy that recent transitions in Pentecostal ecclesiology have led to increased hierarchy, and have tended to emphasise efficiency and effectiveness rather than intersubjectivity and relationality.[13] This is apparent in the shift away from congregationalism in the local church, and in the increasing influence of the mega-church as the ultimate vehicle of church life and politics. Since women tend to value relationality more than the practical elements of polity and institutional organisation, they tend to be alienated from these emerging structures, or to be assigned subordinated functions within these structures.[14] The consequence of this alienation is circular. Lack of female involvement in the higher levels of church structures leads increasingly to the undermining of intersubjective values, which further excludes women, and reinforces the stereotyping of gender distinctions. The result is not only discrimination against women. The movement itself loses the communal and relational emphasis that might derive from the empowerment of women, and individuals, men and women alike, are prevented from "recovering aspects of our full psychic potential that have been repressed by cultural gender stereotypes."[15]

3. "The Challenge of the Need for Male Patronage": Given the simple fact that most leaders are men, it is vital that women receive mentoring

---

[12] Lehman, *Gender and Work*, 184. Studies investing sex discrimination and female involvement in corporate life in Australia give rise to similar conclusions. According to Joan Eveline and Lorraine Hayden, "Women emphasize cohesiveness. They are much less individualistic and spend time fostering an integrative culture and climate. . . . Group activities are more highly valued by women than men." Joan Eveline and Lorraine Hayden, "Women's Business: Connecting Leadership and Activism," (Women's Business, Centre for Women and Business, Discussion Paper Series: The University of Western Australia, 2000).

[13] See Shane Clifton, "Pragmatic Ecclesiology: The Apostolic Revolution and the Ecclesiology of the Assemblies of God in Australia," *Australasian Pentecostal Studies* 9 (2005).

[14] Mega-churches, for example, would deny the charge that women are alienated from their structures. They would argue that women's ministry is integral to their success. Thus, for example, Hillsong's Women's Conference is one of the outstanding features of that particular churches ministry. Yet the prominence of this women's ministry has not translated into female involvement in the upper levels of leadership in the church and fellowship.

[15] Rosemary Radford Ruether, *Sexism and God-Talk: Toward a Feminist Theology*, 10th anniversary ed. (Boston: Beacon Press, 1993), 113.

and support from these men. The difficulty is not only the fact that male leaders tend to gravitate more naturally toward the support of younger men (given shared passions for "manly" activities such as football – or for the current batch of Aussie pastors, motorbikes). More significant is the common fear of cross gender relationships that prevails among conservative Christians. Public moral failures of prominent pastors in recent decades have contributed to official and unofficial rules and practices that prevent men and women spending any time together alone. While such practices may be well intentioned, they have the unintended consequence of separating women from male leaders and colleagues, reinforcing the glass ceiling that keeps women out of leadership. Apart from the fact that these restrictions ignore the reality that many of the public failures the church is reacting against involved married men engaging in gay sex (and we have no problems with male pastors developing close friendships with each other), such practices establish a legalistic approach to human relationships and ethics. Just at a time when Pentecostals believe that they have escaped the legalisms of past generations, restrictions against attending the cinema have been replaced with rules preventing open and honest relationships between women and men. And as St. Paul reminds us, legalism leads to death – in this case, the death of female ministry (ironically, by way of practices that are unlikely to even achieve their intention to prevent infidelity).

I have touched on only 3 of the many challenges that might be identified to explain the 'ideal-real' gap of female empowerment in Pentecostal churches. What upsets me most is the fact that these issues are not taken seriously. Even pastors who would consider themselves egalitarian in their attitudes toward gender happily invite speakers to their pulpit who reveal explicit and implicit sexist attitudes – reinforcing male headship, telling sexist jokes, using gender exclusive language and illustrations. There is a tendency to ignore these attitudes, or to set them aside and focus on "more important matters." But is this passivity adequate? Would we respond as passively to ministers who assume the superiority of the "European" over against the "Asian", or who tell racist jokes, or who use offensive terms such as "nigger"? I hope not. But if not, why doesn't our blood boil when women are treated as sub-human?

What is needed, then, is a more active and deliberate effort among Pentecostal communities to follow the lead of the Spirit and seek to raise up women leaders. This is a multi-faceted task, one that demands creativity, determination, and the shared effort of Spirit filled men and

women. At the very least it will involve, first, careful biblical and theological analysis that not only retrieves the liberating and egalitarian message of the gospel and Pentecostal history, but that also engages critically with those aspects of our tradition that have sustained and propagated sexism. Second, it will require active and public communication of an egalitarian faith, with the goal of transforming cultures and institutions. This not only involves explicit preaching and teaching but a thoroughgoing modelling of female / male equality, both in speech (in the language we use and don't use) and in action. Organisationally, this should even include pro-active efforts to include women in prominent positions of institutional leadership. Pro-active actions - such as allocating seats on the national, state and regional executives of the movement, as well as on local church elderships - are often resisted on the presumption that they work against 'merit' based election. This presumes, however, that women do not 'merit' election to such positions of authority, and forgets the fact that our current structures make it easier for men then women to rise to positions of power (which makes it likely that men of less 'merit' are currently on our boards).

Finally, Pentecostals need to resist the fundamentalist impulse that too often frames their religious practices and, instead, re-focus their attention on the liberative experience that lies behind the theology of Spirit baptism. This experience is not only capable of transforming individuals, taking them beyond the supposed restrictions of their class, race and gender, but also of redefining community life – overturning restrictive hierarchies and equally empowering all people, including women. It is only in the Spirit that we will overcome stultifying legalisms and truly learn to love and respect each other. Spirit empowered people might even be capable of crossing the boundaries of gender, of establishing open and generous relationships that ensure mutual respect and openness and that facilitate mutual flourishing and the reaching of our full-potential in Jesus Christ.

AJPS 12:2 (2009), pp. 180-183]

RESPONSE TO "EMPOWERING PENTECOSTAL WOMEN" BY SHANE CLIFTON

Michelle Facey

Firstly, I would like to thank the members of this theological Symposium for giving me the privilege of responding to Dr Clifton's paper. The contribution of Spirit empowered women at the formative stage of the Pentecostal movement and beyond is to be celebrated by us all. Indeed, our author's main thesis is that Pentecostal revival, grounded in the outpouring of the Spirit upon male and female, has both a concrete and metaphorical connection to the empowerment of women. The argument follows then that movements that restrict the ministry of women (whether intentionally or not) are possibly setting themselves up for stagnation and decline.

Referencing the disjunct that is often found between the Pentecostal ideal (which is very much in favour of the Spirit empowerment of women) and that of its practise (here, reference is made to the low ratio of Pentecostal women senior pastors in North America and Australia) our author delineates erroneous constructs of language and society- even biblical theology and church culture- to be the culprits in the low female representation in modern Pentecostal leadership. Hence the need for the prophetic injunction, a word in season, a clarion call from the Spirit to redress such a disjunct in our theology of Spirit empowerment and women and our practise of it in reality. Our author has done us a great service in this regard.

This injunction comes as Dr Clifton references a leading female Pentecostal researcher on the subject, Cheryl Catford:

1/ It comes firstly to redress the lack of strong theological basis for women in leadership in the redeemed community. Certainly, a weakness here was the skimming over of more difficult passages of Scripture pertaining to male headship. I felt our author needed to engage with such passages as 1 Cor. 11:3 and Eph.5:23, at least in a

preliminary way. As a woman called to Christian leadership, our author's interpretation of these verses would have proved beneficial at this point.

2/ It comes secondly to challenge the Pentecostal norm that leadership is male. Our author rightly challenges such assumptions, but what we must ask at this point is whether this is as much a problem of female misconceptions about leadership as it is male. More substantial research/data referencing the convictions of women on this subject may form a subject for future research. Not only must we collect data pertaining to the question of "How many?" in regard to women in Pentecostal leadership, but also to the "Why?" of the same. Male domination and religious traditionalism may not be the only causes of such a disparity (child rearing is a case in point- a leadership role in itself).

3/ Thirdly, it comes as the challenge of the need for male patronage. I cannot stress enough my solidarity with the author's call to allow male/ female relationships in the church freedom enough to (in the form of mentoring and support from their male leaders) enable women's access to more senior leadership positions. But at this point we must look at the "Why?" part of our question: why as women must we have access to these positions? Our author does well in answering this by highlighting the strengths that we bring to the table, such as intersubjectivity and relationality and the benefits of such to the task of leadership in the life of the congregation.

Yet again, we need to check ourselves: Why do we desire the more senior positions? We do well to remember the injunction of our Lord in Mark 10:43:

Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

Please let us remember then that aspirations to senior leadership are simply aspirations to the senior servant's job. Therefore, service to the kingdom and the redeemed community is the more fundamental thing in the question of Spirit empowered women and leadership.

Will the glass ceiling on women's progress to senior leadership positions always lead to "the death of female ministry"? We need to

consider that in some cases it may redirect and even enliven it as women may seek leadership outside traditional forms (such as the political arena), bringing fresh currents of the Spirit with them. Can we find data that may point to how many women whose leadership gifts were initially stifled by legalism in the church sought to exercise them outside traditional forms and are bearing fruit as a result? If so, perhaps there are many more Spirit empowered women in leadership than we know. A suggestion is that our author consider expressions of Spirit empowered female leadership outside the traditional models in his research and thus widen his parameters on the subject. Ultimately, it is God who ordains, not man.

These same restrictions in my own Christian experience redirected the gift of God in my life to serve the movement in home education in our city, an absolutely essential dimension of Christian ministry. Therefore, our encouragement to women who are experiencing the glass ceiling of religious traditionalism may be that they find that liberty in the sending of God. The role of Spirit empowered women in the power sectors is a most wonderful subject indeed and one which may encourage us as we reflect on this subject. Please write this Shane.

As a remedy, Dr Clifton encourages us to:

1/ Return to a more careful biblical and theological analysis, particularly as a springboard for a critique of traditions that have propagated gender inequality within the Pentecostal movement. Indeed was it not Jesus who reinterpreted the Law through the Spirit and taught us how we ought to live in a way that pleases our heavenly Father? Did He not model gender inclusiveness in His ministry for we know that women helped fund his itinerate ministry.

Our author is right, a renewed renewal theology is what we need, so as to effect that freedom between the genders for which Christ died at the most foundational level: the life of the redeemed community. The testimony of the daughters of Zelophehad in Numbers 27: 1-11, who through provoking Moses to revise inequitable Israelite inheritance laws, literally helped changed the ordinance of a nation. And what did the Lord say of the audacious request of these women?

And the LORD spoke to Moses, saying: "The daughters of Zelophehad speak what is right; you shall surely give them a possession of inheritance among their father's brothers, and cause the inheritance of their father to pass to them." Num.27:6-7

2/ Be pro-active by deliberately including women in institutional leadership, eldership, and executive boards. We need but reference Deborah, Huldah, Esther as those whose governmental anointing and prophetic word changed the course of nations.

3/ Resisting fundamentalist conceptions that restrict the liberty which the theology of Spirit baptism has brought to Pentecostal women. It is at this point that great care must be exercised. There are certain fundamental beliefs in the Pentecostal tradition which cannot be laid aside. Our God is a loving heavenly Father, doing away with fundamentalist conceptions does not allow us to tamper with such precious Trinitarian categories of Father, Son and Spirit, lest we commence to travel a path that is not His good intention for us.

I have fellowshiped in the same congregation for some 23 years now. Two years into that period, my founding pastor died due to illness, leaving his wife and five children behind. Insofar as their leadership of our church, both had worked as a team from its inception. Only both his wife and our elders would not allow that the leadership of the church be given to a woman. We simply did not believe that women could senior pastor churches. Later, she married my cousin, one of the elders, whilst he took up the baton for senior leadership. Fifteen years later, the elders (including my cousin) decided to hand it back to her. This time, they were willing to embrace that a woman could senior pastor a church (how much more its founding pastor!). Sadly, I recall telling my leader that I was embarrassed by her taking up the senior pastor's role because she was female- something I deeply regret to this day. How can we tell those who have birthed, nutured and tended their areas of stewardship for years in loving commitment that they do not belong there because of their gender? No, this ought not be so friends.

Our conference theme: Pentecostalism, power and the exercise of authority must be centered correctly, and in lives conformed to the pattern of Christ's dying and rising. A vying for headship and power, by male or female, is repugnant to the values of the Kingdom. We would well to check our motives in this regard regularly.

Finally, I agree with our author. Christian leadership is blood bought, God ordained, Spirit empowered AND male and female. Amen

[*AJPS* 12:2 (2009), pp. 185-207]

POWER AND AUTHORITY IN PENTECOSTAL LEADERSHIP[1,2]

John F. Carter

Introduction

The concept of power is a familiar one for Pentecostals. Belief in the power of the Holy Spirit to work in and through our lives is part of our theological and experiential DNA. For those of us old enough to remember when singing in church was from the hymn book instead of the video screen, songs with words such as "Oh, Lord send the power just now," "Pentecostal power is falling, praise the Lord it fell on me!" and, "He will fill your heart today to overflowing, with the Holy Ghost and power" were frequently a part of our worship. Pentecostals speak of "power encounters" with demonic forces and our services are punctuated by prayer for God's power to heal the sick, to bring deliverance from demonic influence or to intervene supernaturally in human affairs. We understand that this kind of power is the result of the gifts of the Holy Spirit manifesting themselves in supernatural ways in and through our ministries. One of the key biblical passages for Pentecostals is Acts 1:8 "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses . . ." (NIV) There is no doubt that the expression of God's power in these ways through Pentecostal pastors, evangelists, missionaries and laypersons is a major reason for the growth of the Pentecostal movement around the world.

While the spiritual dimensions of power are vital to Pentecostal ministry, for the purposes of this paper we will take a broader view,

---

[1] Much of the content of this paper is based on the course "Advanced Leadership and Management" that I have taught for many years at Asia Pacific Theological Seminary in the Philippines and elsewhere. I wish to thank Steven Carter for his comments on an earlier draft of this paper.

[2] A version of this paper was presented at a theological symposium conducted at Alphacrucis College in Sydney, Australia by the Asia Pacific Theological Association on Sept 9.2009.

including the aspects of power as they operate within any leadership context, but especially in an organizational setting such as one finds in a school or church. This kind of power is not unique to Pentecostals but is inherent in any leadership situation, whether Christian or secular. In fact, it can be said that the exercise of leadership is ultimately an exercise of power. We might call this kind of power "human power" in contrast to God's power, since it derives from human personality, experience and leadership activities. Nevertheless, it is how power of any kind is used that is of concern within a Christian context.

It must be acknowledged that Christians are not always comfortable with the idea that to lead is to use power. Most of us are familiar with the famous quote from the 19th century historian Lord Acton that "Power tends to corrupt and absolute power corrupts absolutely."[3] American President, Abraham Lincoln, is quoted as saying, "Nearly all men can stand adversity, but if you want to test a man's character, give him power."[4] These sentiments suggest that there is a dark side to the use of power that must also be considered in any examination of power in Christian leadership.

This paper will examine the nature of leader authority and power in terms of both the research literature and an analysis of key biblical passages regarding Christ's teaching on the nature of Christian leadership, and by implication, the use of power. It will discuss the importance of servant leadership, moral authority, integrity, and the exercise of spiritual gifts as essential to the power base of Pentecostal leaders. The thesis of the paper is that the nature and exercise of power by Christian/Pentecostal leaders[5] and in Christian/Pentecostal organizations must be based on an understanding and consistent application of the biblical model for leadership as taught by Christ, which involves an explicit concern for the wellbeing of those *being* led, and dependence on the Holy Spirit to guide both the leader and those he or she leads.

---

[3] Lord Acton, Contained in a letter to Bishop Mandell Creighton in 1887. From The Phrase Thesaurus, 7/30/09. <http://www.phrases.org.uk/meanings/288200.html>

[4] Abraham Lincoln, From The Quotations Page, 7/30/09. <http://www.quotationspage.com/quotes/Abraham_Lincoln/>

[5] Pentecostal leadership is understood to be a subcategory of Christian leadership and much of what is written here could equally apply to Christian leadership, more generally, as will be indicated from time to time by the term Christian/Pentecostal leadership.

The Many Faces of Leader Power

Definitions of Power

Power has been defined in different ways by theorists. Hillman suggests that power can be conceived of as "… persuasive force, muscular struggle, decisive command, productive result, widest practical usefulness."[6] Pfeffer defines power as "the potential ability to influence behavior, to change the course of events, to overcome resistance, and to get people to do things that they would not otherwise do,"[7] and Vecchio simply as "the ability to change the behavior of others."[8] Authority, on the other hand, is generally understood to be the *right* to influence others that typically derives from a role or position held by the leader. Sometimes called "formal" authority, it is based on a definition of the prerogatives of a leadership position, such as might come from a job description or constitutional provision. Authority involves the *right* to make requests of others and expect them to comply as a function of the requester's position.

There are seven Greek words that are translated "power" or "authority" in the New Testament. Two that have special interest for us in this analysis are "*dynamis,"* usually translated "power" or "mighty work" and "*exousia"* usually translated *"authority."*[9] Jesus is noted to have exercised both forms of power in Luke 4:36 "All the people were amazed and said to each other, "What is this teaching? With authority [*exousia*] and power [*dynamis*] he gives orders to evil spirits and they come out!" (NIV). Christ affirmed His authority in Matt 28:18 "Then Jesus came to them and said, 'All authority [*exousia*] in heaven and on earth has been given to me.'" (NIV). In other words, Christ had both the right (authority) and the ability (power) to accomplish His purposes.

---

[6] James Hillman, *Kinds of Power: A Guide to its Intelligent Uses*. New York: Currency Doubleday, 1995, p. 28.

[7] Jeffrey Pfeffer, *Managing with Power: Politics and Influence in Organizations*. Boston: Harvard Business School Press, 1992, 30.

[8] Robert P. Vecchio. "Power, Politics and Influence in Leadership," in Vecchio, R. ed, *Understanding the Dynamics of Power and Influence in Organizations*. Notre Dame, IN: University of Notre Dame Press, 2007, 69.

[9] Blue Letter Bible, LexiConc search for power. 8/12/09 <http://www.blueletterbible.org/search/lexiconc.cfm?Criteria=power&st=any.>

Influence, power and authority are often used interchangeably, but for our purposes we will define influence as a *generalized effect* of one person on another, power as the *ability* of a leader to influence others, and authority as the *right* of a leader to influence others. It should be apparent that authority and power can operate either independently or concurrently. That is, one can have the right but not the ability to influence others, or the ability but not the right to do so, or both the ability and the right to do so. Finally, I assume that power is neither inherently positive nor negative—it is how power is used that makes it positive or negative.

Table 1
French and Raven's Taxonomy of Power
(including Raven's later revision)

Type of Power	Description
Coercive	The power to force someone to comply against their will. The follower complies to avoid threats or punishments by the leader.
Reward	The power to dispense rewards for the follower's compliance. The follower complies in exchange for the rewards offered by the leader.
Legitimate	The power that comes from the formal authority of a leader related to his/her role or position. The follower complies because the leader has the right to make the request. The follower views it as his/her responsibility to comply.
Expert	The power that comes from the specialized knowledge and ability of the leader and the desire of followers to benefit from this. The follower complies because he/she believes the leader knows best.
Referent	The power that comes from the attractiveness of the leader and the follower's desire to be like the leader. The follower complies because he/she wants the leader's approval.
Informational	The power that comes either from the leader's control of the sources of information or from a persuasive communication used to influence followers.

Sources of Leader Power

One of the most widely accepted frameworks for understanding the different sources of leader power was developed by French and Raven.[10] Originally, the taxonomy depicted five levels of what they called "social power:" Coercive, Reward, Legitimate, Expert, Referent, including "informational influence" as an aspect of Expert Power Most references to the French and Raven taxonomy include only these five levels.[11] Later, however, Raven expanded the taxonomy to include Informational Power, as a sixth level.[12] These six levels are summarized in Table 1.

Coercive power involves the use punishment or threat of punishment to force compliance by others. For example, the power to fire an employee or reduce wages for failure to follow orders is coercive power. In the religious context, cults frequently use coercive power when they threaten to punish or excommunicated followers if they don't obey the leader. Criticism and psychological abuse used to "keep people in line" through threats and fear are also examples of coercive power. The use of coercive power tends to produce resentment of the leader rather than respect and invites resistance and retaliation.

Reward power is the use of incentives to induce compliance. Salaries and bonuses are obvious examples, but there are other kinds of rewards that may be controlled by a leader, such as the distribution of resources within an organization, granting access to the leader, and public recognition for exemplary performance. It is intangible rewards such as recognition for a job well done or the expectation of a "heavenly reward," that are most often used by Christian leaders to motivate volunteers.

---

[10] John R. P. French and Bertram Russell, "The Bases of Social Power," in Dorwin Cartwright, (ed)., *Studies of Social Power*. Ann Arbor, MI: Institute for Social Research, 1959, 150-167.

[11] E.g. Paul Hersey and Ken Blanchard *Management of Organizational Behavior*, Englewood Cliffs, NJ: Prentice-Hall, 1982, p. 178-179; Harold Koontz and Heinz Weihrich, *Essential of Management*. New York: McGraw Hill Publishing Co, 1990, p. 177; Gary Yukl, *Leadership in Organizations, 4th edition*. Upper Saddle River, NJ: Prentice Hall, 1998, p. 178

[12] Bertram Russell, "Social Influence and Power," in Ivan Steiner & Martin FIshbein (eds), *Current Studies in Social Psychology*. New York: Holt, Rinehart & Winston, 1965, 371-382.

Legitimate power or *formal authority* derives from a position or role a leader holds. For instance, the leader of an organization may be granted certain prerogatives or spheres of decision making by a job description, constitution or board of directors that define the scope of action a leader may take without referring to a higher authority. This kind of power is "legitimized" by definition of a role or position, having nothing to do with the particular individual who happens to be the incumbent. Followers are expected to comply with the expectations and orders of the leader because he or she has the *right* to make them within the scope of his or her defined authority.

Unlike the previous sources of power, e*xpert power* is a characteristic of the person, not his or her position. We follow leaders who are experts because we believe they have knowledge beyond our own and know best how to help the organization reach its goals. Expert power may reside in a person with no formal role or position of leadership who is recognized to have special knowledge or ability. For instance, a wise and godly layperson in a church may exercise considerable *"expert"* power through knowledge of the history of the church, the internal dynamics of the relationships among members and the community in which it exists, well beyond that of the person who carries the title "pastor." From the standpoint of Pentecostal leadership, expert power includes one's knowledge of God, exercise of spiritual gifts and the ability to communicate spiritual truths to others in ways that enhance their spiritual development.

Referent power exists when a follower admires, identifies with and wants to be like a leader. Again, this has nothing to do with the position or role of the leader. Importantly, with regard to Pentecostal leadership, sensitivity to the leading of the Spirit, evidence of the operation of spiritual gifts in the leader's life, and integrity are qualities that enhance referent power.

Finally, *informational power* may be a dimension of a leader's position involving control over the sources and dissemination of information or a characteristic of the person related to the leader's ability to present a persuasive or logical argument that influences followers.

Position and Personal Power

Going beyond French and Raven's analysis, one can classify power into the general categories of *position* and *personal.* As noted

above, coercive, reward and legitimate power generally derive from a leader's position, while expert and referent power relate to personal aspects of the leader. Information power can be related to *position* (involving control over information or *personal* when related to the persuasive influence of the leader.

As noted above, *position power* involves control over rewards and punishments, and the recognized legitimacy of the leader's role. Other sources of position power include control over resources, information and the ecology of the work place (e.g. assignment of work spaces, access to technology and the allocation and assignment of work tasks).[13]

The problem when a leader's power derives primarily from his or her position is that it is short-lived and weak unless coupled with personal power. When a person is initially appointed to a position, there is a period when legitimate power is sufficient to support the leader. However, unless the incumbent demonstrates relevant expertise and other desirable leadership qualities, the power of the position tends to diminish over time and the leader becomes weak, ineffective and easily eclipsed by those with greater personal power.

On the other hand, personal power is independent of position and tends to be more enduring and robust than position power. It is not unusual for a person with high personal power to overshadow someone operating largely from position in a group decision process. Personal power confers respect for the leader's expertise and other inherent leadership qualities such as the ability to use persuasive communication effectively. Followers are motivated by their belief in the leader's ability to effectively navigate the group towards its goals and to articulate and accomplish the organizational vision. Followers see the leader as someone to be admired and whose behavior provides a model for others to emulate. Followers aspire to be like the leader and to learn from him or her through formal and informal mentoring. It should be noted that personal and position power are not mutually exclusive and when leaders have personal power that supports their position power, this greatly strengthens their leadership potential.

Outcomes of the Use of Leader Power

With any attempt to influence a follower using some form of power, one can identify several possible outcomes, including

[13] Yukl, 184-185.

resistance, compliance and commitment.[14] *Resistance* involves a follower's active attempt to oppose, undermine or avoid the request of the leader and is the most likely outcome of the use of coercive power since it attempts to force an individual to do what he or she might not be willing to do otherwise. Resistance might be overt or subversive as followers attempt to thwart the goals of the leader.

Compliance involves the follower's willingness to accept and put forth effort to accomplish the leader's request when he or she views it as legitimate (based on legitimate power) or there are rewards that the follower wishes to obtain from accomplishing the task (based on reward power). However, the level of effort expended may be only minimal if the follower does not see the importance of the request. Even with the use of coercive power, compliance may result, or perhaps we could better say "resentful compliance," when the request is believed to be legitimate or the follower lacks the ability or courage to resist.

Commitment involves the willing acceptance of the leader's request and genuine effort to accomplish it. Commitment occurs when the follower freely accepts the leader's legitimate power and understands the importance of the request, recognizes and respects the expertise of the leader and/or identifies strongly with the leader based on his or her referent power. Commitment most likely results when there is a correspondence between the followers' and leader's goals and values. When followers have internalized the vision, goals and values of the leader or organization and consider them their own, they want to do everything possible to achieve them. When leaders can foster commitment on the part of followers, they are most likely to accomplish their vision and goals.

The Use of Power in Christian Leadership

We now turn to the issue of the use of power in its various forms within the context of Christian/Pentecostal leadership. It is important to understand the biblical basis for leadership and the sources of power that can appropriately be used by leaders. We begin with the explicit teaching of Jesus on the nature of Christian leadership in the New Testament. The four key passages are found in Matt 20, Mark 10, Luke 22 and 1 Peter 5:

[14] Ibid, 176.

> Matt 20:25-28: Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. [26]Not so with you. Instead, whoever wants to become great among you must be your servant, [27]and whoever wants to be first must be your slave— [28]just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many [emphases mine]."
>
> Mark 10: 42-45: Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. [43]Not so with you. Instead, whoever wants to become great among you must be your servant, [44]and whoever wants to be first must be slave of all. [45]For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many [emphases mine]."
>
> Luke 22:25-28: Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. [26]But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. [27]For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves [emphases mine].
>
> 1 Peter 5:2-3: Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; [3]not lording it over those entrusted to you, but being examples to the flock [emphases mine].

The key elements in these passages involve a contrast between two forms of leadership and the associated exercise of power that is involved. On the one hand is the "Gentile" form of leadership and power that involves "lording it over" their followers. In contrast is the "Christian" form of leadership and use of power that involves what has come to be known as "servant leadership," expressed in the words of Christ as "whoever wants to become great among you must be your

servant" (Mk 10:43) and "the one who rules like the one who serves" (Lk. 22:26).

I think we can also contrast these two forms of leadership as primarily involving *position power* on the one hand, since Christ names these as "rulers of the Gentiles," ("ruler" being a position) and *personal power* on the other hand, as characterized by the attitude of a servant who occupies the lowest of social positions.

What does it mean to "lord it over?" The phrase comes from the Greek word *kurieuo* which means "to have dominion over"[15] and is usually translated "dominion" in the KJV. *Kurieuo* is used in Rom 6:9 where it says that death no longer has "dominion" (KJV) or "mastery" (NIV) over Christ. So the word implies control over someone or something, which according to Rienecker and Rogers, implies that it is "to their disadvantage and one's own advantage."[16] Thus, in both Christ's and Peter's teaching, scripture is clear that Christian leaders are to avoid authoritarian control or dominance over followers. Could Christ's words "Not so with you!"[17] be any clearer or more definitive on this? So, whatever use of power a Christian/Pentecostal leader might make, and as I have said above, all leaders, whether Christian or not, use power, it must not involve authoritarian control, coercion or domination over others. This is not the way of Jesus, and it must not be the way of those who lead in His name. And, if we are seeking commitment to our goals and vision instead of simple compliance, the authoritarian approach is unlikely to achieve this.

In contrast, the Lord teaches that the Christian model of leadership is servanthood:

- "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave." (Matt 20:26b-27a)
- "Whoever wants to become great among you must be your servant, [44]and whoever wants to be first must be slave of all." (Mk 10:43b-44)
- "The greatest among you should be like the youngest, and the one who rules like the one who serves." (Lk 22:26b).

---

[15] Strong's Greek Lexicon, 7/31/09. <http://www.eliyah.com/cgi-bin/strongs.cgi?file=greeklexicon&isindex=2961>

[16] Fritz Rienecker and Cleon Rogers. *Linguistic Key to the Greek New Testament*. Grand Rapids, MI: Zondervan Publishing House, 1980, 118.

[17] Matt 20:26, Mk 10:43

From these passages it is impossible to escape the notion that Christian leadership involves *serving* others and we are obligated to determine what that means and how it works out in the actual day-to-day world of leading Christian organizations, such as schools and churches. Robert Greenleaf is generally credited with popularizing the term "servant leadership."[18] Interestingly, his book is not written from an expressly Christian perspective but from a background in corporate management. The essential message of his book is that the right to lead is bestowed on those who are servants first, who see their role as elevating and empowering others and helping others to achieve their goals. To apply this to a Pentecostal context, we might say that servant leadership is assisting others to discover and realize their greatest potential as children and servants of God, and experience the fullness of the Spirit in their lives. This understanding applies whether we are speaking of the staff of a church, school or mission organization, or members of a church congregation.

Who is a Servant Leader?

Greenleaf answers the question, "Who is the servant leader?" this way, "The best test, and difficult to administer, is this: Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?"[19] I would add to Greenleaf's list, "and more Christlike." Greenleaf suggests that the way we can know if we are servant leaders is to examine the effect of our leadership on those we lead. Are they as persons, and children of God, better off because of our leadership? Have they, because of our leadership, grown closer to God, more devoted to His work, more open to His leading, more involved in His purposes, more conscious of the work of the Holy Spirit in their lives? If we see the employees of a Christian organization or the members of our churches simply as "workers" whose role is to help us achieve our purposes as leaders or the purposes and vision of our organization, however "God honoring" we might believe that to be, then <u>they</u> are not being served and <u>we</u> are not servant leaders.

When we cast leadership in servant terms, it also changes the dynamics of power and the way we use power. The power that derives

[18] Robert Greenleaf, *Servant Leadership*, Mahwah, NJ: Paulist Press, 1977.
[19] Ibid, 27.

from position, while not, in itself, antithetical to servant leadership, cannot be the primary power source for a Christian leader. Position power is all about expecting others to follow us because of our right to lead or our use of rewards and punishments to induce others to follow. The focus is on the leader and what he or she wants. Servant leadership, on the other hand, focuses on followers and what they need as much as on the organization and what it needs. Now, some might argue that a leader's role is to discern a vision that comes from God and lead others by whatever means necessary to accomplish that vision, be it to build a great church, or build a great school, or accomplish a great missionary purpose. But I would submit that unless both the *ends* for which a Christian organization exists, and the *means* by which a Christian organization operates are consistent with the teachings of Jesus, it is, in effect, just another business and the fact that it operates under a Christian label has little significance and may actually bring dishonor on the One we presume to follow. Unless we take seriously the words of Jesus to lead as *servants*, I do not believe we can call ourselves Christian leaders.

Servant Leadership vs. Transformational Leadership

While the concept of *servant leadership* has been widely articulated within the Christian community to describe leadership that conforms to the teachings of Christ, within secular leadership theory the term *transformational leadership* is more widely developed. According to Yukl,

> Transformational leadership is defined in terms of the leader's effect on followers: they feel trust, admiration, loyalty, and respect toward the leader and they are motivated to do more than they originally expected to so. . . the leader transforms and motivates followers by: (1) making them more aware of the importance of task outcomes, (2) inducing them to transcend their own self-interest for the sake of the organization or team, and (3) activating their higher-order needs.[20]

[20] Yukl, p. 325

Transformational leadership is usually contrasted with *transactional leadership,* which focuses on satisfying follower's self-interests by providing rewards in exchange for compliance.

It should be obvious that the definition of transformational leadership has much in common with the concept of servant leadership. From a Christian perspective, Leighton Ford defines transformational leaders as those

> who can enable us to see beyond our narrow and often selfish horizons, who can empower us to be more than we have been … [and who] divest themselves of their power and invest it in their followers in such a way that others are empowered."[21]

He goes on to suggest that Jesus can be viewed as the ideal example of a transformational leader.[22]

Clearly, Greenleaf's criteria discussed above for knowing if one is a servant leader also fit the description of a transformational leader. For our purposes, then, I would assert that the two concepts, if not identical, occupy a highly similar semantic space as descriptions of what Christian leadership should be.

Implementing Servant Leadership in an Organization

I have been greatly influenced in my thinking about organizational leadership by Ray S. Anderson's *Minding God's Business.*[23] Anderson argues that "The character of a Christian organization is rooted in its quality of life as measured by the love of God in Christ displayed in the basic human and personal relations that constitute the daily life of the organization as a *community* [emphasis mine]."[24] He laments that "Christian organizations have not always been noted for the quality of life experienced on the part of those who work in the organization."[25] "Excellence in Human Ecology" according to Anderson, is found in the "mandate of love—do no wrong

---

[21] Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change*. Downers Grove, Ill: InterVarsity Press, 1991, 15.
[22] Ibid, 17.
[23] Ray Anderson, *Minding God's Business*, Grand Rapids: William Eerdmans' Publishing Company, 1986.
[24] Ibid, 106.
[25] Ibid, 107

to your neighbor. . . . This means that love does not exploit others for its own gain."[26] I would add to Anderson's assertion, "even if the goals, purposes and vision of the Christian organization are presumed to be in service of God's kingdom." In other words, believing that we are serving God's purposes and following God's vision for the organization, whether it is a church, school or otherwise, does not justify misusing or exploiting God's people to do so. If servant leadership has any meaning for a Christian leader, then it must be expressed in care and concern for the wellbeing of the members of the community who make up the organization. "The whole may be greater than the sum of the parts," to paraphrase the famous quote from Gestalt psychology, but in this instance, the whole (the organization) cannot be separated from its human parts and treated as distinctively more important than those who contribute to and are served by the organization and its purposes. Again, to quote Anderson,

> The frequent admonitions in the New Testament concerning the practice of love as an indispensable element of Christian community do not leave Christian organizations exempt. For Christian organizations are under the same twofold mandate as is any form of the body of Christ: to uphold the basic value of human persons as created in the image of God, and to embody the life and character of Jesus Christ in every action and relationship.[27]

The earlier discussion concerning the nature of commitment suggests that Christian organizations in following the biblical mandate to serve God and make disciples should benefit from a high level of commitment from those involved in these endeavors based on the fact that these are also their internalized goals and values. When believers join Christian organizations, either as employees or volunteers, they usually do so with these purposes in mind, even when it may (and often does) involve personal sacrifice to do so. However, when Christian organizations fail to maintain conscious attention to the needs and concerns of those who serve within it, the result is greatly diminished commitment and even disillusionment on the part of followers.

---

[26] Ibid, 114
[27] Ibid,. 107

Vision in Christian Leadership

So, where does this leave us in terms of achieving the vision and purpose of a Christian organization? If Christian leadership involves serving followers, then what is the role of the follower in serving the goals and purposes of the organization? Willing participation in achieving a compelling vision that corresponds to an understanding of what God is saying to a church, school or other Christian organization as it seeks to pursue God's will, produces tremendous motivation for service, and even sacrifice, on the part of followers. But here is the rub. Where does that vision come from? Some would argue that God gives vision to the leader (and Pentecostals, especially, see this as an explicit work of the Holy Spirit in their lives), who then communicates it to followers, and motivates and organizes them to work toward its accomplishment. Unfortunately, the pattern one sees in some Christian organizations is that the members of the organization, or the congregation in the case of churches, are reduced to the role of pawns whose purpose is to unquestioningly implement the vision communicated by the leader. And, unfortunately, sometimes leaders manipulate followers by using the coercive power of guilt to motivate participation, suggesting that if they don't cooperate they are unfaithful or disobedient to God.

Now, I would strongly agree that God gives vision to leaders, and that leaders should, indeed, seek a vision from God for the ministries they lead. Vision is often mentioned as one of the key elements in effective leadership.[28] Indeed, Barna[29] and Malphurs,[30] among Christian writers, have argued that vision is a critical element in effective Christian leadership. But the key is not just for leaders to have a vision, but for leaders to *inspire others* to follow that vision—to lead them to make the vision their own, not just that of the leader. Kouzes and Posner, for instance, include as one of their "Five Practices of Exemplary Leadership," that leaders should "Inspire a Shared Vision."[31] Notice the key word "Shared" in this title. Unless the vision becomes genuinely corporate, enthusiastically adopted by all those who are expected to contribute to its fulfillment, it is impotent to motivate

---

[28] James Kouznes & Barry Posner, *The Leadership Challenge, 3rd ed.* San Francisco: Jossey-Bass, 2002.
[29] George Barna, *The Power of Vision*. Ventura, CA: Regal Books, 1992
[30] Aubrey Malphurs, *Developing a Vision for Ministry in the 21st Century*. Grand Rapids: Baker Books, 1999.
[31] Kouzes & Posner, 13.

commitment, and consistent and effective action. This takes more than position power where the leader asserts that because he or she is "pastor" or "president" or "CEO" that others must follow his or her lead or they will be disobedient to God, and, by implication, subject to God's discipline (an appeal to coercive power). It takes personal power. Many leaders fail at this point and resort to the power of their position to try to impose their vision without doing the hard work of fostering a team spirit and bringing others along with them, not as robotic followers but as enthusiastic supporters of the common goal. Conger states that

> Generally speaking, unsuccessful strategic visions can often be traced to the inclusion of the leader's personal aims that did not match their constituent's needs. . . They might construct an organizational vision that is essentially a monument to themselves and therefore something quite different from the actual wishes of their organizations or customers."[32]

Could it ever be said that a church or ministry organization is a "monument to the pastor or church leader" instead of to the Lord? I hope not, but I suspect so.

This also invites the question of how followers can know if the vision their leader is espousing is actually Spirit-given or merely born of his or her own goals and aspirations. Should they simply assume this when a Pentecostal leader says so, with a stated or implied "God told me?" Or, is there a role for followers to also discern the leading of the Holy Spirit in accepting a vision for their church or organization? I would submit that if God is truly in the vision, other Spirit-filled believers will also discern this and willingly follow. In fact, is there any reason to believe that the leader has exclusive access to the Spirit's leading?—not at all. To the contrary, Pentecostals believe that both leaders and followers have access to the leading of the Spirit and one would expect to see confirmation in the hearts and minds of both leaders and followers where God is the originator of the vision. Where leaders have to coerce or cajole followers into accepting a vision, this may be good evidence that it is not, after all, anything more than the leader's idea.

---

[32] Jay A. Conger, *The Dark Side of Leadership*. In Robert Vecchio, ed. *Leadership: Understanding the Dynamics of Power and Influence in Organizations*, 2nd ed. Notre Dame, IN: University of Notre Dame Press, 2007, 199-200.

Malphurs reports that the two critical reasons that leaders fail to implement their vision is "The leader's lack of interpersonal skills and ability to work with people," and "The follower's inability to work together as a team."[33] Relating to people in ways that demonstrate respect for their views and their own sense of God's purposes and leading in their lives, and facilitating team building are essential parts of the servant leader's role, resulting in group ownership of the organization's purpose and vision. Note that these are primarily aspects of personal power, not position power. When a leader is successful in building community, demonstrating authentic concern for the wellbeing of those she or he leads, and helping followers to derive their own sense of purpose, contribution, and meaning from the common endeavor to fulfill the vision of the organization, the leader has gone far toward implementing the qualities that characterize servant leadership. On the other hand, the inability to foster a mutual understanding and acceptance of what God is saying to the group is, in my opinion, a fundamental failure of leadership.

Anderson makes a salient point when he suggests that Christian organizations must excel in "Spiritual Parity."[34] By this he means

> that each member of the Christian organization can receive a full share in the "reward" that comes from faithful service to Christ in the organization… to see that no employee is unrewarded for the full expenditure of faith, time and energy that he or she gives to the organization.[35]

The "reward" that Anderson refers to is not only appropriate compensation for the work done, but that sense of giving something to God and His Kingdom that fulfills the person's own understanding of God's purpose in his or her life. In other words, followers must also receive a *fair share* of the spiritual satisfactions that come from faithful service to God.

Qualities of a Servant Leader

If servant leadership derives fundamentally from personal rather than position power, as I have argued, then what are the essential

[33] Ibid, p. 127.
[34] Anderson, 121.
[35] Ibid, p. 123

personal qualities that must be present to be an effective servant leader? Robert Clinton gives us a clue in his definition of spiritual authority. "Spiritual authority is that characteristic of a God-anointed leader developed upon an experiential power base which enables a leader to influence followers through persuasion, force of modeling, and moral expertise."[36]

As Pentecostals, we recognize the importance of God's call and anointing on our lives. We understand that ministry is not just a profession, although it shares some of those qualities, but is based on a mystical relationship whereby the leader perceives that God has ordained and equipped him or her to a specific purpose in the Kingdom. A Pentecostal leader's calling is validated by evidence of a deep spiritual experience with God. The people we lead want to see that their leader is different from the kinds of leaders we often see in business and government. The practical skills of leadership and management are necessary, to be sure, and should be developed by anyone in leadership, but people long to see evidence of the touch of God and the qualities of prayer, devotion to the Word, the exercise of spiritual gifts and spiritual sensitivity in the lives of their leaders. These are a source of immense personal power to a Pentecostal leader, while their lack reduces the leader to functioning as a business professional. It may be God's business, to be sure, but without a leader whose life gives evidence of spiritual depth and maturity, its operating principles and the experience of those who work there will be indistinguishable from that the secular business down the road.

Pentecostal leaders should be examples of how one lives an effective and productive Christian life. Clinton's concept of *force of modeling* means that we don't simply tell and persuade on a theoretical basis, but we "show" what Christian life and leadership is like. John 13:1-17 presents the story of Jesus washing the disciple's feet. The passage ends with Jesus telling them "[14]Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. [15]I have set you an example that you should do as I have done for you" (NIV). Modeling is one of the most fundamental ways of teaching others. The personal power of a Pentecostal leader is greatly enhanced when his or her life demonstrates the qualities of character, God-honoring behavior and sensitivity to the leading of the Spirit that the Bible teaches are essential in a believer's life.

---

[36] J. Robert Clinton. *Leadership Development Theory - Influence Perspectives*, June 1988, 77-78

Jack Hayford comments that:

> True leadership is found only *at Jesus' feet* and is shaped and kept only *in the heart*... "Fruitful leadership is not the capacity to 'produce results' but the 'capacity to bring those I lead to their deepest enrichment and highest fulfillment.'" Fruitful leadership is not getting others to fulfill my goals (or even my God-given vision for our collective enterprise and good), but helping others realize God's creative intent for their lives.[37]

A Christian leader's personal power includes his or her spiritual power, and great spiritual power comes from a leader's integrity, or *moral authority*, to use Clinton's term. David's words in Psalm 15 give us a biblical view of the integrity expected of a Christian leader.

> Lord, who may dwell in your sanctuary?
> Who may dwell in your holy hill?
>
> He whose walk is blameless
> and who does what is righteous,
> who speaks the truth from his heart
> and has no slander on his tongue,
> who does his neighbor no wrong
> and casts no slur on his fellow man,
> who despises as vile man
> but honors those who fear the Lord,
> who keeps his oath
> even when it hurts,
> who lends his money without usury
> and does not accept a bribe against the innocent.
>
> He who does these things
> will never be shaken.

Similarly, Proverbs reminds us of the dangers inherent in a life without integrity:

---

[37] George Barna, *Leaders on Leadership*. 1977. Regal Books. 63. Quoted in Richard Rardin, *The Servant's Guide to Leadership.* 2001. Pittsburgh, PA: Selah Publishing Co., 111.

Pro 10:9	The man of integrity walks securely, but he who takes crooked paths will be found out.
Pro 11:3	The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity.
Pro 13:6	Righteousness guards the man of integrity, but wickedness overthrows the sinner.

Integrity implies more than personal morality, although it certainly involves that. Personal power comes from a willingness to right a wrong, to admit a mistake, to rectify an offense or grievance, and to demonstrate repentance when one fails, all of which are essential elements in one's integrity. Space does not permit an examination of the personal power that comes from the qualities of wisdom, courage, and humility but these, too, contribute to personal power. In the high pressure context of leadership let us not forget that it is who we are that makes us leaders, more than what we do.

Finally, the power base of a Pentecostal leader comes from evidence that spiritual gifts are operating in his or her life. Leaders whose life and ministry are characterized by such qualities as sensitivity to the leading of the Spirit, an effective prayer life, the ability to properly discern and communicate God's word to His people, and empowerment for witness will find that he or she has great influence over others in accomplishing God's purposes.

Summary and Conclusion

This paper has reviewed the nature and sources of leader power and argued that Christian leaders must rely primarily on personal rather than position power. A Christian leader acquires personal power from his or her relationship to God, sensitivity and openness to the work of the Holy Spirit, and a high level of personal integrity, as well as demonstrated expertise in leading the church or organization to accomplish God's purposes for the group.

It further argues that the model for Christian leadership is servanthood and that those forms of power that involve authoritarian control and the manipulation of followers to achieve an organization's or leader's purposes and vision are precluded by Christ's teaching. Rather, a servant leader validates his or her leadership most clearly by the effect he or she has on the lives of those who follow, and especially, in the Pentecostal context, on the extent to which followers are

enriched by a deep spiritual encounter with God that results in the operation of the gifts of the Spirit in their lives.

A focus on the quality of the experience of followers as a mark of effective Christian leadership means that Christian leaders and Christian organizations must be as much concerned with the wellbeing of those being led as they are with the accomplishment of the organizational vision. Further, it is argued that the organizational vision must be understood and accepted by the community it serves, rather than being simply passed down from a leader. Where a community consensus exists as a result of the Spirit's leading in the lives of both leaders and followers, the leader is likely to find a high level of commitment to the vision, and will have exceptional power to motivate the organization to action. In addition, the work of team building is accomplished as a natural outgrowth of the collective agreement on the organization's purpose and goals.

References

Acton, Lord. 7/30/09. Letter to Bishop Mandell Creighton in 1887. *The Phrase Thesaurus*. <http://www.phrases.org.uk/meanings/288200.html>

Anderson, Ray. *Minding God's Business*. 1986. Grand Rapids: William Eerdmans' Publishing Company.

Barna, George *Leaders on Leadership.* Regal Books, 1997. Quoted in Richard Rardin, *The Servant's Guide to Leadership.* 2001. Pittsburgh, PA: Selah Publishing Co.

_____. *The Power of Vision*. 1992. Ventura, CA: Regal Books.

Clinton, J. Robert. June, 1988. *Leadership Development Theory - Influence Perspectives*.

Conger, Jay A. *The Dark Side of Leadership.* In Robert Vecchio, ed. *Leadership: Understanding the Dynamics of Power and Influence in Organizations,* 2d ed. Notre Dame, IN: University of Notre Dame Press, 2007.

Ford , Leighton *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change*. Downers Grove, Ill: InterVarsity Press, 1991.

French, John R. P and Bertram Russell, "The Bases of Social Power," in Dorwin Cartwright, ed. *Studies of Social Power*. Ann Arbor, MI: Institute for Social Research, 1959.

Greenleaf, Robert. *Servant Leadership*, Mahwah, NJ: Paulist Press, 1977.

Hersey, Paul and Ken Blanchard *Management of Organizational Behavior*, Englewood Cliffs, NJ: Prentice-Hall, 1982, p. 178-179

Hillman, James. *Kinds of Power: A Guide to its Intelligent Uses*. New York: Currency Doubleday, 1995.

Koontz, Harold and Heinz Weihrich, *Essential of Management*. New York: McGraw Hill Publishing Co, 1990, p. 177;

Kouzes, James & Barry Posner, *The Leadership Challenge, 3rd ed*. San Francisco: Jossey-Bass, 2002.

Lincoln, Abraham, 7/30/09 *The Quotations Page*, <http://www.quotationspage.com/quotes/Abraham_Lincoln/>

Malphurs, Aubrey. *Developing a Vision for Ministry in the 21st Century*. Grand Rapids: Baker Books, 1999.

Pfeffer, Jeffrey. *Managing with Power: Politics and Influence in Organizations*. Boston: Harvard Business School Press, 1992.

Rienecker, Fritz and Cleon Rogers. *Linguistic Key to the Greek New Testament*. Grand Rapids, MI: Zondervan Publishing House, 1980.

Russell, Bertram "Social Influence and Power," in Ivan Steiner & Martin FIshbein (Eds), *Current Studies in Social Psychology*. New York: Holt, Rinehart & Winston, 1965, 371-382.

Vecchio, Robert P. "Power, Politics and Influence in Leadership," in Robert Vecchio. ed. *Understanding the Dynamics of Power and Influence in Organizations*. Notre Dame, IN: University of Notre Dame Press, 2007.

Yukl, Gary. *Leadership in Organizations*, 4th ed. Englewood Cliffs, NJ: Prentice Hall, 1998.

[*AJPS* 12:2 (2009), pp. 210-230]

APOSTOLIC AUTHORITY AND PASTORAL LEADERSHIP IN THE JOHANNINE EPISTLES

By Julien M. Ogereau

Introduction

The critique that much of western ecclesiastical leadership has been somewhat negatively influenced by the secular world can hardly be considered a novel idea. And indeed many of our contemporaries, be it Pentecostals or Evangelicals, have decried the increasing corporatization of church leadership across nearly all denominations. Pastors and scholars such as John Piper, Eugene Peterson, Andrew Purves or Henri Nouwen,[1] to name only a few of the critics that I have encountered in my personal reading, have thus expressed their concern that the ever pressing need for contemporary relevance or ministry performance is causing modern ecclesiastical leadership to somewhat lose sight of its theological and biblical compass. We ought not be dismayed or offended by such criticism, for if there is one lesson we may learn from church history it is that leaders are always faced with the risk to misconstrue their identity and function,

[1] See J. Piper, *Brothers, We Are Not Professionals*; E.H. Peterson, *Five Smooth Stones for Pastoral Work*; H.J.M. Nouwen, *In the Name of Jesus, Reflections on Christian Leadership*; A. Purves, *The Crucifixion of Ministry.*

and abuse their calling and responsibility.

Although this is not the place for us to review in detail the nature and validity of these criticisms, it is nonetheless our contention that there exists a need for Pentecostal pastors and leaders to engage in a decisive, and incisive, self-introspection regarding that which informs our leadership ethos and practise, and to challenge those views that distort healthy models of leadership and misrepresent God. In particular, it is our deepest conviction that a proper understanding of leadership ought to be solidly grounded upon a theological foundation that is directly derived from scriptural principles, rather than upon an assortment of corporate and utilitarian 'tips' gleaned from the leadership paper-backs that fill the self-help sections of many of our Christian bookstores. This we owe to our Lord for the sake of the theological and scriptural integrity of the church, and this we owe to the people of God out of pastoral responsibility and concern.

Traditionally, however, such exegetical and theological enterprise seems to have mainly focused upon the Pauline corpus and on passages such as 1 Corinthians 1-4, Ephesians 5, or 1 Timothy 3, much to the detriment of the Johannine literature. Although there is much truth to be gleaned from Paul's instructions to and interaction with the many churches he established, it is somewhat regrettable that the Johannines have been mostly neglected in this area. This is all the more unfortunate that, as our paper will hopefully reveal, the first, second and third epistles of John do provide us with some invaluable insight into the pastoral and leadership issues facing the Ephesian community and the way its leaders handled them. In particular, John's

treatment of the insidious proto-Gnostic or Docetic controversy in 1 and 2 John, as well as his dealing with the overbearing leader Diotrephes in 3 John, gives us a most instructive glimpse into the nature of first-century apostolic authority and its utilization by the so-called elder John, whoever that John might have been.

In the following paper it will therefore be our intention to meticulously scrutinize these three epistles so as to draw some principles or guidelines that will be of particular significance and applicability to contemporary pastoral ministry. We shall attain this objective by combining a socio-historical approach to reconstruct the situation behind these documents, the *Sitz im Leben* if you will, with a traditional exegetical approach. It is our hope that upon careful investigation we will be able to demonstrate to the current audience that John, by wisely and lovingly taking responsibility for the spiritual care of the souls entrusted to him, epitomizes the humble, gentle and caring shepherd that ought to be the pastor of a Christian community. Yet at the same time, in hindsight we shall discover in the elder John quite an assertive and authoritative leader who does not shy away from his duty to oppose and refute those threatening the doctrinal, ethical and social integrity of the *ekklēsia*. We shall conclude that inasmuch as John seems to combine in a balanced manner his apostolic authority to protect and edify the community with a gentle and caring pastoral demeanour, he establishes a most admirable and legitimate model for contemporary pastoral leadership, one which every Pentecostal leader or minister ought to meditate upon and seek to emulate in principle and character.

Prolegomena

Before we proceed any further, however, it is important we address, or at least acknowledge, the issue that has perhaps been the most controversial in Johannine scholarship in recent years. I mean the question of authorship of course. As many of you are aware, I presume, there has been a resurgence of contestation as regards the true identity of the elder named John. Most recently, New Testament scholar Richard Bauckham, for instance, has been a major contender against the traditional position that John the son of Zebedee, one of the Twelve, is the true author of these documents.[2] Such scepticism about the authorship is hardly surprising given the complete anonymity of these epistles. For indeed, as Westcott once commented concerning 1 John, we are faced with the problem that the letter "has no address, no subscription; no name is contained in it of person or place: there is no direct trace of the author, no indication of any special destination."[3] In that regard 1 John is unique in the New Testament. As for 2 and 3 John, the only information they provide us is that it has been written by a certain πρεσβύτερος (cf., 2 Jn 1 & 3 Jn 1), a title which ought to be understood as indicating not only seniority in age, but also perhaps seniority in responsibility and authority over the local congregation, or group thereof. While the fact that this elder is not named is quite perplexing, it ought to be understood as implying that the recipients

---

2 R. Bauckham, *Jesus and the Eyewitnesses*, 412-437.

3 B.F. Westcott quoted in L.M McDonald and S.E. Porter, *Early Christianity*, 547.

knew the author of the letters very well, as indeed his use of endearing terms such as τεκνία, παιδία or πατέρες reveal,[4] so that he did not need to formally identify himself. What is also important to note is the fact that, according to 1 John 1:1-2, this elder had been an immediate witness to the life, death and resurrection of Christ, and therefore represented a guardian and proclaimer of the early kerygmatic tradition. In other words, the elder was a man of first-class apostolic standing and authority, a leader whose influence was region-wide, as Irenaeus reports via Polycarp, the once bishop of Smyrna and former disciple of John.[5] To our mind, these few details are actually of much greater significance than perhaps the current debate concerning the real identity of the elder John, for it implies that 1, 2, and 3 John bring us straight back to the early years of the apostolic tradition. In other words, the unsolvable issue of anonymity ought not to undermine our confidence in these documents since they constitute a genuine apostolic witness, one which we ought to be all the more eager to heed and learn from. And ultimately, whether or not one settles for Bauckham's hypothesis, which in many aspects I find very convincing myself, will actually bear very little implication upon our current investigation. Therefore, in the remainder of this paper we will simply follow the common tradition and assume the apostle John to be the elder and author of these three epistles, which were written to the Christian community in and around Ephesus towards the end of the first century.

A last prolegomenous question we need to address concerns

4 See 1 Jn 2:1, 12-14, 18, 28; 3:7, 18; 4:4.
5 Cf., Irenaeus, *Adversus Haereses*, 2.22.5.

the relationship that exists between these three epistles. Although some have posited that 2 and 3 John could have been covering letters to the Fourth Gospel or 1 John that carried private notes, counsels or greetings, there is no convincing evidence that it was so. And even if it were so, in our opinion it would be of little consequence for our current study. What is more important to note, however, is the literary and historical unity of these epistles, which strongly suggests a single authorship, as has been widely accepted by most scholars, Bauckham included.[6] Examining these letters together thus commands itself to us, for as one commentator put it, it is impossible to study the Johannine problem if any one of these writing is isolated from the other two.[7] In the following paper, we shall therefore proceed by following the canonical order.

Heresy and Apostolic Response in 1 John

We may now begin our investigation of the first epistle of John. As we do so, our attention should not only focus upon the content of John's letter but also upon the way he exercised his apostolic leadership over the congregation. Admittedly, our knowledge of the controversy affecting this early Christian community is very limited. What appears certain however is that the situation had become so critical that the survival of the church itself was at stake. Indeed, a certain group of would-be disciples claiming to be inspired by the Holy Spirit had disrupted the community with a teaching contrary to that of

6 R. Bauckham, *Jesus and the Eyewitnesses*, 423.
7 See J.R.W. Stott, *The Epistles of John*, 26.

the elder, thereby causing dissention and leading some believers astray. And of course, both their teaching and behaviour stood as a blatant rejection of the elder's faithful apostolic witness and authority. We may gain further insight into the situation by discerning in the elder's refutations some of the arguments of these dissidents, which clearly challenged a traditional understanding of the Gospel at theological, ethical and social levels.[8] His many appeals to the physical and fleshly reality of Jesus in 1:1-3; 4:2-3; and 5:6, suggest that these ψευδοπροφῆται who had come out from the community itself had deceived some of the disciples into believing in a form of high, very high indeed, christology emphasizing the spiritual divinity of Christ to the point of immateriality.[9] Inevitably, such Gnostic inclination that considered human incarnation inherently evil had shaken the disciples' assurance of salvation. Furthermore, as verses 6, 8 and 10 of chapter one suggest, their insidious teaching had incited believers to downplay the effects of sin and indulge in unethical behaviour. The repeated exhortations in 1:7, 2:7, 2:9-11, 3:10-14, 4:7, 4:11-12, and 4:20-21, also clearly indicate that they had undermined the imperative of Christ to love one another. This brief sample of internal evidence enables us to identify these secessionists, as Kruse calls them, with proponents of a late first-century form of Gnosticism and/or Cerinthian Docetism, a heretical teaching named after a certain Cerinthus who was a contemporary of John himself.[10] Whether these opponents were

---

[8] The three "if we say" formula in 1 John 1:6-10 clearly reveal some of these arguments John undertook to refute. He will continue to do so in 2:1 ff.

[9] Cf., 1 Jn 2:19 & 4:1.

[10] See Eusebius, 3.28.1-6, and Irenaeus, *Adversus Haereses* 3.3.4 & 3.11.1.

Cerinthus' disciples or unrelated Christians who had adopted his philosophy might unfortunately remain forever unclear. What is more important to our discussion however is to observe John's response to this situation as an apostle and elder of the community. What is perhaps most striking at first is the gentle touch and affectionate tone of his letter, which is very revealing of the tender, pastoral demeanour he adopted towards his disciples. Indeed, he seemed mainly concerned with preserving his 'dear' or 'little children' into the truth, joy and light of God.[11] Wanting to protect them from this satanic assault, he constantly comforted them and reassured them of the certainty of their salvation, if they remain in Christ, and sought to restore to the community her original joy, holiness and confidence in her eternal destiny.[12] This is beautifully illustrated for instance in the brief interlude in 2:12-14, in which he reminds them that their sins have been forgiven on account of his name, that they have come to know him who is from the beginning, or that they have overcome the evil one. Findlay therefore summarizes it well when he qualifies this letter as "a masterpiece in the art of edification."[13]

Yet, we ought not to think that the elder handled the dissidents with the same love, care and attention he showed his disciples, nor that he shunned employing his apostolic authority to rebuke them. Indeed, right from the onset he strongly reminded his audience of his unique apostolic status as one of the original witnesses who had beheld, heard and touched the Lord himself. In a sense, we

---

11 1 Jn 1:4, 6-8, 2:9, 3:18.

12 1 Jn 1:4, 2:1, 5:13.

13 Findlay quoted in J.R.W. Stott, *The Epistles of John*, 41.

must not fail to read or hear the prologue for what it really is: an 'unapologetic *apologia*' of his apostolic witness combined with a stern rebuke of the theological errors of his opponents. Such a strong stance was however justified in that his detractors had usurped his own authority and challenged the apostolic foundation on which the *ekklēsia* had initially been established. Consequently, the elder would not spare his rod but severely censured his detractors, successively accusing them of being some ἀντίχριστοι, since they do not acknowledge Jesus Christ as coming in the flesh, or some ψευδοπροφῆται who speak by the inspiration of the evil one, lie and deny both the Father and the Son. Later in 2 John 7, he would reiterate his accusation against those he qualified of being πλάνος, that is, deceivers or seducers, who lead sheep astray. We must also be careful to note that John made no attempt whatsoever to reconcile with these 'false brothers.' Even more surprising, he did not even give them a chance to repent from their wicked ways and be restored to the community. Rather, he only pronounced their judgment, which ultimately signified their doom, and in 5:16 advised believers not to pray for them, perhaps because he doubted the efficacy of their prayers, as Stott judiciously notes.[14] The separation between the true believers and these impostors was therefore to be total and irremediable, political correctness and religious openness notwithstanding. Then, in the remaining of the epistle, John set several assessments, traditionally presented by Robert Law as the doctrinal, moral, and social tests.[15] These appear to have been designed

[14] J.R.W. Stott, *The Epistles of John*, 187-190.

[15] See J.R.W. Stott, *The Epistles of John*, 52-54, 103 & 128; and J.M. Boice, *The Epistles of John*, 14-15, 54-70, 82-94.

to help the church discern the true 'sheep' from the 'goats,' to echo Jesus' parable in Matthew 25, or in John's own words, to distinguish between the "children of God" and those that are "of the world."[16] Once again, we ought to appreciate how John allowed no middle ground, no compromise, but drew a clear line in the sand to separate those who truly belonged to the Ephesian *ekklēsia* from those who did not. At the same time, not content to "leverage pastoral authority as power anchored in a position," [17] as one critique noted, John empowered his disciples to exercise their own discernment by means of the anointing that they had received. Thus, in 4:1 he charged them to "test the spirits" themselves, for as Brown puts it, John understood that although "One cannot deny the Spirit," "One must teach discernment and urge believers to weigh claims made in the voice of the Spirit."[18]

To sum up, in light of our brief examination of this first epistle it is evident that the elder John proved to be a gentle and loving pastor, who in a sense did deserve his nickname of 'apostle of love.' Yet, at the same time this view of John as a gentle apostle ought to be nuanced by that of the authoritative leader that he was, a leader who in the like manner of Jesus himself, the good shepherd,[19] did not hesitate to courageously stand across the gate of the sheepfold and protect his flock from the ravenous wolves and their treacherous heresies. In my opinion, it is such balanced perspective of leadership that ought to inform our understanding of the nature of true apostolic ministry. A

---

16 1 Jn 3:1-2; 5:2; 4:5.

17 See G.M. Burge, "Letters of John," in R.P. Martin and P.H. Davids, (eds.), *Dictionary of the Later New Testament*.

18 R.E. Brown, *Community of the Beloved Disciple*, 143.

19 Cf. Jn 10:1-18.

genuine and faithful apostolic leader is one who devotes himself sacrificially and wholeheartedly to his Christian community, while at the same time protects her from heretical teaching and maintains her in the long tradition of the apostolic witness regarding Jesus' humanity and divinity, his vicarious death and resurrection. The final question this epistle addresses us of course is whether an apostolic leader is the ecclesiastical entrepreneur our contemporary western culture has made him to be? Let us now turn our attention to 2 and 3 John to confirm whether our initial conclusions are consistent throughout the Johannines, and to see whether we cannot glean any more insight into first-century apostolic leadership.

Apostolic Oversight and Ecclesiastical Polity in 2 & 3 John

If we are to follow the received tradition that 2 and 3 John succeeded 1 John, then John's initial letter appears to have failed to resolve the theological controversy affecting the community in the first place. The situation actually grew worse as some of the secessionists began "traveling the circuit of the Johannine house churches in an attempt to spread both their teaching and their influence,"[20] as 2 John 10 indeed reveals. This insidious move by the dissenters now required a more radical approach and a new hand-written communication by the elder regarding the issue of hospitality towards itinerant missionaries. Admittedly, the brevity of this second letter and its lack of theological content could hardly be said to do justice to the gravity of the situation.

---

[20] T.F. Johnson, *New International Biblical Commentary*, 10.

What is more, the absence of a prologue asserting the apostolic authority of the sender somewhat leaves the impression that this time he is being more lenient or casual perhaps. Yet, we ought not to overlook the authoritative connotation of the title elder, a title which would not have failed to strongly remind the recipients of who actually bore the responsibility for the pastoral oversight of this congregation, that is, the elect lady and her children as she is symbolically referred to in verse 1. This then would have served to further strengthen the authoritativeness of his radical and unequivocal instruction in verses 10-11: these antichrists are to be shunned from the local community, he commands, by withholding both greeting and hospitality from them. It is important at this stage to ponder on the significance and severity of the elder's directive, which we ought not to read anachronistically. As we all know, in the first century hospitality constituted a most basic social duty to travelers, who could not rely on good infrastructures as most inns functioned as houses of disrepute. Consequently, any congregation would have been expected to extend hospitality to itinerant Christian teachers, as well as send them away with enough supplies and finances to support them in their travel. In this context then, χαίρειν actually meant much more than just a social formality or salutation, but as Howard Marshall explains, it represented "a positive expression of encouragement" conveying a sense of support and "solidarity."[21] Thus the withholding of these two important social obligations, which for Christians had also strong spiritual connotations and implications, signified a most blatant rejection of these itinerant

[21] I.H. Marshall, *The Epistles of John*, 74 & 76.

preachers, and in a sense evoked their censure and condemnation. Such exclusion from the Christian community appears all the more severe that in 1 John 1:3 the elder had elevated the Christian ideal of *koinonia* with God and each other as the ultimate goal of the Gospel. Far from being unnecessarily harsh however, this drastic measure constituted the most practical and effective way to protect the church, and to impair the ministry of these false-prophets by undermining their access to material and financial assistance. To summarize our very succinct survey of this second epistle and seemingly insignificant document, it is useful to reiterate that a good and faithful apostolic leader appears to be one who takes a strong and practical stand against spiritual impostors, so as to protect the *ekklēsia* and defend her theological integrity. Let us conclude our study of the Johannine epistles by turning to 3 John, a small but interesting letter in which the elder's dealing with a certain Diotrephes will prove very instructive.

Although we will never really know the historical outcome and reaction of the community to 2 John, a last epistle written to a certain Gaius reveals to us that the elder's resolution was not unanimously received and adopted. Indeed, for reasons unbeknownst to us, a certain Diotrephes, of whom nearly nothing is known, took the elder's imperative too far and categorically objected against offering any kind of hospitality to itinerant ministers, be it genuine preachers of the Gospel or so-called antichrists. As a result he evicted, or if we are to translate ἐκβάλλει in verse 10 literally, he 'threw out' of the congregation any member who had done so. The use of this cognate is not without reminding us of that used to describe Jesus' cleansing of

the temple in John 2:15, which clearly hints at the vigour with which Diotrephes proceeded. To add insult to injury, he maliciously disparaged the elder through foolish and evil slander and rejected his emissaries, which in the first-century world meant no less than literally shaming the elder and discarding his authority (cf. 3 Jn 9). As a "self-promoted demagogue" with obviously a very "dominant personality,"[22] as F.F. Bruce puts it, or perhaps more simply as the patron of the church meeting in his own house, it is quite possible that Diotrephes actually sought to take advantage of the situation and had seized the executive control of the congregation. What is most interesting to note in any case is how the elder incriminated Diotrephes' corrupt and selfish ambitions as the principal cause of the trouble. Our English translations hardly convey how the Greek construction 'ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης' in verse 9 emphasises his egotistical character and love for prominence. If we are to follow Findlay who remarks that the name Diotrephes was rather rare and found mainly among the aristocracy, then such attitude is hardly surprising as it was so characteristic of the Roman high social classes.[23] Yet, within the assembly of the saints the elder was not to put up with any of this social competition for prominence and status that was so typical of the surrounding society. Instead, he was to come to publicly hold the culprit accountable for his evil behaviour and rebuke him accordingly, as ὑπομνήσω in verse 10 suggests.[24] In the meantime, however, it

---

22 F.F. Bruce, *The Epistles of John*, 152.

23 See Findlay quoted in J.R.W. Stott, *The Epistles of John*, 225

24 I.H. Marshall, *The Epistles of John*, pp. 90-91, here suggests that a better translation of ὑπομιμνήσκω would be "to take up the matter," implying a much more decisive leadership initiative by the elder such as censure and

seems as though he expected the community to govern itself autonomously and take the necessary action. On a slight tangent, what is also interesting for us to note here is the elder's intention to rush to "speak face to face" with Gaius,[25] or mouth to mouth as they would say in Greek, in order to resolve the conflict. This should certainly serve as a strong reminder to many of us, not least the writer, that in this day and age of fast-paced cyberspace communication pastoral concerns are always better dealt with face to face, through dignifying human contact and consideration. What is also important for us not to miss is the sense of urgency animating the elder, as is clearly expressed by the adverb εὐθέως in verse 14, which should forbid us to think that he remained somewhat distant, careless and passive in this matter. Instead, it is quite likely that he wrote to Gaius first to announce his visit, whose main purpose was to deal with Diotrephes' improper behaviour. What is perhaps most fundamental and relevant to our enquiry however is to recognise how the elder concluded his letter by contrasting Diotrephes, whose attitude and deeds were not to be imitated – notice μὴ μιμοῦ in verse 10; to Demetrius, most likely the carrier of the letter, who had been approved and commended by all and by the Lord himself. In so doing the elder elevated one as a model for Gaius to follow and lowered the other down as the antithesis of a good leader. Interestingly enough, despite the elder's opposition to Diotrephes' autocratic attitude, his leadership style was to later become in the second century characteristic of the so-called monarchical bishops, who would eventually preside single-handedly over the elders

---

repression.

[25] Cf., 3 Jn 14.

and entire congregations. Still, his disapproval of Diotrephes should constitute a sobering warning to any contemporary leader aspiring to become prominent or firmly in control of church affairs. As such, it represents a legitimate critique that is very much applicable to our current context in which it would seem that leadership charisma, personal talent, driven personality, or even sometimes private ambitions, can often be more determining to ministerial office or leadership position than genuine, Christ-like character and sound theological education. This of course ought not to be so, and if there is one lesson perhaps that Diotrephes should remind us of is that many who wish to be first will eventually be last,[26] and that God always brings the proud low, but exalts the humble.[27] To close this chapter on 3 John, let me invite each and everyone of us to ponder and reflect upon some of the penetrating and relevant questions Pentecostal scholar John Thomas addresses us: "Are there leaders in the church today who act in a fashion similar to Diotrephes?" "How widespread is this leadership model?" "How does it feel to be led by a leader like Diotrephes? In what ways does such leadership impair the ministry of the body?" Let me suggest that as pastors, leaders, ministry mentors and instructors, such questions are important and deserving of our careful consideration and attention.

---

[26] Cf., Matt 19:30.

[27] Cf., Lk 1:52.

Conclusion

To summarize our brief investigation of the Johannine epistles, let me reiterate how valuable these three letters are in providing us with significant insight into late first-century ecclesiastical polity. What is more, they prove to be precious documents in teaching us pastoral and leadership principles that are relevant and applicable to more contemporary situations. I would not dare to claim however that I have exhaustively answered all the questions regarding leadership in the Johannines. Far be it from the truth. I have offered you a mere glimpse of what is to be uncovered. I only wanted to whet our appetite and incite our curiosity to conduct further research in that area. From our careful examination we may nonetheless conclude that the Johannine epistles draw a vivid and compelling portrait of a true apostolic leader. A leader who, when his community is in spiritual disarray, upholds the truth of the Gospel and of the historical incarnation of Christ with the greatest determination, vigour and passion. A leader who strives to maintain the integrity of the church doctrinally, ethically and socially, and who seeks to strengthen the disciples' assurance of salvation, amidst fierce opposition and theological controversy. The portrait drawn from these epistles actually starkly contrasts with the image of the 'Son of Thunder' found in the Gospel of Mark – perhaps another clue to the question of authorship here. Rather, they reveal to us an exemplary, non-dictatorial

elder-pastor who wholeheartedly loved his disciples, taught them accurately and faithfully in the apostolic tradition, and exhorted them in the true Christian faith. As such, John embodies the good shepherd who, in the like-manner of Paul, wisely used his apostolic authority to edify the *ekklēsia* and protect God's flock from the treachery of the antichrists. A humble servant who is not seduced by the glitter of charismatic personality or resorts to power and politics to advance his own ambitions, but one who delves into the servant-nature of Jesus that he may effectively and faithfully serve his community. Without the shadow of a doubt, John the elder establishes a most remarkable leadership model that we, Pentecostal pastors and leaders alike, ought to follow and emulate in thought and action.

References

Bauckham, R. *Jesus and the Eyewitnesses. The Gospels as Eyewitness Testimony*. Grand Rapids: Eerdmans, 2006.

Boice, J.M. *The Epistles of John.* Grand Rapids: Zondervan, 1981.

Brown, R.E. *The Epistles of John.* New York: Doubleday, 1982.

Brown, R.E. *The Community of the Beloved Disciple.* Mahwah: Paulist Press, 1979.

Bruce, F.F. *The Epistles of John, Introduction, Exposition and Notes.* London: Pickering & Inglis, 1970.

Burge, G.M. "Letters of John," in R.P. Martin and P.H. Davids, (eds.), *Dictionary of the Later New Testament and Its Developments.* Downers Grove: IVP, 2000.

Campenhausen, H. von. *Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries.* Peabody: Hendrickson, 1997.

Carson, D.A. *The Gospel According to John.* Leicester: IVP, 1991.

Dodd, C.H. *The Johannine Epistles.* London: Hodder and Stoughton, 1947.

Eusebius. *Eusebius' Ecclesiastical History.* Trans. by C.F. Cruse. Peabody: Hendrickson, 1998.

Evans, C.A., and S.E. Porter, (eds.). *Dictionary of New Testament Background.* Downers Grove: IVP, 2000.

Fee, G. "Laos and Leadership under the New Covenant," in *Listening to the Spirit in the Text.* Grand Rapids: Eerdmans, 2000.

Irenaeus. "Against Heresies," in P. Schaff (ed.), *The Apostolic Fathers with Justin Martyr and Irenaeus.* Grand Rapids: Christian Classics Ethereal Library, 2002.

Johnson, T.F., *New International Biblical Commentary: 1, 2, 3 John.* Peabody: Hendrickson, 1993.

Kruse, C.G. *The Letters of John.* Leicester: Apollos, 2000.

Marshall, I.H. *The Epistles of John.* Grand Rapids: Eerdmans, 1978.

McDonald, L.M., and S.E. Porter. *Early Christianity and its Sacred Literature*. Peabody: Hendrickson Publishers, 2000.

Morris, L. *The Gospel according to John. Revised Edition.* Grand Rapids: Eerdmans, 1995.

Nouwen, H.J.M. *In the Name of Jesus. Reflections on Christian Leadership.* New York: Crossroad, 1989.

Peterson, E.H. *The Contemplative Pastor*. Grand Rapids: Eerdmans, 1989.

Peterson, E.H. *Five Smooth Stones for Pastoral Work.* Grand Rapids:

Zondervan, 1980.

Piper, J. *Brothers, We Are Not Professionals*. Fearn: Christian Focus Publications, 2003.

Purves, A. *The Crucifixion of Ministry*. Downers Grove: IVP, 2007.

Richardson, C.C. "The Teaching of the Twelve Apostles, Commonly Called the Didache," in *The Early Christian Fathers.* Grand Rapids: Christian Classics Ethereal Library, 2000.

Stott, J.R.W. *The Epistles of John. An Introduction and Commentary.* London: The Tyndale Press, 1964.

Thomas, J.C. *The Pentecostal Commentary on 1 John, 2 John, 3 John.* Cleveland: The Pilgrim Press, 2004.

[*AJPS* 12:2 (2009), pp. 231-256]

PENTECOSTAL BEGINNINGS IN RAJASTHAN, INDIA: Part One

Wessly Lukose

Pentecostal[1] Christianity is growing rapidly in India as in many parts of the world. Stanley Burgess observes that Indian Pentecostalism is the fifth largest sector of Global Charismatic Christianity.[2] Pentecostals are present in almost every part of India, including north-west region, where the Christian population is comparatively low. In Rajasthan, the largest state in India, the Christian message has had little impact. According to the 2001 government census of India, Rajasthan has a population of 56.51 million, but less than one percent is Christian. However, Pentecostalism is the fastest growing Christian movement in Rajasthan.

---

[1] In the present study the terms 'Pentecostal' and 'Charismatic' are used interchangeably with the same meaning unless otherwise stated. The present study adopts a more inclusive definition of Pentecostalism, following Walter Hollenweger, Allan Anderson and Amos Yong. Such a definition embraces Classical Pentecostals, Charismatics and Neo-Pentecostals, who share a common emphasis on the experience of the Holy Spirit. See Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody: Hendrickson, 1997), 1; Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: CUP, 2004), 9-15. He calls them 'spiritual gifts' movements (p.14); Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 18-19. He aligns himself with *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 2002), xviii-xxi. In *Discerning the Spirit (s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions* (Sheffield: SAP, 2000), 21, though he initially adopts a more exclusive definition, later he calls for a more inclusive approach (see pp. 149-61).

[2] Stanley M. Burgess, 'Pentecostalism in India: An Overview,' *AJPS* 4, no.1 (2001): 85.

This paper provides a historical and contextual study of Pentecostalism in Rajasthan. It begins by describing the origins and historical development of Pentecostalism, in order to understand the movement as an indigenous[3] initiative. In the present context of persecution and other related opposition, the relationship of Pentecostals with other churches is also studied.

1. The Objectives and Methodology

There is a popular notion in India that Christianity is an imported religion from the West. In many parts of the nation, including Rajasthan, Christianity is generally identified with colonization.[4] Furthermore, there is a misrepresentation of the origin and nature of Pentecostalism in India in general, and Rajasthan in particular, as it is viewed as a product of western Pentecostalism. Many from both within and outside the movement regard Pentecostalism in Rajasthan as an imported movement from South India, where Pentecostalism was supposedly brought from North America.

In contemporary India the whole issue of religious identity is a serious concern. The aforesaid notions about Pentecostals in India have some serious repercussions. Such a misrepresentation will cause others to view them as foreigners, and places them in a potentially vulnerable situation, which may lead to faith conflicts. Although all Christians are exposed to attack from Hindu militant groups, Pentecostals seem to be a particular target as they have been labelled as a proselytising group, even by other Christians. This misrepresentation of Pentecostal origins in Rajasthan may also cause internal struggles within the movement. Therefore, it is vital to investigate the problem of Pentecostal identity in Rajasthan.

This research intends to investigate the beginnings of Pentecostalism in Rajasthan by addressing the central question that has

---

[3] Throughout this paper, the term 'indigenous' (people) is used to mean (people) belonging to from Rajasthan as well as other states of India. The terms 'Rajasthani/s,' 'local' (people) and 'native/s' are used interchangeably to mean people from Rajasthan, including both tribal and non-tribal. Wherever necessary, the term 'tribal' is used to show the difference. Moreover, if these terms are used differently, the distinction will be mentioned.

[4] For a detailed discussion, see Paul M. Collins, *Christian Inculturation in India* (Aldershot, Hampshire: Ashgate, 2007), 18-22.

directed this research, 'What is the origin and nature of Pentecostalism in Rajasthan?' This study will investigate whether there is any basis for believing that Pentecostalism in Rajasthan is an imported religion from South India.

One of the main objectives of this study is to make a North Indian contribution to Indian Pentecostal history. Although relatively little has been written on Indian Pentecostalism, there has been a growing interest in the subject in recent years.[5] However, thus far there has been no comprehensive history of Indian Pentecostalism that gives due representation to every region as most studies focus on South India.[6] Although Pentecostalism has not made as much impact in the north as in the south, North Indian Pentecostalism is over a hundred years old. It should also be noted that other forms of Christianity did not make much progress in North India in the early days.[7] At the same time, post-colonial North India has seen a number of Pentecostal missionaries working in the rural areas, and as a result, many indigenous Pentecostal churches have been formed. The dearth of material on North Indian

---

[5] For example, see Sara Abraham, 'A Critical Evaluation of the Indian Pentecostal Church of God: Its Origin and Development in Kerala' (MTh thesis, Senate of Serampore, 1990); Saju Mathew, *Kerala Penthecosthu Charithram* [Kerala Pentecostal History] (Kottayam, India: Good News Publications, 1994); Sam Mathews, 'The Pentecostal Movement in South India: Relevance in Theological Education' (DMiss thesis, SAIACS, Bangalore, 1996); V.A. Varughese, 'A Historical Analysis of the Origin and Development of the Pentecostal Churches in Kerala with Special Reference to its View of Mission' (DMiss thesis, SAIACS, Bangalore, 1996); T.S. Samuel Kutty, *The Place and Contribution of Dalits in Select Pentecostal Churches in Central Kerala from 1922-1972* (Delhi: ISPCK, 2000); Yesunatha Das, 'An Evaluation of the History of Pentecostal Dalits in Kerala' (MTh thesis, SAIACS, Bangalore, 2001); A.C. George, 'Pentecostal Beginnings in Travancore, South India,' *AJPS* 4, no.2 (2001): 215-37; Paulson Pulikottil, 'As East and West Met in God's Own Country: Encounter of Western Pentecostalism with Native Pentecostalism in Kerala,' *AJPS* 5, no.1 (2002): 5-22; Paulson Pulikottil, 'Emergence of Indian Pentecostalism,' *Dharma Deepika* 6, no.2 (2002): 47-58; V.V. Thomas, 'Pentecostalism among the Dalits in Kerala from 1909 to the Present: A Subaltern Reading' (DTh thesis, Senate of Serampore, 2004).

[6] The best example is Michael Bergunder, *The South Indian Pentecostal Movement in the Twentieth Century*, Studies in the History of Christian Missions, ed. R.E. Frykenberg and Brian Stanley (Grand Rapids: Eerdmans, 2008).

[7] According to the 2001 India census, north Indian states have more than 650 million people, but only 2% of the total Christian population lives there.

Pentecostal history is apparent if we glance at the sources given in the *NIDPCM* for the history of Pentecostal movement in India.[8] Therefore, the current study aims to fill this gap to a certain extent.

Another purpose of this study is to investigate the historical origins of Pentecostalism in Rajasthan, an area that has been totally ignored in attempts to write the history of Indian Pentecostalism. As stated earlier, there is a popular notion among Pentecostals and other Christians as well as non-Christians that Pentecostalism in Rajasthan was brought by missionaries from South India, particularly Kerala. There are vital links missing in previous studies related to Pentecostalism in Rajasthan, and it is one of the major purposes of this study to explore these missing links. It is anticipated that it will serve as an important chapter in the historiography of North Indian Pentecostal Christianity.

This study follows the voice of Allan Anderson, a leading voice in global Pentecostal historiography, in order to explain the history of Pentecostalism in India as it seems to be significant in the Indian context. According to him, rather than the 'history from above,' a 'new history' that is concerned with the 'history from below' from the perspective of those on the margins is necessary. Therefore, he suggests that 'in the writing of Pentecostal history, there needs to be "affirmative action" to redress the balance, where the contribution of national workers, pastors and evangelists is emphasized. We need to plumb the depths of oral histories and bring to light that which has been concealed for so long.'[9] Many mission historians like Wilbert Shenk[10] and Mark Hutchinson[11] emphasize the significance of such a new paradigm in the contemporary global historiography of mission. Therefore, in the current research on Pentecostalism in Rajasthan, the voices of the

---

[8] G.B. McGee and S.M. Burgess, 'India,' in *The New Dictionary of Pentecostal and Charismatic Movements*, ed. S.M. Burgess and Van Der Mass (Grand Rapids: Zondervan, 2002), 125-26.

[9] Allan H. Anderson, 'Writing the Pentecostal History of Africa, Asia and Latin America,' *Journal of Beliefs and Values* 25, no.2 (2004): 149. For more details, see pp.139-49. He used the same approach in his *Introduction to Pentecostalism*.

[10] Wilbert R. Shenk, 'Introduction,' in *Enlarging the Story: Perspectives on Writing World Christian History*, ed. Wilbert R. Shenk (Maryknoll, NY: Orbis, 2002), xi-xvii.

[11] Mark Hutchinson, et al., 'The Ongoing Task: Agendas for a Work in Progress,' in *Enlarging the Story*, 115-23.

natives rather than those of South Indians are taken into account to get a better picture of the movement.

For the specific purpose of this study, research was carried out using a qualitative research approach. A combination of methods such as interviews, life histories and documentary analysis has been used.[12] Interviews were conducted with both Rajasthani and non-Rajasthani people of various categories such as Pentecostal leaders, pastors and lay people.[13] The interviewees included three elderly people in their late eighties, who have been members of the first Pentecostal church in Rajasthan since its inception, seven participants of local revivals who became Pentecostals, as well as three non-Pentecostal eyewitnesses of the revivals, and eighteen leaders and ten pastors from all the twelve major Pentecostal organizations.

In the process of data analysis, a balance between critical distance and sensitivity was maintained.[14] Realising the importance of different types of sensitivity in qualitative research, such as historical, cultural, political and contextual, efforts were made to become sensitive to meaning without forcing my own explanations on data.[15] A variety of sources such as both technical and non-technical[16] literature, personal and professional experiences and insights have been used as analytical tools.[17] Triangulation was used particularly to verify the data and analysis related to the early history of Pentecostalism in Rajasthan as well as the local revivals. Both *etic* (outsider) and *emic* (insider)

---

[12] Mark J. Cartledge, *Practical Theology: Charismatic and Empirical Perspectives* (Carlisle: Paternoster, 2003), 69-74.

[13] For the importance of interviews in qualitative research see Tom Wengraf, *Qualitative Research Interviewing* (London: SAGE Publications, 2001), 1-70. Also Alan Bryman, *Social Research Methods*, 2nd ed. (Oxford: OUP, 2004), 318-44.

[14] Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, 2nd ed. (London: SAGE Publications, 1998), 42-48. They discuss 'a balance between objectivity and sensitivity.'

[15] John Swinton and Arriet Mowat *Practical Theology and Qualitative Research* (London : SCM Press, 2006), 57-58

[16] Non-technical literature consists of letters, biographies, diaries, reports, videotapes, newspapers, catalogues and other materials. See Strauss and Corbin, *Basics of Qualitative Research*, 52.

[17] Strauss and Corbin, *Basics of Qualitative Research*, 42-52.

approaches have been used in the analysis.[18] As Harvey Cox observes, it is important to listen both to 'inside' and 'outside' voices in order to have a comprehensive understanding of Pentecostalism.[19]

2. Christianity in Rajasthan

Pentecostalism is one of the most important expressions of Christianity in Rajasthan. In order to place it in context, it is important to trace the origins of Christianity in the state. When Christian missionaries entered Rajasthan, it was one of the princely states in India, and was known as *Rajputana*.

2.1. Early Christianity

Most works on Christianity in Rajasthan begin with Scottish Presbyterians Williamson Shoolbred and Thomas Blair Steele, the first Christian missionaries to Rajasthan in 1860 as will be discussed below.[20] However, there are allusions to an early Christian presence in the state. In James Tod's historical ethnographic account of Rajasthan, entitled *Annals and Antiquities of Rajasthan*, there is a description of a

---

[18] Kenneth Pike was the first to coin the terms '*etic*' and '*emic*.' See Kenneth Pike, 'Etic and Emic Standpoints for the Description of Behaviour,' in *The Insider/Outsider Problem in the Study of Religion*, ed. Russel T. McCutcheon (London: Cassell,1999), 28-36.

[19] Harvey Cox, 'Foreword,' in *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, JPTS 15, ed. Allan H. Anderson and Walter J. Hollenweger (Sheffield: SAP, 1999), 12.

[20] For example, John Robson, *The Story of the Rajputana Mission* (Edinburgh: Offices of United Presbyterian Church, 1894); Ashcroft Frank, *Story of Our Rajputana Mission* (Edinburgh: Oilphant, Anderson and Ferrier, 1908); Willy Abraham, 'The Pauline Concept of Pastoral Commitment with Special Reference to the Church in Ephesus and Its Implications to the Filadelfia Fellowship Churches of India in North India' (MTh thesis, SAIACS, Bangalore, 1996); J. Samuel, 'A Study on the Influence of Rajasthan Pentecostal Church in the Socio-Economic Upliftment of the Bhil Tribes in Udaipur District' (MTh thesis, AIT, Bangalore, 2006); Abraham T. Cherian, 'Contribution of Churches and Missions to the Bhils of Rajasthan' (PhD thesis, AIT, Bangalore, 2005).

much earlier Christian presence.[21] As Denis Vidal has observed, until almost twenty years ago, Tod's work remained the basic text and standard reference work on Rajasthan for all historians.[22] Tod's study on the kingdoms of Rajasthan revealed the Persian ancestry of the Mewar Princes.[23] The kings of Udaipur were exalted over all other princes of the state. According to *Maaser-al-Omra,* a major source that Tod referred to in order to establish his argument, the kings of Udaipur received the title '*Rana,*' and were the descendants of Noshirwan-i-Adil. His son Noshizad, whose mother was the daughter of Caesar of Rome, embraced the Christian faith in the sixth century and entered Hindustan (India) with numerous followers. Although Noshizad was slain, his descendants remained in India, and from them were descended the *Ranas* of Udaipur. Thus, Tod concludes that being the seed of Noshizad, the Sesodia race of Rajasthan are the descendants of a Christian princess.[24] While Tod's hypothesis of the origins of the Rajputs kingdoms is not generally accepted, Vidal argues that it is rejected only because it did not fit into the nineteenth century colonial ideology.[25]

If the story of a Christian root of *Ranas* of Udaipur is true, this may explain why they showed favour towards foreign Christian missionaries. The *Ranas* were strong opponents of colonial powers, as Vidal shows in his study of the Serohi Kingdom.[26] However, it is significant to note that foreign Christian missionaries were welcomed, assisted, supported, protected and listened to by most of the *Ranas.*

George Carstairs' account of Christian activities in Rajasthan also suggests a Christian presence before the coming of Shoolbred.

---

[21] James Tod, *The Annals and Antiquities of Rajasthan or the Central and Western Rajpoot States of India*, vols 1-2 (n.p., 1832).

[22]Denis Vidal, *Violence and Truth: A Rajasthan Kingdom Confronts Colonial Authority* (Delhi, India: OUP, 1997), 24.

[23] Tod states that he builds up his argument mainly on the basis of a number of sources like, *Maaser-al-Omra* written in 1204. The writer explains the lineage of the Ranas of Mewar, while giving account of Sivaji, the founder of Maratta Kingdom. He argues that Sivaji is also a descendant of the Mewar Ranas. For more details of the discussion, see Tod, *Annals and Antiquities of Rajasthan*, 242-50.

[24] Tod, *Annals and Antiquities of Rajasthan*, 246, 48-49.

[25] Vidal, *Violence and Truth*, 29.

[26] Vidal, *Violence and Truth*.

Although there have been no records of the conversion of indigenes, Carstairs' story gives the impression that there was a small Christian community centred on the British cantonment at Nasirabad. There is a suggestion that there was a chapel for the British army as he mentions that the church building at Naisrabad was burned along with the bungalows during the Sepoy Mutiny in 1857,[27] and it is believed that the church service was conducted in English for the small English community.[28] The history of Christianity possessed by the local Christians[29] at Beawar also supports an early account of Christian origins.[30] Nevertheless, it is likely that evangelistic activities began in Rajasthan only with the coming of Scottish missionaries.

Christian missionaries came to Rajasthan soon after the Sepoy Mutiny.[31] In 1859, Shoolbred and Steele were sent as missionaries to Rajasthan by the United Presbyterian Church (UPC) in Scotland. Unfortunately, due to the adverse climate conditions Steele fell ill on the way, and on 10 February 1860 he died of a liver abscess.[32] Although Shoolbred was shaken by the death of his companion, he continued his journey along with Dr. Wilson from Bombay and reached Beawar, a small town, 33 miles west of the city of Ajmer, on the 3rd March, where he began his mission. Shoolbred was involved in various missionary activities in later years. Firstly, he opened a school at Beawar, and at the same time he held evangelistic services on Sundays at his residence. Interfaith debate and street preaching were regular

---

[27] In 1857, for the first time, Indian nationals began to show their opposition to British rule in India in an organized way. Indian soldiers in the British army began to fight, and thus created a considerable tension in the army. The event was known as the Sepoy Mutiny.

[28] George Carstairs, *Shepherd of Udaipur and the Land He Loved* (London: Hodder and Stoughton, 1926), 46-48.

[29] During field research, I was quite surprised to find that elderly Christians in many places kept a record of their history in the Hindi language. For example, Mallu Sardar, *Banaswara Mission Ka Itihas* [History of Banaswara Mission] (Ratlam/India: L. Maida, 2000).

[30] I have interviewed a few elderly Christians in their late eighties from Beawar. One of them is a retired advocate. Although not published, they kept a written record of the Beawar Christian History in Hindi, the national language.

[31] Carstairs concludes that the Mutiny served as a stimulant and caused the UPC to embark upon a fresh missionary enterprise in India in 1858. See Carstairs, *Shepherd of Udaipur*, 42.

[32] Ashcroft, *Rajputana Mission*, 29-30.

practices, and Shoolbred continued his missionary activities until his death in 1896.

Many other Scottish missionaries followed Shoolbred, and almost all of them engaged in similar missionary activities as him. Most of them began their mission with a school, and others came as medical missionaries and later established hospitals and medical schools.

The CMS and the Canadian Presbyterian Mission were also involved in missions in Rajasthan. The CMS initiated their mission in 1880, mainly focusing on the Udaipur district, and all their mission stations had a Christian congregation as well as a school. The United Church of Canada Mission began their work in 1914 by concentrating on Banaswara in south Rajasthan. It was an Irish Presbyterian mission, a branch of the Canadian Protestant Mission Society.[33] P.C. Jain claims that although many Bhils accepted the Christian faith because of Christian preaching, the mission had taken the 'form of a socio-economic movement.'[34] Later in 1970, the Canadian Mission had brought itself under Church of North India (CNI), the newly constituted indigenous organization, with Nagpur as its headquarters.[35] The Banaswara Mission was transferred to Banaswara-Bhopal Diocese, and later in 1981 to Ajmer Diocese.

The Roman Catholics (RC) were late-comers to the state. They began their mission in Banaswara, Rajasthan in 1921 with Father Daniel, who came with churchmen from Thandla Mission, Madhya Pradesh. However, the RC Mission gained momentum with the coming of the French missionary Father Charles, who also came from Thandla Mission in 1933 with a band of four assistants.[36] Usually an RC mission station included a school, a hostel, a dispensary, a social work centre and a church.

---

[33] Shyam Lal, *Tribals and Christian Missionaries* (Delhi, India: Manak Publications, 1994), 44.

[34] P.C. Jain, *Christianity, Ideology and Social Change among Tribals: A Case Study of Bhils of Rajasthan* (Jaipur: Rawat, 1995), 115.

[35] The Church of North India, *The Constitution of the Church of North India and Bye-Laws: As Amended up to 21 October 2005* (Delhi: ISPCK, 2006), 39.

[36] For more details, see Lal, *Tribals and Christian Missionaries*, 45; Jain, Christianity, Ideology, 50.

2.2. Contemporary Christianity

The post-Independence era saw a great number of indigenous mission agencies coming to the state to be involved in various forms of Christian mission. Abraham T. Cherian gives a list of various Christian missions including Pentecostals in Rajasthan.[37]

The CNI is the most prominent Christian church in Rajasthan as in many other Nnorth Indian states. It was constituted on 29 November 1970 at Nagpur, Maharastra by the union of six churches: The Council of Baptist Churches in Northern India, The Church of Brethren in India, The Disciples of Christ, The Church in India, The Methodist Church (British and Australian Conference) and The United Church of Northern India.[38] Although the CNI does not have a wholly local origin, it has become an indigenous church, and it has mostly continued the work that the foreign missions began. Cherian's study reveals that CNI chiefly concentrated on socio-educational developments of their followers, rather than on evangelistic activities.[39]

Missionaries began to come to Rajasthan from other states of India from the second half of the twentieth century. Many South Indian missionaries came to the state to engage in evangelistic activities. In 1960, four Kerala graduates from the Hindustan Bible Institute, Chennai, Tamil Nadu, visited Rajasthan and distributed Christian literature, but were beaten badly by Hindu religious fanatics. One of the graduates was M.A. Thomas, a Baptist. He later established the Emmanuel Mission International (EMI) in Kota. It is one of the most significant non-Pentecostal organizations in the state. EMI places emphasis on education, and it encourages the graduates from its Bible Schools to establish a school everywhere they work.[40] It is likely that EMI has contributed more towards the field of education than any other Protestant segment in Rajasthan. It has also established the only Protestant hospital in the state.[41] The Rajasthan Bible Institute (RBI),

---

[37] For details of their works, see Abraham T. Cherian, 'Contribution of Churches and Missions to the Bhils of Rajasthan' (PhD thesis, AIT, Bangalore, 2005),' 101-02, 115-128.
[38] Church of North India, *Constitution of the Church*, 39-40.
[39] Cherian, 'Contribution of Churches,' 101-02, 115-116.
[40] Cherian, 'Contribution of Churches,' 123.
[41] T.K. Rajalakshmi, 'A Saffron Assault,' *Frontline* 22, no.7 (12-25 March 2005), under 'Communalism,'

founded in 1970 with Jaipur as its headquarters by Anand Choudhary from Bihar, Nnorth India, who has a Brethren background, is another prominent organization in Rajasthan. Choudhary was inspired by M.A. Thomas to work in Rajasthan.[42] RBI is the first established theological institute in the state and it concentrates on church-planting.

Both Thomas and Choudhary came after the introduction of the Pentecostal message to the state. However, Pentecostals were not well organized when Thomas arrived. Later, para-church organizations like the India Every Home Crusade (IEHC) and Operation Mobilization (OM) were involved in non-church-planting evangelistic activities.[43] However, today there are more Pentecostal than non-Pentecostal organizations working, and many other organizations have been influenced by the Pentecostals in various ways, as will be discussed later. Most non-Pentecostals are aware of the significance of charismatic experiences such as healing, exorcism and the like in their church-planting ministry in Rajasthan. Many plainly admit that Pentecostal effectiveness in spite of the hard context of Rajasthan has prompted them to rethink their church-planting strategy.

3. Pentecostal Beginnings in Rajasthan

Current research reveals that Pentecostals entered Rajasthan in the first half of the twentieth century. They were one of the pioneer messengers of the Christian message in many parts of the state. Although early Pentecostals could not establish themselves as an organization, the Pentecostal message came to Rajasthan prior to the coming of many other Protestant churches. The present study questions the validity of two major myths. First, Pentecostalism in Rajasthan is the product of South Indian Pentecostals. Second, Pentecostalism is a post-independence event in the state. The present research argues for an early advent of Pentecostals, much earlier than is generally believed by both non-Pentecostals and Pentecostals alike.

Previous studies argue that Pentecostalism was brought to Rajasthan by Pentecostal missionaries from South India, particularly

---

http://www.frontlineonnet.com/fl2207/stories/20050408001104000.htm (accessed 12 July 2007).

[42] Anand Choudhary, interview by author, Jaipur, Rajasthan, 09 May 2006.

[43] However, IEHC has begun church planting missions in the state very recently.

Kerala.[44] According to them, K.V. Philip was the first Pentecostal missionary and Thomas Mathews the second. These studies focus exclusively on the role of South Indians, and have created the impression that Pentecostalism originated from South India. Anderson discusses two major reasons for the neglect of the contributions of indigenous workers in the historiography of Pentecostalism outside the Western world. According to him, one of the chief 'reasons for the distorted picture we have of Pentecostal history is the problem of available documentary sources.' The early Pentecostal history of the non-Western world entirely depends on the writings of western missionaries, and subsequently the national workers are not represented adequately. Another major reason is that a number of 'people responsible for the grassroots expansion of the movement have passed into history forgotten and their memory is difficult to recover.' Therefore he urges that 'this may be one of the most important reconstructions needed in Pentecostal historiography.' However, Anderson further comments that it is almost impossible to reconstruct Pentecostal history from written sources alone, and he emphasises the significance of 'retrieving oral traditions.' Therefore he insists that 'we must record for posterity the stories of those still living who remember the past.'[45]

The current research observes that these two issues, as raised by Anderson, are relevant in the writing of Pentecostal history in Rajasthan. All the above-mentioned studies on Pentecostalism without exception have been carried out by South Indians, and that is likely to be the reason for the neglect of the contribution of North Indians in the making of Pentecostalism in Rajasthan. The pioneers who brought the Pentecostal message to the state have passed away, and so writers have ignored their story, thus making it difficult to retrieve their history. This research is not claiming to completely correct the distortion of Rajasthan Pentecostal history, but attempts to redress the balance.

This study employs the poly-centric theory to give a better understanding of the origin of Rajasthan Pentecostalism. It is an

---

[44] For example, Johny P. Abraham, 'The Study of the Life and the Missionary Methods of St. Paul to the Present-Day Church Planting Ministry in North India and Its Application to the Ministry of Filadelfia Fellowship Church of India in Rajasthan' (MTh thesis, AIT, Bangalore, 2004); W. Abraham, 'Pauline Concept'; J. Samuel, 'Study on the Influence.'

[45] Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (London: SCM, 2007), 8-10.

alternative in the historiography of Pentecostalism, and will help to correct the general misunderstanding, particularly in Rajasthan, that all Pentecostals are South Indians. For example, according to D.K. Samanta, Pentecostals are mostly migrants from South India and they speak their own language like Malayalam (the state language of Kerala) and Tamil (the state language of Tamil Nadu).[46] Pentecostals are called '*Madirasis*,'[47] which means people of Madras.[48] There is a misunderstanding that all Pentecostals belong to Ceylon Pentecostal Mission (CPM) with Ceylon as its headquarters. The best example of this is seen in the work of Shyam when he discusses Pentecostal missions in Banaswara. He comments, 'The parent body of this sect [Pentecostals] in India is in Madras; abroad it is in Ceylon. In Banaswara district, this was started in 1968 at Banaswara town by pastor Thomas Mathews.'[49] However, the reality is that Mathews was from Kerala, and he came from an Indian Pentecostal Church of God (IPCoG) background with Kumbandu, Kerala its headquarters, and later, he became the founder of the Native Missionary Movement (NMM). Therefore, in the present research, Pentecostal missionaries from both North and South Indian states as well as the local revivals and missionaries find their place in the making of Pentecostalism in Rajasthan.

3.1 The Arrival of the Pentecostal Message

The Pentecostal message was brought to Rajasthan for the first time by Pentecostal missionaries from other states of North India. One of the greatest impacts of early Pentecostal revivals in India, as in most parts of the globe, was its missionary passion. The Pentecostal spirit took its people beyond their boundaries. In *Spreading Fires*, Anderson researches the missionary nature of early Pentecostalism. He concludes that missionary fervour was a significant feature of early Pentecostal missionaries. Thus, the missionary waves from various revivals like Mukti, Kerala, and, others impelled the people to be witnesses of the Pentecostal message in many parts of North India, including Rajasthan.

---

[46] D.K. Samanta, 'Christian/ Pentecostals,' in *People of India (Rajasthan)*, vol. 38, part 2, ed. B.K. Lavania, et al. (Mumbai: Popular Prakashan, 1998), 247.
[47] Not only Pentecostals, but South Indians are generally called as *Madirasis* in most North Indian states.
[48] Madras is the old name of the city of Chennai, Tamil Nadu.
[49] Lal, *Tribals and Christian Missionaries*, 58-59.

The present research found that a Mr. and Mrs. Jiwa brought the Pentecostal message to Rajasthan for the first time in the 1930s. The message came to the district of Banaswara. Pentecostal and non-Pentecostal Christians alike in Banaswara interviewed during the fieldwork affirm that the Jiwas were the first carriers of the Pentecostal message to this place.[50] This introduction of Pentecostalism to Rajasthan in the first half of the twentieth century was directly linked to the Mukti Revival. Mr. Jiwa was a native of Jawara, Piplod, in Madhya Pradesh state, who married a girl from the Mukti Mission run by Pandita Ramabai. She had an experience of the Holy Spirit baptism with speaking in tongues. The Jiwas were working in Uttar Pradesh before they came to Rajasthan. According to Malaya Sardar, a local Christian in his early nineties and author of *Banaswara Christian Mission*, when they came to Banaswara, the Jiwas were allowed to work with the Canadian Presbyterian Mission.[51] However, they were not given full freedom to teach about water baptism and the Holy Spirit baptism within the church. They did not plant any Pentecostal churches, but were involved in vigorous evangelistic activities. Although the Jiwas did not have a significant Pentecostal impact, they are known as *pavitratma vala* (Holy Spirit people- those who were filled with the Holy Spirit) and *dubki vala* (immersion people - the people who were advocating and practicing adult baptism by immersion). Mrs. Jiwa was known by local people as *anya bhasha vali* (tongue-speaking lady) and *hallelujah vali* (hallelujah-speaking lady). It is significant that Mrs. Jiwa is known and talked about more than Mr. Jiwa by local people, even today.[52] Although Sardar still remains a non-Pentecostal, his interest in Pentecostalism grew after his wife was filled with the Holy Spirit during a local revival, as will be discussed later. Until her death, she attended a Pentecostal church. Sardar still keeps a group photo of the young Mrs. Jiwa in the Mukti Mission along with Pandita Ramabai and other girls of Mukti.

---

[50] Mallu Sardar as well as other prominent Pentecostal leaders from Banaswara, like Tajendra Masih, Valu Singh and Pathras Masih acknowledged this fact during interviews.

[51] Sardar, interview by author, Banaswara, Rajasthan, 13 May 2006.

[52] It is common even today in many villages in north India that the name of women were not known to the public much, but referred as *unki avurath* (his lady- that means the wife of so and so), and so in many instances, it is not easy to identify the name of women.

It is probable that a picture can be drawn regarding the Indian revivals in the light of Anderson's account in *Spreading Fires*. His chapter on Indian Pentecostalism discloses the fact that there were many young boys and girls who went as missionaries as the result of these indigenous revivals. According to him, 'both Mukti and Dhond missions continued to be main centres for Pentecostal mission.' The young men at Albert Norton's Dhond Mission married young women of Ramabai's Mukti mission, and many of these young people went as missionaries to various parts of North India, including Gujarat and UP.[53] Thus it is likely that Mr. Jiwa came from the Dhond mission and he married Mrs. Jiwa from the Mukti mission, and after their marriage they went to Uttar Pradesh as missionaries and later moved to Rajasthan in the early 1930s. Whether there is a connection between Mr. Jiwa and Dhond mission or not, which is yet to be established, the significance of the above discussion is that the Pentecostal message was brought to Rajasthan for the first time by a product of Mukti, an indigenous Pentecostal revival in India, not by foreign Pentecostal missionaries or their products.

The second event regarding the coming of the Pentecostal message to Rajasthan took place in the next decade. Peter Lal, a native Pentecostal missionary from UP, came to work in the district of Ajmer in 1942. He was sent as a missionary from the *Dua ka Ghar* (House of Prayer), Lalbagh, Lucknow, UP. *Dhua ka Khar* is an indigenous Pentecostal church established by a local Pentecostal minister, B.M. Chand, in 1942 at Nishadganj, Mahanagar in Lucknow. It was the vision of the founder of *Dhua ka Khar* that it would be an independent church from the very beginning, and the church still retains this vision.[54]

Although Peter Lal began his preaching in the Methodist Church (now CNI church), he soon started to work independently along Pentecostal lines. He came to Rajasthan at the invitation of Miss Pindi Das, who was the principal of a mission school for girls in Ajmer. She was a lady of prayer from Punjab and a member of the Methodist Church. In an interview, Lal's wife Mary Athena Lal said that even

---

[53] Anderson, *Spreading Fires*, 86, 100-01.

[54] B.M. Chand's son is the pastor of the church today. B.M. Chand served as the Secretary of Northern Region of the All India Pentecostal Fellowship. B.M. Chand, 'All India Pentecostal Fellowship: Northern Region,' *Cross and Crown* 5, no.4 (1975): 18-19.

though she was a member of the Methodist Church, she came to a personal experience of Christian conversion only after hearing the first sermon by Lal in the Methodist Church.[55] Mary's parents were interested in the young preacher from Uttar Pradesh and wanted to have him as Mary's future husband. However, her grandfather opposed, saying, 'we will not give our daughter to a wanderer,' as Lal was an independent missionary with no financial support. Therefore, they insisted that he should search for some secular job employment alongside his preaching ministry. Later, he was employed by the Indian Railway as a Divisional Officer before marrying Mary in 1945. He received Rs.30.00 as his salary, and he used to travel and preach, supporting himself financially. After the marriage, they began cottage meetings, and two years later established a local church at Christian Ganj, Ajmer, in the house of Mr. Alexander. It was called 'Bethesda Church,' and it was the first Pentecostal church in Rajasthan. Mary received the Holy Spirit baptism in 1948, and she saw a vision of Jesus taking her to the river. She immediately underwent water baptism because she believed that the Lord was speaking to her about this. Although they did evangelistic work among non-Christians, their major work was among the existing Christians.

Samuel Nur Massey, a railway traffic officer, was a member of Bethseda Church from its beginning. His aunt, Mrs. Blessy Lazarus, and her husband N. Lazarus, who was the railway stationmaster of Ajmer, received a Pentecostal experience and became members of Bethseda Church. When Samuel's wife received the Holy Spirit, she received the gift of prophecy as well.[56] They described the way that many people came to hear Lal's preaching and received the Holy Spirit baptism. According to Rev. Jordan Emmanuel Ramble, a retired Evangelical Director of the Methodist Church in the Diocese of Rajasthan, although there was missionary passion and enthusiasm in prayer among the existing churches, there was no teaching on the exercise of spiritual gifts.[57] There was much opposition from the Methodist church when Lal began to administer water baptism. However, many were baptised, and the church continued to grow.[58]

---

[55] Mary Athena Lal, interview by author, Ajmer, Rajasthan, 19 May 2006.

[56] She is in her late eighties today. She prayed for me and gave a prophetic message when I finished the interview with her.

[57] Jordan Emmanuel Ramble, interview by author, Ajmer, Rajasthan, 19 May 2006.

[58] S.N. Massey, interview by author, Ajmer, Rajasthan, 19 May 2006.

Although Pentecostal ministers, like Robert Clove (from Jaipur) and O.J. Wilson (from Jabalpur, Madhya Pradesh), used to come and help the congregation, the Bethseda church in Ajmer did not survive for long after the death of Lal on 08 October 1966.

Many later Pentecostal leaders from South India questioned Lal's ministerial credentials when he joined the railway. They hesitated to call him a Pentecostal missionary, because Indian Pentecostals, particularly in the south, have a general belief that a pastor or minister committed to full-time ministry should not have a secular job. However, in an interview, Lal's wife Mary related stories of Lal's extensive travelling and preaching of the Pentecostal message in various parts of the state, such as Jodhpur, Jaipur, Kota and Udaipur, while continuing in secular employment. She said that there were many occasions when he went away to preach leaving her and their children in Ajmer alone for days.

3.2. Local Revivals

The current research found that revivals in the existing churches played a significant role in the development of Pentecostalism in Rajasthan. *Atma ka gagruti* (Spirit revival) occurred in a few places in Rajasthan, during which people witnessed new and unusual spiritual experiences in the mainline churches. However, they did not recognize it as revival, nor did they compare it with any Pentecostal revivals, as they were unaware of them. These local revivals took place without any external influence as there were Holy Spirit outpourings among the local Christians in Rajasthan. These Rajasthani revivals have many parallels with other revivals in India like Tirunelveli, Kerala and Mukti.[59]

It appears that the first Spirit revival in Rajasthan took place in Udaipur in 1959-60 in the Shepherd Memorial Church, then a Methodist and now a CNI church. According to John Masih, a chief participant of these spiritual happenings, a spiritual thirst and hunger developed among many members of the church after Emmanuel Loel made several visits to the church in 1959. Loel was an Air Force officer from Jabalpur, Madhya Pradesh, and had a Pentecostal experience.

---

[59] For a discussion of these revivals, see Wessly Lukose, 'A Contextual Missiology of the Spirit: A Study of Pentecostalism in Rajasthan, India' (PhD thesis, University of Birmingham, 2009), 76-87.

Many people in the church began to gather for prayer in the church and in various houses of church members. There was definitely an increasing desire for prayer, and some spent extensive hours in prayer. In these prayer meetings people had many spiritual experiences including speaking in tongues and falling on the ground in the presence of God. People left behind their bad habits and showed a missionary zeal to be witnesses of Jesus and thus developed a great desire for spiritual gifts. However, they did not recognize it as a revival. According to J. Masih, it was only when K.V. Philip arrived from Kerala in 1960 that people were able to understand that their experience was 'in accordance with the experience of the first century Christians in Acts.'[60] As Doulat Masih, the local CNI priest, was very much influenced by this spiritual ministry, Philip received a favourable reception during his first visit to Udaipur. This welcoming atmosphere is probably the reason why he selected Udaipur as his base and decided to establish a Pentecostal ministry there.

Although the Pentecostal message came to some places in Rajasthan from other states, there is no report of a fully-fledged local Spirit revival as such until there was an outpouring of the Holy Spirit in 1965-67 in Banaswara. This Spirit revival had almost all the Pentecostal characteristics. It is significant that it took place in Banaswara, the place where the Pentecostal message was first introduced in the state through the Jiwas more than thirty years previously. Many prominent local Pentecostal leaders of the state, including Tajendra Masih, Pathras Masih and Valu Singh Geraciya, are the products of this Rajasthani revival. They are some of the most influential indigenous Pentecostals leaders in Rajasthan today. The first event took place on 26 December 1965 in a medical store run by Mr. Praveen. Some young people, including Praveen, Tajendra Masih and Sohan Lal from the CNI church met in the medical store. After having a conversation about Christ's death and resurrection they began to pray. Suddenly, the Holy Spirit came upon them. Tajendra describes the event:

> We were just making an ordinary prayer when the Spirit of the Lord came upon us, and we all fell down from our chairs, and we began to speak in other tongues. It was in a market place. All the people who came to the market began to come to the store when they heard the loud voice. They began to ask,

[60] John Masih, interview by author, Udaipur, Rajasthan, 15 May 2006.

> "what happened? What is it?" We could not control our voice, and even we did not know what was happening. Then came, Rev. Jethanji, a local priest from the Canadian Church, and he prayed for us. I just opened the Bible, and my eyes fell on Act 1:8.[61]

From then onwards they began to gather every night in the CNI Mission hostel for young boys between the ages 10-20, for all these young men were residents of this hostel. More people began to receive the power of the Holy Spirit. Pathras Masih was another young man who received the Holy Spirit baptism. Later this revival spread to the girls' hostel as well. Although there was strong opposition from the CNI church, such meetings continued for two years. Valu Singh, another participant of the revival has said that he was shocked to see that the girls who spoke in tongues were beaten by the Canadian Presbyterian missionaries who were in charge of the hostel.[62]

The Banaswara revival seems to be similar to many other Indian revivals. One of the most important features of it was that there was no external influence or connection; rather it was believed to be a direct outpouring of the Spirit of God on the natives. It is significant that it took place among the young people in the hostel, as happened in Mukti and Dholka. As in many other places, such as Tirunelveli, the people who experienced the revival faced strong opposition from the existing church leadership. There were visible manifestations of the Spirit in this revival, including speaking in tongues, singing in tongues, falling down, visions and dreams, confession of sins, and shaking of body, as occurred in many Indian revivals. Another important fact is that those who experienced the revival did not recognize what was happening as it was an entirely new experience for them. They began to talk about the 'new words and phrases' they uttered when they became 'out of control' in prayer. Tajendra Masih, who participated in the revival, says,

> We knew that something spiritual was happening as there were obvious changes in our behaviour, but could not realize it as the Holy Spirit baptism until when Pr. Thomas Mathews came from Udaipur to Banaswara, and taught us from the Scripture. We heard for the first time that it was a Pentecostal

---

[61] Tajendra Masih, interview by author, Udaipur, Rajasthan, 23 May 2006.
[62] Valu Singh, interview by author, Banaswara, Rajasthan, 12 May 2006.

> revival. However, by the time he came in 1968, many of those people who experienced this Pentecostal revival went back due to severe opposition from the Presbyterian Church.[63]

Thomas Mathews and his first Pentecostal convert in Rajasthan, Samson Wilson, stayed in Banaswara for a while and taught people the Pentecostal message. This produced a number of indigenous missionaries like Tajendra Masih, Pathras Masih, and Valu Singh and who were sent to Itarsi Bible College in Madhya PradeshMP for theological training. Mathews left his colleague Wilson to work there. These three men later became known as the Banaswara trio and are among the most influential indigenous Pentecostal leaders today. Consequently, Banaswara has a large number of followers of Pentecostalism.

3.3. South Indian Pentecostals and the Pentecostal Movement

The greatest impact of Pentecostalism in Rajasthan was brought about by Ssouth Indian Pentecostals. As has been seen, people were experiencing manifestations of the Spirit in the existing churches in various places, but there were not many Pentecostals to explain what was happening. As Pentecostalism was brought to Rajasthan by North Indian Pentecostals from outside the state, the non-Rajasthani Pentecostals have a major role in the origin and growth of Pentecostalism in Rajasthan. However, the contribution of South Indian Pentecostals was vital, as with their coming there was a new vigour, passion and meaning to these spiritual experiences of Rajasthanis. The Pentecostal missionaries from South India took this indigenous revival to further heights, and thus made it a movement in Rajasthan.

South Indian Pentecostals used to come and preach from the beginnings of Pentecostalism in Rajasthan. K.E. Abraham, the founder of IPCoG, stated in his autobiography that he visited Rajasthan in 1944.[64] Although he was working in Delhi, Pastor M.K. Chacko, a pioneer Kerala Pentecostal missionary to North India, engaged in evangelistic activities in Rajasthan. In December 1963, he concentrated

---

[63] T. Masih, interview, 23 May 2006.

[64] K.E. Abraham, *Yesukristhuvinte Eliya Dasan* [The Humble Servant of Jesus Christ- Autobiography of Pastor K.E. Abraham], 3rd ed. (Kumbanad, India: K.E. Abraham Foundations, 2001), 371. It was first published in 1965.

on his work in Jaipur, the capital of the state, for six months and thus established the first Pentecostal church in the city.[65] A few months later, one of Chacko's north Indian disciples, Claude Roberts from Delhi, took charge of this church, which was called the 'Full Gospel Church',[66] and he still continues as the senior minister of the church. Kurien Thomas, the founder of Itarsi Fellowship,[67] used to visit Rajasthan from 1961.

From the early 1960s, more missionaries from Kerala began to come to Rajasthan with the Pentecostal message. K.V. Philip was the first, followed by Thomas Mathews, both of whom were from the IPCoG background but came as independent missionaries. Both were the product of Shalom Bible School (Kottayam, Kerala), founded by P.M. Philip, a well-known missionary leader of IPCoG. After them, there were a number of missionaries from Kerala as well as Tamil Nadu. In the initial stages of their ministry, Kerala Pentecostals used to preach in the annual convention conducted by Philip and Mathews. The coming of South Indian missionaries added new momentum to the Pentecostal movement in Rajasthan, and it has resulted in the formation of many churches and missionary organizations.

There were five missionaries who came with Philip when he visited Rajasthan for the first time, and they stayed in Udaipur and ministered in the CNI church for one month. Many healings were reported during these spiritual revival meetings conducted by Philip and his team. John,[68] a participant of these meetings, has described with enthusiasm the many healings that took place, such as the complete healing of the blind and deaf. His wife's grandmother was one of those who received sight. These healing events enabled Philip to receive a warm welcome in the church. After a month-long visit, Philip left Udaipur but came back a few months later to establish his Pentecostal mission in Udaipur. As mentioned earlier, Doulat's family was very much influenced by this Pentecostal message and experience, and so the situation was conducive for Philip to spread Pentecostalism among these existing Christians in the initial period of his ministry. However,

---

[65] M. Oommachan, *Pr. P.M. Chacko: A Humble Servant of Jesus Christ* (Bhopal, India: The Good News Centre, 1978), 32.

[66] Claude V. Roberts, 'Defender of Faith Gone Home,' *Cross and Crown* 15, no. 5 (February 1985): 8-9.

[67] Itarsi Fellowship is one of the oldest and largest independent Pentecostal churches in north India with its headquarters at Itarsi, Madhya Pradesh.

[68] J. Masih, interview, 15 May 2006.

when Devadasan from Uttar Pradesh came and preached about water baptism after an invitation from Philip, the situation began to change. The church came to know that Philip was also a '*dubki vala*,' and that is why they began to oppose him until he moved to Jodhpur. John says that he went to Jodhpur to take baptism under Philip on 07 October 1963. Although Philip moved to Jodhpur, the CNI people, particularly the young men and women at the mission compound, continued prayer meetings every evening.

Philip continued his ministry in Rajasthan until his death in 1979 when he was in his early forties. He established a Pentecostal congregation in Jodhpur, and it was affiliated withIPCoG. P.M. Thomas, his son-in-law, is currently serving as the pastor of this congregation. Philip used to travel to various places spreading the Pentecostal message. Thomas Mathews' words illustrate his commitment to the North Indian mission:

> He [Philip] loved north Indians and lived for them. For that he picked up Hindi and was very proficient in that. He had adapted himself totally to the north Indian way of life- a phenomenon rarely found among missionaries coming up from south India…. He was many times beaten by enemies of the Gospel; had starved many times in his early days. His memory will always be a challenge to all serious Christians and ministers of this country.[69]

Apparently, the greatest contribution of Philip to Pentecostalism in Rajasthan is that he inspired Mathews to commit himself to the mission in Rajasthan, and thus, Mathews later became the most prominent Pentecostal missionary to Rajasthan. Mathews himself says that it was 'Philip who challenged me at Shalom in 1962 to choose the most backward and hostile state for my pioneer Gospel work and I have never regretted my decision to come over here.'[70]

With the coming of Mathews from Kerala to Rajasthan on 27 April 1963, Pentecostalism took a new turn. As Anand Choudhary has commented, Mathews made Pentecostalism a movement in the state.[71] He was one of the most effective South Indian missionaries to

---

[69] Thomas Mathews, 'Two Grains of Wheat in the Desert Land,' *Cross and Crown* 15, no. 7 (1985): 21. This article is written six years after the death of Philip, and soon after the death of his wife in 1985.

[70] Mathews, 'Two Grains of Wheat,' 20.

[71] Choudhary, interview, 09 May 2006.

Rajasthan.[72] He was known as the 'Apostle of the Desert' among Pentecostals and non-Pentecostals alike, and that is why Thomas Thonnakkal, the writer of Mathew's biography, gave the book the title, *Marubhoomiyile Apostalan* (The Apostle of the Desert).[73] His outstanding ministry of evangelism and church-planting among unreached people groups in North India won him the William Carey Award in 2002.[74] His sacrificial service to the Indian church caused *World Christian Encyclopaedia* to list Mathews along with other renowned Christian leaders in India such as St. Thomas, C.F. Andrews, Francis Xavier and Bakt Singh.[75]

Pentecostalism in Rajasthan owes much to Mathews as he made some valuable contributions to the movement. His greatest contribution was to contextual mission. Mathews realized over the years that he had to translate himself to the particular North Indian context for an effective Christian mission. Consequently, he made necessary changes to aspects like food habits and language for example. He gave up his interest in rice and Malayalam to adopt *chappathi* and Hindi. Later, '*chaval aur* Malayalam *chodo, chappathi aur* Hindi *apnavo*' (give up rice and Malayalam, accept *chappathi* and Hindi instead), became his slogan.[76] He was one of the most effective Christian orators in Hindi. Another contribution was to church-planting as he advocated producing worshipping, caring and witnessing churches in every village of North

---

[72] For more details on Mathews' contribution to north Indian mission, see Wessly Lukose, 'Dr. Thomas Mathews and His Contribution to Indian Missions,' *Cross and Crown* 36, no. 1 (March 2006): 24-27, and Finny Philip, 'The Thomas Mathews Revolution,' *Cross and Crown* 36, no. 1 (2006): 18-20.

[73] Thomas Thonnakkal, *Marubhoomiyile Aposthalan* [The Apostle of the Desert: A Biography of Thomas Mathews] (Udaipur, India: Cross and Crown, 2004).

[74] This is a prestigious award given by the Indian Evangelical Team during their Silver Jubilee celebrations to the most effective cross-cultural missionary in north India.

[75] Bruce Graham, et al., 'India,' in *World Christian Encyclopaedia: A Comparative Study of Churches and Religion in the Modern World*, vol. 1, 2nd ed., ed. David B. Barrett, George T. Kurien, and Todd M. Johnson (Delhi, India: OUP, 2005), 363.

[76] Rice is a usual South Indian food and chappathi, a North Indian item. Malayalam is the state language of Kerala and Hindi is the national language of India, and the commonly used language in North India.

India.[77] This emphasis on church-planting seems to be the chief reason for the rapid growth of Filadelfia Fellowship Church of India (FFCI).[78] More than a thousand churches were established in thirteen states of North India during his 42 years of ministry. This means that at least two new churches were formed every month.[79] Donald McGavran wrote a note of appreciation about the fascinating growth of FFCI churches in Mathews' Bible, 'Donald McGavran, with high appreciation for the church multiplying which Rev. Thomas Mathews is doing in Udaipur. The Garasiyas and Bhils are loved by God, Christ intended for them to become followers of the Saviour, and a liberated people.'[80]

Moreover, Mathews thought that there should be an emphasis on cross-cultural mission in North India when he entered into Christian service, and he himself was a cross-cultural missionary from South India. However, he recognized the importance of equipping the natives rather than focusing on cross-cultural missionaries. He found that native missionaries are more effective, fruitful and acceptable in North India, and that is why he formed NMM. Furthermore, although hundreds of churches were established all over North India under the banner of FFCI, Mathews gave freedom to each church to function in its own cultural and indigenous way. He wanted churches to be self-governing with a freedom to raise funds, train leaders, construct buildings, and using indigenous means in worship.

Community Development was another important feature of his vision. As a conventional Pentecostal missionary, Mathews was not interested in the social aspects of mission in the initial years of his ministry. Nevertheless, he became conscious of the significance of becoming involved in the development of communities, and consequently, schools, orphanages, hostels and vocational training were established in various places. A careful observation shows that Mathews' was a progressive missiology as he realized that he needed to change the means and methods of mission in the light of the changing

---

[77] For more details on Mathews Church-planting Movement, see Philip, 'Thomas Mathews Revolution.'

[78] FFCI is one of the largest indigenous Pentecostal churches in North India, and is the largest Pentecostal Church in Rajasthan.

[79] This does not mean that Mathews himself had established these churches, but his vision and motivation were key factors behind the growth of FFCI.

[80] Thonnakkal, *Marubhoomiyile Aposthalan*, 3. MacGavran made this note of appreciation in Mathews' Bible on 17 December 1980.

context. Such a progressive missiology caused him to become one of the most effective Pentecostal missionaries in the history of the Indian Church. Although his death on 24 November 2005 was unexpected, he has had a lasting impact in Rajasthan.

Later, many other missionaries came from South India states like Kerala and Tamil Nadu. K.V. Abraham, the present vice-president of FFCI, Peter Kuruvila, the founder President of Agape Fellowship Church, Gladis Iswar Raj (Tamil Nadu), who took over the first Pentecostal church after the death of Peter Lal, and Y. Yohannan, the founder President of Bethel Fellowship, are some of the leading missionaries who came from South India. Many who came for secular employment later resigned their jobs and entered into full-time ministry after receiving a call. These include K.O. Varghese (the present General Secretary of FFCI), Johnny P. Abraham (the state secretary of FFCI) and A.M. Joseph (former vice-president of FFCI).

An analysis of the early issues of *Cross and Crown*, the first Pentecostal periodical from Rajasthan, shows that there was a strong connection between Pentecostals in Rajasthan and South Indian Pentecostals, at least in the early years. There was regular report of what was happening among Pentecostals in Kerala, including reports on the deaths of Kerala Pentecostal pastors and preachers.[81] There were also special articles and issues published in memory of Kerala Pentecostal preachers.[82]

Anderson's observation regarding the link between Pentecostalism and the existing churches is true in Rajasthan also. According to him, 'Pentecostal missionaries almost invariably started their work within the framework of existing missionary networks, both evangelical and mainline mission.'[83] Most pioneer South Indian missionaries were working among Christians at least at the start of their ministry. Many of their first converts were already Christians in various existing churches, mostly 'mission churches,' when they became

---

[81] For example, see Thomas Mathews, 'Pastor Abraham: Now Belongs to History,' *Cross and Crown* 5, no. 4 (1975): 14-15; 'Pastor T.M. Varghese Promoted to Glory,' *Cross and Crown* 15, no. 9 (1985): 6-8.

[82] See for example, Thomas Mathews, 'The Late Pastor Abraham: End of an Epoch…? Or the Beginning,' *Cross and Crown* 5, no. 4 (1975): 16-18. This was published soon after the death of K.E. Abraham. *Cross and Crown* 15, no. 5 (1985) was a memorial issue on Pastor M.K. Chacko, who was called the 'lode-star of the Pentecostal Movement in North India,' by Kerala Pentecostals.

[83] Anderson, *Spreading Fires*, 8.

Pentecostals. However, later South Indian Pentecostals became involved in educational and community development programmes along with the expansion of evangelistic and church-planting activities. Theological institutes were established to train the local ministers. Funds were raised to build churches in many parts of Rajasthan. Evangelistic activities were accelerated through various means, including modern means of communication such as radio, TV and other audio-visual devices, along with spiritual resources like healing, exorcism and miracles. All these activities resulted in the multiplication of native Pentecostal believers, missionaries, pastors, leaders, churches and organizations. Thus in brief, the South Indian missionaries, particularly those from Kerala, have played a pivotal role in making Pentecostalism a movement, and thus Pentecostalism in Rajasthan has become a significant chapter of Indian Pentecostalism. However, as will be discussed later, Pentecostalism became a predominantly tribal religion in the state as more tribal people became involved in the movement.

Amos Yong, ed. *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation* (Eugene: Pickwick, 2009), xxiii pp, +240 pp, ISBN: 978-1-60608-196-9. $ 30.00 USD

Opening Remarks

This anthology of articles by Pentecostal scholars on topics related to science and creation theology began life at the 2008 Society for Pentecostal Studies meeting at Duke University. The contributors are diverse in academic expertise, geography, and Pentecostal traditions. The book begins with an introduction by the editor, Amos Yong, followed by twelve articles divided into four categories, i.e., biblical interpretations, historical elaborations, theological explications, and contextual and disciplinary applications. I will proceed by commenting on the chapters seriatim.

Introduction: Poured Out on All Creation!? Searching for the Spirit in the Pentecostal Encounter with Science, xi-xxiii, by Amos Yong.

Yong provides a brief survey of the dichotomous relationship between Pentecostals and science in which he juxtaposes the alacrity with which Pentecostals have employed technology evangelistically and their anti-intellectualism which explains the iceberg evolution of Pentecostal colleges into universities. Nonetheless, Yong points out that the emergence of science majors at these universities has created a situation in which Pentecostals can no longer delay the science/faith dialogue. Yong goes on to explain the historical predominance of a conflict model for Pentecostal engagement with science, and he articulates the convergence, mutuality, complementary, and separate domain paradigms which have more recently been adopted by some Pentecostals. The introductory chapter sets up the context for the chapters which follow insofar as the need for a dialogue is established. However, it was disappointing that Yong introduced very interesting topics like the aforementioned Pentecostal embrace of communications technology and the notion that science itself is a cultural phenomenon not unlike religion, yet the contributors leave these areas unaddressed in the ensuing chapters.

The Face of God as His Creating Spirit: The Interplay of Yahweh's *panim* and *ruach* in Psalm 104:29-30, 3-16, by Scott A. Ellington.

Ellington argues that the *panim* (face or presence) of God is more closely associated with creation in the Hebrew Bible than the Spirit of God. The Spirit more often has to do with empowerment; nonetheless, the Holy Spirit is sometimes depicted as an agent of creation and re-creation, e.g., in the Psalms. In the end, Ellington suggests that both the Spirit and the *panim* of God act creatively in continuous fashion. Consequently, creation itself cannot be limited to primordial events, but rather it happens around us and in us everyday. Therefore, as Pentecostals, we should understand creation theology not only in terms of reconstructing God's past acts but also as encountering him and participating with him in his present and on-going creative acts.

Created for Shalom: Human Agency and Responsibility in the World, 17-29, by R. Jerome Boone.

In his article, Boone sketches a corrective to dominion theology in which he avers that God has appointed human beings to be his agents whom he has created to care for creation. This care takes the form of mimicking the divine creative act which he defines as the transformation of chaos into shalom. From this foundation, Boone articulates human creative responsibility in terms of transforming social chaos defined as abuse, disease, war, poverty, etc. into shalom by doing God's will. He develops this further to conclude that material prosperity, prototypically in terms of God's blessing in the land, has the purpose of empowering shalom creating activity. He further detects the same motif in the NT in Jesus' declaration of the year of the Lord's favor, the community of goods described in Acts, the Pauline collection, and the book of James.

His approach is certainly provocative; however, some may be uneasy with the tenuous connection between the chaos of the primordial universe and social ills. More disturbing may be the implicit prosperity bent of this article. Boone does, however, attempt to sidestep this problem, albeit awkwardly and unconvincingly, by observing that sin often perverts shalom—making it self-centered. Finally, Boone's attempt to find his shalom/chaos substructure behind NT thought on poverty lacks persuasive argumentation. He seems to assume an obvious corollary which may not be obvious to all.

Revelation and the (New) Creation: A Prolegomenon on the Apocalypse, Science, and Creation, 30-50, by Robby Waddell.

Recognizing that our eschatology often hinders Pentecostal environmental concern, Waddell calls for a fresh reading of Revelation. In his new reading, Waddell seeks to correct mistaken notions about the end of the present creation in a fireball followed by its replacement with a brand new creation. He suggests that a more accurate reading creates an image of world renewal rather than world destruction. The basis for his understanding of renewal reposes mostly on his appeal to Jesus as the prototype of resurrection/recreation. Since the NT makes the Lord our pattern of bodily resurrection, Waddell by analogy concludes that the resurrection of the earth will be after the same pattern. Therefore, it will not explode and be replaced, but rather God will renew it. Beyond this theological argument, Waddell marshals a scientific proof based on chaos theory which suggests that all phenomena are related to their environments. Thus, physics suggests a necessary relationship between the first and the second creation.

While interesting, Waddell's approach raises a few issues with which the reader will have to wrestle. Firstly, the linguistic and exegetical basis for his understanding of the texts in Revelation is not unequivocal, and the other NT texts which rather clearly suggest the fiery end of the world were not adequately dealt with. One wonders, for instance, if John really meant renewal, why he did not use a form of avnakai,nwsij or paliggenesi,a. Further, if we grant that resurrection is the pattern of recreation, the obvious question becomes, what is world death? The pattern of Christ does not eliminate world death; it, rather, demands it. Finally, the scientific argument seems out of place. A hermeneutic that uses science to validate readings needs to be justified before it is employed.

Cautious Co-Belligerence?: The Late Nineteenth-Century American Divine Healing Movement and the Promise of Medical Science, 53-73, by Bernie A. Van De Walle.

Van De Walle examines the divine healing movement *vis à vis* the rapid medical advances at the time of its emergence. Interestingly, most of those in the divine healing movement recognized the role of medicine as a gift from God. However, they often saw medicine as deficient in that it could not deal with the root problem of sickness, namely, sin. He includes an account of Charles Cullis who had homes

for people with incurable diseases. Cullis focused on getting people saved, and then he prayed for divine healing. Most of his patients died, but he nonetheless considered his ministry a success because the root cause of sickness had been dealt with through salvation. Van De Walle also includes an account of John Alexander Dowie who was a radical opponent of medicine, but Van De Walle contextualizes his vitriolic rhetoric against a backdrop in which medicine was an incipient discipline and many of its practitioners were incompetent and others were con-men. His conclusion is essentially that both doctors and faith healers did not much care for one another in those early years, but that the faith healers were at least willing to give medicine a modicum of respect.

Creation Revealed: An Early Pentecostal Hermeneutic, 74-92, by David S. Norris.

Pentecostals were latecomers to the debate about origins. Norris explains that the typical Pentecostal perspective on the issue of evolution was: "The Bible is true. Evolution is wrong. End of discussion" (74). However, there were exceptions, and G. T. Haywood is the exception around whom this chapter revolves. He was a oneness Pentecostal who was conversant with the scientific theories of his time and used direct revelation from the Holy Spirit to solve issues related to the origins of man. Ultimately, his solution did not please science or conservatives. And he either knew nothing of or cared nothing for hermeneutical principles. Yet Norris believes that Haywood's significance lies in his belief in the Bible as a source of absolute scientific truth and his attempt to appropriate that truth under both dispensational and Pentecostal influences.

Evolving Paradigms: Creationism as Pentecostal Variation on a Fundamentalist Theme, 93-114, by Gerald W. King.

King charts the progress of Pentecostals from their near un-involvement in the Scopes trial to their alliance with fundamentalism forged through the evolution issue. Early on evolution was a non-issue for most Pentecostals. They did not have modernist preachers with dangerous ideas about higher criticism, evolution, and anti-supernaturalism in their churches. In the beginning, evolution was spoken of by way of warning the faithful not to depart the right path. King argues that the Pentecostals, especially those in the Assemblies of

God, became concerned with evolution when they began to be successful in the cities; then they relied on fundamentalist scholars for help. This resulted in Pentecostals being more closely associated with fundamentalism.

Preaching the "full Gospel" in the Context of Global Environmental Crises, 117-134, by Shane Clifton.

Beginning with the observation that Pentecostals are generally not concerned with the environment, Clifton charts a course to correct this oversight by dealing with their "inadequate and underdeveloped" theology of creation (119). He organizes his discussion around the four-fold gospel of Christ as savior, baptizer, healer, and coming king. First he demonstrates how in current Pentecostal experience each of these four areas has anti-environmental baggage. Salvation involves the soul but not the physical world. Spirit baptism separates the believer from the world presumably by making him spiritually rather than physically orientated. Healing does not usually involve the environment, and Pentecostal eschatology often has ecologically destructive effects.

Clifton then argues for a reframing of the four-fold gospel so as to make it earth-friendly. He ties salvation to the concept of creation as an on-going process so that the saving of the soul is part of the same process of creation/recreation which is happening all around us. Clifton suggests that Spirit baptism involves being empowered by the Spirit for the work of the Spirit, i.e., breathing life into creation. Therefore, Spirit baptism should inspire earth-keeping activity. In his reframing, Clifton extends healing to include the sick environment. And he reframes eschatology along the same lines that Waddell did in his chapter in terms of earth-renewal. Interestingly, Clifton also suggests that prosperity theology (which is inherently eco-destructive based on its "get all you can" ethos) may be reformed along these same lines into a theology of "flourishing" (133).

Clifton is to be praised for his attempt to foster environmental consciousness among Pentecostals, and for his insightful observation that nothing within the Pentecostal tradition demands that we alienate ourselves from creation. However, his criticism that our idea of baptism separates Pentecostals from the world seems forced. Moreover, one has to keep in mind that otherworldliness is essential to NT theology; we should, therefore, be cautious about excising it from our theology. With regard to the prosperity gospel, Clifton purposefully avoids the

theological issues involved with the result that his suggested correction becomes a bit like painting a house built on a foundation of sand.

Pentecostal Ecology: A Theological Paradigm for Pentecostal Environmentalism, 135-154, by Matthew Tallman.

Like Clifton, Tallman frames his discussion around the four-fold gospel. One of his more interesting suggestions is that environmentalism so resonates with the post-modern 21st century world that Pentecostals will have to embrace it to remain effective in evangelism. He also provides a thought provoking personal example of his own effective use of the message of the re-cycling God. Aside from evangelism, he also roots earth-keeping in God's glory which is in some way diminishes as his creation dies. However, readers may have some difficulty with the role of human beings in saving the earth. The analogy does not work well. If our sin kills the earth, how can we save it when we could not even save ourselves.

Implications of the Kenosis of the Spirit for a Creational Eschatology: A Pentecostal Engagement with Jürgen Moltmann, 155-172, by Peter Althouse.

In his contribution, Althouse adopts Moltmann's notion of the panentheistic Spirit of God who empties himself in the incarnation. In Moltmann's theology, kenosis represents a Trinitarian event in which all the members of the godhead loose something through the incarnation. At the end of the chapter, Althouse suggests that understanding the spirit from this kenotic perspective could lead Pentecostals to missional service to the creation as well as to God and others. Althouse does have a creative approach to the subject matter, but the points of contact between creation and science were underdeveloped. Probably too much time was spent on Moltmann's kenotic approach. It would have been helpful if the environmental/creational implications of this spirit kenosis had been more fully articulated.

God's Laws of Productivity: Creation in African Pentecostal Hermeneutics, 175-190, by Kwabena Asamoah-Gyadu.

Asamoah-Gyadu asserts that African Pentecostals do not dichotomize faith and science. For this characteristic, he credits the

traditional African beliefs which focus on God as creator, provider, and sustainer. In his essay, Asamoah-Gyadu evaluates the sermons of two popular African pastors, *viz.*, Pastor Mattthew Ahimolowo and Pastor Mensa Otabil. In looking at their sermons, he concludes that there is little interest in debating about evolution, but a strong commitment, which Asamoah-Gyadu describes as a hermeneutic, to emphasize Jesus' ability to control the natural order. The essay provides an interesting glimpse into the issues of science and faith in an African Pentecostal context. Nonetheless, I do wonder about Asamoah-Gyadu's claim to be able to know the tendencies of Pentecostals across a continent when the data presented is rather localized.

Meaning-Making and Religious Experience: A Cognitive Appraisal Model of Pentecostal Experiences of the Holy Spirit, 191-209, by Edward E. Decker, Jr.

In Decker's contribution, he undertakes an investigation into one's stated experience of the Holy Spirit and one's response to the same using the concept of individual cognitive processes. Decker chiefly concerns himself with the factors which influence the appraisal process after a spiritual experience. Interestingly, the method he employs derives from military research into how different soldiers respond to similar combat situations. In the essay four stages of appraisal give structure to the approach, i.e., primary appraisal, secondary appraisal, attributions, and reappraisal. After a case study, Decker suggests that his method might be used to further investigate how a Pentecostal background influences one's appraisal of a spiritual experience. This type of approach raises many questions about the helpfulness of such investigations, and it raises concerns about explaining spiritual things in humanistic ways. In saying this, I do not criticize Decker's essay, but rather I am highlighting the need for more theological reflection about the method.

Teaching Origins to Pentecostal Students, 210-231, by Michael Tenneson and Steve Badger.

This chapter provides suggestions for Bible College and Seminary instructors to help them facilitate discussions on origins. Their contribution is genuinely helpful, and as someone who studied origins under Dr. Badger at Central Bible College, I can say from experience that this method works well. However, I do question the implicit

assumption that guiding students into a consistent commitment to one of the three orthodox approaches (young earth creationism, old earth creationism, theistic evolution) to origins is desirable. I suspect that if I were to take their test, my answers would be inconsistent since I take a rather agnostic stand on the subject—being personally unconvinced by the evidence of all three approaches. Nonetheless, the suggestions made will surely help instructors focus origins discussions and avoid emotionalism in their classrooms.

Concluding Thoughts

Overall, the collection of essays in this volume is presented for the readers to ponder. Some are insightful and helpful but other claims are unsubstantiated. The studies explored by the contributors are presently relevant, critically executed, ecologically appropriated and culturally sensitive. However, much research should be done on the topics examined. This volume is a welcome contribution of the Pentecostal understanding of the world where we live. It is encouraging to note that the studies in *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation* are becoming a part of Pentecostal reflection.

Christopher L. Carter

Fabio Baggio and Agnes M. Brazal, eds. *Faith on the Move: Toward a Theology of Migration in Asia*, Theology and Religious Studies Series (Quezon City, Phils.: Ateneo de Manila University Press, 2008), xx pp. + 261 pp., paperback, ISBN: 978-971-550-557-4, US$ 42.00.

Faith on the Move is a collection articles that reflect the mobility of the people in Asia. The inter-disciplinary use of theology, religion, anthropology, missiology, ethics, sociology, philosophy and spirituality interplayed well and articulated that globalization brings movement of people from one place to another. This work is an attempt to address the issues involved in the way Asians migrate to different parts of the world for different reasons. As far as the reviewer is concerned, this anthology is the first book ever produced on Asian people groups' resettlement where cross-fertilization of culture happens. The editors and contributors to this volume are Roman Catholics, represented by both the clergy and the laity. The presentation of the discourses is in four parts: 1. "Migrant Context"; 2. "Ethical Challenges; 3. "Reimagining the Church, Mission, and Eschaton"; and 4. "Pastoral Challenges". Every piece of writing furnishes endnotes and bibliographical references of its own. The topics and materials covered in the volume are indexed which makes the navigation of the essays included easier.

Fabio Baggio, one of the editors, gave a perceptive introduction for the value of the essays on Asian migration. His essential understanding, that "Jesus' Revelation as both revelation of the Triune God and revelation of humanity itself," entails that "the human experience [is] a legitimate object of theological reflection." (vii) This brings legitimacy to a volume about created individuals relocating their habitations to survive. After he notes that migration is part of human experience from the beginning of time he traces the development of the theological reflection on migration. (viii-xiv) The first part of the book has the works of Victorino A. Cueto, "'Out of Place': Exilic Existence in a HyperGlobalized World;" and Felipe L. Muncada, "Japan and Philippines: Migration Turning Points." The article of Cueto reflects on the exile category of migrants who at the same time evaluated the sociological migration theories and sees that "a *hybrid existence*" and a reconfiguration of "immigrants as *collectivity*" should bring a "worldwide solidarity and conversation." (1-10) Muncada's chapter ponders on the modern Japanese society and the dynamics that the foreigners residing in Japan are facing. (20-32) The study of Muncada appeals for the pastoral care of the Filipinos living in Japan (32-46)

The second division of the book has three essays on the issues of proper ethics and human rights of the migrants. The sociological treatise of Lou Aldrich, "A Critical Evaluation of the Migrant Workers' Situation in Taiwan in Light of the Catholic Social Tradition" evaluates the circumstances of the resettled manual workers, especially from the Philippines. The author sees the Taiwanese treatment of Filipinos as trade and industry instruments. (49-53) This then brings exploitation and dehumanization of Filipino laborers. It should be corrected by tearing down Taiwan's current unsanctioned migrant employment system and have proper ethical principles introduced. (61-66) The paper of one of the editors, Agnes M. Brazal, "Cultural Rights of Migrants: A Philosophical and Theological Exploration" argues for the potential of "cultural rights" analogous to human rights. (68-81) She adequately depicts the idea of cultural rights using social theory and the Filipino concept of "*kapwa*" ("the shared inner self") within the Trinitarian relational model. (84-85) The biblical discussion on migration written by Giovanni Zevola, "'What are you talking about to each other, as you walk along?' (Lk 24:17): Migration in the Bible and Our Journey of Faith" provides an essential biblical background on migration. (see 93-117) He brings in the concept of migration within the purpose of human consciousness and personal existence that lead to God. The author uses Abraham and his faith as well as Israel and their experience as models of migration.

Part three has the following insightful materials to consider in light of the biblical mandate: "The Church as 'Imagined Communities" among Differentiated Social Bodies" by Emmanuel Serafica de Guzman; "'Go…and make disciples of all nations': Migration and Mission" by William LaRousse; and "Migration and Christian Hope: Historical and Eschatological Reflection on Migration" by Anselm Kyongsuk Min. The important contribution of de Guzman is to revisit the Church "conventional images and metaphors" in the contemporary Christian thought (118-126) and recreate her with a renewed sense for the migrating people of God. (126138) His argument brings the idea of the right to "the same space" for those who are resettling themselves wherein diversity is celebrated in that privileged space to be "a hospitable space." (144) The realistic view of LaRousse is simply that the Great Commission means migration. (see 155-171) This notion also implies that the nature of the Church is that of pilgrimage. The missionary Church must view the relocation of people within the plan of God. Min in his essay advances the Christian answer to the poverty

of the immigrants, the policies of the governments and the globalization of the nations. (177-184) These questions of immigration have been answered by the Christian faith and practice since Christ incarnated and an eschatological principle that prepares believers for his return. (184-199)

The last portion of this collected work has two chapters on ministerial care of God's flock, namely, "Globalizing Solidarity through Faith Encounters in Asia" (see 203-217); and "Living Faith in a Strange Land: Migration and Interreligious Dialogue" (see 219-246) by Anthony Rogers and James H. Kroeger, respectively. The discourse of Rogers accents the teaching of the Word and the prompting of the Spirit in caring for people who are seeking refuge and moving settlement. He employs the idea of the great commission of the Church, its Communion and nature. The author appeals for a fresh innovative charity that would reach out to the migrants. And finally Kroeger looks at migration in terms of the encounter of different religions. He thus throws light on the reality of the rise of religious pluralism in modern societies due to the direct result of people moving from place to place. The author gives ten guidelines—calling them "A Dialogue Decalogue for Migrants"—for genuine inter-religious dialogue and takes seriously that religious pluralism and contemporary migration should be dealt with together.

All the essays in this book are worth reading. They are all insightful and relevant to contemporary "situations" of people who are migrating to different countries in one way or another. The Asian readers, particularly the Filipinos, will benefit much from the discussions included in the volume. At this point in time where there are so many Overseas Filipino Workers migrating temporarily or permanently to the countries providing them earnings for their families this piece of work is suitable. It is also enriching to Asian and non-Asians to read this collection of articles. The migration issues that are tackled by the authors who contributed in this book are unavoidable concerns of people who are relocating their abode to survive. Rich and poor, Westerner or Oriental, male or female and informed or ignorant are all living in this mobile world. Many times mobility is no longer an option but a must. Although this anthology is written by Roman Catholic minds with a Roman Catholic context of discourse, both Pentecostals and Protestants can gain much from it. Migration of people must be reflected upon by Christians to make their faith relevant to the diasporic nature of human existence in a globalized and universalized present world context. Baggio and Brazal are appreciated

for putting together and skillfully arranging the chapters in *Faith on the Move: Toward a Theology of Migration in Asia*.

R. G. dela Cruz

Katharine L. Wiegele. *Investing in Miracles: El Shaddai and the Transformation of Popular Catholicism in the Philippines*, Theology and Religious Studies Series (Quezon City, Phils.: Ateneo de Manila University Press, 2007 & Honolulu, HI: University of Hawai'i Press, 2005), xii pp. + 207 pp., paperback, ISBN: 978-971-550-515-4, US$ 23.00.

The religious dynamics of the common lives of Filipino adherents of Mike Velarde's El Shaddai is fascinating indeed. It is good news that Katharine L. Wiegele's book entitled *Investing in Miracles: El Shaddai and the Transformation of Popular Catholicism in the Philippines* is included in the Theology and Religious Studies, a series edited by Agnes M. Brazal and published by Ateneo de Manila University Press. The written work comes from an ethnographer who, although an outsider from El Shaddai community, is yet sympathetic enough to paint a picture of this folk Roman Catholic group as a prosperity gospel type of a Charismatic renewal movement. The author wasted no page. Positive or negative results of her study are nicely articulated in her writing. Her use of fictional places and characters are meant to protect people and not to deliberately misrepresent the reality. (See ix-xi where the author acknowledged that "Bandong-Sinag" is a fictional name, yet is a real location in the heart of Manila. Also see the many El Shaddai devotees whom she fictionally named and many more whom she did not name in her book.) Wiegele is conscientious. She does not want to hurt people. No exploitation is done.

It is a valuable book that has many advantages to read. It is written by an anthropologist from an outsider's perspective. It is also studied from the dimension of how the adherents of Velarde see themselves. Further, it is an in-depth consideration of the faith of those who believe that is properly documented. The volume is not another anecdotal evaluation of El Shaddai. The author tries to appreciate the vibrancy and development of Velarde's faithful and its effect on Roman Catholicism in the Philippines. A group that the author described as taking "its name from a booklet written by Rev. Kenneth E. Hagin, a popular American preacher of the prosperity gospel," became a powerful political block. (4) It is an empirical research done with the primary sources themselves, the people who call their God as El Shaddai. A work that is well researched and appropriated within the environment of Filipino spirituality is the precise worth of this volume.

Narrative is the form that Wiegele utilized in reporting the result of her research. She used word-for-word testimonies of people that she

interviewed as well as her own summary and understanding of what El Shaddai adherents think. She also quotes statements of Mike Velarde in both verbatim and digest forms. The interviews that she did with ordinary members of El Shaddai, the leaders of the group, the sympathetic priests to the movement and their leader, Velarde himself are authentically presented. Together with the bibliographical literature that she consulted she weaves the result of her ethnographical research into a coherent whole. She is able to portray the story of El Shaddai not from the perspective their founder and topmost preacher but from the eyes of those who make this religious group thrive. In other words, the book is from the perspective of the margins. Wiegle outlines the book chapters in the following order: 1. "Seeking El Shaddai" (1-15); 2. "Golden Rules, Miracle Investments, and the Seed-Faith Principle" (16-40); 3. "Mass Media and Religious Experience" (41-58); 4. "Urban Spaces of Community and Congregation" (59-79); 5. "Stories of Transformation and Desire" (80-104); 6. "Local Religious Life" (115-141); 7. "Spiritual Warfare in Sinag and Bandong" (142-169); and "Epilogue" (170-173). The chapters are well arranged thematically. The arrangement of themes is ordered progressively which is leading to the notion that Bro. Mike Velarde's El Shaddai is effective for Filipino poor because they receive hope as "the self-identified rich" in their attitude which brings "expect[ed] miracles". And because they are 'rich in the spirit,' they indeed *see* miracles happen." (173)

Investing in Miracles is fun to read. It has so many interesting stories. As a Filipino who is reviewing this book, my heart is touched, I can hear the heartbeat of the characters in the narratives related by the author. I read with sympathy. I appreciate the accuracy of the reports given by the chapters. I have a glimpse of Filipino folk Christianity as the common people do it. Wiegele is very careful not to say any side comments that are degrading to the personalities she introduced in her volume. She is astute in doing comparison and contrast of beliefs using her characters. She is also very judicious in the way she included the materials she gathered in painting a picture of Velarde. The author simply paints Velarde according to the manner the people whom she interviewed and interacted with see the leader of El Shaddai. Even the pictures that are printed on pages 105-114 speak for themselves. The picture in figure 9 where there is a boy roller blading is facing another boy without shoes and wearing clothing with holes gives a clear portrait of Wiegele's context of research. (see 109, lower picture)

What is of interest to the non-Catholic classical Pentecostal review is that several times in this volume El Shaddai enthusiasts

testify, although they started with Eddie Villanueva's JIL (Jesus Is Lord) fellowship, they left this "Protestant" group and joined Velarde's "Catholic" organization. One reason is an experience of physical healing done by an El Shaddai affiliate. (132) Another cause is that Velarde's group provides a token of protection such as a handkerchief with "printed Psalm 91, 'God Our Protector' [which] El Shaddai members believe they are protected from all dangers when carrying the handkerchief." (149) These phenomenal incidents bring the question of the manifestations of the Spirit within the Protestant JIL and the Catholic El Shaddai. It is not a question of who has the better or superior theological understanding of pneumatology, rather it is a matter of acknowledging that the Spirit moves wherever He is pleased to move.

The El Shaddai members, poor as they are, believe that in all of the events in their lives God is in control. They have a thankful and grateful hearts in everything. They are putting God first. Wiegele describes the attitude of her El Shaddai friends about "God' plan" on their lives. And it is noteworthy to cite the author in her own words:

> That my research is somehow part of God's plan, that my report will be important for the world to hear, that my presence is mandated by God, that by talking to me they are bearing witness to their transformation with God—are all common themes during my interviews. It is not just an interview, it is "the Lord's work." As they tell of their spiritual transformations, they are performing one of their duties to God: "sharing," witnessing before others. Even more important, I can tell their stories of transformation to the world at large. (156)

In other words, the religious sincerity as well as their "evangelical theology" of witnessing to others about what God has done is sound classical Pentecostal theology. They may not have a clear understanding of orthodox evangelistic theology but they have truthful orthopraxis attitude. This evaluation of the review should be put in the wider context of Filipino Christian spirituality within the Roman Catholic tradition.

Investing in Miracles is a highly recommendable book to read for every Filipino minister of the Gospel. It provides a very perceptive description of the Filipino attitude about spiritual things. Protestant pastors, Catholic priests and academic researchers will get much benefit from this book. The challenge that the book brought out to the

better understanding of Christianity in the Philippines is to make the message of the gospel and the idea of God, Christ and the Spirit palatable to the masses who would rather have a Divine Being who is immanent in their day to day life than theological transcendence portrayed in the sermons that they hear from the clergy. Wiegele is successful in painting the weird doctrines and practices of El Shaddai top man, his leaders and the Filipino masses holding on to the group within the framework of folk Catholicism. She is also to be appreciated in judiciously concluding Velarde's preaching emphasis as prosperity gospel theology that gained sensation among the poorest of the poor among the Filipinos in Metro Manila. (173) The El Shaddai ethnography of Wiegele is an invaluable contribution to a better understanding of Filipino Roman Catholicism and Pentecostal-Charismatic theological discourse as well as a perceptive analogy of world Christianity as seen from the margins of the third-world religious spirituality. Even the non-Filipino would gain much benefit by reading *Investing in Miracles*.

R. G. dela Cruz

Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge, UK: Cambridge University Press, 2004), xiii pp. + 302 pp., paperback, ISBN: 0-521-53280-9, UK£18.99 / US$27.99.

Allan Anderson provides a perceptive and sympathetic documentation about the recognized fastest growing Holy Spirit movement in the world today, not only for the Christians who are from the Pentecostal and Charismatic groups but also to the larger Christian world. It is a mature work. As he mentions in the acknowledgements (viii-ix) and preface (xii-xiii) the material he gives to the readers is both academic and experiential. As a result *An Introduction to Pentecostalism: Global Charismatic Christianity* deals with the "historical contexts" and "theological emphases" of the worldwide Pentecostal and Charismatic churches. (xiii) Anderson divided his treatise into two parts. The first part, "Historical Development of Pentecostal Distinctives," traces the circumstances and the environments where Pentecostalism's experience of the Spirit happened. (17-183) The author in this section describes the earliest accounts of people all over the globe encountering the manifestations of the Spirit. He also depicts the growth of their spiritual understanding of this experience. Anderson goes through all the inhabitable continents of the globe sketching the developments and experiences of people from all walks of life as they come across the Spirit baptism. Adequate histories of Pentecostal Movements are described.

The next half, "Pentecostal and Charismatic Theology in Context," articulates the different theological and religious understandings of the Spirit-filled Christians. (185-286) The writer in the second portion of his book surveys the diverse beliefs and the dividing issues among those who experienced the Holy Spirit in their lives. He also illustrates the role of the Bible among them. Anderson shows how Christian doctrines, theological training, ecumenical practice and social responsibility can unite and divide the Pentecostals and Charismatic groups. Balanced representations of the assorted theologies of Charismatic Christianity are presented. From the introductory chapter which he entitles "Identifying Pentecostals and Charismatics" (1-15) where he relates stories of different churches and their experiences until the last chapter of the book, Anderson is clear that global Pentecostalism, which is an international Charismatic form of Christianity, is an experience of religious revival through and through. It is a renewal movement. The writer interprets the history

and theology of the Pentecostals and Charismatics, then and now, from the perspective of plurality. He employs complete names of people, the exact names of local churches and denominations as well as the important dates and significant events to make his crucial points and arguments valid and compelling as he evaluates the history and theology of Pentecostalism.

The central thesis of this book is that the Christian renewal that the Holy Spirit brought into the church was various from the beginning. (9-15) Allan Anderson style of presentation of materials in his book is typical of a Pentecostal preacher. He starts with stories. He shares his own experiences with the churches in Seoul (the largest congregation in the world, a Classical Pentecostal church!), Lagos, Birmingham and Chicago. He also retells a story of his former Ph.D. student in her experience with a Pentecostal congregation in Buenos Aires. Anderson uses his stories to represent Pentecostalism all over the world. (1-9) It is global. There is no question about it. It is a good way to start his book. Diversity is observable in the stories. They certainly make the claim of "Global Charismatic Christianity," the subtitle of the book, substantially acceptable to both sympathetic and unsympathetic readers. As Anderson unveils his global knowledge of Pentecostalism, he argues that a definition of Pentecostalism cannot be prescribed. It can only be described. A theological definition cannot be sufficient. Western categories would not be adequate to understand the manifestations of the Holy Spirit in the Majority World. For him, a designation of what is popularly known as Pentecostal and Charismatic should be inclusive. A definition of Pentecostalism should be pluralistic in nature. It must be within the parameter of the common experience of Christians all over the globe that claims an encounter with the manifestations of the Spirit of God. This encounter brings a religious renewal. The author is hesitant to exclude many indigenous Spirit revival groups in the Majority World.

Corollary to his inclusive approach to Charismatic Christianity is his criticism of scholars and authors in Pentecostal-Charismatic studies who are using the more inclusive statistics wrongly to show the growth of the Classical Pentecostals and the Charismatic Renewals. Anderson also removes the center of Pentecostal and Charismatic phenomenon from North America. He informs the reader about the occurrences of Pentecostal revival from other continents. (63-143) These genuine encounters with the manifestations of the Holy Spirit predate the Azusa Street Pentecostal experience. They cannot be directly connected with the North American renewal movements. The

main contribution of Anderson's research is the serious consideration of the Pentecostal-Charismatic phenomenon in the Majority World. Accordingly, he is dislocating the epicenter of Pentecostalism from Azusa Street. The articulation of Anderson's views is timely. At this point of the fast contemporary growth rate and necessary formation of the Spirit-filled congregations in the world, a mature reflection and interpretation of the Pentecostal tradition is constructive. This book indeed is a welcome contribution for the contemporary understanding of the work of the Holy Spirit on the inhabited earth. The author has shown a wide knowledge of Charismatic Christianity in Asia, Africa and Latin America. He was able to put so much information in a succinct presentation. The reader joins him in his travelling narrative. In other words, Anderson demonstrates that he knows what he is talking about and that he is an authority in Pentecostal studies. He is also very entertaining.

The scope of *An Introduction to Pentecostalism* is sufficient and acceptable in representation of *Global Charismatic Christianity*. This book, although meant to be an introductory material for Pentecostal-Charismatic studies, goes beyond the expectation of the reviewer. It is comprehensive in coverage, from the experience of "Charismata in the Early Church" (19ff.) until "The Writing of Pentecostal History" (166ff.), Anderson surveys the variety of Christian understandings of the Spirit baptism and the spiritual gifts. While he uses sources that analyze the Pentecostal renewal in terms of social science, he also emphasizes the religious nature of the growth of the Spirit-filled believers. The author accepts the widely held view among western historians and scholars that the subsequent Protestant revivals after the Reformation era in Europe (23-25) as well as the holiness and healing movements in North America (25-33) are forerunners of the Pentecostal experience of the outpouring of the Holy Spirit in Azusa Street. The reviewer also appreciates Anderson's perceptive view that although Charles Parham who developed the North American Classical Pentecostal doctrine of speaking in tongues as the initial physical evidence of Spirit baptism (33-35), his one time student William Seymour of the Azusa Street revival departed from the doctrine later in his life. (39ff.) Moreover, he points out that speaking in tongues as the initial physical evidence of the Spirit baptism is not a universal Pentecostal or Charismatic doctrine, then or now. (*passim*) Anderson's reconstruction and interpretation of the Holy Spirit's manifestations in North America are generally sound. He is honest with his description of events and personalities involved in controversies.

The reviewer is convinced by Anderson that intercontinental Holy Spirit encounters that cannot be directly linked to and much earlier than the Azusa Street experience plays the role of precursors for worldwide spread of Pentecostalism. Anderson is to be followed when he states: "Although at first predominantly a northern movement, the stage was set for the coming of new Pentecost to spread across the world in the new (twentieth) century." (38) Furthermore, this volume is a recommendable textbook for Pentecostal-Charismatic theology. The second half of the book is a comprehensive survey of the theology of those who claim to be Spirit-filled believers. Anderson talks about the pneumatology and soteriology (187-205), the eschatology and missiology (206-260.) as well as the bibliology and hermeneutics (225-242) of this revival movement. Important discussions on the attitude of Pentecostals and Charismatics on scholarly undertaking (243-249), ecumenical endeavor (249-260) and social responsibility (261-278) are also covered by the author (243-278). Finally, he carefully gives his thoughts about the prospect of diverse Pentecostalisms within the globalized Holy Spirit movements and the worldwide current religious force that they produce. Anderson's final two sentences in his book are so profound and convinces the reviewer that this title is worth reading: "So at least for the foreseeable future, the continued vitality of Charismatic Christianity is probably assured. The whole Christian church may be thankful that this is the case, for it may mean the salvation of Christianity itself in the next century from decline and eventual oblivion." (286)

R. G. dela Cruz

Paul Elbert. *Pastoral Letter to Theo: An Introduction to Interpretation and Women's Ministries* (Eugene, Oregon: Wipf & Stock, 2008). Pp. xxiv + 97. Paper. $15. ISBN 13: 978–1–55635–546–2.

Is it possible that basic hermeneutical principles are violated in an effort to be politically correct in modern society? Some women have felt betrayed or underutilized in the church due to the interpretation of some NT texts that seem to some to teach that their role is relatively minute in comparison to the role of men. Is it in response to women's liberation that scholars now contend these verses are mere "cultural statements" and thus no longer apply to today's society? Can one stay true to a historical-grammatical method of hermeneutics and still prove the validity of women in ministry through the very Scriptures that some claim to be stating otherwise? Elbert, building on the work of Adele Berlin as well as Greco-Roman rhetorical contexts, employs what he has called a "narrative-rhetorical hermeneutical method that is charismatically sensitive" and not indebted to the historic presuppositional filter of an "apostolic age," carefully argues that women do have an equal role of ministry and spiritual gifts in the church. This is the essence of the exegesis set out in *Pastoral Letter to Theo: An Introduction to Interpretation and Women's Ministries*.

Elbert opens the book stating the importance of good hermeneutical background and methodology. His intention here is to seek the original meaning and authorial intent on key passages in order to promote a more sustained understanding. He further contends that an interpretive method must respectfully account for the cohesive manner of Scripture in its entirety. His purpose, therefore, is to prove that "the Spirit retarding claims, artificially devised epochs, and temporal chasm between original and later New Testament readers as a whole, which have been imposed by Protestant scholarship and formally incorporated within some Evangelical faith traditions since the mid-nineteenth century, are inappropriate and need to be considered for retirement" (xvii).

Elbert goes on to state that one of the major hindrances for an acceptable understanding of key passages is due to poor hermeneutics, particularly in "Bible Belt" zones, including a region of that description in the United States. He contends that some Evangelical groups, in particular, tend to make "bold and textually untested and unconsidered claims based on proof-texting" (4). Some very fine Christian people have continued for a long time to repeat unreflective claims without giving due consideration to a critical contextual interpretation of the

texts they repeatedly tout. The historical result has been to uphold an "apostolic-age" style of interpretation stemming from the male-dominated culture of the Protestant Reformation. In so doing, many of these well-intentioned ministers have focused on what is "doctrinally acceptable and thus keep the tradition of proof-texting alive" (5).

In support of his thesis, Elbert begins with the Fourth Gospel. Here he notes that John 1:33 and John 7:39 are connected to one another and probably not referencing John 20:22. In other words, 1:33 and 7:39 refer to a Christian experience that the author expects to be understood as beyond narrative time. The editorial clarification at 7:39 is then a "precise and intrusive comment by the author to explain what the words of Jesus actually mean" (11). Elbert argues that this editorial insert is often ignored or marginalized in the context of its narrative. He goes on to suggest that the author regards 7:39 as a significant prediction confirming a contemporary ministry of Jesus Christ and Spirit-reception or baptism in the Holy Spirit by the heavenly Jesus that active readers will be familiar with or interested in.

Elbert then moves from this potential misinterpretation in John regarding the heavenly Jesus' ministry of baptism in the Holy Spirit to interpersonal spiritual gifts, as taught in 1 Corinthians. He begins this segment with 1 Cor 13:10 and contends that this verse has been venerated as a major proof-texting source for many years by the modern dispensational/cessationistic mindset. After a brief discussion, Elbert closes by pointing out that since we do not see face-to-face, Paul's "that which is perfect" cannot refer either to the canon of Scripture or to the later completion of a supposed imaginary epoch *before* the parousia (24). Both of these novel interpretive inventions are false. Elbert cites every critical commentary in the history of modern scholarship (thirty-one of these), who also interpret "that which is perfect" as the return of Christ. As to the imposition of an intervening chasm between Paul's original readers and later readers, I might draw attention to the apparent chasmal ridiculousness of God, through Paul, taking pains to explain details of interpersonal spiritual ministries that He was about to eliminate.

This argument then moves effortlessly to the role of women in the church and the sexist treatment they have received due to unexamined dictums and grossly distorted texts. Supporting this argument, Elbert again raises the classic case of the "apostolic–age" interpretive method employed by John Calvin at Acts 2:38–39, something that he has written about previously, where Calvin reverses his own contextual interpretation of the gift of the Holy Spirit (2:38). Here Calvin erases

his own reading by imposing a cessationistic dictum. Elbert suggests that Calvin's performance here was politically motivated (29).

Elbert goes on to mention that selecting a verse out of context for study is disconnected from the Greco-Roman culture and method of study. For those rhetorically trained in Roman education, every passage would have been studied consistently within the context of the entire work. In such a literary atmosphere among oral readers of Paul's letters in the churches, 1 Cor 14:34–35 would never have been disconnected from the preceding 14:1 and, more importantly, from 11:5. If women are encouraged to pray and prophesy with their heads covered, then it does not follow that they would be excused from speaking in the church altogether. Elbert suggests, then, that *these* women mentioned in 1 Cor 14:34–35 should remain silent because they were interrupting the service with their questions and debates, perhaps questioning why men no longer had to be circumcised while they were still required to wear head-coverings. This passage does not conclusively suggest that all women should remain silent at all times and evidence in support of this conclusion is offered. As shown by the gender inclusive "all" in 1 Cor 14:31, all may contribute to the ministry of prophecy, which may include elements of teaching so that people can understand. However, those who cause confusions with questions must wait and address them at home with their own husbands (35). Therefore, by connecting Paul's train of thought through 1 Cor in 11:5, 14:1, 31, 34–35, one can see the coherent thought that negates the extra-biblical cessation of women's ministries in some Evangelical Protestant culture today.

After his discussion of 1 Corinthians, Elbert confronts the text of 1 Tim 2:11–12 in its contemporary Greco-Roman religious context. Once again, he insists that these two verses cannot be extracted from their original literary context or from their NT context with respect to the ministry of the heavenly Jesus. He goes on to explain the cultural background of Ephesus and role of women in this city, pointing out that the context of 1 Timothy is concerned with the home, not public ministry. Timothy's warning of a woman exercising authority over a man is referring to the woman's own husband. Since her husband is the head of the home, she is not to exercise authority over him in particular. This argument is preceded and balanced by Elbert's comments that wives can be right and calls attention to God telling Abraham to listen to his wife in Gen 21:9–13. He also points out the distinct instruction of mutual submission in Ephesians 5.

As Elbert continues with specific reference to restricting women from teaching as argued by some from 1 Timothy, he again reiterates

the specific socio-religious background of this letter's initial reception. These women, newly converted in Ephesus to Christianity, needed to learn from their husbands. They warranted correction for their religious and social status associated with political influence from the Temple of Diana. Elbert firmly establishes this point on the use of the Greek verb *epitrepō,* which refers to a prohibition for a specified time and cannot mean a permanent ban. The textual implication explicitly correlates to the underlying cultural situation (48).

Finally, Elbert closes out the last two chapters of his book by addressing a few key passages in Acts and Romans. Elbert suggests that in the composition of Acts, Luke followed the rhetorical device of examples and precedents which would also help clarify the letters of Paul and stimulate a fresh reading of them. He first calls attention to the pouring out of the Holy Spirit on both men and women so that both may prophesy in fulfillment of Joel's prophesy. Therefore, both sexes are equally equipped for ministry. He then points out Luke's recognition of Philip's daughters in their prophetic ministries in Acts 21:8–9 as well as the teaching ministry of Priscilla to Apollos in Acts 18:24–26. In Romans, Elbert brings attention to Phoebe and Paul's admiration of her ministry as a deaconess in the church that is evidently stated in Rom 16:1–2. Elbert then revisits the ministry of Priscilla (mentioned as Prisca by Paul in Romans) along with her husband Aquila. He highlights Paul's title of "agents of God" in their work as missionaries to this region (69) and then draws attention to the honorable mention of Junia in her ministry as being "outstanding among the apostles" in Romans 16:7. Elbert believes that Paul regards Phoebe, Prisca, and Junia, along with Tryphaina, Tryphosa, and Persis (Rom 16:12), as not only laborers in the Lord, but as "compatriots" in ministry. He feels that the text suggests these latter three women were also missionaries or local church leaders with whom Paul was personally acquainted. (I think that Elbert feels that Paul would have regarded Philip's daughters in the same light.)

The discussion of whether the person honorably mentioned at Rom 16:7 has a feminine name, "Junia" or a masculine one, "Junias," is carefully addressed in the last chapter, "Romans in Light of Modern Translation Methods" (71–82). It seems to me that Elbert, building here on the work of Linda Belleville and Eldon Epp, reaches a judicious conclusion that this apostle was indeed a woman.

Since the book, though rigorous and compact, has a slight pastoral flavor, Elbert keeps the footnotes to a minimum. However, he provides a thorough "Select Bibliography" (85–97) that affords a very valuable

background to the scholarship underpinning this study and its conclusions.

The contribution of this small book is perhaps monumental with respect to its size, putting some of the pieces together that biblically support the role of women in ministry. Elbert eloquently shows the textual cohesion of the many uses and references to women in ministry. He deliberately addresses the problem passages that have been proof-texted by those with historical agendas that may not have been as concerned with biblical accuracy as with other matters. Elbert is consistent in addressing these texts in showing their cultural and religious background and specific ministry contexts that have contributed to authors' original intent. He rightly shows the continuity of Scripture and specific references of women in ministry in both testaments. In addition, he shows the diverse roles of these women including administration, politics, teaching, preaching, prophecy, missions, and general leadership of the church. Through this book, Elbert is justified in his conclusion that it is incongruent with Scripture to deliberately proof-text the few verses that seemingly limit the role of women in the church when there is an abundance of examples of the opposite application.

It is this writer's opinion that the overall argument of the book might be stronger by staying closely connected to the role of women in the church. Elbert varies slightly from this in chapter one when discussing John's Gospel, although he undoubtedly felt that the issue of an interpretive method had to come first. Secondly, more than once Elbert attributes possible feelings to characters in venturing assumptions as to what Paul and others would have done or felt in the book of Acts (61, 66). For example, he believes that Paul would not have required Phillip's daughters to remain silent when he visited their home. He evidently thinks that such behavior here on Paul's part is inconsistent with Luke's thinking about Paul and about women and, by implication, would contradict what interpreters like John MacArthur say about Paul and women in 1 Corinthians (27). However, since one cannot ask Paul his intention, this suggestion about what the Lukan Paul would probably not have ever done with regard to these prophetesses in Philip's home must remain in the realm of attractive speculation (attractive to Elbert at any rate). Yet, his strong Scriptural support in other areas readily makes up for this small discrepancy.

This book is a powerful resource for seasoned pastors and young women, who might question the role women in the body of Christ due to the often ludicrous and blatant disregard for Scripture that has

resulted from the lack of a proper grammatical-historical or narrative-rhetorical method of interpretation. It is agreed with Elbert's bold remark that dogmatic individuals on this score may need to consider giving an account before God for the damage done to the church as a result of their unexamined and uninvestigated assumptions (63). In this book dedicated to the memory of four women Pentecostal pioneer ministers (Cora Fritsch, Alice Luce, Elize Scharten, and Elva Vanderbout) Elbert adequately supports his thesis and solidly proves that the notion of forbidding women from taking their rightful part in Gospel ministry is without biblical foundation.

Adrian Hinkle

C. Peter Wagner, *The Book of Acts: A Commentary.* 3rd ed. (Ventura, CA: Regal, 2008), 520 pp., paperback, ISBN: 978-08307-4595-1, US$22.99.

C. Peter Wagner has earned graduate degrees in theology, missiology, and religion from Fuller Theological Seminary, Princeton Theological Seminary, and the University of Southern California. In 1971, Dr. Wagner began teaching at the School of World Missions of Fuller Theological Seminary in Pasadena, California. He is now retired, living in Colorado Springs, Colorado, and is active in the restoration of the new apostolic movement. Wagner is the author of over 65 books, including well-known books on spiritual gifts and prayer. Recently, Wagner has focused on the apostolic reformation, writing books such as: *Changing Church*, *Churchquake!*, and *Apostles and Prophets*.

With this book, C. Peter Wagner has written a commentary on Acts, the New Testament book that describes the birth and growth of the early church. After giving an introduction, Wagner starts in chapter three of his book to go through all the chapters of Acts (1-28). His sections in each chapter start with quoting the verses of the biblical text from the New King James Version. However, Wagner's book is not a complete verse-by-verse commentary, since some verses are left out as he focuses on his main topic for this commentary. In his first chapter, Wagner himself identifies two crucial issues: power ministries and missiological issues. Accordingly, one finds an emphasis of these two topics throughout the whole book. Regarding the supernatural, Wagner therefore focuses on topics such as: The coming of the Holy Spirit, the gifts of tongues, miraculous healings and other signs and wonders, hearing God's voice, and spiritual warfare. The other big topic is cross-cultural missions which is why Wagner emphasizes the following stories: How Jesus started by choosing disciples from the culture He Himself grew up in; how the early church established a local leadership for the Hellenist believers; and how the gospel spread beyond the Jewish circles towards the Samaritans and other ethnic groups. The book ends with commenting on the trials of Paul and his journey towards Rome (as described in Acts 21 to 28). Here Wagner spends less time on details, summarizing the main points.

Wagner is one of the more prominent leaders associated with the so-called Third Wave. Being originally from a more conservative background, he was first cautious about the Pentecostal movement. However, as he did more research about church growth and the importance of prayer, he became more interested in the supernatural aspects of the Christian life, including spiritual warfare. Wagner also has a solid background when it comes to world missions: He served as a missionary in Bolivia for 16 years and then was a professor on missions for 30 years. That is why he has a rather pragmatic (and not necessarily academic) approach when writing about the two main topics of this book, power ministries and cross-cultural missions.

One of the teachings that Wagner stands against, and he explicitly says so several times in this book, is cessationism. Cessationism claims that the gifts displayed in the New Testament have 'ceased' to exist, that it was only the early church that could experience signs and wonders. The idea is that things like healings and prophetic words were limited to the time of the first apostles. Wagner had this point of view before, but changed it under the influence of people like John Wimber and Jack Deere. He now believes that healing the sick and casting out demons are activities for every believer to get involved in, even if they do so in different degrees of power. According to the author's research, already 1,398 commentaries (available in the English language) have been written about Acts. Most of them take the cessationist point of view, and that is one of the reasons why he decided to write his own commentary that would emphasize the power of God for both the past and the present.

As mentioned, Wagner himself sees cross-cultural topics and power ministries as the core of his book. I therefore recommend this book for the Christian reader who wants to get a biblical perspective on missions and evangelism. It is not a commentary for the scholar who is looking for a standard volume of interpreting the book of Acts based on an exposition of the original Greek. Wagner himself admits this in his introduction, and says he sees himself more as a pragmatist and a communicator. In that sense, this book will also be valuable for Bible scholars who want to get a new perspective on Acts – by reading it through the eyes of one of the leading (and also one of the most controversial) missiologists of our time.

Daniel Topf

LIST OF CONTRIBUTORS

Lily A. ARASARATNAM (lily.arasaratnam@alphacrucis.edu.au) is Director, Master of Arts (Christian Studies) at Alphacrucis College, Sydney, Australia.

Christopher L. CARTER (chris.carter@agmd.org) teaches NT and Greek at Asia Pacific Theological Seminary, Baguio, Philippines.

John F. CARTER (john.carter@agmd.org) is President Emeritus of Asia Pacific Theological Seminary, Baguio City, Philippines and Chairman of the World Alliance for Pentecostal Theological Education.

Shane CLIFTON (shane.clifton@alphacrucis.edu.au) is Director of Research and Lecturer in Theology at Alphacrucis College, Sydney, Australia.

Roli DELA CRUZ (rolidelacruz@yahoo.com) teaches NT and Greek at Asia Pacific Theological Seminary, Baguio, Philippines, and is the Book Review Editor of the *Asian Journal of Pentecostal Studies*.

Michelle FACEY (m.facey@bigpond.com) is an MDiv student at Alphacrucis College, Sydney, Australia.

Stephen G. FOGARTY (stephen.fogarty@alphacrucis.edu.au) is College Principal at Alphacrucis College, Sydney, Australia.

Adrian HINKLE (adrian.hinkle@swcu.edu) is the Chair, School of Theology and Missions, Southwestern Christian University, Bethany, Oklahoma.

Wessly LUKOSE (joycewessly@yahoo.com) is Academic Dean of Fialdelfia Bible College, Udaipur, Rajasthan, India.

Julien OGEREAU (julien.ogereau@gmail.com) is a Ph.D. Candidate at Macquarie University, Sydney, Australia.

Daniel TOPF (danieltopf@yahoo.com) is a Master of Arts student with Global University, Springfield, Missouri.

Asian Journal of Pentecostal Studies
P. O. Box 377
Baguio City 2600, Philippines

www.apts.edu/ajps

(Continued from front inside cover)

MANUSCRIPTS AND BOOK REVIEWS submitted for consideration should be sent to *Asian Journal of Pentecostal Studies*, P.O. Box 377, Baguio City 2600, Philippines (fax: 63-74 442-6378; E-mail: apts@agmd.org). Manuscripts and book reviews should be typed double-spaced. Manuscripts should conform in style to the 6th Edition of Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations.* An additional style guide will be sent upon request. The *Journal* encourages contributors to submit an electronic copy prepared through a popular world processor mailed in a Windows-compatible disk or sent as an email attachment.

BOOK FOR REVIEW: Send to the *Journal* Office.

CORRESPONDENCE: Subscription correspondence and notification of change of address should be sent to the subscription office or email to: Paul Lewis (paul.lewis63@gmail.com)

For the following areas, you may contact the following friends for subscription orders and other inquiries:

For North America: Paul Elbert, Pentecostal Theological Seminary, Cleveland, TN 37320-3330, USA (email: pelbert@windstream.net)

For Southeast Asia (except the Philippines) and South Asia:
Mr. Tan Woon Khang, 41 Nadia, 10 Persiaran Residen, Desa Parkcity 52200 Kuala Lumpur (email: tanwk8@yahoo.com)

SUBSCRIPTIONS RATES: Annual subscription rates including surface mail are: P300 for the Philippines: US$18.00 for Asian countries; and US$23.00 for other countries, including Australia and New Zealand. For more details, see the Subscription/Order form.

THIS PERIODICAL IS INDEXED in *Religion index One: Periodicals*, the *index* to books Review in religion, Religion Indexes: Ten Subset on CD-ROM, and the ATLA Religion Database on CD-ROM, published by the American Theological Library Association, 250 S. Wacker Dr., 16th Floor., Chicago, IL 60606 USA, email: atla@atla.com, http://www.atla.com/.

Printed in the Philippines
Cover calligraphy @ Shigeo Nakahara, 1997