CANADIAN PENTECOSTAL SPIRITUALITY: ADDRESSING THE THEOLOGICAL DRIFT

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Results Summary</td>
<td>ii</td>
</tr>
<tr>
<td>Permissions</td>
<td>iii</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>iv</td>
</tr>
<tr>
<td>Appendices</td>
<td>vi</td>
</tr>
<tr>
<td>Abstract</td>
<td>vii</td>
</tr>
<tr>
<td>Acknowledgements</td>
<td>viii</td>
</tr>
</tbody>
</table>

## CHAPTERS

### INTRODUCTION

- Problem Introduced ........................................ 1
- Problem Developed ........................................... 4
- Description of the Study ................................... 5
- Hypothesis and Research Questions ........................ 6
- Description of the Study and Limitations .................. 7
- Chapter Descriptions ....................................... 8

### CHAPTER ONE: ACTS REVISITED

1.0 Introduction ............................................. 9
1.1 Continuity and Luke’s Gospel ............................ 11
1.2 Hermeneutical Considerations ............................ 13
1.3 The Disciples on the Day of Pentecost (2:1-21) ........ 14
1.4 The Believers at Samaria (8:14-19) ..................... 22
1.5 Saul of Tarsus (9:17-18).................................................................25
1.6 Cornelius and His Household (10:44-48).................................27
1.7 The Disciples on the Road to Ephesus (19:1-7)......................31
1.8 Conclusion..............................................................................34

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction............................................................................37
2.1 Towards a Definition of Pentecostal Spirituality....................38
2.2 Pentecostal Spirituality and the Early Twentieth Century.......43
2.3 Pentecostal Spirituality and the Canadian Origins of Pentecostalism.................................................................48
2.4 Pentecostal Spirituality and Pentecostal Hermeneutics..........55
2.5 Developing a Pentecostal Ecclesiology.................................60
  2.5.1 Ecclesiology and Doctrine................................................62
  2.5.2 Ecclesiology and Governance..........................................67
  2.5.3 Ecclesiology and Worship...............................................71
2.6 Eschatology and Mission.....................................................81
2.7 Conclusion..............................................................................91

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Overview..............................................................................92
3.1 Hypothesis...........................................................................92
3.2 Research Questions and Objectives.....................................93
3.3 Methodology Part I: Study Design......................................94
3.4 Methodology Part II: Questions and Instrumentation.........98
3.5 Methodology Part III: Selection Criteria.............................................100

3.6 Methodology Part IV: Conceptual Foundation.................................104

CHAPTER FOUR: FINDINGS, DISCUSSION, AND RESULTS

4.1 Key Findings from PAOC Historical Experts.....................................112

4.2 Key Findings from Retired PAOC Practitioners................................119

4.3 Key Findings from Current PAOC Practitioners................................129

4.4 Key Findings from Members of the PAOC Theological Commission.................................................................154

4.5 Conclusions and Research Reflections..............................................158

CHAPTER FIVE: PUTTING LEARNING INTO ACTION

5.0 Introduction.........................................................................................167

5.1 Step One: Is the Leader Ready..........................................................170

5.2 Step Two: Is the Team Ready............................................................171

5.3 Step Three: Is the Church Ready......................................................172

5.4 Step Four: Getting Started with a Strategy........................................172

CONCLUSION:

Chapter Summaries.................................................................................174

Opportunities for Future Research.......................................................177

APPENDICES (A,B, 1-8).........................................................................179

BIBLIOGRAPHY.......................................................................................216
APPENDICES

A. Initial Contact Letter ................................................................. 179
B. Letter of Informed Consent ....................................................... 182

Appendix 1-Historical Experts Survey ......................................... 184
Appendix 2-Retired Practitioners Survey ...................................... 188

Appendix 3-Closed Question Survey, 2a and 3a, for both Retiree and Current Practitioners .......................................................... 193
Appendix 4-Current Practitioners Survey ...................................... 202
Appendix 5-Survey of Members of the PAOC Theological Commission .... 207
Appendix 6-Debriefing Script (to be read at the end of each interview) .... 211
Appendix 7-Additional Reflections from the 2014 Study ................... 212
Appendix 8-Revitalizing Pentecostal Spirituality in Your Local Church: A 4-Step Approach (Attached) .......................................................... 215
ABSTRACT

The Pentecostal Assemblies of Canada (PAOC) is in the process of re-examining its doctrine as articulated in the Statement of Fundamental Beliefs and Essential Truths. Additionally, the PAOC has concurrently initiated national initiatives to revitalize its spiritual vitality. The time could not be more suitable for theological reflection.

Some who study Pentecostal theology and spirituality often consider Pentecostalism to be defined largely by one unique theological and experiential distinctive, Spirit baptism, with the manifestation of glossolalia following as initial evidence of the experience. Although it cannot be denied that this distinctive feature remains an important one, current Pentecostal scholarship would suggest this distinctive to be only one among many and scholars are now re-presenting a more coherent theology that deserves renewed attention.

This research is an examination of the theological and spiritual priorities facing Pentecostal Assemblies of Canada (PAOC) practitioners in their contemporary contexts. PAOC practitioners have expressed a desire to understand what other colleagues are believing and experiencing from a Pentecostal spiritual perspective. Additionally, practitioners want to know what colleagues are planning to do about a perceived “Theological drift” from forms of classical Pentecostal spirituality in their respective contexts. This study will provide some of the answers to the questions these ministers are posing and offer a potential way forward for those wishing to lead their congregation into a revitalized Pentecostal spirituality.
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No one learns in a vacuum and no one learns without tremendous support from caring family, friends and educators! It is with deep gratitude that I thank some of those who contributed in some way to this project.

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INTRODUCTION

Problem Introduced

Pentecostalism has been described as one of the fastest growing religious movements on the planet today. Allan Anderson has examined the significant impact of Pentecostalism around the world.¹ He estimates that as of 2010, there were over 600 million Pentecostal/Charismatic Christians worldwide; a remarkable statistic given that the movement has been in existence a little over 100 years.² Sam Reimer reports that this pattern of growth has also been typical of Canada, as the number of Pentecostal affiliates grew from 515 in 1911, to over 400,000 in 1991.³

Since 1991, Canadian Pentecostalism has not experienced the same numerical growth that has been experienced globally. Statistics Canada 2001 data revealed that Canadian Pentecostals reported the second largest decline of Protestant denominations in the previous decade. Pentecostal numbers declined 15% to 369,500.⁴ The word Pentecostal has since been dropped from Canadian census data making it difficult to track statistical information.

In The New Canadian Pentecostals,⁵ Adam Stewart poses a provocative question to those who study the trends in Canadian Pentecostalism, “Why is there an apparent

² Anderson, An Introduction to Pentecostalism, 3-4.
decline of Pentecostalism in Canada, when Global Pentecostalism is significantly growing?"

For the purposes of this thesis, the word Pentecostal is defined as Pentecostals in Canada attending churches that have roots in the revivals of the early twentieth century, identified as “classical” Pentecostals. These Pentecostals have a recognizable form of Pentecostal spirituality.⁶ Assemblies of God Theologian, Frank Macchia argues:

Pentecostal spirituality began at the turn of the 20th century with an accent on an experience called the ‘baptism in the Holy Spirit.’ The metaphor of Spirit baptism was taken originally from Luke’s emphasis on the reception of the Spirit for the expanding and increasingly divers witness of the churches to Jesus Christ (Luke 3:16; Acts 1:5-8; 2:33)...the Pentecostals viewed the baptism in the Holy Spirit as connected to a powerful experience of Spirit filling and of empowerment of Christians for witness to Jesus Christ.⁷

Although Spirit baptism is integral to an understanding of Pentecostal spirituality, contemporary Pentecostal writers like Church of God (Cleveland) Theologian, Stephen Land, have expanded the understanding of what it means to exhibit Pentecostal spirituality. Land states, “My thesis is that the righteousness, holiness, and power of God are correlated with distinctive apocalyptic affections, which are the integrating core of Pentecostal spirituality.”⁸ An examination of Pentecostal spirituality and particular Pentecostal affections will be engaged in Chapter Two.

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⁶ For the purpose of this thesis, Classical Pentecostals are members and adherents of recognized Pentecostal churches who share a common history with Holiness, Methodist, Reformed or Oneness denominations of the early twentieth century.
⁸ Steven J. Land, Pentecostal Spirituality: A Passion for the Kingdom (Cleveland, TN: CPT Press, 2010), 12.
Adam Stewart examined current sociological trends in Canadian Pentecostalism in his case study of three *illustrative* Pentecostal Assemblies of Canada (PAOC)\(^9\) churches in the Ontario.\(^10\) Following a Sunday morning service at one of these participant churches, Stewart asked a man who had been attending the church for more than six years, “Is it important to you that your church is a Pentecostal Church?” After the question was asked, the man stood there looking puzzled and responded, “This church is a Pentecostal Church? I didn’t know that.”\(^11\) This response was interesting and may point to a larger issue of Pentecostal identity in the PAOC.

Researchers like Stewart are seeking to understand the extent to which PAOC churches have shifted from early twentieth century identity that understood Spirit baptism as empowerment, to a form of “generic evangelicalism” that understands Spirit baptism therapeutically. Another question then emerges: is this shift a “theological drift” from the distinctive Pentecostal spirituality with concomitant experiences of the early twentieth century revivals? If the extent of theological drift is as significant as some believe, yet another important question arises: should Pentecostal practitioners do something about it?\(^12\)

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\(^9\) The Pentecostal Assemblies of Canada (PAOC) is a fellowship of over 1,100 churches across Canada with over 3,500 pastors holding credentials. Newfoundland and Labrador is represented by the Pentecostal Assemblies of Newfoundland and Labrador (PAONL). See Chapter Two section 2.4 for a description of the spiritual and organizational origins of the PAOC.


\(^12\) The description, “generic evangelical,” alludes to a set of common core beliefs and behaviours exhibited, (officially or unofficially), in modern evangelical churches. Holiness and preaching, and the necessity of Christ's saving work on the cross are a strong emphasis. Generic Evangelicals are biblical, affirming the Bible as God's Word, true in what it says and functioning as their authoritative guide for life. Additionally, they are missional and transdenominational. Theological drift may be defined for the purposes of this paper as a move away from notions of the preeminence of the Holy Spirit’s work and a traditional Luke-Acts informed Pentecostal spirituality in favour of something that is evangelically more generic as described above. In a
Problem Developed

The PAOC organizational response to declining growth is the “2020 Initiative.” This initiative articulates evangelistic and expansionary goals, and hopes to reverse the apparent decline in PAOC participation. The PAOC is hopeful that one percent of the total Canadian population, or 350,000 followers of Jesus will identify as PAOC Pentecostals by the year 2020. Additionally, the PAOC has been challenged to grow the number of disciple-making communities to 1,500 during the same period.

Although some PAOC credential holders may be more comfortable with an organic and Spirit led solution to its organizational plateauing, those longing for a deeper Christian and Pentecostal spiritual experience for their churches may receive this initiative enthusiastically.

Although some Pentecostals leaders may not view the notion of the theological drift of Pentecostal churches to a form of generic evangelicalism as a negative progression, others may strive to “correct,” preserve, transition or revitalize elements of a particular Pentecostal spirituality.

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13 Van Johnson, “The 2020 Initiative.” The goals and description of the 2020 Initiative were presented to all PAOC credential holders in a presentation booklet form entitled 2020 Initiative Conversation Tour, during a one-day seminar in Belleville, Ontario on October 9, 2014. The initiative breaks down into three distinct categories: spiritual vitality, theological vitality, and missional vitality.

In support of this felt need by some to address theological drifting, senior level officers of the PAOC have also engaged the national network of churches and credential holders in a refreshing and doctrinal revision process of the current articulation of Spirit baptism and eschatological Pentecostal doctrines as articulated in the *Pentecostal Assemblies of Canada State of Fundamental and Essential Truths* (SOFET).¹⁵ This process presents a significant opportunity for theological reflection.

Canadian Pentecostal scholar and pastor, Van Johnson, suggested during a General Assembly presentation to the credential holders of the PAOC, that the reworking of SOFET language must, in the future, emphasize the essence and effect of “Spirit baptism” rather than have its primary emphasis upon the sign itself.¹⁶ Johnson may be alluding to the more important and obvious concern, that the reduction in numerical growth, charismatic activity, and perceivable and measurable effects of Spirit baptism, are the greater cause for concern. Pentecostal practitioners will be key in leading the PAOC into revitalized and new forms of Pentecostal expression and spirituality. With this in mind, the following hypothesis and key research questions are proposed.

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¹⁶ As part of the Annual General Meeting of the PAOC, conducted March 21, 2017 at Portico Church in Mississauga Ontario, Dr. Van Johnson, Dean of Masters Seminary, presented the rationale for, and process to review desired changes to the Statement of Fundamental and Essential Truths (SOFET), to the delegates.
Hypothesis

Through strategies of evaluation, spiritual discipleship, missional engagement, and worship leadership focus, Canadian Pentecostal churches may be able to regain, sustain, and strengthen the experience of much of their classical Pentecostal spirituality.

Key Research Questions

1. How are Canadian Pentecostal practitioners still committed to a form of congregational/community and classical Pentecostal spirituality in their contemporary settings?

2. What is the intended path forward for those practitioners planning to lead their congregations in a renewal of classical Pentecostal spirituality within their respective contexts?

Research Objectives

1. To examine the core leadership beliefs and attitudes of practitioners based on their academic training, experience, and personal practices in the study of the Bible; specifically the importance of Luke-Acts biblical theology in that formation.

2. To evaluate current cultural, organizational, and academic influences affecting the core beliefs and strategic plans of Pentecostal practitioners and their congregations.

3. To assess the trajectory of Pentecostal spirituality in PAOC churches based on the content, direction, and robustness (or lack) of their strategic plans as they relate to Pentecostal spirituality in ministry practice.
4. To consider any barriers to, or potential paths forward for those wanting to return to a form/sense of “revival” that characterized the early days of the modern Pentecostal movement.

**Description of the Study and Limitations**

This study will be limited in a number of ways as it becomes operationalized. The methods section in Chapter Three will address how the study will cope with the actual or perceived limitations outlined below.

First, a limitation of the study includes the relatively small sample size of the participating leaders, which restricts the generalizability of the study findings until the study methods are more broadly tested in several more PAOC contexts.

A second limitation is related to the interview process itself as the interviewing of leaders in their sphere of leadership influence can potentially produce biased or narrow results due to the leaders themselves becoming autobiographical during the interview process; also leaders may lack self-objectivity, be self-serving, self-promoting or promote personal agendas during this process.

Third, an additional limitation may be the insider nature of the researcher and the potential for a lack of neutrality in approaching the study.

Fourth, local church spirituality may be influenced by the unknown or non-measurable effects of the culture (apart from theology) of the attendees who in turn have a direct impact/influence on the spirituality and survey responses of the local leader.
Chapter Descriptions

This thesis will consist of five chapters and a project appendix, described as follows: Chapter One examines the biblical and theological foundations and the defensibility of Pentecostal spirituality through the study of select passages that inform Pentecostal identity. Chapter Two, the literary review, engages historical and contemporary scholars who are contributing to the conversation regarding the strengths, shortcomings and the future trajectories of Pentecostal spirituality. This will be done through examining the concepts of Christian and Pentecostal spirituality, with a brief focus on the development of Pentecostal spirituality, hermeneutics, ecclesiology, eschatology, and mission. Chapter Three articulates a technical justification for the qualitative methodology in order to answer the research questions stated above. The hypothesis, research questions, objectives, and all aspects of research process, including instruments and techniques, will be described in detail. Chapter Four provides a description of the key findings and conclusions of the research. The results of the data will be considered in support of communicating possible ways forward.

The final chapter introduces a project developed throughout this Doctor of Ministry (DMIN) and thesis process. The project culminates in an analytical tool that may assist local church leaders in a process of understanding and assessing their ministry contexts as they consider change and revitalization.
1.0 Introduction

Pentecostals typically understand their theological distinctives and spirituality through the lens of Luke-Acts; specifically, Acts 2:1-21; 8:14-19; 9:17-18; 10:44-48; and 19:1-7. These texts form a basis for their understanding of the Spirit baptism and other charismatic elements. Other biblical material is read through the lens of Luke’s account. The focus of this chapter is to survey these key passages that are foundational for understanding Pentecostal spirituality and that reflect current discussions and hermeneutical practices of Lukan interpretation.17

Canadian Pentecostal educator Roger Stronstad’s work, The Charismatic Theology of St. Luke: Trajectories from the Old Testament to Luke-Acts,18 is important in guiding the methodology for this analysis. He was the first to propose a scholarly reading of Luke-Acts from a Pentecostal perspective, using reедакtion and narrative criticism. Through Stronstad’s work, the Pentecostal doctrine of Spirit baptism with other tongues for the purpose of vocational empowerment has attracted increasing scholarly attention.

It is important to begin with a broad reminder of important developments in Pentecostal scholarship during the past thirty years. Pentecostal scholarship has been encouraged and challenged by a wide range of scholarship from across the Christian community. Prior to Stronstad, Pentecostals tended to employ evangelical hermeneutical


methods, specifically historical-critical and grammatical methods to which they added an analysis of Pentecostal baptism. However, the use of this methodology was more often used to challenge Pentecostal distinctives rather than support them. A well-documented example of this has been the Pentecostal reaction to the important, but highly critical work of James Dunn, *The Baptism in the Spirit*.\(^\text{19}\) Using historical-critical methods, Dunn argued that Pentecostal theology of Spirit baptism as a subsequent event was unfounded as he interpreted the doctrine through the lens of Paul. Robert Menzies’ response to Dunn has been well chronicled in the *Journal of Pentecostal Theology*.\(^\text{20}\) Although Dunn is not a Pentecostal, he is considered to be an important contributor to the Pentecostal debate. According to Menzies, Dunn’s greatest contribution to Pentecostal scholarship was his challenge to the hermeneutical foundations of traditional Pentecostal positions. It may be through Dunn’s work that Pentecostals began to abandon the approach of treating the Bible as a homogeneous whole in favour of an approach that would encourage readers to treat each biblical author distinctly before having them interact with each other.\(^\text{21}\) What is particularly interesting about the Menzies-Dunn conversation is that both have applied similar methodological approaches and yet have arrived at different conclusions with respect to Spirit baptism.\(^\text{22}\)


Asbury Theological Seminary professor, Craig Keener, lends support to the traditional Pentecostal reading of Luke-Acts stating, “Luke-Acts refers to the Spirit frequently, but in most cases focuses solely on the Spirit of prophecy or inspired speech…and in other cases usually on ideas more related to this activity than to moral transformations.”23 Stronstad, for his part, has asserted that it is important to recognize the literary and theological homogeneity of Luke-Acts, the theological character of Lukan historiography, and the theological distinctiveness of Luke.24 In order to understand the Pentecostal approach to Luke-Acts, Stronstad insists that Luke be given due respect as a theologian and not simply relegated to the rank of historiographer.25 In order to understand the development of Pentecostal pneumatology, the character of Luke’s narratives must be considered narrative theology and not merely a narrated history. In approaching this survey of key passages, it is helpful to both demonstrate continuity of relationship between Luke’s gospel and the book of Acts.

1.1 Continuity and Luke’s Gospel

Luke’s gospel is a theology of salvation, the description of the charismatic ministry of Jesus, and the continuation of the ministry of charismatic, Spirit influenced/filled disciples and prophets.26 Fuller Theological Seminary professor, Joel Green, refers to Lukan material as a form of narrative theology, which is important to the discussion of the Pentecostal hermeneutic in section 2.4. According to Green, Luke has a

theological agenda beyond historiography. Green admits that Luke has “not normally been listed alongside Jesus, Paul, and John in studies of New Testament Theology;” however, Green’s argument comes into alignment with Pentecostal scholars, who increasingly insist that Luke must be treated on his own terms, as an evangelist with his own theological voice.

The third Gospel presents its message as narrative and takes on a systematic presentation and form of persuasion. Luke was theologically concerned with the political and social world and the balance of power among those who have power and temporal authority and those who do not. Green further suggests that salvific and anticipatory eschatological themes run rampant throughout Luke and that piety is clearly in focus. Old Testament texts are referenced by Luke to show that Jesus, the Messiah, is the next step in the God-Israel relationship and that there are similarities between the past and present. For instance, in the temptation portion of the narrative, Jesus is identified as the “Son of God” (Luke 4:1-3) and Jesus emerges as “faithful,” where Israel has failed.

From the Gospel of Luke, Pentecostals derive the elements of the Fourfold Gospel and that will be discussed in Chapter Two: Jesus as Saviour, Healer, Spirit Baptizer, and Soon Coming King. He preaches the Good News of the Kingdom, the lifting up of the lowly, the inclusion of the excluded, whether sick, cast aside or demonized. The inbreaking of the Kingdom is a sign of the arrival of the Kingdom.

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1.2 Hermeneutical Considerations

As stated, the analysis of key Acts passages will include reputable Pentecostal and non-Pentecostal scholarly commentaries and interpretive tools. Pentecostals approach scripture as divinely inspired and with the presupposition that, while there may be differences of opinion, there can be no real contradiction among the biblical writers. Biblical theology necessitates that evidences must emanate from the text itself and not be imposed from outside. However, Pentecostal scholars have become aware of the reductive and narrative differences between biblical authors. A Pauline grid cannot simply be superimposed on Lukan writings or their textual meanings. Attention to style, genre and complementary approaches need to be assessed in sorting out any apparent contradictions.

In approaching the texts to follow, the theological independence of Luke must be stressed. The tendency to turn to Paul for pneumatology and to import his view into Luke must be resisted. The terms “baptized in the Holy Spirit” and “filled with the Holy Spirit’s focus is the narrative function of the Holy Spirit rather than the didactic or theological aims of Luke. Hur suggests that the implied reader may be “led to expect that the Holy Spirit would grant them charismatic gifts or comfort and encourage them in times of trouble or initiate patriarchal leadership to sustain the life of 'saints' in a settled community.” Hur takes a position that spans both initiation conversion and subsequent empowerment as readers perceive that “they are saved or verified as God's people through their personal experience of 'baptism in the Holy Spirit' in some extraordinary ways, e.g. speaking in tongues or prophesying.” See also I. Howard Marshall, *Luke: Historian and Theologian* (Waynesboro, GA: Paternoster, 2006).

"See also I. Howard Marshall and David Peterson, eds., *Witness to the Gospel: The Theology of Acts* (Grand Rapids, MI: William B. Eerdmans, 1998), 6-10. Marshall provides an additional and interesting rubric for interpreting Acts. He too asserts that Luke was in fact a theologian; however, expressing himself in a genre different than Paul's. Marshall suggests that readers must consider that Luke's writing has sources that are unknown, and that he may be reflecting the general theology of the early church. Second, Luke must also be read considering that he may have his own presuppositions, and third, that he has expressed conscious didactic aims.
Spirit” are predominantly Lukan terms and it would be a mistake to default to a Pauline interpretation without a robust understanding of the Lukan terms.32

1.3 The Disciples on the Day of Pentecost (2:1-21)

Many Pentecostals consider the account of Pentecost as depicted in Acts, not only as a historical-redemptive event, but also as programmatic and normative in the mission of God. This passage is a matter of spiritual identity for the Pentecostal community as a whole. The Pentecost narrative establishes the pattern for which subsequent outpourings of the Spirit may be experienced by individuals that were not present for the initial outpouring of the Spirit on the Day of Pentecost.33

Cessationists like Richard Gaffin Jr. emphasize that the Pentecost event belongs to the unrepeatable and culminating event of the “history of salvation.”34 In response, few, as expressed by scholars like H. L. Lederle, would argue for the theology of “another Pentecost.”35 Admittedly unrepeatable in the most historical sense, Pentecostals assert that Pentecost was an initiating event of the heavenly succession plan in salvific history. The outpouring of the Spirit on the day of Pentecost where the disciples spoke in tongues, and subsequent outpourings that lead to glossolalia, are viewed by Pentecostals as normal experiences in the ongoing life of the church.


Although scholarship is not in agreement with respect to the actual setting of the coming of the Holy Spirit, Bock puts forth that the location of the Pentecost event was not likely to be the temple as the oîkoς is utilized here rather than ἱερόν. Eckhard Schnabel supports this view suggesting that the phrase translated “in the same place,” reinforcing “together,” would lead Luke’s readers to assume that this was the “upper room” (Acts 1:13).

The Jewish festival of Pentecost falls fifty days after the first Sabbath following Passover and it is also known as the Feast of Weeks or Day of Firstfruits. Polhill makes the case that although there were differences among the Sadducees and the Pharisees (and early Christians), with respect to dating, the Pharisaic system of dating seemed to have been recognized prior to AD 70. Pentecost was a day of solemn assembly and all normal activity was set aside for the observance of the Feast.

A significant question is however, why Pentecost as a fulcrum event? Gerald Hovenden cites evidence that, in certain circles, Pentecost had developed into a festival

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associated with covenant renewal, which in turn, has implications for eschatological interpretation. This will be explored below.41

There is little scholarly consensus as to whether or not there is a connection to be found in these verses with the giving of the Law.42 Richard N. Longenecker asserts that the giving of the Spirit should not be examined with the giving of the Law, but rather as a contrasting event to it:43

To be sure, Luke does not draw out from this portrayal of Jesus as either the giver of a new Torah or himself the embodiment of such a Torah (though if Mathew or John had written Acts, they might have done something like that.) Luke is showing that, the mission of the Christian church, as the ministry of Jesus, dependent upon the coming of the Holy Spirit.44

Likewise, Schnabel concedes that the timing of the connection of Pentecost to the giving of the Law is difficult to establish, however, there are several early Jewish texts making this connection.45

Verse two describes the opening of heaven: a clear allusion to the supernatural quality of the event taking place; and, an event well rooted in Old Testament promises detailed by Stronstad.46 The word “sound” is important and focuses attention to both God’s voice and presence in this theophanic episode. This sound could be interpreted as an allusion to the trumpet blast of Sinai (Ex. 19:16).

42 Hovenden, Speaking in Tongues, 96.
44 Longenecker, Acts, 269.
45 Schnabel, Acts, 113. See Jub. 1:1; 6:17-19; 14:20; 22:1-16; 1QS I, 8-II, 25; 4Q266 frag. 11,17-18. There is an explicit command to the Jewish people to assemble in the third month in obedience to the Torah.
Canadian Pentecostal scholar, Peter Althouse, comments on aspects of Pentecostal symbolism and issues of context; notably creation and covenant. He suggests firstly that Pentecost should be viewed as a partial fulfillment of Christ’s future Parousia, and additionally:

Images of violent wind and tongues of fire witnessed at the inauguration of the Church on the day of Pentecost signify the renewal of the covenant in which the election of God spans back to the patriarchs, the nations, and as far back as creation itself. The implications of Luke-Acts is that covenant law is renewed in that the fire which alights on them harkens back to the giving of the Mosaic Law (e.g. burning bush; fire in exodus journey) ⁴⁷

Althouse is laying the groundwork for the more focused discussion of eschatology to be discussed in Chapter Two.

In this passage, the word “tongues” are encountered for the first time. Polhill points to the potential for double meaning (2:3):

Much as in English, the Greek word glōssa can refer to the physical organ of the tongue. It also has the metaphorical meaning of what is spoken by the tongue, spoken language. So here, the lapping flames that had the visible likeness to tongues, enabled the believers to speak in inspired language. ⁴⁸

Bock agrees that tongues enabled the disciples to speak about God’s activity in the language understood by those who have gathered. He also highlights that tongues were an evangelistic enablement for the task at hand. He makes the distinction between a manifestation of tongues, not requiring an interpreter, in juxtaposition to the kind that 1 Corinthians 14:1-5 describes as a two-step ecstatic process. ⁴⁹ It is beyond the scope of this paper to deal with the full discussion of the Lukan portrayal of tongues as either

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⁴⁸ Polhill, Acts, 97.
⁴⁹ Bock, Acts, 97.
xenolalia (the miraculous gift of speaking a foreign language) or glossolalia (a spiritual utterance requiring a gift of interpretation).  

The description of spreading fire among those gathered and the usage of πῦρ ὡς focuses us on divine activity, which does not exclude notions of judgment, a seldom considered position despite the numerous biblical associations between the word fire and judgment of God, a consuming fire, (Deut. 4:24 and 9:3). Arrington points to the connection with Acts 2:38 and the emphasis upon God’s displeasure with the Jews responsible for Jesus’ death; an act of unbelief. It may be a stronger position however, to associate fire with God’s presence (Ex. 3:2, 13:21, Deut. 4:33, 5:24-26, 18:16, 1 Ki. 18:38) as it relates to protection, guidance and calling to ministry and mission. According to Bock, fire “points to the association of heavenly glory in presence of the Spirit as well as a theophany.”

Longenecker favours this view suggesting that under the Old Covenant, the divine presence rested on Israel as a community and upon many of its leaders for special ministry activity. Under the new covenant, as established by Jesus and inaugurated at Pentecost, the Spirit now comes upon and rests upon all believers individually in order that they may proclaim redemption from Pentecost going forward. Speaking of the

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52 Bock, Acts, 98.

53 Longenecker, Acts, 270.
significance of the Pentecost event, Polhill comments, “From this point on in Acts, the
gift of the Spirit became a normative concomitant of becoming a Christian believer (Acts
2:38).”

In summarizing Acts 2:1-4, the main feature of Spirit baptism is vocation
although salvific notions must be considered. Additionally, disciples become members of
the charismatic community, heirs to Jesus’ ministry. Tongues are considered the initial
sign of Spirit baptism, making this experience knowable, audible, and visible. Arrington
adds that the disciples have a new means of praising God in languages that they had
never learned (1 Cor. 14:22).

The question of the crowd that witnessed the Pentecost event cannot be easily
dismissed. The question was simply, “What does this mean (Acts 2:5, NRSV)?” Craig
Keener frames what may have been the reasonable expectation for those present during
the Pentecost event. In the relevant circles of Judaism, the promise of the Holy Spirit
necessitated a restoration of Israel (Acts 1:6). The biblical prophets left little doubt of the
reasonableness of this expectation (e.g. Isa 44:3-4, 59:20, Ez. 36:27-28, 37:14, 39:28-29,
indicated prophetic empowerment also.” For those experiencing Pentecost and the first
hearers of the Pentecostal message, no doubt suspicions of the arrival of the Kingdom
had been considered.

Referencing Joel 2:28-32, Peter uses the phrase, “the last days,” (a substitute for
Joel’s “afterwards”), as a clear signal that he understood the Spirit’s outpouring to be

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evidence that the new age of messianic blessings was upon them (Is. 2:2, Mic. 4:1); the fulfillment of the promise of Old Testament and second temple Judaistic expectation. F. F. Bruce defines this last days timeline, “The last days began with Christ’s appearance and will be consummated by his reappearance; they are the days during which the age to come overlaps the present age.” The focus of this portion of Acts focuses on the anointing work of the Holy Spirit’s endowment in support of the universal preaching mission of all God’s people. There is an obvious emphasis here on the presence of God through the Holy Spirit and the need to empower the missionary activity that lies ahead.

Anthony D. Palma points to two important Old Testament passages to explain the usage of Joel’s passage by Peter. Ezekiel 36:25-27 describes the experience of cleansing, the reception of a new “heart of flesh,” and a “new spirit,” and it is the indwelling of the Spirit that alludes to the Spirit’s transformational work that is clearly delineated in the Pauline writings. According to Palma:

Joel’s prophecy is quite different from Ezekiel’s reference above. It does not talk about inner transformation, a changed lifestyle, or the indwelling of the Holy Spirit. Instead, the Lord says, ‘I will pour out my Spirit on all people’ (2:28). The result will be very dramatic—the recipients will prophesy, dream and see visions.

This is a charismatic work.

Important to the context is the fact that twelve eyewitnesses to the ministry of Jesus and resurrection are now making their case. The resurrection is the key idea. Polhill

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emphasizes that Peter is speaking, “seriously, with gravity.” Polhill additionally offers a comment on literary exegesis stating:

Often the speeches in Acts begin with a correction of a misunderstanding (cf. 3:12; 14:15), a natural attention-getting device. Here, after having obtained the crowd’s attention, Peter explained the real basis behind all the ecstatic behavior at Pentecost: the outpouring of the Spirit predicted by the prophet Joel (v. 16).

Commenting on verses 19-21, Bruce alludes to the fact that Luke remains consistent in his usage of “phenomena” in describing the history (his version) of Christian origins:

More particularly, little more than seven weeks earlier the people of Jerusalem had indeed seen the darkening of the sun, during the afternoon of Good Friday, and later in that same afternoon the paschal full moon may well have risen blood-red in the sky in consequence of that preternatural gloom. These phenomenon are now interpreted as harbingers of the advent of the day of the Lord, a day of judgment.

Although notions of inner transformation should not be wholly dismissed, the original hearers of Peter’s sermon were left with the imperative of preaching to every nation in anticipation of great apocalyptic events (Rev. 8:5, 7; 20:9) and the great and glorious day of the Lord to follow (Acts 2:20).

Allusions to Sinai, the reversal of Babel and birth of the Church are important themes, however mission remains the dominant one. The Pentecostal story continues as the gospel leaves Jerusalem and the representatives from many nations go out and tell of what they had seen and heard in their own languages.

1.4 The Believers at Samaria (8:14-19)

Acts 8:14-19 is the text that provides the strongest support for the Pentecostal argument for the doctrine of subsequence. The narrative produces strong evidence that the Samaritans believed the preaching of Phillip, were baptized by him and did not receive Spirit baptism until the arrival of Peter and John. The passage suggests that the transformational work of the Spirit had already been accomplished in those who would subsequently be filled with the Spirit, and with identifiable manifestations. This giving of the Spirit here is understood by Pentecostals to be the same pneumatic gift given to those gathered at Pentecost.

Robert Menzies argues against explanations contradicting historical Pentecostal views. He points to respected scholars, G.R. Beasley-Murray and James Dunn, who have both offered other alternatives to the Pentecostal view. Beasley-Murray proposes that these believers had received the Holy Spirit at conversion; but had not received spiritual gifts that would be imparted by the apostles. Beasley-Murray appears to be more sympathetic of the Pentecostal reading of the passage as Pentecostals asserting the possibility for subsequent experiences and fillings of the Holy Spirit. Dunn argues for a deficient faith:

They had only been baptized in the name of the Lord Jesus. The formulation clearly indicates that whatever had gone before had been insufficient. Whether the rationale is that the Samaritans’ faith fell short of full commitment to the Lord (8:12), or that baptism even ‘in the name of the Lord Jesus’ was in itself not enough, Luke’s point is clear: it was the reception of the Spirit (‘the gift of God’ — 8:20) which mattered above all else; Luke’s account does not allow us to envisage either an earlier silent coming of the Spirit at their baptism or that Luke

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63 The doctrine of subsequence asserts that there is an empowering and vocational work of the Spirit that is subsequent and logically different than the transformational work at the moment of regeneration.

had in mind only a supplementary coming of the Spirit here. Luke knows of no silent comings of the Spirit! Only the manifestation that God had accepted them by giving them the Spirit (cf. 10.44–47; 11.17–18; 15.8–9) could validate the major step forward.65

There is little in this narrative that would suggest that Phillip’s preaching was not fully kerygmatic and that the Samaritans were not experiencing a normalized experience of kerygmatic preaching accompanied by signs and wonders and that the Samaritan hearers (including Simon) were in fact true believers. Arrington and Stronstad are of the opinion that the descriptions of Simon’s response to something he has witnessed, subsequent to signs and wonders, is convincing evidence that he fully understood what was occurring (Acts 8:20-23).66

This passage emphasizes other important matters. The reality that racial and cultural boundaries must be crossed, in light of the eschatological imperative of unity, is also in focus as the Gentile mission begins. Peter and John now arrive in Samaria in response to what is taking place there, the acceptance of the Word of God.

Bock postulates a number of reasons for the apostles’ arrival on the scene, but the likelihood is that their visit was simply an endorsement of Philip’s work. Bock insightfully remarks that, “mission serves to unite the people of God.”67 An examination of the text suggests Peter and John came more as participants; offering the endorsement and support of the apostles in this new missionary enterprise.68 Controversy surrounding the Samaritans in general would be sufficient reason to necessitate having key apostles affirm the Spirit’s work. Bruce echoes this sentiment and adds commentary concerning

the presence of John, who had earlier, “suggested the fire should be called down from heaven on a Samaritan community for its inhospitable behavior to their Master (Luke 9:52-55).” 69 Philip is perhaps more sympathetic to the Samaritan people. He simply proclaimed Christ to them followed by the in-breaking of the Kingdom resulting in healing and deliverance for many (Acts 8:7). Peter and John’s laying on of their hands is best interpreted as a gesture of the apostolic solidarity and fellowship with the Samaritans. “The receipt of the Spirit is, above all, God’s answer to their prayer.” 70

This episode is certainly evidence of the fulfillment of prophecy (Acts 1:8) and Bock summarizes that this region of Samaria is said to have received the Word of God and has been baptized; Peter and John are praying for them to receive the Holy Spirit. Bock is among commentators concluding that, “baptism, with a later coming of the Spirit through the laying on of hands, is exceptional and not normative.” 71 He goes on to defend this position, contra Dunn, “There is no indication of a defective faith in the group as a whole, nor do the apostles preach to them.” 72 Additionally, the fact that Simon saw that the Holy Spirit was given through the laying on of hands is met with inference by Bock that something similar to Acts 2 had in fact occurred. This is a clear departure from and challenge to the position of those such as Bruce who hold that Pentecost was an event, which took place once and for all. 73

This “Samaritan Pentecost” passage is both evidence of an advance in Christian mission and strong support for those wanting to make the argument for the Pentecostal

70 Polhill, Acts, 218.
71 Bock, Acts, 331.
72 Bock, Acts, 331.
view of subsequence. It is an equally problematic passage for those wanting to affirm Dunn’s view of the Spirit’s exclusive and absolute role in initiation/conversion. It is reasonable to conclude that these Samaritans already believed and were baptized, prior to receiving the Spirit.

1.5 Saul of Tarsus (9:17-18)

There is scholarly support for the traditional Pentecostal reading of Luke-Acts in these two verses. Saul has experienced a profound experience with the risen Lord on the way to Damascus (Acts 9:1-19). Pentecostals interpret this occurrence in light of Paul’s endowment for his missionary service.

In fulfilling the command the Lord has given to him in verses 10-16, and especially that Saul would receive the Holy Spirit, Ananias makes his way to Paul where he will mediate, as Paul receives his apostolic commission. For Pentecostals, there is evidence of the commissioning formula of the Old Testament and the laying on of hands, also a commissioning gesture in the New Testament.74

Assemblies of God educator, Stanley Horton, draws attention to the fact that Ananias addresses Paul in this passage as ἀδελφός, suggesting that this may be indicative of an already present faith. Ananias’ mission is clear. He will be utilized in Paul’s healing, and secondly, Paul’s being filled with the Holy Spirit.75 This passage gives no evidence of any visible sign of Paul’s filling with the Spirit; however Horton simply draws attention to Paul’s extensive exposition of the subject of tongues (1 Cor. 12:10-11)

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74 Menzies, Empowered for Witness, 213-216.
and the fact that he liberally spoke in tongues (1 Cor. 14:18). Horton additionally comments that the Spirit had been poured out abundantly upon Paul (Titus 3:5-7). There is plenty of evidence that Paul had received charismatic empowerment for ministry as a study is made of his activity in the chapters of Acts to follow.

In reflecting upon this passage, there is a geographical spread in charismatic activity away from Jerusalem, a foreshadowing of Paul’s ministry to follow. There is evidence of an emerging pattern of laying on of hands (Acts 8:17-18; 19:6) as the visible connecting sign of God to the recipients of the gift.

Interestingly, although Bruce will not utilize the “baptism” terminology when referring to Paul’s receiving the Spirit, he does say, “Such filling was the indispensable qualification for the prophetic ministry mapped out for Saul in the Lord’s words…a ministry comparable to that to which Jeremiah was called in his day (Jer. 1:5).”

Anthony Palma adds in response to evangelicals like James Dunn, that Paul was in no place asked to repent and believe. He further points out that in no other place is the laying on of hands connected to salvation, or is the phrase “receiving the Spirit” associated with salvific notions.

This passage is filled with charismatic activity that excites the Pentecostal imagination and according to Longenecker, Ananias would have been greatly comforted

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77 There are numerous Old Testament texts describing the laying on of hands in order to bestow blessing, sacrifice and to identify, and convey authority, to a successor. It is reasonable that this Hebrew spiritual and community practice would be incorporated into the life of the early believers. The Latter Rain Movement of North Battleford Saskatchewan made this a normative, albeit, controversial practice as an accelerated method of receiving Spirit baptism and other spiritual gifts, a practice that continues today in some Pentecostal and charismatic circles. This will be discussed in Chapter Two.
78 Bruce, *The Book of the Acts*, 188.
by knowing that Paul had received a reciprocal vision of his coming and yet at the same
time, some trepidation knowing of Saul’s previous activity.⁸⁰ Although there is much that
is not revealed about the circumstances surrounding Paul’s baptism and filling, the
foremost missionary in the spreading of the Good News was being commissioned, filled
and empowered by the Spirit.

1.6 Cornelius and His Household (10:44-48)

The contribution of this passage to an understanding of Pentecostal spirituality
involves the giving of the “same gift” (Acts 11:47), an outward sign connecting this
passage to Acts 2. The term, “the Spirit has been poured out” is here utilized with an
event that is post Pentecost and to describe glossolalia as praise to God. Pentecostals
highlight the visions and angelic visitations that are interpreted to be interventions by the
Spirit pointing to something larger, programmatic, and beyond a description of
repentance and the forgiveness of sins for a few individuals. These believers are now to
be seen as members, not only of the Body of Christ, but also of the last days community
of inspired preachers.

Robert Menzies responds to evangelicals who wish to emphasize that this passage
is intended by Luke as evidence that the Spirit is, “the agent of ‘forgiveness, cleansing,
and salvation.”⁸¹ It has been tempting for evangelicals to equate this aspect of the
Spirit’s work to Spirit baptism. There are few Pentecostals that would not acknowledge
the chronological closeness of these occurrences in this passage. Menzies makes the point
that it is reasonable to suggest the reception of the charismatic gift is a sign of salvation,

⁸⁰ Longenecker, Acts, 373.
but not the means of it.\textsuperscript{82} Menzies maintains that Luke always presents the work of repentance, faith, and sanctification to “Jesus, never to the Spirit.”\textsuperscript{83}

After a lengthy message by Peter, the Spirit “fell,” a word utilized by Luke here and in 8:16 and 11:15 to describe the dispersal of the Spirit. There is great amazement from the six Jewish believers who have accompanied Peter. The six have witnessed these Gentiles receiving the gift of the Spirit, alluding to Joel 2:28-29 and Acts 2:17-21. Polhill states, “It was an audible, visible, objective demonstration of the Spirit’s coming upon them.”\textsuperscript{84}

Philip F. Esler agrees that this episode is to be considered, “an accurate history of ‘a Gentile Pentecost,’” however, he notes that the instance of tongues here is of the non-communicative sort in that there is no evidence of anyone speaking to God, or about God in a foreign language.\textsuperscript{85} Bock describes this event as another evidence of a new age dawning where tongues are present indicating that people are being saved.\textsuperscript{86} Pentecostals have strongly believed that the magnifying of Jesus by the newly baptized Gentiles is strong evidence as to who forgives sins and that forgiveness has been received in Jesus’ name.

Longenecker focuses on the possibility that specific words spoken by Peter, “Everyone who believes in Him,” catalyzed what was taking place in the hearts of those

\textsuperscript{82} Menzies, \textit{Empowered for Witness}, 215.
\textsuperscript{83} Menzies, \textit{Empowered for Witness}, 217.
\textsuperscript{84} Polhill, \textit{Acts}, 263.
\textsuperscript{86} Bock, \textit{Acts}, 401.
at Cornelius’ house at the moment of their ascent to faith. It would be unwise to extricate the notion of an aspect of initiation-conversion from this event, given a lack of data as to who was actually gathered together. Salvation and Spirit baptism have occurred simultaneously in this instance, at least for some.

French Arrington argues that Cornelius and those gathered were already believers:

Devout people like Cornelius and his friends know about the ministry of Jesus that began in Galilee after John the Baptist preached his baptism, and the good news of peace filled the land of Judea (v.37). Peter’s use of the words, “you know” seems to indicate that the people present have already heard the gospel before Peter preaches to them.

Esler adds that Luke may be hinting at tongues as the evidence of Christian faith that would eventually be the criteria for admission of Gentile believers to table fellowship with Jewish Christians in Jerusalem.

Although many commentators make connections of this passage to Acts 2, Bock adds in his commentary that it is unclear whether tongues were of the xenolalia type, that is, a known language spoken without prior knowledge, or manifested similar to Paul’s description of unintelligible tongues (1 Co. 12-14). Longenecker, like Esler, is quite certain that it is the latter case and adds that the Jewish believers would have needed to witness this in order to communicate with other Jewish believers who would need reassurance of the things they would eventually hear about in Jerusalem. Spirit baptism

of these Gentiles is no small thing. The Spirit, according to Bock, is the “eschaton’s presence and shows that God is blessing the Gentiles directly.”

“Poured out” in this instance, relates to what happened on the Day of Pentecost (Acts 2:17, 33) as these Gentile Christians spoke with tongues and magnified God. As argued above, Pentecostals continue to advocate that the Pentecostal experience is repeatable, although the Pentecost event itself will never be.

The Gentiles have been accepted into fellowship by the will of God and Jesus is at the centre of things as His name is magnified. The Gentiles have received the Gospel; faith is the result and the pouring out of the gift of the Spirit, the giving of this gift preceding water baptism. Polhill is correct in asserting:

Always the demonstration of the Spirit serves a single purpose—to show that the advance in witness comes directly from God, is totally due to divine leading. This was especially important in this instance. Peter had already shown his own hesitancy to reach out to Gentiles. More conservative elements in Jerusalem would be even more reticent. Only an undeniable demonstration of divine power could overrule all objections, and God provided precisely that in Cornelius’s house.

The narrative comes to an end in Acts 10:48 as fellowship and brotherly love that can be produced only by the Spirit is described. Peter spent several days with his new Christian family in Caesarea (Acts 10:48). This would have necessitated table fellowship, a significant step for Peter.

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1.7 The Disciples on the Road to Ephesus (19:1-7)

Acts 19:1-7 is the last of the Acts passages to be reviewed in this chapter. It is included among the others to demonstrate Luke’s perspective, that the same gift that has been received in the other passages examined thus far is of the same character and for the same purpose in this instance on the road to Ephesus. The Holy Spirit came upon groups and individuals in the first century church, not just as a sign of salvation, but as a prophetic endowment that empowered recipients to engage more effectively and powerfully in mission.

Christopher Kaiser begins his article, *Rebaptism of the Ephesian Twelve* with, “There is nothing unusual or problematic about this text…there are no difficult or obscure words to translate. There is nothing unusual about the scene depicted.” Although this may be linguistically true, there is still much to learn from this passage as well as questions that need answering. Key to understanding this section of Luke is to answer two questions. As we meet this small group of disciples, were these travellers Jesus’ disciples or those of John the Baptist? And secondly, what did Paul mean when he asked them, “Did you receive the Holy Spirit?” Although the questions are quite straightforward, considerable disagreement remains concerning the spiritual status of these people.

In arguing that the Holy Spirit fell upon actual disciples of Christ, Palma states, “The word “disciple” (μαθητής) occurs thirty times in the Book of Acts. Both before and after this passage, it always means a disciple of Jesus.” F.W. Norris recalls that even

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“Calvin admitted that Luke called these twelve ‘Christians’ and yet Calvin put aside what he understood Luke to say in the face of Anabaptist pressures who were using this text in support of adult baptism for those already infant baptized.”

Others like Ben Witherington III, maintain that, “Because they do not have the Spirit, they cannot be disciples.”

Dunn, cited by Menzies says, “They are disciples, but do not belong to the disciples.” Dunn, concurring with Witherington states, “Discipleship without the Spirit is a contradiction in terms.”

J.B. Polhill adds another perspective:

Elsewhere Luke used the term “disciples” for followers of John the Baptist (cf. Luke 5:33; 7:18f.). He might have found a fine distinction between Baptist and Christian disciples strained. For him a true disciple of John, a completed disciple of John, was a Christian. That is the whole point of the present narrative.

In Bock’s opinion, this passage is simply a case for “incomplete instruction,” citing Luke’s usage of πιστεύω; literally, “having believed.” The very fact that there had not yet been a baptism in “Jesus’ name” lends support to this. Although it might be argued that Paul is being diplomatic in approaching a sensitive line of questioning, the fact that Paul asked, “Did you receive the Holy Spirit when you became believers,” (Acts 19:2) supports the idea that Paul believed himself to be addressing believers. It seems unlikely that Paul would have used any form of diplomatic, rhetorical craft, or deception in his line of questioning. Kaiser makes an excellent point in suggesting, as Paul addressed these twelve with holistic concern, that he would have been concerned that the twelve

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95 F. W. Norris, “Christians Only, but Not the Only Christians,” n.d., 102. This article was adapted from a paper presented during a meeting of the Fellowship of Professors of Bible on the campus of Johnson Bible College outside Knoxville, Tennessee, September 28, 1984. Full bibliographic information is not available.

96 Bock, Acts, 599.


had received the person of the Holy Spirit and had not just experienced some outward manifestation of charismatic activity.  

Much has been made of the disciple’s admission that they had not heard of the Spirit, implying that they did not know the Spirit existed. This reasoning is possibly dismissed given that John’s disciples would have been aware of John’s words uttered in Luke 3:15-16. The description of what happens next is clear. Paul lays hands on them, the Spirit descends, and they began to prophesy and speak in tongues.

Menzies suggests that Luke has strategically linked the pericope of Apollos who had “been instructed in the way of the Lord” (18:24-28), to this passage in Acts 19. He raises an additional question as to whether these disciples might have been taught by Apollos in Ephesus which, according to Menzies, would add support to their being “disciples of Jesus.” The evidence seems to suggest that these disciples are disciples of both John and Jesus.

Menzies makes a final and insightful point, “The wealth of evidence indicates that the first century Jews identified the gift of the Spirit as the source of prophetic inspiration and not as a soteriological necessity.” Paul attributed soteriological functions to the Spirit and it is important to be mindful that this text is itself evidence of Luke’s view of Paul’s interaction with these disciples.

There are three possible views as this passage is examined in the hope of sorting out the spiritual status of these travellers: 1) That they are sectarian and unregenerate; limited in knowledge and in the true faith and that Paul is mistaken as he engages them;

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100 Menzies and Menzies, Spirit and Power, 74.
101 Menzies and Menzies, Spirit and Power, 74.
2) That they were in fact, true believers who have yet to be Spirit baptized and that the baptism in the name of Jesus was absolutely necessary as these disciples entreated the Father for the promise of the Holy Spirit; 3) There were some Christians who did not fully understand the faith and yet Luke and Paul saw them as Christians and taught them the fullness of the Gospel.¹⁰²

1.8 Conclusion

The goal of Chapter One was to undertake a limited biblical and theological survey of the charismatic episodes in Acts deemed programmatic for Pentecostals in light of more recent scholarship. A timely representation of these texts may be a means of reaffirming Pentecostal practitioners in the strength of the Pentecostal readings of these texts and the potential for increased spiritual vitality resulting from this confidence.

Further, challenges to Pentecostal scholarship were discussed with the objective of demonstrating that Pentecostals continue to hold the biblical canon at the highest level of truth. Many non-Pentecostal commentators surveyed have similar and complementary views of these texts, affirming that a responsible hermeneutical approach has been undertaken by most Pentecostal scholars and a high degree of consistency exists for more recent interpretations of the texts.

It is important going forward that Pentecostals be willing and open to engage in ongoing dialogue. Healthy scholarship does not take place in isolation. Douglas A. Oss captures the sense of the need to respond to the concerns of non-Pentecostals:

To my knowledge no classical Pentecostal holds to the view that the Spirit is not received at salvation (which would clearly contradict scripture). Those who

believe in Christ also have the Spirit living within; if anyone does not have the Spirit, he or she is not of Christ at all. Moreover, this is not a partial reception of the person of the Spirit; it is unqualified and complete (cf. Rom.8:14, 9-17; Gal.3:1-5; 4:6; Eph. 1:13-14).  

As Pentecostals speak of their experiences with the Holy Spirit, it will be with respect to empowerment, enablement, and inspiration, and of the eschatological realities mediated by the Pentecost event. It will never mean that any believer is without God’s Holy Spirit and that, forgiveness of sins, “according to the Scriptures,” will always precede that. Additionally for classical Pentecostals, the baptism in the Holy Spirit with charismatic manifestation is not a once and for all, but rather empowerment will be received from on high as ministry needs dictate.

Chapter Two focuses on a review of literature that will describe the experience of contemporary Pentecostals, with an emphasis on the Canadian experience, who claim the same spiritual experiences as those of the primitive church. Four generations have reported the same Pentecostal experiences around the globe although the Canadian experience may be waning and there is a robust discussion taking place about renewing contemporary Pentecostalism. The biblical survey completed in Chapter One underpins the reasonableness of the Pentecostal interpretation of the Acts texts. It is from this position of confidence that current doctrines can be re-engaged and new articulations of underdeveloped doctrines brought forth in order to revitalize Pentecostal spiritual vitality. Further, the work of this next chapter will serve to inform the research approach detailed in Chapter Three. Given that Pentecostal practitioners may be affected by many competing theological influences, a review of the current scholarship to follow may

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strengthen them in their resolve to reflect deeply, to teach, and have their congregations live out a renewed form of classical Pentecostal spirituality in contemporary contexts.
2.0 Introduction

The goal of this chapter is to explore the literature that will contribute to an understanding of the issues and priorities affecting Canadian Pentecostal practitioners as they consider the future trajectories of ministry practice with respect to Pentecostal spirituality. It builds on the biblical foundations for Pentecostalism discussed in the previous chapter.

This approach will first consider the conceptual foundations of Christian and Pentecostal spirituality. Second, the origins of Pentecostal spirituality as experienced in the early twentieth century revivals in the U.S. and Canada will be re-examined. This is important in order to establish which aspects of this spirituality have been effectively traditioned\textsuperscript{104} to contemporary contexts, and to assess the relevance of that early spirituality for these contexts. Third, the hermeneutical framework that underpins current Pentecostal spirituality will be considered. Fourth, a discussion of current issues in Pentecostal ecclesiology will be engaged with an emphasis upon doctrine, governance, and liturgical practice. Lastly, eschatology and mission in the contemporary Pentecostal context will be examined in light of the close theological historical relationship between Pentecostalism and a missiological fervency and focus.

\textsuperscript{104} “Traditioning” is a word used by contemporary Pentecostal scholars to describe the process of the systematic and confessional passing on of theology and experience of Pentecostal spirituality to subsequent generations.
2.1 Towards a Definition of Pentecostal Spirituality

A conceptual foundation for Pentecostal spirituality will be addressed in this section. In approaching this study of Pentecostal spirituality, the following considerations will help with focus. First, non-biblical spiritual notions of a transcendental nature, or generically mystical experiences, will not be considered. Second, the relationship between Christian and Pentecostal spirituality will be explained. Third, a working definition of Pentecostal spirituality will be considered, a definition from which to compare and contrast early twentieth century restorationist Pentecostal spirituality with the spirituality that is being experienced today.

Glen Scorgie draws attention to the overall need for a deeper understanding and practice of Christian spirituality arguing, “The version of Christianity we have bought into is an unsustainable one.” Scorgie explains:

The version of Christianity that I see being weighed in the scales and found wanting today is one that seems largely devoid of experiential connection to the transcendent. Without that, the Christian faith of many conservative Protestants is reduced to just another stultifying ideology advanced and defended in argumentative ways.

In defining Christian spirituality, any definition must be guided by devotion to an experience with the Triune God (via worship), a deep abiding in Christ, an understanding of holiness, (both soteriological and experiential), a dimension of growth in the cultivation of Christian virtues, and all of this under the influence and direction of God’s Holy Spirit. Scorgie elaborates:

\[\text{\footnotesize \cite{Scorgie2007} Glen G. Scorgie, A Little Guide to Christian Spirituality: Three Dimensions of Life with God (Grand Rapids, MI: Zondervan, 2007), 17.}\]

\[\text{\footnotesize \cite{Scorgie2018} Glen G. Scorgie, Letter. “Christian Spirituality Clarification”. Email, 2018. In an email message to the author, May 9, 2018, Scorgie provided additional insight into his views of the unsustainability of the current “version” of Christianity.}\]
Christian spirituality is the domain of lived Christian experience. It is about living all of life, not some esoteric portion of it—before God…it is ultimately about being attentive to the Holy Spirit’s voice, open to His transforming impulses, and empowered by His indwelling presence.\textsuperscript{107}

When attempting the task of constructing a working definition of Pentecostal spirituality, Gordon Fee states that there is no exact equivalent for the word spirituality. First century Christians utilized the term spirituality more as an adjective descriptor, γλώσσας, or as a contrasting description to those without the Spirit, ψυχικός. Fee states with respect to the usage of the term spiritual, “In every instance in Paul its primary referent is the Holy Spirit.”\textsuperscript{108}

As Pentecostals wrestle with notions of spirituality, the balance between theology and experience is emphasized. As a broad mission objective, PAOC Pentecostals endeavour to, “Glorify God by making disciples everywhere by proclaiming and practicing the gospel of Jesus Christ in the power of the Holy Spirit.”\textsuperscript{109} This ethos of Pentecostal spirituality implies the leading of the Holy Spirit directing the missional task.

Pentecostals view the early twentieth century revivals as a distinct theological development rather than just an experiential episode and it is important that any study of Pentecostal spirituality goes beyond an apologetic for Spirit baptism and glossolalia. Land expands upon his central thesis:

My thesis is that the righteousness, holiness, and power of God are correlated with distinctive apocalyptic affections, which are the integrating core of Pentecostal spirituality. This spirituality is Christocentric precisely because it is pneumatic; its ‘fivefold gospel’ is focused on Christ because of its starting point


\textsuperscript{108} Gordon D. Fee, Paul, the Spirit and the People of God (London: Hodder & Stoughton, 1997), x.

in the Holy Spirit. Underlying this correlation is a soteriology, which emphasizes salvation as participation in the divine life more than the removal of guilt.\textsuperscript{110}

In order to be congruent in maintaining the important interaction between theology and spirituality, Land warns that Pentecostalism must avoid the traps of theological detachment from practice and the dominance of rationalist and highly modernist influenced evangelicalism.\textsuperscript{111}

The wholeness of the Body of Christ, given the proper relationship between Spirit, Word, and community, has as its corollary a view of spirituality, which is the integration of beliefs (orthodoxy), affections (orthopathy), and actions (orthopraxy). For Land, the Holy Spirit as the starting point, “Is a necessary correlation.”\textsuperscript{112} The theological task then is the ongoing integration of knowing, being, and doing, “Lest the spirituality and theology fragment into intellectualism, sentimentalism, and activism, respectively.”\textsuperscript{113}

Canadian Pentecostal theologian, Peter Neumann states, “For Pentecostals, experience of the Spirit is of such significance, that it is explicitly and implicitly appealed to as an authoritative resource for shaping spirituality and theology.”\textsuperscript{114} Experience is an authoritative resource for Pentecostal spirituality and theology, as long as the experience has a credible and biblically identifiable transformative impact upon the life in question.

\textsuperscript{110} Land, \textit{Pentecostal Spirituality}, 12. Land’s “affections” are defined as: orthodoxy (right belief), orthoproxy (right practice), and orthopathy (right emotions).

\textsuperscript{111} Land, \textit{Pentecostal Spirituality}, 18.


\textsuperscript{113} Land, \textit{Pentecostal Spirituality}, 31.

Pentecostals are increasingly approaching experience, not apologetically, but rather expressing that experience is a necessary part of Pentecostal spirituality and faith.\textsuperscript{115}

Neumann points to a growing appreciation of a mediated view of experience that includes cultural, linguistic, and theological contexts although he stresses that it is the Holy Spirit’s sovereignty that is the origin of much Pentecostal experience. The assertion that experience is important to Pentecostal spirituality is nothing new and the experiences of radical conversions, intense sanctifying experiences, Spirit baptism, and healings are well remembered in the earliest literature as will be discussed below.\textsuperscript{116}

Neumann, citing Douglas Jacobsen, further nuances how Pentecostal spirituality might be viewed and articulated: “In short then, Pentecostals are Spirit conscious, Spirit-filled, and Spirit empowered Christian believers…Pentecostals stress affectivity. It is the experience of God that matters, the felt power of the Spirit in the world, in the church, and in one’s own life.”\textsuperscript{117}

Daniel Albrecht’s anthropological assessment has articulated a helpful framework and potential rubric for evaluating Pentecostal spirituality at a practical level. He has divided his analytical approach into two categories. The first is a configuration of beliefs, practices, and sensibilities that he calls “ritual symbols”: leadership, worship, word, gifts, ministry and mission(s). He then describes the characteristic qualities within the

\textsuperscript{115} Neumann, “Whither Pentecostal Experience?,” 12.

\textsuperscript{116} Neumann, “Whither Pentecostal Experience?,” 16-17. Neumann references George A. Lindbeck, \textit{The Nature of Doctrine: Religion and Theology in a Postliberal Age} (Philadelphia: Westminster Press, 1984), 18-33, 63, 69, 80, 113-124. Lindbeck’s cultural-linguistic approach, in contrast to a pre-theoretical view, sees religion as bearing a resemblance to language and culture and that doctrine becomes normative as it bears witness to the practices of a worshipping community.

organizing symbol of experiencing God mystically and supernaturally, communally and as the Empowering Spirit and Commissioning Lord. His work will be further referenced below.\textsuperscript{118}

Alternatively, Calvin College philosopher, James K. A. Smith offers another view: “Pentecostal spirituality or ‘religion’ is not first and foremost a ‘theology’ (which is theoretical) but, more fundamentally, a kind of worldview (which is pretheoretical).”\textsuperscript{119} His description of a Pentecostal spirituality breaks down into five elements and Smith asserts that the key elements of Pentecostal/charismatic spirituality represent the way to be authentically Christian. His five elements include first, a radical openness to God, or openness to something different or new in the Spirit. Second, Smith describes an “enchanted theology of creation and culture,” a notion that material creation is “charged” with the presence of the Spirit and of other spiritual entities. The Spirit, according to Smith, remains active and immanent within the Church and in creation.\textsuperscript{120} Third, Smith makes mention of a non-dualistic affirmation of embodiment and materiality. Physical healing is an example of this. Fourth, Smith further suggests that Pentecostal spirituality is rooted in affective, narrative epistemology and in contrast to rationalism; it has an emphasis on experience. Lastly, he points to the eschatological orientation of

\begin{multicols}{2}
\textsuperscript{119} James K. A. Smith, Thinking in Tongues: Pentecostal Contributions to Christian Philosophy, Pentecostal Manifestos (Grand Rapids, MI: William B. Eerdmans, 2010), 4. Pre-theoretical belief is an important notion of linguistics and philosophy relating to phenomenology. Pre-theoretical perspectives give foundational credence to intuitive innate impulses that influence behaviour.
\textsuperscript{120} Smith, Thinking in Tongues, 4-5.
\end{multicols}
Pentecostals towards mission and justice.\textsuperscript{121} Early Pentecostals, and contemporary missional-minded Pentecostals demonstrate an eschatology and missiology of transformation and an empowerment of the marginalized as did both Jesus and Luke.\textsuperscript{122}

Pentecostal writers have endeavoured to affirm a historical understanding of Christian spirituality. In the next section, the historical antecedents of contemporary Pentecostalism will be reviewed. This will be important in helping the researcher establish the extent that the PAOC is still characterized by the spirituality of the revivals, a spirituality as described above, and by a sense of restorationist logic and eschatological understanding.

\section*{2.2 Pentecostal Spirituality and the Early Twentieth Century}

Assemblies of God theologian, William Menzies, describes the spiritual antecedents to the early twentieth century Pentecostal revivals, “In the late nineteenth century, in nations around the world, believers in various settings were seeking God for a deeper or higher life in Him.”\textsuperscript{123} According to Menzies, Wesleyan-oriented bodies, concerned at the loss of Methodist spiritual fervour associated to their newfound respectability of the eighteenth century, began to seek the experience of sanctification promulgated by earlier Wesleyan leaders. These seekers, holding unwavering belief in a second blessing (subsequence), had an expectation of empowerment for service, a confidence in the reality of divine healing, and eventually an affirmation of premillennial eschatology; a position that was fully developed in Wesleyan and holiness circles by the

\textsuperscript{121} Smith, \textit{Thinking in Tongues}, 12, 31-49.
\textsuperscript{122} Smith, \textit{Thinking in Tongues}, 45.
\textsuperscript{123} Menzies and Menzies, \textit{Spirit and Power}, 17.
early twentieth century. Later a Pentecostal baptism in the Spirit was added to the three-stage view of the work of the Holy Spirit.

Other non-Wesleyan, Holiness groups were also yearning for something deeper or higher and these seekers from various reformed traditions sought a greater experience of sanctification. In contrast to the Wesleyans, they rejected the crisis experience or entire sanctification experience of the Wesleyans in favour of belief in a continual “sanctifying process,” a term that was readily utilized by those in the Keswick conference sphere of influence in the mid-1870s.\textsuperscript{124}

As stated, one of the foci of this thesis is to determine whether or not a classical Pentecostal spiritual vision, which was restorationist in orientation, continues to define contemporary spiritual trajectories for Canadian Pentecostal practitioners as they lead their congregations forward. Restorationism is generally understood in Pentecostal scholarship as the logic validating the phenomena that were being experienced during the revival movements around the globe at the beginning of the twentieth century, which were anchored in the early church experiences as depicted in Luke-Acts (see Chapter One). Brian Robson defines restorationism as, “The vision of restoring the church to the original practices, experience, empowerment, character and missionary zeal as the apostolic communities.”\textsuperscript{125} Pentecostal practices of Spirit baptism, glossolalia,

\begin{footnotesize}
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\item[124] Menzies and Menzies, \textit{Spirit and Power}, 18. The name Keswick comes from the English village where these Higher Life conferences have been held since 1875. The Keswick conferences were ignited in part through the influence of American holiness preachers and a number of publications promulgating the higher life experience. As this tradition evolved, this indigenous movement rejected the notions of the absolutizing of sanctification and, in the extreme, sinless perfection, in favour of emphasizing a gradual fullness of the Spirit. See also the DCPM, 820-821.
\item[125] Brian Robson. 2012. “The Temple, the Spirit and the People of the Presence of God: Examining Critical Options for a Pentecostal Ecclesiology” (PhD diss., University of Toronto), 40.
\end{enumerate}
\end{footnotesize}
eschatological urgency, divine healings, mission outreaches etc. were fueled by restorationist orientation that sees the apostolic church depicted in Luke-Acts as the basis for the “Latter Rain” continuation of Pentecost today and informed by nineteenth century and early twentieth century revivalism.

Peter Althouse provides an explanation for the influence of the restorationist motif upon early Pentecostalism. He affirms the work of Edith Blumhofer, suggesting that restorationism was closely related to the perfectionist hope for personal and religious reform, supported notions of unity and simplicity with respect to church structure and doctrine, accompanied eschatological themes, and that restorationism affirmed Pentecostalism’s antidenominational biases.126

Steven J. Land adds that the foundation for the contemporary Pentecostal movement was established throughout the nineteenth century and the beginning of the twentieth century as Pentecostal fires were kindled in England, Germany, India, Russia, Wales, and North America. He also points to the Bible school of Charles Fox Parham in 1901, and the Spirit baptism (with evidence of speaking in other tongues) of Agnes Ozman as the fulcrum event that would provide spiritual insight for those gathering in Los Angeles at the Azusa Street Revival in 1906.127

Glossolalia played an important role in those revival experiences and in the restorationist view of eschatology. Some Pentecostals misinterpreted the experience as a normative endowment to speak in a previously unknown language. To these restorationists, time was considered very short and the potential for a linguistic fast track

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127 Land, Pentecostal Spirituality, 4. Los Angeles was the home of the Azusa Street revival, which is well chronicled in both U.S. and Canadian Pentecostal literature.
in support of the ultimate goal of, “winning souls,” would have been welcome news for aspiring missionaries. Unfortunately, there is ample anecdotal evidence of missionary disappointment, as their linguistic miracles did not materialize. Despite the disappointment of these same missionaries and the necessity to adjust theology relating to glossolalia and xenolalia, tongues came to represent the phenomenological evidence of the experience of Spirit-baptism and pointed to the eschatological reality of the imminent return of Jesus. 128

Randal Holm, Associate Professor at Providence University College and Seminary, has examined an important question for Pentecostals as they consider experiences, “How do we interpret our experiences with God that make them unique?” 129 In looking at the early twentieth century Pentecostal revivals, Holm articulates the approach to a Pentecostal reading and spirituality that was important to the early revivals and remains important today. The pragmatism of the time period could simply be paraphrased as, “something is true because it happened” or “it happened because it was true.” 130

128 Michael Wilkinson, “Charles W. Chawner and the Missionary Impulse of the Hebden Mission,” in Michael Wilkinson and Peter Althouse, eds. Winds from the North: Canadian Contributions to the Pentecostal Movement, (Leiden ; Boston: Brill, 2010), 43. Irving Whitt examined the characteristics of early Pentecostal missions including perspectives of xenolalia. Although he reported that early Canadian missionaries did receive outpourings of the Holy Spirit accompanied by signs and wonders, there was nothing in the literature suggesting that notions of missionary tongues influenced Canadian missionaries.


130 Holm, “What Has Boston to Do with Los Angeles?” 5.
According to Holm, speaking in tongues emerged as a sociological dynamic within the Pentecostal movement and that doctrinal expressions of these experiences may have protected the movement from those who would have put out the Spirit’s fire.\textsuperscript{131}

Michael Wilkinson, referencing Russell Spittler, identifies important values of the Pentecostal spirituality of the period:

They include but are not limited to, individual experience, where the experience is felt rather than “telt”; orality, where history finds greater expression through story than theological treatise; spontaneity, where believer are compliant to the leading of the Holy Spirit; other-world-ness, where believers promote any activity that is said to have a lasting reward; and biblical authority, where adherents can cite chapter and verse in the biblical text for all decisions.\textsuperscript{132}

Althouse adds that Spirit baptism with glossolalia was viewed by some as an initiation of the believer into further charismatic experiences and empowered them for Christian service.\textsuperscript{133} Althouse provides additional insight into the eschatological beliefs of those influencing the early revivals. He stresses that eschatology was “not uniformed” in the sense that, “Seymour’s eschatological vision was different than that of Charles F. Parham, the Wesleyan Holiness preacher who first articulated the theological position that the sign of the baptism of the Holy Spirit was speaking in tongues.”\textsuperscript{134} Seymour and Parham were restorationist, premillennial, and dispensationalist in orientation. It is noteworthy that Parham’s eschatological vision was more focused on spiritual concerns and an aversion to worldliness (cultural, political and governmental affairs), while

\textsuperscript{131} Robson, “The Temple, the Spirit and the People of the Presence of God,” 11.
\textsuperscript{133} Alhouse, “Spirit of the Last Days,"12.
Seymour envisioned a church unified in terms of a more integrated whole, an egalitarian orientation more reflective of Joel’s prophecy of the universal outpouring of the Spirit.\textsuperscript{135}

It could be said that the early Azusa Pentecostals were characterized by a fully orbted Latter Rain motif,\textsuperscript{136} a sense of equipping for last days ministry, empowerment to be effective for service in these last days, and the comforting and encouraging presence of the Holy Spirit who brought a sense of an overall spiritual health for the early Pentecostal churches. The Canadian experience of the same time period is now considered.

\subsection*{2.3 Pentecostal Spirituality and the Canadian Origins of Pentecostalism}

Although Azusa Street is important to understanding the origins of world Pentecostalism, contemporary writers such as Peter Althouse, Allan Anderson, Michael Wilkinson, and Linda Ambrose are stating the case for a nuanced differentiation as Canada is considered. Althouse points to early Pentecostal leaders such as: R. E. McAlister, Ellen Hebden, Andrew H. Argue, Alfred G. Ward, Reuben E. Sternall, D. Jack Saunders, Daniel N. Buntain, and Aimee Semple McPherson as being informed and formed by their experiences in the Canadian Holiness camp.\textsuperscript{137}

\textsuperscript{135} Althouse, “Spirit of the Last Days,” 160.
\textsuperscript{136} Alluding to the wet seasons of rain in ancient Palestine, (early and latter rains), Latter Rain Eschatology defined the eschatological vision and theology of the early twentieth century Pentecostal revivals. The key thrusts of this Latter Rain motif were the imminence of the Second Coming and the empowerment for last days mission. See Robson, “The Temple, the Spirit and the People of the Presence of God,” 75-85. In order to gain insight into the pervasiveness and rationale for this motif, see also David Wesley Myland, “The Latter Rain Covenant: An exposition of Deuteronomy 11:10-21”, sermon text published in The Latter Rain Evangel (Chicago: Stone Church, June 1909), 15.
Toronto and Winnipeg were the two important centres of the Canadian Pentecostal movement. According to Thomas Miller:

Pentecost made its first appearance in Toronto late in 1906 and in Winnipeg in 1907. Both became resorts for hundreds of clergy, lay workers, and spiritually thirsty believers who were seeking more power for their lives and ministries. From the two cities there went out a steady stream of Pentecostal witnesses to spread through the nation, what then was called, “the full gospel.”

The origins of central Canadian Pentecostalism are traced back to a small mission in the east end of Toronto and to British immigrants, James and Ellen Hebden. However the “Hebden Mission” would only remain prominent in the Canadian revival for a few short years. This mission was dubbed, “The Canadian Azusa.”

Following Allan Anderson and Michael Wilkinson, Adam Stewart challenges the Americentric, monogenetical narrative of Pentecostal origination. He argues that Pentecostalism was a heterogeneous religious movement owing its origins to multiple influences around the globe, the Hebden Mission in Toronto constituting one of the points of origin.

Especially noteworthy regarding the origin of Canadian Pentecostal experience is Ellen Hebden’s experience with personal sanctification and Spirit baptism. According to Ewen Butler, “Ellen had experienced conversion and sanctification at an early age in

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139 Miller, *Canadian Pentecostals*, 39.


England and referred to it as ‘the baptism in the Holy Spirit.”142 Most of Hebden’s writings were focused on her initial resistance to and then receiving of Spirit baptism.143 The account of her receiving Spirit baptism captures the ethos of many that have experienced this same baptism:

Suddenly, the Holy Ghost fell upon me…my whole being seemed to be filled with praise and adoration…I was praising Jesus all the time, and yet it did not appear to be me but the power within that was praising Him….I said to the Lord, “What does this mean?” and a very quiet, yet distinct voice said, ‘Tongues’…One unknown word was repeated several times, and I thought that must be Tongues.”144

Although Ellen Hebden quickly connected to the Azusa Street revival, there is no documentation that Azusa influenced her views or experience. The Hebden story would soon be acknowledged south of the border in Seymour’s Apostolic Faith publication and her experience was not interpreted as having Los Angeles origins, but as a spontaneous outpouring of the Spirit.145 Stewart attributes the Keswick and healing movements as having the greater influence on the origins of Canadian Pentecostalism through the life and experience of Ellen Hebden.146

As reports about revival in Canada were quickly spread through southern Ontario and on to Los Angeles, many early Pentecostal leaders in North America such as William Durham and Robert Semple made the Hebden Mission a key preaching point on their

143 Miller, Canadian Pentecostals, 39.
144 Miller, Canadian Pentecostals, 40.
146 Stewart, “From Monogenesis to Polygenesis in Pentecostal Origins,” 164.
itineraries. Other congregations were quickly established in the area and although a fully orbed history of Canadian Pentecostalism is not possible within the scope of this paper, a description of a convention held at the Hebden mission will serve to demonstrate the similarities in spiritual experience with those in the U.S. and around the world:

Three services each day was the rule…again the tender, melting presence of the Holy Spirit was discernible…Many were baptized with the Holy Ghost. The only way we knew it to be so with them was because we heard them speak with other tongues and magnify God. Many sick ones recovered as the brethren anointed them in the name of the Lord…Irom early morning till late in the night the burden was foreign fields.

Despite the importance of, and the richness of the Hebden experience, the influence and prominence of the Hebden mission was short lived, as was the commitment by the fledgling Canadian Pentecostal movement to remain “unorganized.” As the influence of Mrs. Hebden diminished, the desire among the early pastors for a formal “fellowship” was increasing. According to Canadian Pastor and researcher, William Sloos, “James and Ellen’s opposition to organization became the first known challenge to the movements collective ideology. Although considered misguided in retrospect, their reasons for opposing organization contain some merit and deserve further study.”

The PAOC received its federal charter May 17, 1919, and a statement of faith was adopted and affirmed by the Canadian Pentecostals. Subsequently in 1921, a conference

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147 Miller, *Canadian Pentecostals*, 78.
148 Miller, *Canadian Pentecostals*, 43.
149 William Sloos, “The Story of James and Ellen Hebden: The First Family of Pentecost in Canada,” *Pneuma* 32, no. 2 (2010): 181–202. Sloos summarizes the contributions of the Hebdens and highlights their many accomplishments such as: launching the first, and arguably the greatest, Pentecostal revival in Canadian history at the East End Mission, the planting of additional Pentecostal congregations in Toronto and around the province, the sending out of the first Pentecostal missionaries, the establishment of the first Pentecostal camp meetings, the hosting of the first Pentecostal conventions, and the start up of the *The Promise* publication, the forerunner of *The Pentecostal Testimony*. 

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of the Pentecostal Assemblies of Canada was held in Montreal paving the way for the establishment of the Eastern and Western Districts of the Assemblies of God bringing “Eastern and Western Canada into organic union.”\footnote{Kulbeck, \textit{What God Hath Wrought}, 38.} These district entities were eventually dissolved and the organizational relationship with the Assemblies of God was brought to an end in August of 1925.\footnote{Picture This: Reflecting On 100 Years of the PAOC (Mississauga, ON: The Pentecostal Assemblies of Canada, 2018), 27-41. Following the General Conference in May 2018, this publication was presented to each PAOC credential holder. A concise description of the organization of the PAOC can be found in Chapter Two.}

It is important to highlight a few of the additional and significant spiritual periods of the first 100 years of Canadian Pentecostalism that may have had influence upon the pastors of this study to follow.

In examining uniquely Canadian influences on Pentecostal history and spirituality, “The New Order of the Latter Rain” had considerable influence upon Canadian Pentecostalism, much more than can be examined within this thesis context. A “word of prophecy” given in 1906 at Azusa Street stated that, “A great revival would begin in northern Canada” and many were quick to point to the Latter Rain Movement as the fulfillment of the prophecy.\footnote{H. I. Lederle, \textit{Theology with Spirit: The Future of the Pentecostal & Charismatic Movements in the 21st Century} (Tulsa, OK: Word & Spirit Press, 2010), 87.} This revival movement originating in North Battleford, Saskatchewan in 1948; has left an understated impact on modern Pentecostal spirituality. According to Henry Lederle, “In February of 1948, revival broke out with remarkable words of prophecy and healings. There was a remarkable hunger of God among the students.”\footnote{Lederle, \textit{Theology with Spirit}, 85.} It was through this revival that certain new focuses and practices emerged such as the laying on of hands for the impartation of spiritual gifts rather than the more

\begin{footnotes}
\item Kulbeck, \textit{What God Hath Wrought}, 38.
\item Picture This: Reflecting On 100 Years of the PAOC (Mississauga, ON: The Pentecostal Assemblies of Canada, 2018), 27-41. Following the General Conference in May 2018, this publication was presented to each PAOC credential holder. A concise description of the organization of the PAOC can be found in Chapter Two.
\item Lederle, \textit{Theology with Spirit}, 85.
\end{footnotes}
classical behaviour of tarrying. The movement was controversial for many in Pentecostal and Charismatic denominations and costly for Pentecostal leadership personalities such as Stanley Frodsham, the former editor of the AG, Pentecostal Evangel, who compared the Latter Rain Movement as a rival movement in importance with the Azusa Street Awakening. Soon after this statement, he was pressured to resign. Another of the influential foci of the Latter Rain Movement was the emphasis on the restoration of the charismatic, fivefold leadership ministries of Ephesians 4:11. This view insisted that Apostles and Prophets were being restored to the church and as foundational ministries along with Pastors, Evangelists and Teachers. The AG officially identified the errors of this movement in 1949, resulting in its decline. In Canada, R. E. McAlister published extensively to show the doctrinal error of many of the beliefs of the movement. Despite the controversy, ministry practices from the Latter Rain Movement would be considered Pentecostal spiritual practices by many.

In the early 1960s, Canadians began to hear reports of mainline Christian leaders “acting like Pentecostals.” This was the beginning of the Charismatic movement in which some mainline denominations and congregations began to adopt Pentecostal practices and doctrines such as Spirit baptism. The PAOC initially reacted with interest.

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154 “Tarrying” is a term that has been utilized among restorationist type Pentecostals and describes the practice of prolonged praying or waiting for the experience of Spirit baptism with glossolalia. It would not have been uncommon for Pentecostals to call certain gatherings, “tarrying meetings.” See also, Peter Althouse, “Soaking Prayer and the Mission of Catch the Fire,” *Pneuma* 36, no. 2 (2014): 183–203. Wilkinson and Althouse draw attention to the similarities between classical Pentecostal notions of tarrying to the soaking prayer techniques observed at Catch the Fire revival in Toronto. 184-185.


156 R. E. McAlister, “Truth Advocate” 1, no. 1 (1949): 1–26. This entire volume, as well as the subsequent volume no. 2, were wholly devoted to showing the doctrinal error in the beliefs and practices of the Latter Rain Movement.

157 Butler, “The Interface of Two Canadian Revival Movements,” 98. Butler did not name any of these personalities that experienced Pentecostal phenomenon.
and enthusiasm as the news of clergymen from traditional Protestant denominations experienced the marks of Pentecostalism; it was a doctrinal vindication of what Pentecostals had been saying in the early twentieth century revivals. By 1970, some Pentecostals began to view themselves as having influence and even a place of “power” over other Christian groups. Canadian Bible schools such as Eastern Pentecostal Bible School became concerned with charismatic ministries that could potentially undermine fundamental Pentecostal doctrine and influence.\(^{158}\)

Although the enchantment with the Charismatic movement died down in the late 1970s, as did the hope for continuing influence, the PAOC benefited from an influx of worshippers who saw a better fit for themselves within a Pentecostal environment where they could continually experience Pentecostal spirituality without resistance.

The lasting impact of this intersection between Pentecostalism and the Charismatic movement has been reflected upon both positively and negatively. Butler, in dialogue with Ron Kydd, points to the negative effect that the Charismatic movement had upon worship in the sense that it became more “privatized and self gratifying.”\(^{159}\) Yet, conversely, others within the PAOC, and especially younger adherents, began to interact with many facets of the Charismatic Movement, embracing the influences of the Charismatic Movement upon music and worship in general.\(^{160}\)

Eventually, the PAOC was forced to deal with the obvious differences between the movements and the perceived affront to the PAOC’s holiness orientation with


\(^{160}\) Butler, “The Interface of Two Canadian Revival Movements,” 104. See also Thomas Miller, Canadian Pentecostals, 398-402.
Charismatics from traditional denominations engaging in practices like drinking alcohol and smoking. Consequently, Pentecostals leaders in Canada and in the U.S. reaffirmed doctrinal statements to reinforce the Pentecostal positions, and especially with respect to tongues as Initial Evidence.161

Lastly, and with respect to significant developments in Pentecostal theology and practice throughout the last century, Pentecostal scholars like Randall Holm, Michael Wilkinson, Peter Althouse, and Margaret Poloma are currently examining the effects of the interactions between Canadian Pentecostals and the Toronto Blessing. It may be too early however, to assess any lasting effects of this revival upon Canadian Pentecostalism.162

2.4 Pentecostal Spirituality and Pentecostal Hermeneutics

As Pentecostal spirituality is articulated in theological terms, the credibility of notions put forward by Pentecostal scholarship must make the important connection between spirituality and hermeneutics. Pentecostals have often been charged with subjectivism that places charismatic experience above the Scriptures.

Asbury Theological Seminary professor, Craig S. Keener develops an argument for the importance of both a Pentecostal hermeneutic and something he coins, “experiential reading.” According to Keener, experiential reading means reading a text,

161 Butler, “The Interface of Two Canadian Revival Movements,” 105. Butler footnoted a 1978 standing committee report outlining the need to keep the name “Pentecostal” prominent and differentiated from Charismatic, and other entities. The abbreviation (PAOC) would not suffice. Many PAOC churches still display “Affiliated with the Pentecostal Assemblies of Canada” on church signs.

162 See Margaret M. Poloma. Main Street Mystics: The Toronto Blessing and Reviving Pentecostalism. (Walnut Creek, CA: AltaMira Press, 2003). Poloma discusses the possibilities for the Toronto Blessing to have an impact on Pentecostalism.
“and believing to the depths of our being what we find in the text.” This is experiential reading, (as practically experienced in Topeka, Kansas, as described above), motivated other early twentieth century seekers to seek the same experiences as the primitive church. Put another way, experiential reading is simply a way of reading scripture with a presupposition and posture that anything discovered in the pages of the Bible might happen.

Keener suggests that it is normal for Bible writers to make the connection between the experience of biblical heroes and the life of everyday believers (James 5:17-18). Keener states:

Pentecostal spirituality is about living out a dynamic relationship with God. Such spirituality reads Scripture dynamically, as stories of how God, with whom one has a relationship, has worked with his people throughout history…One who reads the Scripture this way will naturally receive the narrative differently than someone for whom it is simply information or stories or myths. Keener cautions Pentecostals to be very aware of imbalances as they read, such as an overemphasis on searching for hidden or deeper meanings or purely rational approaches that will fail to acknowledge the demands and necessary ethical responses required of the modern reader. A purely rational approach, according to Keener, will, on the other hand, weaken the message, making it less than God’s word. Although Keener’s work is generally viewed as sound, and as a significant window into the changing and perhaps more sympathetic scholarly perspective towards Pentecostal hermeneutics, his work has been rigorously scrutinized by contemporary scholars in the Journal of Pentecostal Theology. There are wide ranging opinions concerning the argument of Keener’s work.

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found there. John Christopher Thomas offers perhaps the most aggressive critique of Keener’s work and specifically Keener’s lack of the treatment of the Holy Spirit’s direct role in the interpretation of Scripture as found, for instance, in Acts 15.166

Land would place a relatively higher value upon the role that the Christian community plays in the hermeneutical process than Keener: however, Land affirms Keener’s cautions regarding the potential for interpretive error:

The Spirit inspires the Word and builds up the community; the Word enables us to understand our experience of the Spirit and teaches us the form of our common life; the community forms the context in which the Word is understood and the Spirit encountered…using the Spirit as a pretext to go beyond the perimeters of the Gospel have destroyed the foundations of Christianity in the modern world more than any external attacks by atheists and skeptics.167

The distinctive function of Scripture, and the role of the Holy Spirit and the Christian community, grammatical-historical and critical research, and personal experience in the interpretive work is a contentious debate in Pentecostal hermeneutics.168

The perceived necessity of a Pentecostal hermeneutic begins with the presupposition that no one begins biblical interpretation without bias or with a blank theological and experiential slate. Pentecostal scholars arguing for a Pentecostal hermeneutic chide at the notion that there is such a thing as a neutral-scientific exegetical approach or detached neutral objectivity. This general concern regarding exegetical biases would also be true of broader evangelical scholarship. This line of reasoning

167 Land, Pentecostal Spirituality, 30.
asserts that Pentecostalism should not be overwhelmed by hermeneutical methods that may negatively impact spirituality.

Kenneth Archer advocates for a Pentecostal hermeneutic. Citing Mark McLean, Archer has raised concerns that may be interpreted as a harsh caricature of modern hermeneutical practice:

A strict adherence to traditional evangelical/fundamentalist hermeneutics principles leads to a position which, in its most positive forms suggests the distinctives of the twentieth century Pentecostal movement are perhaps nice but not necessary; important but not vital to the life of the Church in the twentieth century. In its negative forms, it leads to a total rejection of Pentecostal phenomena.\(^{169}\)

Pentecostal scholars continue to make important contributions to the academy and these contributing Pentecostals, the larger portion, according to Archer, have adopted modernist, historical-grammatical approaches to hermeneutics, with the convenient add on of Pentecostal conclusions. This would lead ultimately to the interpretive inevitability that the intended meaning of the original author would be considered primary and authoritative despite the inability to assume full knowledge of the original context and intent. The significant weakness in this approach, according to Archer, is the absence of the Pentecostal community in deriving meaning.\(^{170}\)

Archer’s criticisms may appear to be overly provocative as he addresses his concerns of modern hermeneutical practice: however, the description of the Menzies-Dunn debate above and the lack of consensus by scholars as they interpret the “Pentecostal” texts as discussed in Chapter One, are reason enough for Pentecostals to


raise concerns within the interpretive community and to make the case for experience as an important component of hermeneutical interpretation.

The development of a Pentecostal hermeneutic has presented Pentecostal philosophers, academics, and practitioners with a significant opportunity. Postmodernism, according to James K. A. Smith, takes into consideration, “the particularities of race, gender, class, and geography…and we inhabit this world in particular ways, in particular places, at particular times.”¹⁷¹ This mediating discussion is an important one as Pentecostals seek to balance theology with experience. Rather than approaching life in objectivist fashion, Pentecostals may approach life with a passion and confessional perspectivism.¹⁷²

As already stated, Archer insists that contemporary Christian experience must be included in the hermeneutical process.”¹⁷³ The meaning of the text rather than the intent of the author must be given priority as authorial intent is unknowable and cannot be constructed.

Archer argues that Pentecostals must be firstly concerned with faithfulness to Pentecostal spirituality and to continue, “as a counterculture movement, which in turn encourages them to live on the margins, in opposition to the world.”¹⁷⁴ Archer also points to Roger Stronstad’s rubric for hermeneutical advancement. Stronstad proposes that the Pentecostal hermeneutical strategy must have, “a variety of cognitive (Protestant grammatico-historico exegesis) and experiential elements (salvation and charismatic experience), or at least openness to the reality of contemporary charismatic

¹⁷¹ Smith, Thinking in Tongues, 57-58.
¹⁷² Smith, Thinking in Tongues, 59.
¹⁷³ Archer, A Pentecostal Hermeneutic, 198.
¹⁷⁴ Archer, A Pentecostal Hermeneutic, 199.
experience.”\textsuperscript{175} The Pentecostal hermeneutic is not a choice between one and the other, but incorporates both strategies with stronger emphasis on the experiential than evangelical hermeneutics typically allows. It can be safely asserted that this is true of Christian hermeneutics in general, although differences occur where emphasis is placed.

2.5 Developing a Pentecostal Ecclesiology

One of the fundamental questions posed in this thesis is whether or not a Pentecostal restorationist form of spirituality should be encouraged in contemporary Pentecostal settings; that is, settings that have been influenced by therapeutic and individualistic forces. A number of considerations emerge as this is considered. Do contemporary Pentecostals have an understanding of and/or operate according to restorationsist spirituality? How might a Pentecostal ecclesiology support spirituality? What might this spirituality contribute to Pentecostal experience and doctrine?

John Christopher Thomas has catalyzed the discussion of Pentecostal ecclesiology in calling for an “exploration of ecclesiology” informed by the fivefold gospel (Jesus is Saviour, Sanctifier, Holy Spirit Baptizer, Healer, and Soon Coming King), where the Church is seen as Redeemed Community, Holy Community, Empowered Community, Healing Community and Eschatological Community.\textsuperscript{176} This rubric may be a good

\textsuperscript{175} Archer, A Pentecostal Hermeneutic, 195. Archer cites Roger Stronstad, ‘Pentecostal Experience and Hermeneutics,’ 16.
\textsuperscript{176} John Christopher Thomas, ed., Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel (Cleveland, TN: CPT Press, 2010), 4. The PAOC have adopted a fourfold model that includes sanctification as part of Christ’s saving work. See the publication by the PAOC, “Authentically Pentecostal: Here’s What I See, A Conversation,” 2010. This booklet was distributed to all PAOC credential holders in order to clarify the fourfold gospel position of the PAOC.
starting point from which to have more nuanced discussions: however, the challenges in defining a Pentecostal ecclesiology are apparent.

In a recent interview, David Wells, General Superintendent of the PAOC explained the diverse ecclesial expressions of Pentecostal churches across Canada, and the difficult task of articulating a Pentecostal ecclesiology that will adequately address the current state of the PAOC community. Wells sees three major constituencies in play across the Canadian PAOC landscape: classical Pentecostal expressions, charismatic expressions, and another expression of local churches that he calls “eclectic”, which resemble aspects of the concept of generic evangelicalism as discussed above. Wells estimates the current breakdown of these three constituencies as classical Pentecostal (25%), charismatic (25%), and eclectic (50%). Wells added:

I would believe that ‘reorienting the PAOC network in a restorationist direction’ will be achieved by focusing on a ‘centre-set’ identity where the ‘main things’ of: Spirit empowerment, intimacy with the Father, Scripture engagement, discipleship etc. are emphasized while allowing diverse application in the variety of churches/ministries that we have.177

There has been no Canadian empirical research to support these estimates provided by Wells. The clear issue emerging from Well’s view is that the task of reorienting the PAOC network in a restorationist direction is going to be a challenging one, assuming it be deemed to be the right solution.

Brian Robson has framed an ecclesiological vision statement guiding future conversations. His thesis focuses on the church as the people of God’s presence. He views the restorationist motif as the driver for future ecclesiological discussions:

The only way to authentically be the same kind of church narrated in the Acts of the Apostles is to have the same kind of divine encounter with the Spirit of God that took place on the day of Pentecost…This restorationist view is itself ecclesiological, and so a contemporary attempt at Pentecostal ecclesiological construction should in some way engage the inherent understanding of the church which fuelled the early leaders of the movement.

According to Robson, the most logical way of moving forward is to choose the unifying motif of the Temple, where many of the ecclesiological categories, some of which will be discussed below can be located and integrated in a pneumatological context. A restorationist spirituality that informs Pentecostal spirituality must address doctrine, organization, and liturgy, and is the focus of the next section.

2.5.1 Ecclesiology and Doctrine

The discussion in this next section focuses on the development of doctrine relating to the experience of Pentecost. The works of Simon Chan, Frank Macchia, and Veli-Matti Kärkkäinen will support the consideration of these key doctrinal issues facing Pentecostals.

Simon Chan, a strong advocate for an ontology of the church that is rooted in a Trinitarian God, argues that any doctrinal discussion must be a fusion of experience interpreted by biblical theology, and that the experience must be clearly corporatized and

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178 Robson, “The Temple, the Spirit and the People of the Presence of God,” 3.
179 Robson, “The Temple, the Spirit and the People of the Presence of God,” 5.
180 Robson, “The Temple, the Spirit and the People of the Presence of God,” 6.
communicated.¹⁸¹ This does not mean that doctrine should not develop and that new experiences should not be interpreted. For Chan, the past and current expressions of the key doctrines of subsequence and Spirit baptism, with glossolalia, have been too restrictive as he refers to the process of doctrinal evolution within the Singaporean AG to make the case.¹⁸²

Chan points to two doctrinal problems in Pentecostal ecclesiology relating to doctrine. The first is the focus on the distinct experience of Spirit baptism as a subsequent experience apart from new birth, and the second is, glossolalia as the Initial Evidence of Spirit baptism. According to Chan, the problem in the first case is that the subsequence doctrine separates the Spirit’s work from and subordinates it to that of Christ’s.”¹⁸³ This would put Chan somewhat at odds with his dialogue partners who do not share this concern. The second problem rests with the Initial Evidence language that he deems theologically indefensible in its current form and in need of critical reinterpretation. He does not completely abandon the important relationship between Spirit Baptism and tongues but rather emphasizes that it is a spiritual relationship rather than one that should be expressed in solely theological terms.¹⁸⁴

Additionally, Chan acknowledges Pentecostal experiential peculiarities and the emphasis upon the relationship to the Holy Spirit. However, he stresses the need for a


¹⁸² Chan, *Pentecostal Ecclesiology*, 95. Chan references the Constitution and bylaws of the Assemblies of God Singapore (AG), Articles 4 and 7, which are direct reproduction of a position paper, put forward by the AG, USA in 1995. The AG initially recognized the universality of the availability of Pentecostal experience, followed by a statement that articulated the more sanctifying effects of Spirit baptism a few years later.


Trinitarian grounding that prevents Pentecostals from the potential errors of pneumamonomism or Christomonism, both which have been issues in Pentecostal history.\textsuperscript{185} Chan favours a view of the Monarchy of the Father, a hierarchical, reciprocal, and mutually dependent view of the Trinity, an understanding that he sees as currently lacking in Pentecostalism.\textsuperscript{186}

Chan summarizes that the Pentecost event and the constitution of the church is the “enhypostatization” of the Spirit, revealed in the Body of Christ. The Spirit and the church have revealed each other’s identity; the Body of Christ has been indwelled by the Spirit, “Making it the Temple of the Holy Spirit as Eph. 2:18-22 makes clear.”\textsuperscript{187} It is in this unity of the Church to Christ as the head that establishes the intimate connection that enables the Body of Christ to engage in its mission. According to Chan, “Through the indwelling Spirit the Church becomes the ‘corporate personality’ of Christ, that is, the extension of Christ the Truth.”\textsuperscript{188}

Chan also eschews the shift of the discussion of ecclesiology from the doctrine of God one, to a creation-centred conversation. He frames this discussion to answer an important question, “Is God’s ultimate purpose to be realized in creation or in the church?”\textsuperscript{189} Chan distances himself from the creation-centred focus in favour of a lengthier examination of the ecclesia-centred pneumatology that he deems more useful to the future conversation and arguably crucial for the North American Pentecostal

\textsuperscript{185} Chan, Pentecostal Ecclesiology, 102-103. The Oneness issue was briefly discussed in the historical sections of this chapter. Chan describes the doctrinal development that led to the Oneness position on page 103 of his essay.


\textsuperscript{187} Chan, Pentecostal Theology and the Christian Spiritual Tradition, 145.

\textsuperscript{188} Chan, Pentecostal Theology and the Christian Spiritual Tradition, 146.

\textsuperscript{189} Chan, Pentecostal Ecclesiology, 13.
movement that seeks to address the excessive individualism and structural instability as noted above.

Macchia attempts to redirect inordinate attention away from individualized notions of Spirit baptism and frames the doctrine in the larger ecclesiological framework. His view of Spirit baptism is, “Not limited to the post conversion experience of Spirit filling” but rather Spirit baptism should be further viewed as “God’s self-impartation through the Spirit to the Church and has its ultimate horizon in the resurrection of the dead and the New Creation.” \(^{190}\) Macchia also acknowledges the significance of current articulations of these doctrines, although he suggests that there is a shift taking place in terms of the relative importance of them. Macchia outlines four reasons for this change. First, he mentions the distancing of Pentecostal understanding of Spirit baptism from the Holiness Movement’s understanding of sanctification. He makes a significant point that experience of Spirit baptism detached from the Christological centre becomes biblically problematic. \(^{191}\) He may be uncovering a more significant spiritual dynamic in raising notions of subsequence in Spirit baptism without an aspect of sanctification. The second of Macchia’s reasons is the growth of the global Pentecostal movement and a more globally diverse Pentecostal theology. Pragmatism necessitates an in depth look at the reality that global Pentecostalism arguably manifests the marks of restorationist Pentecostal spirituality to a greater degree than its North American counterpart and without consistency in doctrinal codification to the extent that North American Pentecostalism insists is required for spiritual sustainability. Third, Macchia notes the

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shift in the focus of Pentecostal theologians from a personal Spirit baptism to eschatology. This point will be addressed below. The fourth reason for a perceived shift in theological prioritizing is the question, “Is what is most distinctive about Pentecostal theology doctrinal at all?” Macchia suggests that there has been a shift from doctrine to theological method, a shift that does not necessarily undermine distinctiveness.

Macchia has already argued for a Trinitarian and eschatological view of Spirit baptism that goes beyond the narrow focus of individual experience and both Chan and Veli-Matti Kärkkäinen agree on this point. Support for this will come from an articulated ecclesiology with Trinitarian foundations. Kärkkäinen offers three reasons that Trinitarian theology offers resources for many of the tasks in constructing an ecclesiology. First, a Trinitarian Spirit-Christology fills in missing elements of the traditional creeds of the Church, specifically, the earthly ministry of Jesus. He suggests that the, “teachings, healings, exorcisms, invitation to sinners, and outcasts, baptism with the Holy Spirit, and inauguration of the Kingdom are left out.” Second, Spirit Christology implies a robust and integral conditioning of the work of the Son and Spirit through the Gospels, which prevents any veering towards pneumatocentrism. Third, the clarified role of the Father in a creation theology will focus eschatological hope for the renewal of creation itself and not solely in the individual.

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192 Macchia, Baptized in the Spirit, 27.
2.5.2 Ecclesiology and Governance

The form of governance that will support a robust Pentecostal spirituality and effective traditioning of that spirituality necessitates reflection when considering the future of Pentecostal ecclesiology. Historically, the PAOC has strongly supported the local church as an autonomous “fellowship” of like-minded believers; largely a Free Church structure at the local, district and national levels. The current structure of governance, supported by the PAOC Local Church Constitution (LCC), additionally provides for alternate governance structures that are arguably a step in a more episcopal direction. In global Pentecostalism, apostolic and episcopal forms of governance are commonly manifested.

Miroslav Volf is one of the authoritative voices advocating for Free Church Ecclesiology and this is helpful for thinking about Pentecostal ecclesiology. In contrast to Chan, Volf favours ecclesial mediation of the Spirit’s presence by public confession in congregational communities rather than through sacramental mediation. Volf is cautious to balance his commentary, noting the influence of individualism and consumerism in

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[196] See the meeting minutes from the 46th Pentecostal Assemblies General Conference April 19-23, 2004 in Saint John New Brunswick, 17. RESOLUTION #16: OPTIONAL LOCAL CHURCH GOVERNANCE MODELS FOR THE PENTECOSTAL ASSEMBLIES OF CANADA AFFILIATE CHURCHES (Section 2.2 Pastors Councils). In order that Pastors readily identify and put forward the names of “qualified” leadership candidates for ratification by the local church annual meeting quorum, an alternate system was approved that removed the requirement for a membership initiated deacon nomination process. Under this system, the pastor need only select his council and present the names for a ratification vote. Theoretically this system eliminates the tendency for “popular” and unqualified nominations by congregations and favours the discernment/insight of the Lead/Senior Pastor.

Free Church congregations and urges a balance that includes both individual and communal notions in articulating ecclesiology.

Like Chan and Land, Volf acknowledges the Church as “mother” who traditions faith from generation to generation. However, he advocates for the priesthood of believers rather than priestly offices, and the view that the Spirit bestows gifts freely in the context of the ministry of the entire Body of Christ.\(^{198}\)

Macchia, an Assemblies of God theologian, advocates for Free Church structures but concedes that both Free Church and Episcopal type systems have merit. The Church is understood by Macchia to be created by the Spirit (and founded by Christ) to fulfill its eschatological calling. Macchia further explains his understanding of the relationship between the Spirit and the Church:

> The Church does not minister Spirit baptism, Spirit baptism administers the Church. Moreover, the Church is not founded by Christ and the apostles and then granted by the Holy Spirit as an added bonus or supplemental gift. The Church is rather constituted by the outpouring and presence of the Spirit. As the dwelling place of the Spirit, the Church is eschatological through and through.\(^{199}\)

At the episcopal end of the spectrum is Simon Chan who is a proponent of a more hierarchical approach. In contrast to Macchia and Volf, Chan has voiced his position that the existing Free Church structure cannot facilitate a structuring of a definable Pentecostal spirituality or ecclesiology.\(^{200}\) Chan’s objections may be rooted in his rejection of egalitarian structures being applied to the Trinity, and then by implication, the Reformed view of the priesthood of all and the transfer of authority from an apostolic


\(^{200}\) Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, 100.
structure to the whole church. A strong proponent of *Totus Christus*, Chan rejects any potential theological degradation of the relationship between Christ and the church, a degradation that may be perpetuated through governance structure that does not reflect his understanding of Trinitarian order and hierarchy. Both Volf and Macchia reject *Totus Christus*, however given David Wells comments above, some additional Christological guidance may be needed in order to offer guidance for the potential ecclesial expressions across the PAOC.

Both Macchia and Chan recognize the Holy Spirit as the eschatological Spirit that is in the church. Both favour the Temple of the Spirit as being the most obvious metaphor for guiding the articulation of Pentecostal ecclesiology, and thus it needs to be incorporated into the traditioning structure. Chan and Macchia would disagree concerning the scope and mode of the Spirit’s work however. Chan emphasizes the work of the Spirit in the church and only through the church to the world. Conversely, Macchia acknowledges the church as one of the modes through which God’s Spirit works in transforming his good creation, a position that is more in line with much of contemporary Pentecostal scholarship.

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201 *Totus Christus* is Augustine's doctrine referring to, “the whole Christ” with Christ as Head and the Church as Body. It considers the new identity in that Christians receive in the sacraments of initiation that unite individuals in the Church community, and the sacramental presence of the Church in the world as one of unifying love. This new identity forms the Church for mission as it joins Christ in a mission of love that unites people to one another as it unites them to God. The Church joins Christ in standing in solidarity with those in need, thus radiating Christ's unifying, transformative love in the world. See Kimberly Baker, “Augustine’s Doctrine of the *Totus Christus*: Reflecting on the Church as Sacrament of Unity,” *Horizons* 37, no.1 (2010): 7–24.


Veli-Matti Kärkkäinen emphasizes yet another and charismatic view of pneumatological organization and governance. He understands Pentecostalism as *koinonia*, a theology of church as a lived experience where charismatic gifts are given sovereignly to the whole people of God who are then released into ministry by the power of the Holy Spirit. This is a pneumatological ecclesiology of charismatic fellowship; it is an experiential theology.204

Kärkkäinen, a Free Church proponent makes several points as he reflects upon ecclesial issues and Pentecostal spirituality relating to governance and organization. He points to the Pentecostal aversion to structure given the fear of quenching the Holy Spirit’s work. He additionally points to the fact that Pentecostals do not agree upon what Church structures and institutions should look like citing the belief that Pentecostals do not view any single structure as biblically authoritative apart from restorationist re-appropriation of apostolic Christianity. This claim may appear naïve given the relatively few prescriptive formulas for PAOC organization and governance. For Pentecostals, structure must always serve charism as an order of priority. The facilitation of the Spirit’s work must always be the priority in any organizational or institutional consideration.205

Some important questions proceed from this discussion. Could the Pentecostal movement benefit from a more sacramental/hierarchical experiment in addition to the other ecclesial expressions as defined by Wells’ comments above? Another key question for Pentecostals may be, “Are the current structures employed continuing to facilitate the work of the Holy Spirit, or are they facilitating something else?” Additionally, as

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205 Kärkkäinen and Yong, *Toward a Pneumatological Theology*, 116-117.
Kärkkäinen describes the charismatic fellowship of Pentecostalism fondly, his overall *fellowship* conclusions may not be generalizable to the North American context given drastic shifts in congregational beliefs and behaviours that have occurred since these cited works were originally published. Therapeutic individualism and consumerism may be much more profoundly rooted than Kärkkäinen acknowledges. Additionally, do Pentecostals in Canada still desire to interact with the Lord as a core motivation for attending a Pentecostal fellowship in Canadian contexts?

**2.5.3 Ecclesiology and Worship**

Pentecostals have three common uses of the word “worship.” Worship can mean: the whole conversation or manner of an individual life lived before God (Romans 12:1-2), the liturgy as expressed in communal gatherings, and the time within the liturgy that is popularly coined, “Praise and Worship.” As the discussion of worship unfolds in this section, “worship” will refer to the second and third uses of the term.

Stephen Land, speaking of the participation of Pentecostal people in the life and story of God, describes worship as a formative spiritual process, with the whole congregation being involved in singing, preaching, witnessing, testifying, ordinances, altar calls, prayer meetings, gifts of the Spirit, and all the elements of corporate worship.\(^{206}\) Worship was for early Pentecostals, a journey from one spiritual experience to the next: new birth, sanctification, other subsequent experiences, healings, prophecies, and callings into ministries. Arguably, these were in a sense, normative sacramental experiences for Pentecostals, which then begs the question: to what extent is this still the experience, or desired experience, of contemporary Pentecostals?

As Pentecostal academicians and practitioners work together towards the formation of a clearly articulated Pentecostal ecclesiology, the how and why of worship will be paramount to any meaningful discussion and that discussion must include the role of liturgical theology.

Daniel Albrecht expresses the sentiments of many Pentecostals, “When I speak of ‘worship’ I mean the human expressions directed to God, expressions that signify appreciation, reverence, devotion profound love and other affections that believers deem appropriate (and authentic) in response to their understanding of the divine revelation.”

He describes a two-fold function for worship as the necessity to witness publicly of the Christian union with God and to call Christians to witness God’s character, actions, provisions, and presence as they gather together.

Worship is a response to God and Pentecostals also consider worship as a dramatic conversation with God. Although it is theologically understood that God, the Holy Spirit is omnipresent, Pentecostals value encounters with God, times when the heightened presence of the Spirit is manifestly present and results in deep communion between the worshipper and God. Traditionally, Pentecostals have been conditioned to show up for meetings with an expectation that they would encounter the Divine if the Spirit was not quenched or grieved.

Albrecht suggests that Pentecostal services should be viewed, in part, as a performance for God, an attending to God in the hope that God would “inhabit the praises

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208 Albrecht, An Anatomy of Worship, 71.
of His people.” It is believed then, that the closeness of God should initiate concern for others gathered.

Constance Cherry is a non-Pentecostal voice that may be helpful in structuring and simplifying the discussion of worship. In her work, *The Worship Architect*, she uses a building metaphor to guide the discussion through the various important aspects of worship. After laying the foundational metaphor, Christ the cornerstone, Cherry’s extended metaphor includes the description of four load bearing walls: The Gathering, the Word, the Table of the Lord (or an alternate response), and the Sending. The Sending will be considered as part of the eschatological discussion in section 2.8.

**The Gathering**

Following Cherry’s helpful framework, there is little need to elaborate on Albrecht’s description for the motive for a traditional Pentecostal gathering as described above. After assuming a biblical liturgy has been planned, what may be helpful for practitioners is the re-consideration of the simple but essential times of waiting upon God for a tangible experience of interaction with the Holy Spirit. Although it is logical that the Holy Spirit cannot be managed in and out of a liturgy at a whim but must be invited, classical Pentecostals would have the view that other things must be minimized in Pentecostal services; that special times of visitation and refreshing occur. This has become increasingly complex in larger settings where sanctuary dynamics make

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individual expressions of spiritual gifts somewhat awkward.

Adding to Cherry’s four walls model, the liturgical pattern for gathering that is often present in classical Pentecostal communities is: God calls His people to approach Him, His people approach with reverence and expectation and prayer, He listens and responds, and His people in turn minister to the needs of others, whether through prayer or the expression of charismatic gifts.

The Word

As people of the canonical Word, Pentecostals need to re-consider God’s Word, contemplatively, reflectively and formationally. They must also consider the place of God’s Word, liturgically, both as publicly read and authoritatively preached within the context of liturgy.

Pentecostals have traditionally placed a high value upon both Old Testament and New Testament narratives in guiding both theology and experience. The Old Testament contains numerous references to the public reading of the Word with some additional prompting for readers to help hearers get at meaning (Neh. 8:1, 8). As the prophetic ministry of the Word passed to Jesus in the Gospels, He too demonstrated a high regard for the Judaic tradition of public reading as He took the scroll and read aloud from Isaiah (Luke 4:14-40). The public reading of scripture continued to play a prominent role in the primitive church (1 Ti. 4:13), within the Qumran community, and in the practice of the

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213 Many of the newer urban PAOC facilities have been constructed with seating capacities of up to 3,000 people and on two seating levels. Those expressing spiritual gifts in these large gatherings cannot be heard unless there is a process where they obtain a microphone. The spontaneous attempts at utterance gifts without this support can often be awkward and disruptive in the flow of a service.
early church fathers.\textsuperscript{214} 

An obvious move for Pentecostals would be a return to the Psalms, personally and liturgically. Exegetically, it can be assumed the Psalms were the prayer book of the Jewish temple rites and would have largely influenced the worldview of Jesus and His first century followers. According to N. T. Wright, “The Psalms offer us a way of joining in a chorus of praise and prayer that has been going on for millennia and across all cultures.”\textsuperscript{215} The Psalms encourage a worldview and formation that support the understanding of important biblical themes such as: creation, covenant, messianic notions, holiness and prayer. The Psalms may also promote a healthier liturgical approach in both underpinning the theological integrity of newer music as well as bringing the whole church into the same formational experience as they are communally informed and sanctified by the Word. In more traditional Pentecostal settings, hymnals are still utilized in a variation of responsive readings.

Simon Chan advocates for increased public reading of the Word in order that the whole community share in the whole Bible as an important part of the traditioning process. This is an obvious and simple fix for congregations that have abandoned public reading of Scripture. The lectionary may be another obvious and immediate place to begin a structural grounding.\textsuperscript{216}

Lectionaries have been in use in the Christian church since the fourth century. In 1963, the Second Council of the Vatican in its Constitution on the Sacred Liturgy mandated the replacement of the Epistle and Gospel readings of the Missale Romanum of

\textsuperscript{214} Cherry, \textit{The Worship Architect}, 68-69.
\textsuperscript{216} Chan, \textit{Liturgical Theology}, 117.
This was the beginning of the movement towards the usage of the Revised Common Lectionary (RCL). The Vatican II fathers were right in suggesting that, “The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God’s word.”

Pentecostals have traditionally considered themselves, “People of the Word,” however it may be argued that contemporary Pentecostals are less so. A typical Pentecostal liturgy may normatively include just a few verses read publicly in order to introduce a sermon topic. It is important now to ask the question, is the Bible being opened up lavishly in most PAOC churches?

In raising the issue of the usage of the lectionary, some Pentecostals may protest the dangers of creeds, formalism, and ecumenism. However, the need for teaching, revelation, formation, and the spiritual interaction and washing with the water of God’s Word, may trump other concerns at this juncture in Canadian Pentecostal history.

Donald Bloesch argues that the preaching of the Word is a Protestant means of grace (sacrament) and bemoans its demise in contemporary Christianity. He points to the message of the prophet Amos and the great danger of the famine of the Word of God (Amos 8:11-12). Pentecostals with a more biblical view of preaching may point to the absence of the prophet as the antecedent to the famine of the Word of God in some Pentecostal contexts.

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218 Anecdotally, it has been suggested that J. E. Purdie used the lectionary in PAOC settings. Purdie also wrote a catechism for the PAOC.

Daniel Albrecht has also addressed an important consideration for Pentecostal leaders with the responsibility for the preaching of the Word. He speaks of the Pentecostal leaders as symbols. As in the case of their evangelical cousins, Pentecostal leaders have a traditional prophetic role within the liturgy and additionally, the pastor must carry out the role of prophet during the preaching rite.\textsuperscript{220} Pentecostals have traditionally been very familiar with the notion of “unction” to preach the Word. According to Albrecht, Pentecostal preachers are legitimized as they “Rise to spontaneous charismatic eruptions” symbolizing the immediacy of the Holy Spirit’s presence.\textsuperscript{221} It is in these moments that responsible exposition may morph into a gift of exhortation or prophecy (1 Co. 12:6-8); these moments often referred to as “anointing.”

**The Table of the Lord**

A renewed discussion has been taking place among Pentecostals with respect to liturgical theology and sacramental expressions. Only two ordinances, water baptism and communion, are mentioned in the PAOC SOFET and are considered here.

As Pentecostals revisit sacramental thinking, this notion requires a brief clarification. In sacramental theology, it is believed that God is participating in the rites/ordinances; that the rites are not merely commemorative. Although contemporary Pentecostalism does not generally approach the ordinances of the church sacramentally, sacramental approaches were not foreign to the early revivals and some Pentecostal churches still experience sacramental impulses.

The practice of adult water baptism, although not sacramentally defined in PAOC churches, is for participants, experiential, regular, consistent, and theologically aligned

\textsuperscript{220} Albrecht, “Pentecostal Spirituality,” 2.
\textsuperscript{221} Albrecht, “Pentecostal Spirituality,” 3.
with broader evangelicalism and may not require immediate addressing as a priority. It is
the approach to Eucharist that may necessitate immediate attention. An interesting
anecdotal comment proceeding from an interview with a key informant will serve to
make a point:

In a flagship PAOC church, a newly minted worship leader, coming to a
conclusion that there was a potentially profound disregard in his church for both
the Word and Sacrament, personally engaged in a strategy to remedy the situation.
In a conversation with his lead pastor, he was instructed to proceed with a
Communion service that would fall on a long weekend and low attendance
Sunday. The worship leader suggested that, ‘perhaps a one week delay in the
scheduling of Communion might make more sense in light of the fact that more of
the congregants might have opportunity to participate.’ The lead pastor replied, ‘It
doesn’t matter when we schedule it, nobody cares about Communion anyhow.’

This statement could be interpreted in one of two ways. Either the pastor was accurately
describing the state of things in the minds of those who attended this local church, or
perhaps he was simply revealing his own attitude. If the latter is true, the attitude of the
congregation will be certain to follow. The diminished prominence of the Lord’s Table in
PAOC liturgies may be a trend and this will be explored in the research to follow. Chan,
quoting Anglican, Philip Seddon, is concerned that Pentecostals increasingly view the
Lord’s Table as, “a non essential illustrative accessory, an adjunct, supplementary to the
preached word.”

Roman Catholic, Joseph Jungman, suggests another perspective and lends support
for restorationist sentiments and the potential for the reconciliation of sacramental
expressions and modern contextual Pentecostalism. He asserts the fact of the essentiality

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222 This anecdotal comment was made during an interview with one of the current
practitioner key informants during the pre-feasibility study phase.
223 Chan, Liturgical Theology, 65.
of the Eucharist Celebration as part of the liturgy of the primitive Christian Church.\textsuperscript{224} Speaking specifically of the Acts, this primitive liturgy was called, “The Breaking of Bread.” (Acts 2:42, 2:46, 20:7, 1 Co. 10:16).\textsuperscript{225} There is no way to discover what the actual celebration of the Eucharist looked like during the times of the apostles.\textsuperscript{226}

In considering communion theology, Pentecostals of the early twentieth century would not have balked at the phrase, “real presence of Christ,” with respect to the Lord’s Table. According to Stephen Land:

> If baptism was the sign of starting out in service to the Lord or the way to the Kingdom, then the Lord’s Supper was the sign of ongoing nurture and fellowship. The real presence of God was never an issue. Through the Spirit, God the Father and the Son met with them in the Lord’s Supper. Since it was neither a converting ordinance (though that could happen) nor absolutely necessary for daily health, it was not celebrated as often as in most mainline churches—certainly not every Sunday, with a few exceptions. Christ was made effectively present by virtue of the Holy Spirit…Persons could be converted, healed, sanctified, and filled with the Spirit in conjunction with the Lord’s Supper because it was a part of the ongoing missionary worship and witness of the Body.\textsuperscript{227}

Peter Althouse argues that the “sacrament” of the Eucharist must be maintained as a sign of the mediating presence of God and the Kingdom reign to the church for the world.

According to Althouse, “Sacraments are anticipatory signs of the eschatological presence of Christ coming into the World.”\textsuperscript{228}

Althouse has stated additionally with respect to the Eucharist:

> Therefore the Eucharistic sacrament (as with all sacraments) has both a backward-looking remembrance for what Christ has done through the cross, resurrection, and giving of the Spirit who is poured out at Pentecost, but also a forward-looking

\textsuperscript{225} Jungmann, \textit{The Early Liturgy}, 30.
\textsuperscript{226} Jungmann, \textit{The Early Liturgy}, 30.
\textsuperscript{227} Land, \textit{Pentecostal Spirituality}, 110-111.
anticipation of the eschatological banquet when God’s people will share in full unity and God’s full eschatological reign when Christ by the Spirit will hand over the keys of the Kingdom to the Father and God will be ‘all in all.’

Donald Bloesch suggests a sacramental orientation as evangelicals come to the Communion table, “An ontological change occurs, but it is in the hearts of those who believe, not in the elements…in this sacred meal, the Spirit of God descends into our midst. Grasped by the Spirit, we are elevated into the presence of Christ.”

Chan advocates for a more formalized liturgical expression of Pentecostalism including a strengthening of the notion of “Word and Sacrament” and adding a strong healing focus. In Chan’s discourse on the suffering and sacramental community, he stresses the importance of a holistic sense of healing that necessarily includes liturgical formats for prayers offered by the elders for the healing of the sick (James 5:14-16).

Surprising, given Chan’s high view of ministry offices, he suggests that the entire community is empowered in this healing approach rather than leaving this in the hands of the “self-appointed prophets and evangelists.” Pentecostal spirituality has been historically characterized as having a strong emphasis and relationship to healing. This is especially true of the Canadian context and the healing emphasis of the Hebden mission in Toronto. Most Pentecostals would agree that the inbreaking of the Kingdom should be experienced and expressed in personal and physical healing miracles performed through the whole church body.

Southeastern University professor, Chris Green, reminds Pentecostals that the role of the presence of the Holy Spirit is to make Christ known. Additionally he urges

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230 Bloesch, The Church, 161.
231 Chan, Liturgical Theology, 114.
232 Chan, Liturgical Theology, 114.
“celebrants” of the Lord’s Table in the Pentecostal context to “witness by God’s presence a future where ‘all things have been put to right.’” 233 If the celebration of the Eucharist rekindles a sense of the eschatological reality of Christ’s imminent return that would result in a renewed fervency in gospel proclamation, then there should be for most, little argument against a renewed Eucharistic emphasis. A Pentecostal version of “The Rite of the Lord’s Supper” would go a long way to supporting practitioners and guiding Pentecostals in communion theological understanding and practice. Green concludes, “Pentecostal sacramental thought and practice are doomed to fall the to the ground if the Holy Spirit does not in fact intercede and make them alive with God’s own life.” 234 With respect to doctrine, governance and liturgy, there may be a need for a clear articulation of a Pentecostal ecclesiology in order to decelerate needless and perhaps harmful fragmentation of ecclesial expressions within the PAOC and in order to tradition Pentecostal spirituality to subsequent generations.

2.6 Eschatology and Mission

As described in section 2.2, there was a clear conviction among early Pentecostals both in the U.S. and Canada, that the experience of the Latter Rain was directly related to preparation for the imminent return of Jesus. Additionally, it would have been unthinkable to restorationist oriented Pentecostals of the first several decades to envision spirituality without a strong eschatological motif rooted in notions of the imminent coming of Christ and the responsibility of the Pentecostals to engage in the preaching of gospel around the world. In this section, the origins and traditions of Pentecostal

233 Chris E. W. Green, Toward a Pentecostal Theology of the Lord’s Supper: Foretasting the Kingdom (Cleveland, TN: CPT Press, 2012), 324.
234 Green, Toward a Pentecostal Theology of the Lord’s Supper, 325.
eschatology, the rethinking of traditional understandings of Pentecostal eschatology, and the possible trajectories for the future of Pentecostal eschatology will be considered. In order to understand the Pentecostal view of eschatology and mission, it is important to understand the Pentecostal appropriation of the term, “Latter Rain.” With respect to early Pentecostals, and according Brian Robson, the appropriation of the Latter Rain motif, “Did nothing less than shape their entire worldview in a unique manner.” 235 This Latter Rain motif proceeds from the foundation of the Latter Rain Covenant as described in Deuteronomy 11:10-21. During the wet season, the climate of ancient Palestine experienced both early and latter rains. Early Pentecostals understood the early rain to have been the Pentecostal outpouring received by the first century church and the latter, poured out upon the church in the early twentieth century. Many early Pentecostals saw this Deuteronomic text as both typological and prophetic. Upper room recipients of the Pentecostal outpouring and those experiencing the outpouring of the early twentieth century were seen as the fulfillment of this prophetic word. 236 This motif is no longer used in contemporary Pentecostalism for reasons related to the movements historical development. 237

Adding to this Latter Rain motif and the understanding of Joel’s prophecy as described in Chapter One, Pentecostals understood that they were in fact participants in the last days of history. Peter Althouse nuances the connection between the Pentecostal spirituality of the early twentieth century and its modified form of dispensationalism that is still present in many sectors of Canadian Pentecostalism. Althouse states, “Perhaps it is

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235 Robson, “The Temple, the Spirit and the People of the Presence of God,” 75.
fair to say that much of Pentecostal eschatology is an innovation of premillennial dispensationalism.”

The origins of this premillennial dispensationalism are attributed to John Darby, as interpreted through Wesleyan holiness thinking. As stated above, both Parham and Seymour of Azusa Street affirmed a form of this premillennial dispensationalism. Althouse further suggests, that although some Pentecostals adopted the seven fold dispensational rubric (notably Parham), the three-fold model of Wesleyan, John Fletcher, better represented early Pentecostal theology. Althouse notes that Fletcher’s dispensationalism had an inner logic distinct from fundamentalist dispensationalism defining a more logical relationship between pneumatology and eschatology. By making Pentecost an eschatological event comparable to the coming of Christ, it became easier for Pentecostals to consider many Old Testament prophecies as relevant to the church age, rather than to the millennial kingdom.

Premillennial dispensationalism relegates much Old Testament prophecy to the millennial age and this move is at odds with the basic Pentecostal interpretation of Acts 2 and Peter’s inclusion and explanation of Joel’s prophecy as discussed in Chapter One above. Following certain and more rigid forms of premillennial dispensationalist logic

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239 A full description of commonly understood dispensational epochs (seven fold) can be found in George M. Marsden, *Fundamentalism and American Culture*, 2nd ed (New York: Oxford University Press, 2006), 65-66.
240 In Althouse, “Spirit of the Last Days,” 28-29, Fletcher’s three-fold formulation interpreting eschatology through the dispensation of the Father, Son and Holy Spirit is presented.
therefore, necessitates the relegation of important teachings such as Jesus’ Sermon on the Mount and kerygmatic sayings to the futuristic millennial kingdom.\textsuperscript{242}

Althouse points out obvious inconsistencies between this view of premillennial dispensationalism and the Pentecostal eschatology that need to be articulated going forward. He further asserts that a full commitment to premillennial dispensationalism is inconsistent with essential Pentecostal doctrines and especially, Spirit baptism with glossolalia that, if following Darbian logic, would have altogether ceased after the canonization of scripture.\textsuperscript{243}

The other theological tension to be sorted out eschatologically is the tension between the views of destructive apocalyptic eschatology from views that reflect a more transformational perspective. Althouse favours a Pentecostal eschatology that proleptically anticipates, or demands present and active participation in the already/not yet dimension and a view of present and future transformation rather than an apocalyptic destruction of a “Good creation.”\textsuperscript{244} Having written extensively on Jürgen Moltman, Miroslav Volf, Murray Dempster, Frank Macchia and others, Althouse encourages Pentecostals to emphasize aspects and manifestations of the inbreaking of the Kingdom (tongues, prophecy, healings, signs and wonders, revivals, preaching), and acknowledge these as the partial realization of the reign of God in the here and now.\textsuperscript{245}

\textsuperscript{242} Peter Althouse, “‘Left Behind’—Fact or Fiction: Ecumenical Dilemmas of the Fundamentalist Millenarian Tensions within Pentecostalism,” \textit{Journal of Pentecostal Theology} 13, no. 2 (April 1, 2005): 187–207.
\textsuperscript{243} Althouse, “Fact or Fiction,” 201.
\textsuperscript{244} Althouse, “Fact or Fiction,” 202. According to Althouse, proleptic anticipation demands our present, active participation for the kingdom while anticipating the kingdom will break in to the world in a sovereign act.
\textsuperscript{245} Althouse, “Fact or Fiction,” 203.
Pentecostals also understood their times through the lens of experiential primitivism, a second “Latter Rain” Pentecost, and restoration. They considered themselves a movement preparing for the great and final harvest. Stephen Land describes this as a primitive, backward looking concern, expressed in three dimensions of primitivism: ecclesiastical (the suspicion of creeds and institutions), ethical, as expressed in a total commitment to holiness, and an experiential primitivism. This experimental primitivism reflected the sense that these early Pentecostals reasoned that they lived in continuity with the first century church and that each day would be lived in the centre of that purpose, preparedness for the return of Jesus.

During a period of testing of the hypothesis and research objectives, Pentecostal practitioners were unable to identify or comment upon any Pentecostal writers that had caused recent reflection upon Pentecostal eschatology. On the contrary, it was one non-Pentecostal academic, Bishop N. T. Wright, who was thought to be influencing the development of eschatological views of some current and influential practitioners. Wright’s eschatology is inaugural in that new life in the Spirit produces radical transformation of the believer in the present, but also anticipates the life to come in the future when God will complete the work begun and God will be all in all. Future hope will be surprising because we do not know when it will arrive, and we only have a glimpse of it in images and metaphors in the present.

The effects of this trend upon the PAOC organizationally and upon Pentecostal spirituality need serious consideration given that the relationship between missional

246 Robson, “The Temple, the Spirit and the People of the Presence of God,” 78.
247 Land, Pentecostal Spirituality, 51-52.
fervency and premillennial eschatology has been historically understood by Pentecostals to be closely connected. The influence of Wright may shift thinking away from a largely futuristic coming of Christ and his millennial reign to greater consideration of a partial inbreaking of the heavenly kingdom into the present, beginning with the Easter event and continuing in history. Pentecostals will have to take history more seriously. The benefit is that it the charismatic inbreaking can be viewed as a partial glimpse of the heavenly kingdom.

Glen Menzies is concerned about the influence of Wright on traditional Pentecostal eschatological beliefs. Wright is thought by Menzies to take an adversarial position when it comes to dispensationalist, pre-millennialism and pre-tribulation eschatology. Menzies is right in his assessment on this point and Wright has struck a more conciliatory tone in recent years. Wright has been forthcoming; however, with his views regarding his understanding of historical epochs in his “Five Act Play” analogy.

In alignment with Pentecostals, Wright does have an expectation of a future consummation that comes unexpectedly as noted above. The challenge for Pentecostals will be to keep the focus on the potential immediacy of the coming of Jesus as they consider eschatology.

Menzies has mischaracterized Wright as a Replacement Theology proponent, the view that the New Covenant in Christ supersedes the Old Covenant and that the Christian church has succeeded Israel as the definitive and redemptive people of God.

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250 N. T. Wright, Scripture and the Authority of God: How to Read the Bible Today (NY: HarperOne, 2013), 122-127. Wright’s five acts are: creation, the fall, Israel, Jesus and the Church.
Wright rejects Menzies “Replacement theology” characterization and states:

I have never taught anything that could be called ‘replacement theology’ and it is worrying to suppose that anyone might imagine I did. The point is rather that Israel’s Messiah-as many first-century Jews would have recognized-sums up Israel in himself, so that what is true of them is true of him. ‘He is Israel in person’; Israel is not replaced, but transformed as in Galatians 2:19f.; and then enlarged, exactly in keeping with Psalm 2, Isaiah 49 and 50, etc, etc.\(^{251}\)

Should Wright’s views be increasingly understood and accepted by Pentecostals, this trend may have some bearing on the process of refreshing the SOFET statements and future trajectories of Pentecostal eschatology. Although beyond the scope of this chapter, further critical assessment of Menzies’ characterizations, and some will argue, mischaracterizations of Wright’s eschatology, may be in order given the influence of Wright as Pentecostals reflect upon eschatology. The research to follow will explore that influence of Wright upon PAOC pastors, however the extent of his influence will be difficult to assess at present.

Peter Althouse suggests that N. T. Wright has a valuable contribution to make in rethinking Pentecostal eschatology with regard to his views concerning justification. Wright agrees that we must view the ultimate dramatic apocalypse as already happened in the events of the Messiah, particularly His death and resurrection.\(^{252}\) As stated, Wright argues for an inaugural eschatology, an age arriving with Jesus and to be consummated in

\(^{251}\) N. T. Wright. Letter. “Question Concerning Replacement Theology”. Email, 2018. In an email to the author, Dr. Wright clarified his position following a review of a draft of this section of the thesis. He further commented that his father in law was an Elim pastor and that had give him some context for his dialogue with Pentecostals and Charismatics.

the future. Althouse explains that Wright’s reworking of justification can be understood within the context of eschatology, covenantal theology and apocalyptic understanding.\footnote{Althouse, “Pentecostal Eschatology in Context,” 205. Wright’s approach is succinctly stated by Althouse as he summarizes Wright’s response to John Piper who took exception to Wright’s rethinking of justification. Wright asserts that justification is not about a disembodied soul ascending to heaven (or hell) after death, but about bodily resurrection; nor is it about the imputation of Christ’s perfect righteousness in exchange for human sinfulness, but about the legal status in which the divine Judge finds in favour of his covenant people and declares them in the “right;” nor is it about the old covenant of the law that is now overcome by the new covenant of grace, but about a gracious God, who works faithfully in Christ as Israel’s Messiah and Jesus’ faithfulness to God and the covenant begun in Abraham. See also, N. T. Wright, Justification: God’s Plan and Paul’s Vision (London: SPCK, 2009) and Althouse, “Pentecostal Eschatology in Context,” 206.}

If the propensity for Pentecostals to align with Wright is one potential issue facing those expressing dissatisfaction with dispensationalism and for those looking at SOFET change, the sensibilities of congregations may easily align with a retreat from pre-tribulation notions requiring a strong literal belief in the readings of eschatological texts that necessitate strong and immediate personal ethical responses.

In determining a way forward, it would be appropriate, according to Blaine Charette, to disqualify any theological approach that, “Does not cohere with the essential structure and aims of a Pentecostal theology and which in fact may be inimical to them.”\footnote{Blaine Charette, “Restoring the Kingdom to Israel: Kingdom and Spirit in Luke’s thought” in Perspectives in Pentecostal Eschatologies: World without End, eds. Peter Althouse and Robby Waddell (Eugene, OR: Pickwick Publications, 2010), 27.}

He points to the practical necessity of revisiting Luke-Acts in order to recapture a sense of some eschatological imperatives. In any survey reading of Luke-Acts, it is easy to recognize the prominent eschatological emphases in Lukan writings: the work of the Holy Spirit and the restoration of the Kingdom. It is clear that Luke wishes to lead readers to the conclusion that the “eschatological restoration of Israel has come.”\footnote{Charette, “Restoring the Kingdom to Israel: Kingdom and Spirit in Luke’s thought”, 30.}

Charette offers clear and simple perspectives that could translate into programmatic and
practical preaching emphases for Pentecostals. The first is concerted effort to re-engage preaching on the importance of correlating the resurrection and ascension of Jesus and the reality that the Kingdom of God has come and is existing “among us.” Charette suggests that it is probable that holding to rigid forms of dispensationalist eschatology, has prevented Pentecostals from recognizing the full eschatological significance of the gift of the Spirit in their midst and the opportunity of re-engaging a view of proleptic eschatology may serve to restore spiritual vitality, and a healthier Pentecostal spirituality.

Murray Dempster encourages Pentecostals to include a clear statement of social and ethical responsibility as they articulate their eschatological doctrine and ministry priorities in light of the eschaton. As researchers often uncover and overemphasize the shortcomings and lacuna of specific areas of ministry and research study, Dempster’s perspective of a holistic approach to eschatology, may be both an encouragement to Pentecostals and an affirmation to Pentecostals that they have made some moves in the right direction, even if the theological implications and responses were not fully understood.

The worldwide missionary force, including Pentecostals, have, and continue to focus upon the holistic needs of people both in urban settings and wherever in the world Pentecostal Global Workers are ministering. Dempster envisions that all dimensions of a

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257 Charette, “Restoring the Kingdom to Israel: Kingdom and Spirit in Luke’s thought,” 30. Proleptic eschatology may simply be understood as “living in the present as if future eschatological events had already occurred. 27-39.
biblical Pentecostal eschatology should also encompass the entire spirit of Moses’ Year of Jubilee, where there is a reversal of all accumulated injustice and inequity with respect to the family of God, neighbours and even enemies.259

From this limited survey of eschatological Pentecostal writers, the descriptions of the historical positions and the evolution of Pentecostal eschatology from the early twentieth century to the presented for consideration. Proleptic anticipation has been presented as a reasonable way forward. This should not be surprising as arguably, and according to the early historical sections of this survey, a practical form of it has been a mode of ministry in healthier contexts. Many Pentecostals have experienced the inbreaking of the Kingdom confirmed by various biblical signs throughout the last 100 years of Pentecostal ministry. Current practitioners may not however, immediately comprehend the nuanced eschatological understandings of concepts such as apocalyptic transformation verses cataclysmic culmination and destruction of the world and will need support in understanding the tension of an apparent transition of belief and transitional thinking that is taking place.

The glaring lacuna in the literature from a practitioner’s perspective is the needed consideration of a sound comparison and contrasting of the various eschatological theological positions accompanied by sound Pauline and Lukan justifications of hermeneutical choices for adhering to one eschatological perspective over another. Any expectation for uniformity or conformity across the PAOC denomination or any spectrum of Pentecostal or Charismatic organizations may be an unrealistic one. Lastly, it should not be difficult in light of the discussion above to see the important relationship of

eschatological perspectives to both a healthy Pentecostal spirituality and a reasonable articulation of a helpful Pentecostal ecclesiology. Neither of these can be divorced from eschatological belief, expectation and action.

2.7 Conclusion

The purpose of this chapter was to explore Pentecostal spirituality in order to determine the extent of the efficacy in the traditioning of that spirituality to modern contextual situations. Further, the literature considered reflects on the spirituality that is considered relevant and brought clearly into focus in order for practitioners to proceed with revitalization and traditioning. In summarizing the contributions of Pentecostal scholarship, Martin Mittelstadt argues that the fourth generation of Pentecostal scholarship is developed in graduate theological training and PAOC leaders are engaging these developments. If important questions and discussions theoretically move from scholar to the practitioner, scholarly contributions have the potential to impact Pentecostal leaders and their congregations. The immediate challenge is to encourage contemporary practitioners to read them."260

Chapter Three

Research Methodology

Chapter Two explored the literature contributing to an understanding of the issues and priorities affecting Canadian Pentecostal practitioners as they consider the future trajectories of ministry practice with respect to Pentecostal spirituality. Chapter Three of this paper will present the technical details that underpin the study’s methodology in addressing the hypothesis, research questions and objectives that will ultimately lead to a greater understanding of, and the potential trajectories for the future Pentecostal spirituality.

3.0 Overview

This study of PAOC practitioner belief and practice is a multi-phase approach to examining the current and projected level of Canadian Pentecostal spirituality using a qualitative case study design. The study design is guided by an overall hypothesis, two research questions and four research objectives.

3.1 Hypothesis

Through intentional discipleship, missional and worship leadership strategies, Canadian Pentecostal churches, under the guidance of knowledgeable and committed

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261 Qualitative research is a multi method research focus utilizing a number of empirical materials. This research methodology will utilize case studies, subject experiences, interviews and file reviews. The goal of qualitative research is to elicit understanding and meaning through the primary instruments of data collection and analysis from subjects in focused contexts. See Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 57.
Lead Pastors, can lead their congregations in regaining much of their waning classical Pentecostal spirituality in new contextualized situations.

3.2 Research questions and objectives

3.2.1 Research questions

1. How are Canadian Pentecostal practitioners still committed to a form of congregational/community and classical Pentecostal spirituality in their contemporary settings?

2. What is the intended path forward for those practitioners planning to lead their congregations in a renewal of classical Pentecostal spirituality within their respective contexts?

3.2.2 Research objectives

1. To examine the core leadership beliefs and attitudes of practitioners based on their academic training, experience and personal practices in the study of the Bible; specifically, the importance of Luke-Acts biblical theology in that formation.

2. To evaluate current cultural, organizational and academic influences affecting the core beliefs and strategic plans of Pentecostal practitioners and their congregations.

3. To assess the trajectory of Pentecostal spirituality in PAOC churches based on the content, direction, and robustness (or lack) of their strategic plans as they relate to Pentecostal spirituality in ministry practice.
4. To consider any barriers to, or potential paths forward for those wanting to return to a form/sense of “revival” that characterized the early days of the modern Pentecostal movement.

3.3 Methodology Part I: Study Design

3.3.1 The overall design of the study

The two main thrusts of the study will focus on the past (where Pentecostal spirituality came from) and the present, (what is happening today). The second thrust will include file reviews that will examine strategic organizational, leadership and didactic intent concerning the future. The following activities summarize these foci:

1. The past key attributes of Pentecostal spirituality will be described based on an overview of the Pentecostal movement and leading (North American with a special focus on Canadian) churches and leaders of the early twentieth century.
   a. This research will involve a historically focused literature review of the earliest days of the Pentecostal movement (including leading churches/practitioners), combined with three key informant interviews of PAOC historical experts.
   b. Four retired PAOC pastors/leading practitioners will also be interviewed as part of this coverage of past attributes of Pentecostal spirituality. These selections will be drawn from those retired PAOC practitioners now residing in the Eastern District of Ontario (EOD) or affiliated with the head office of the PAOC, where each person selected will have had at least thirty years’ experience with the PAOC.
2. The current key attributes of Canadian Pentecostal spirituality will also be described based on selected Canadian churches and leading pastors/practitioners, who represent twenty-first century Pentecostal heritage and experiences.

   a. Such selections would include six large (n≥300 attendees) and six small (n<300 attendees) Pentecostal churches in the Ottawa Valley of the EOD with each selected church having been in existence for at least 40 years.
   b. Each selected lead pastor or practitioner must have at least ten years leadership experience in Pentecostal churches.
   c. Finally, interviews will be conducted with members of the PAOC Theological Commission (TC), with a focus on the possible/pending changes to the SOFET.

3.3.2 Coping with limitations

1. The methodology will focus on selected leaders located in the greater Ottawa region and the Ottawa valley of the EOD of the PAOC. The thesis will not be generalizable to the broader Canadian context. The objective of the study is to produce valid, reliable and in-depth qualitative insight with respect to the research objectives.

2. Since the research calls for the interviewing of leaders in their sphere of leadership influence, the study protocols and methods will be designed to ensure that the responses minimize the potential for leaders to become autobiographical, to lack self-objectivity, to be self-serving, self-promoting or personal agenda promoting during the interview process.
3. The design and use of acceptable survey methods will help reduce such potential limitation, leading to more defensible, valid and reliable study results.

4. Part of the research design and instrumentation will capture and measure aspects of the cultural and demographic influences from the ministry contexts of the practitioners.

3.3.3 Detailed sequencing of interviews

1. Key informant interviews with PAOC historical experts

The implementation of the study will begin with three informant interviews with PAOC historical experts. These experts will be recognized as scholarly denominational historical experts and archivists. Interviews will be conducted and information sought will affirm the data collected during the literature review and extend understanding and insight into the PAOC past.\(^{262}\)

2. Key informant interviews with retired PAOC practitioners

The implementation of the study will continue with four interviews with retired PAOC practitioners. These practitioners will have a minimum of 30 years PAOC experience. These selections will be drawn from those retired practitioners now residing in the EOD. Information will be sought regarding their insights from the past, present and include their thoughts concerning the future of PAOC ministry.\(^{263}\)

3. Key informant interviews with selected current practitioners in the greater Ottawa region and valley.

\(^{262}\) Detailed questions and instrumentation are described in Appendix 1 of the thesis.

\(^{263}\) Detailed questions and instrumentation are provided in Appendix 2 of the thesis.
These interviews will be the core informational source of the thesis and gathered in two ways. Firstly, detailed information will be gathered using an open-ended questionnaire with a personal interview taking approximately one hour.

Secondly, additional practitioner information will be gathered from a closed-format questionnaire. This questionnaire will be completed by the practitioner and returned to the researcher. This closed-question format questionnaire will allow for additional understanding and insight into each practitioner’s organization, experience and attitudes regarding Pentecostal spirituality. The information will also help systematize the information gathered during the open-ended interview portion of the process, along with providing a direct accuracy-comparison check (re: validity/reliability) of the open-ended responses. It is important to have the closed questionnaire completed after the open-ended one so as not to lead the practitioner in their initial responses.\(^{264}\)

4. Key informant interviews with selected members of the PAOC theological commission

The implementation of the study will conclude with two informant interviews with selected members of the PAOC Theological Commission (who are engaged in a process that will lead to a refreshing of portions of the PAOC SOFET relating to Spirit baptism and eschatology).

These practitioners will provide information on the pending changes to the SOFET. This information will provide further insight and understanding with respect to

\(^{264}\) Detailed questions and instrumentation for the open and closed questionnaires are provided in Appendices 3 (open questions) and 3a (closed questions).
Pentecostal spirituality and the future trajectory of the movement and the future paths (or potential barriers) that might be taken as a way forward.\textsuperscript{265}

3.4 Methodology Part II: Questions and Instrumentation

3.4.1 Further rationale of Appendix survey questions and instrumentation

The focus on key informant interviews with PAOC historical experts in Appendix 1 consists of seven, open-ended questions, along with several additional sub-questions, that are purposed to validate the accuracy and reliability of published works of leading PAOC historical records. The instrument is further designed to be able to examine significant influences and characteristics of past revivals that might provide insight into future leadership activity and strategy. As these key informants will be Canadian, the interviews will provide both data and direction for research regarding the Canadian context. Historical experts are generally connected to the life of the PAOC as practitioners, therefore, the chosen questions will also allow for some exploration of their insights into current and future thinking.

The focus on key informant interviews with retired PAOC practitioners in Appendix 2 consists of six open-ended questions (or, 11 questions when including the sub questions) that are aligned with the study’s research questions and objectives. The survey design is aimed at providing information from the informants that will identify patterns of faith and practice related to practitioner training and formation, along with insights into methods that had correlation to seasons of dynamic Pentecostal spirituality.

\textsuperscript{265} Detailed questions and instrumentation are provided in Appendix 4 of the thesis.
Further, the survey questions include the identification of past and present leaders within the movement who have demonstrated abilities in leading in spiritually Pentecostal ways. The remaining foci of this collection instrument encompasses future issues facing the PAOC relating to planning and planned changes to organization statements of faith, specifically the SOFET.

The focus on informant interviews of current PAOC practitioners in Appendix 3 consists of seven open-ended questions (or, 16 questions when including the sub-questions) that are also aligned with the study’s research questions and objectives. Similar to the Appendix 2 instrument, the Appendix 3 survey design is aimed at providing information from the informants that will identify patterns of faith and/or practice related to practitioner training and formation, along with insights into methods that had correlation to more recent past and current times of dynamic Pentecostal spirituality. Further, the survey questions include the identification of past and present leaders within the movement who have demonstrated leadership abilities in Pentecostal contexts and who have influenced current ministry practices. The remaining foci of this collection instrument encompass future issues facing the PAOC relating to planning and planned changes to organization, statements of faith, and specifically the SOFET.

A supplementary, closed question survey is given in Appendix 4, which focuses on the retired/current PAOC practitioners and compliments the instruments given in Appendices 2 and 3 respectively. It consists of 7 closed-questions re: Background Profile and 26 closed-questions re: research specific questions, which were already responded to in the open-ended questionnaire format of Appendices 2 and 3 respectively. Appendix 4 (all closed) questions is purposed to validate responses to the Appendix 2 and 3 (open-
ended question) instruments and/or expose inconsistencies in the data gathered in the open-ended questions for all practitioners, retired and current.

Appendix 5 will be used to gather data from current members of the Pentecostal Theological Commission who are overseeing the gathering of data aimed to inform the future refreshing of the SOFET (primarily pertaining to Spirit baptism and eschatological language). The instrument consists of six open-ended questions (or eight questions when counting sub-questions). These key informants have access to national level information and a wide array of anecdotal information proceeding from conferences and SOFET-related data gathering methods, including face-to-face presentations and workshops with practitioners.

3.5 Methodology Part III: Selection Criteria

3.5.1 Summary of type of informed interview by study coverage and sample selections

The study’s focus on the attributes of PAOC Pentecostal spirituality can be summarized in the following table.

Table 1: Focus on attributes of PAOC Pentecostal spirituality in terms of type of informed interview by study coverage and number of sample selections
<table>
<thead>
<tr>
<th>PAOC Historical Experts</th>
<th>PAOC Retired Practitioners</th>
<th>PAOC Current Practitioners</th>
<th>SOFET Committee Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>4</td>
<td>Small Church (&lt; 300): 6</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Large Church (≥ 300): 6</td>
<td></td>
</tr>
<tr>
<td>Other features:</td>
<td>Other features:</td>
<td>Other features:</td>
<td>Other features:</td>
</tr>
<tr>
<td>• Literature-focus</td>
<td>• EOD residency</td>
<td>• EOD residency,</td>
<td>• National perspective</td>
</tr>
<tr>
<td>• Earliest days of</td>
<td>• or, head office</td>
<td>focus on Greater</td>
<td>• Historical perspective</td>
</tr>
<tr>
<td>PAOC movement</td>
<td>affiliation</td>
<td>Ottawa Valley</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• ≥ 30 yrs. PAOC</td>
<td>• ≥ 10 yrs. PAOC</td>
<td></td>
</tr>
<tr>
<td></td>
<td>experience</td>
<td>experience</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• from PAOC church</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>in existence for ≥ 40 yrs.</td>
<td></td>
</tr>
</tbody>
</table>

### 3.5.2 Summary of Church and Pastor/Practitioner Selection Criteria

Additionally, and with respect to the rationale for selecting key informants as described above, current practitioner candidates from the EOD of the PAOC have been selected, with an emphasis on selections from the Greater Ottawa Valley.

There are 129 churches and 29 satellite expressions in the EOD,\(^{266}\) of which 12 churches in the Greater Ottawa Valley will be part of the sample coverage (i.e., six large churches, ≥ 300 attendees on average, and six smaller churches, < 300 attendees on average). As described above, the prime focus of the study is to investigate the experience, beliefs and plans of current pastors/practitioners (via the instruments in Appendices 3 and 4) who are each selected from one of the aforementioned 12 churches. Each PAOC church will have been in existence for at least forty years, and each selected

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\(^{266}\) 2017 data was provided by the National Office of the PAOC in, “A Demographic Snapshot of the Eastern District (EOD), prepared by Tanya Couch.” Assistant District Superintendent, David Blakely provided additional and more current and adhoc district level statistics on July 10, 2018.
pastor/practitioner will have leadership experience in a PAOC church for at least ten years.

At the time of the study, there were 10 female senior practitioners in the EOD. By design, there would not be sufficient sample sizes available to do a gender comparison of the results. Furthermore, an estimated 15-20 of the congregations in the EOD operate in languages other than English. These other languages include: Arabic, Chinese, Estonian, Ethiopian, Filipino, French, Korean, Spanish and Tamil. It would seem reasonable that ethnic background and cultural differences would affect the spiritual life of the respective ethnic churches and upon the experience and practice of the pastors. It would be beyond the scope of this study however, to include the effects of ethnicity and background in this study of Canadian Pentecostal spirituality. There were no ethnic practitioners meeting the informant criteria and therefore, the pastors from the churches that operate in a language other than English were not included in this study.

In summary, in order to obtain the most relevant and practical results for the study, it was decided to only invite participation from a particularly targeted segment of the population of churches and current practitioners. This targeted population segment was male pastors of English-speaking (or bilingual) congregations in the EOD, with emphasis on the Greater Ottawa Valley, who have been in pastoral ministry with the PAOC for at least 10 years.
3.5.3 Confidentiality, Delimitation and Generalizability

**Confidentiality.** Throughout the selection process, all participants were assured, both verbally and in writing of confidentiality. Any materials gathered during the process have been password protected and kept in a safe storage area. Electronic data are stored on an external hard drive. All findings from interviews are reported anonymously and no pseudonyms utilized. In the case that anecdotal commentary is used, the author of the study has not included information that will identify any individual respondent. All interview materials will be destroyed following the publishing of the thesis.267

**Delimitation.** The intent of this study is to examine the current state of understanding and commitment to established definitions and practices of Pentecostal spirituality among PAOC practitioners and influencers. It will lead to recommendations that will help these practitioners with a path forward with respect to both strategy and practical ministry planning.

It will also engage a wide range of already-completed research and literature with the intent of adding to the growing body of literature and research into the spiritual formation of ministers.

**Generalizability.** The methods and tools used will be generic and practical enough so that a similar study could be replicated regardless of location, grouping or individual specifics. However, the study is of a qualitative, case study nature, focusing on particular selections of those in pastoral ministry with the Pentecostal Assemblies of Canada in Eastern Ontario (as noted in ‘the overall design of the study’ section 3.4.1) for the purposes of addressing and understanding in-depth the research questions posed in

267 The Research Ethics Board application process guided each step of the methodology and provided for confidentiality and opportunities to withdraw from the study at any time.
3.6 Methodology Part IV: Conceptual Foundation

3.6.1 Conceptual Foundation Overview

The study methodology involves current qualitative research design and process methods from the fields of evaluation and social science research.\(^{268}\) This study may be described as using a qualitative case study design and related methods. These designs/methods largely depend on common patterns and insights resulting from the use of ‘multiple lines of evidence’ – as multiple data (on the topic of interest) are gathered from many different sources. The components of the qualitative case study design include the use of highly selective (and small in number) surveys, key informant interviews (mainly open questions), case studies (of the selected churches and key informants), file reviews (of practitioners’ plans, processes, etc. related to Pentecostal spirituality), and extensive literature reviews (highlighted in Chapter Two of the study). In addition to the standard use of data processing and analysis tools (described in section 3.7.2), a supplementary data analytic tool (i.e., a modified Delphi method)\(^{269}\) is employed to further validate and strengthen the study findings (also described in section 3.7.2).

\(^{268}\) Evaluation is the systematic acquisition and assessment of information to provide useful feedback about some object. Evaluation research studies are employed in the examination of the effects of organizational change or proposed change. In the case of this research, the changes to the SOFET are in focus. See Alan Bryman, Edward A. Bell, and James J. Teevan, *Social Research Methods* (Don Mills, ON: Oxford University Press, 2009), 31-33. See also (http://www.socialresearchmethods.net/kb/inteval.php)

Detailed Concepts and Approaches

In assessing the best way forward to engage the hypothesis presented in the introduction of this paper, it was important to provide a sound rationale for the methodology to be presented. The overall approach that was relied upon is an application of evaluation used by survey practitioners in the traditional social science research field. Since evaluations take place within an organizational, and political context, the design and implementation of the evaluation methods require sensitivity in engaging multiple stakeholders, stakeholders who are often guarded given the personal vulnerability associated with pastoral ministry.

The “object” (i.e., the main research variable of interest in the study) to be considered is the value of classical Pentecostal spirituality in the contemporary context. Evaluation emphasizes “acquiring and assessing information rather than assessing worth or merit because all evaluation work involves collecting and sifting through data, making judgements about the validity of the information and of the inferences we derive from it, whether or not an assessment is of worth or merits results.”

The goal of evaluation is to provide useful information to stakeholders that would be in this case, the practitioners and the PAOC leadership itself. The information provided will help directly with decision-making relating to training, operational issues and doctrinal development through data-driven feedback from trusted partners in ministry.

Although there are a number of evaluation strategies utilized in research, the methodology proposed in this case meets the rubric requirements for a participant-

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270 Bryman, Bell, and Teevan, Social Research Methods, 31-33.
oriented model, although there was significant borrowing from a number of other methodologies (e.g. key informant surveys, case studies, literature reviews) described below.) Arguably, the strongest reason for using rigorous evaluation research methodologies, combined with other methods as proposed in this study, is related to the resulting data matrix of responses from different sources culminating in ‘multiple lines of evidence’ that then can be analyzed for common patterns, insights, trends and messaging. When the same conclusions can be drawn clearly across many lines of evidence, the reliability (accuracy) increases significantly. Also, there may be no discernable common patterns in the data, which in itself is a significant and reportable finding in this methodology.

It will become evident below that the instruments to be utilized are a composite of both summative (end results-focused) and formative (process-focused) evaluation. Summative evaluation, as imbedded in the methodology via the survey questions, examines the effects for outcomes of ministry practice.

In addition, data gathered will provide for secondary analysis in order to address new questions emerging from the research. The summative elements of the methodology are intended, as a longer-term aim, to encourage additional research of the same kind. Concurrently, formative evaluation via survey questions that deal with past and current ministry practices will provide insights into practices and processes. The information gathered will assess weaknesses in programmatic attempts to produce Pentecostal spirituality. Formative questions should be provocative enough on their own to encourage short-term change by key informants. From a formative evaluation perspective, another important aspect of the study is a process that will help produce a path forward for those
wanting to engage more effectively in Pentecostal contextual practices. This information will be obtained from key informants (mainly via surveys and file reviews) on possible ways forward and then assessed as part of the formative evaluation component of the study. For example, verifying that there are in fact strategic and tactical ministry plans in place through the file review will satisfy the implementation criteria of formative evaluation.

Summative evaluation, imbedded in the methodology, examines the effects or outcomes of ministry practice. The information gathered will assess strengths and/or weaknesses in attempts to encourage a move towards increased Pentecostal spirituality. In addition, data gathered will provide for secondary analysis in order to address new questions emerging from the research.

3.6.2 Detailed procedures, processes and methods

Pre-study feasibility and pilot surveys. Prior to the formulation of the research proposal, information-gathering meetings were conducted with practitioners typical of the intended key informant audience in order to evaluate potential research questions and objectives. Mock-ups of potential questions were tested with these informal meetings in order to gauge the participant level of both interest and the effectiveness of the question formats. The final form of the instrumentation questions emerged from this process.

Initial contact. Following the approval of the research proposal, a targeted/potential key informant pool was established under the categories: historical experts, retired practitioners with more than 30 years of service, current practitioners in both large and small churches, and finally, members of the Theological Commission (re: SOFET).
Initial phone contacts or emails were followed with a subsequent initial contact letter (see Appendix A-Initial contact letter) and sent to targeted participants. The interest in the project was significant and little difficulty was experienced in obtaining participant commitment.

**Interviews.** Subsequently, interview times were arranged in time commitments of one hour and fifteen minutes. Upon arrival, the informed consent form was reviewed with an additional request presented that a professional stenographer be allowed to transcribe the interview tape. Verbal permission to record the interview and to utilize the stenographer was obtained in all cases as the stenographer help was obtained after the initial research plan was authorized.

Following the completion of the interview, the role of the closed questionnaire was explained in the case of the retired and current practitioner groups. (This questionnaire was then emailed to the participant.) The debriefing script was then read and the request for follow up copies of pertinent sections of the dissertation was recorded.

**Transcription.** Each voice recording, and open and closed instrument, was coded with a unique numerical identifier and the voice recording forwarded to the stenographer for transcription. The voice recordings included question and sub-question identification prompts from the interviewer in order to help the stenographer with data capture sorting.

**Data coding processing.** The data coding and processing phase included the formation of both Word (for open-ended questions) tables and Excel spreadsheets (for closed-ended questions) by key informant type – that, in turn, was sequenced by each survey question response.
The design for the data coding capture process for *open*-questions consisted of a Word table format, with the following list of data fields:

- Informant Identification Number (cross-reference to actual name kept in separate file by author)
- Date of interview
- Survey instrument type (see Appendices: 1, 2, 3, 4, 5)
- Raw response by question number (will be a list of narrative responses, including discussions).

The data coding capture process for *closed*-questions included an Excel table format, with the following list of data fields:

- Informant Identification Number (cross-reference to actual name kept in separate file by author)
- Date of interview
- Survey instrument type (see Appendix 4)
- Actual (scaled) coded response by question number (pre-identified codes per question).

**Data analysis methods.** All survey questions of each instrument listed in the Appendices have a cross-reference matching to the study’s aforementioned research questions and objectives. This cross-referencing is essential to the data analysis process and subsequent rollups of common patterns and insights gained via the informant responses on the instruments (see below under Data Analysis for an illustration of this process). All questions of each instrument were numbered and sequenced to align with this process. The transcript (raw data) was captured and then reviewed and analyzed for key pattern words, phrases and topics. All significant data findings were then considered for analysis and organized for inclusion into the findings chapter.

A further component of the study’s data analysis methods is the use of a modified *Delphi approach*. The traditional Delphi method seeks to obtain a consensus of a group
of expert opinions, usually six to twelve experts, through a series of intensive questionnaire combined with controlled opinion feedback. This consensus is utilized to identify and prioritize issues. In conjunction with the evaluation strategy used in the study (see 3.6.1), it was decided to additionally utilize a modified form of the Delphi method.

Ministry practitioners are the most important of the key informants of the study as their collective wisdom will be sought in thoroughly assessing the scope of the research objectives and arriving at a best consensus for a way forward, (i.e., the most desirable outcome for addressing the study hypothesis). Responses on the key study research questions are expected to vary across key informants. In order to further validate, and to provide the utmost confidence in both the summative and formative assessments, a modified Delphi approach will be taken for further analyzing and presenting a consensus of important findings and conclusions to the study’s research questions. If consensus does not exist, that view will also be presented as significant.

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271 The literature on the Delphi suggests the following two guidelines for establishing of key informant Delphi groups: 1. There is no prescription for size and number of Delphi key informant groups. The panel sizes and number of panels are left up to the study designer. 2. As per Delphi technique, all subjects are true experts in their respective areas of ministry, (the target issue) by definition. As no specific method for sampling is required in a Delphi survey, instruments were designed based on the greatest likelihood of obtaining the most important data. See Arash Habibi, Azam Sarafrazi, and Sedigheh Izadya, “Delphi Technique Theoretical Framework in Qualitative Research,” The International Journal Of Engineering And Science (IJES) 3, no. 4 (2014): 8–13.

272 Although, biblical meaning should determine theological and spiritual approach, practitioner judgments and opinions are a reality in the process and this is an important prerequisite for using the Delphi method. According to the International Journal of Engineering and Science (IJES), “Delphi technique can be used for qualitative research that is exploratory and where identifying the nature and fundamental elements of a phenomenon is a basis for the study”. See Arash Habibi, Azam Sarafrazi, and Sedigheh Izadya, “Delphi Technique Theoretical Framework in Qualitative Research,” The International Journal Of Engineering And Science (IJES) 3, no. 4 (2014): 8–13.

273 The process for this modified Delphi approach is straightforward and follows three steps: 1. The study author will compile all ministry practitioner responses/data and draw the
Many of the important conditions for a Delphi application exist in this methodology. The process will provide for expert judgment and elements of consensus among practitioners that will very likely yield some important spiritual and organizational direction. During the earlier testing of the thesis hypothesis, the focus group key informants (practitioners) stated a desire to obtain information of their peer opinions, practices and plans which they did not feel they could obtain other than through an anonymous process that included feedback of their results. This desire among practitioners is directly addressed by the use of the modified Delphi method above.
CHAPTER FOUR

Findings

4.1 Key Findings from PAOC Historical Experts

Following the methodology as described in Chapter Three, the findings, based on three key informant interviews with PAOC historical experts (using six open-ended questions, Appendix 1), are presented. These interviews directed the researcher, in part, to the literature surveyed in sections 2.2-2.3. Only insights adding additional perspectives over and beyond issues emerging from the literature review are discussed in detail here e.g. the role of women in early Pentecost.

*Highlights of early twentieth century (1906-1919) Canadian Pentecostal revivals*

In order to determine the most important objectives for the literature review, the key informants were given opportunity to share freely concerning their personal perspectives. One of the key informants reflected upon the 1906-1919 period:

> When compared to today, things were wilder and woolier back then. The experience of worship was more focused on ‘presence’ rather than on music, and the other things that people deem important today. There was a sense of ‘anything can happen’ when people came together.

This quote was seemingly an anomaly and other key informants made no similar statement. The reference to “presence” was interpreted by the researcher to be the tangible sense of the presence of the Holy Spirit in the gatherings: something unusual.

When further asked about the spiritual priorities of the early movements, these historians stressed the importance of divine healing as the sign of the in breaking of the Kingdom,
along with Spirit baptism and glossolalia as generating considerable attention and desire and being influential upon the early movement.

Reflecting upon those early years, one of the key informants proudly recalled the importance of contextual and societal barriers being removed and especially the colour and gender ones. This is however, a disputed claim in the literature.\textsuperscript{274} Remark on the tendency to report on the prominence of male leaders of the movement in the early documentation, these historians were quick to share anecdotal stories and praise the role of female leaders in the early days of the movement. Following the revivals, and especially up until the post World War II era, “Women were in the Bible colleges as students and teachers. They were teaching men to use proper grammar and how to speak publicly and get men ready to look and sound okay in the pulpit.” Although the contributions of female leaders in early Canadian Pentecostalism have been well documented and there may be anecdotal instances of able females training less capable male counterparts for ministry, Bible college statistics from the immediate post war period do not substantiate the claim of a systematic displacement of women as church leaders as suggested by this key informant.\textsuperscript{275}


\textsuperscript{275} Jim Craig, “Post WWW II PAOC Bible College Statistics,” October 22, 2018. In correspondence with PAOC historian and archivist, Jim Craig, he produced statistical information from Canadian Bible Schools from 1943-1950. There was no apparent change in male-female ratios during this period.
Characteristics deemed most influential and important in PAOC history

The responses from the historical experts to the prompt above served to direct attention to the resources utilized in the well-developed sections on the history of Pentecostal spirituality in sections 2.2-2.3.

Uniquely Canadian historical experiences differentiated from other (USA, global) Pentecostal experiences

As it was the goal of the research to gain a uniquely Canadian perspective on the future of Pentecostal spirituality, each historian was asked to share their perspectives and research findings over the years. One of the historians remarked:

The Americans like to claim that it all started at Azusa Street…that’s a good story, Azusa is amazing but the Americans are not the centre of the story, the Holy Spirit was moving around the globe in amazing ways including India and especially in Canada at the Hebden mission. I think Canada’s ties to the UK are more significant here; we need to tell that piece.

And although the work of Adam Stewart on the polygenesis of modern Pentecostal revivals was insightful and referenced in Chapter Two, another contrasting perspective suggesting stronger U.S. ties emerged from one of the key informant historians. He stated:

The relationship between Canada and the U.S. essentially had “no borders.” The Rail Pass made the continent accessible to leading Pentecostal figures. There is really no real way to remove the experiences from their historical contexts.

Identifying the most credible historical sources when studying early twentieth century Pentecostalism in Canada

R.E. McAlister276 was named as the most influential leadership personality in Canada during this period however, he did not write as a historian and the PAOC

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archivists have preserved his preaching in the PAOC archives. There is anecdotal information suggesting that McAlister did attend God’s Bible School in Cincinnati for a brief time in 1907, where he met influential U.S. leaders A. G. Ward and George Chaucer, and according to one of key informants, it may have been possible that he did cross paths with William Seymour who attended night school there for a time although no source was thought to be available to support this.

It was suggested that Gloria Kulbeck’s, *What God hath Wrought* and the seminal work of Thomas Miller, (and the rework), by William Griffin, were also important to the study of Canadian Pentecostal history and spirituality; however, there was an important caveat referencing a view of historiography:

> History changes over time, and in the days when these works were completed, history was memory work and the lives of important people were chronicled in that genre. Kulbeck and Miller wrote about who the great men of God were and why they were great. Sometimes there was a picture of them and their wife. But there is nothing in these books about women except for a few of the more well known ones. You are not going to read about the Mary Heffertons,277 That is all erased. And it’s not from a bad motive. It is simply a reflection of the culture of the time.

The recent works of Michael Wilkinson, Peter Althouse, Adam Stewart, and Pam Holmes were also deemed important to the study of Canadian Pentecostalism. It was noted that these contributions come from interdisciplinary approaches rather than historical ones.

*Other significant seasons of heightened or contracting levels of Pentecostal spirituality post 1919*

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277 Mary Hefferton, (nee Whitt) was a young Pentecostal preacher in Newfoundland. She may have been as young as seventeen when she was preaching in the outports of Newfoundland. After she married, she was seldom referenced again.
The Latter Rain movement that originated in North Battleford, Saskatchewan was deemed by key informants to be a period of significant influence for the PAOC, both positively and negatively. One key informant remarked, “There seemed to be a spiritual uptick at this time affecting worship. Mrs. Beale in Detroit influenced many of our people.” Historians were aligned in suggesting that the effects of the Latter Rain Movement were mixed and that the sustained statistical growth in the PAOC, which was significant prior to the Latter Rain Movement, never was experienced again.

The Charismatic and Jesus movements of the 1970s were also deemed significant influences upon the PAOC and one key informant commented that, despite the supportive comments from influential Pentecostals like David Mainse and Bernice Gerard, there was a protectionist element within the PAOC that believed, “We have a brand of Pentecostalism and this is not that!”

The Toronto Blessing received mention as having an effect upon Pentecostal spirituality. It was also noted that during the same period the London Gospel Temple was experiencing a localized revival with many of the same manifestations as the Airport Vineyard; however, nothing has been written that would suggest that there was any lasting effect of this revival on the PAOC.

It was observed by one key informant, “The Toronto Blessing seemed to appeal to Pentecostal women because of the emphasis on the Father’s love and the “soaking in the Spirit” which may have been a welcome experience for exhausted women.”

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Key first century Pentecostal leadership personalities and their ministry practices

R. E. McAlister was mentioned in all cases. He was deemed to be a clear and logical thinker. His teachings were not widely reported in the historical sources noted above. There was regret expressed that A. H. Argue did not leave behind more for Canadian Pentecostals to glean from and that there was hope that additional information might surface shining additional light on Mrs. Hebden and the work at the Hebden Mission in general.279

With respect to ministry practices, it was expressed that early Canadian Pentecostal leaders were:

Skilled communicators that could really work a room and they told great stories because they had great stories to tell! Aimee Semple McPherson is the most famous of all, of course. She was a dramatist. She was a drama queen in every sense of the word. Musicality was huge with these people, really, really musical. You had to have that musical talent and it was even better if your wife had it as an opening act. “Presentation” is not a new thing in Pentecost!280

This comment seemed to contradict the “presence” comments captured at the beginning of this chapter; however, the earlier comment specifically referenced Azusa Street ethos rather than the marks of Pentecostal ministry emerging in the decades to follow both in Canada and the U.S.


The SOFET, the historian’s view concerning potential changes

Among the historical experts, there was agreement that evidential tongues were integral to PAOC history and experience. One key informant remarked that he was “comforted” by the tone of the SOFET presentations leading towards revision. With respect to the future opportunities and challenges when considering changes to the SOFET, another key informant shared this challenge and concern about dismissing language related to evidential tongues and the need to provide some continuity through the preservation of important SOFET language.

The support for maintaining some moderately revised version of the current statement was not unanimous however:

You can’t take a statement created in 1925 in its origins and expect it to last for a hundred years with no evolution. It’s not just a case of get with the times…I think the Spirit is saying to the churches, ‘Look, you guys locked down on some these statements and I didn’t ask you to do that!’

There was mention of a general concern regarding the inability to tradition Pentecostal spirituality to subsequent generations. This concern was expressed in terms of “missing out” on the Pentecostal experience and yet, this experience could change everything in an instance should it be experienced.

In perhaps a more focused historical and theological view, attention was drawn to the potential for the contributions of Pentecostal educator J. E. Purdie and his student Carl Ratz to the development of SOFET language in the future, “They had much to contribute regarding the reconciliation of Pauline and Lukan pneumatology.”

According to Peter Althouse, Purdie placed the PAOC in continuity with historic Christianity; especially Protestant creeds and confessions. Althouse further asserts that there is a subculture within the PAOC that “prefers the terminology of the infilling of the Spirit over baptized in the Spirit, because it is more ecumenically viable and meshes better with historic Christianity.”

4.2 Key Findings from Retired PAOC Practitioners

Following the methodology as described in Chapter Three, the findings based on four key informant interviews with PAOC retired practitioners are presented.

4.2.1 Demographic Highlights

The results are presented in narrative format given the small size of the sample. It was confirmed that all retired participants agreeing to participate in the study had 30 years’ experience, were retired from full time lead pastoring, and were still engaged in local church, itinerant or interim ministry. Additionally, all four key informants had three-year diplomas from Eastern Pentecostal Bible College in College. He never fully severed ties with the Anglican Church. His greatest contribution to Pentecostal theology was the reconciliation of Pauline and Lukan pneumatological themes. See also J. Eustace Purdie's catechism, “Concerning the Faith” (The Full Gospel Publishing House, 1951). His student Carl Ratz was a long time faculty member at Eastern Pentecostal Bible College from 1941-1973. See also Milller, 204-208. Purdie modeled a necessary interaction between Pauline and Lukan pneumatological views, downplaying the need to interpret Spirit baptism as a second work of grace. Although much was made in Chapter One of this study about Lukan independence from Paul when examining Spirit baptism and glossolalia, there is a necessity, in the spirit of complementarianism, to reconcile the teachings of both biblical writers. See also Peter Althouse, “The Ecumenical Significance of Canadian Pentecostalism,” in Michael Wilkinson and Peter Althouse, eds. Winds from the North: Canadian Contributions to the Pentecostal Movement, (Leiden ; Boston: Brill, 2010), 55-57.

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282 See Purdie, “Concerning the Faith.”
Peterborough, Ontario; none had attended seminary. Only one key informant had an undergraduate degree. The average age of the four key informants was 70 years old.

4.2.2 Summary of Findings by Research Objective for Retired PAOC Practitioners

Objective 1: Training and spiritual formation

Research specific question 1

To examine the core leadership beliefs and attitudes of practitioners based on their academic training, experience and personal practices in the study of the Bible, and specifically the importance of Luke-Acts biblical theology in that formation.

Prior to getting responses to the open-ended questions for all four categories of key informants, the researcher took steps to ensure that key informants were conversant with the term “Pentecostal spirituality.” With limited prompting, all respondents provided a practical definition of Pentecostal spirituality that, in part, reflected the academic ones.

The key informants viewed Pentecostal spirituality as a lifestyle; an entire way of being that recognized the Holy Spirit as the presence of God in their lives. One of the key informants expressed, “Just as Jesus was to the Apostles in person, I want the Holy Spirit to be Jesus to me!”

There was an expressed desire in each of the responses that the Holy Spirit would guide each and every activity of life, both with respect to their personal lives and within the life of the congregation that they support or still minister in. One of the key informants remarked, “I need to understand what the Holy Spirit wants to do to me, through me, and in me.”

There was a consistent acknowledgement that Spirit baptism, with the evidence or sign of glossolalia, was an important starting place for moving forward as a spiritually
Pentecostal follower of Jesus. According to one key informant, a spiritual Pentecostal would have certain motivations and affections:

That person would have a passion for the lost, maybe even before that, be in love with Jesus, passionate in their desire to serve the Lord, to follow Him, to live their lives in conformity to the Word of God, they would have a prayer life, they would be a person who, when you are in their presence you would pick up if you were a Christian and a believer yourself, you would pick up this person really loves Jesus. This person is really in fellowship and love with the Lord. I don’t think you can be Pentecostal and not have those characteristics.

All were careful to play down any overemphasis on Spirit baptism with speaking in tongues as the “destination” of Pentecostal spirituality or as a mark of the health and spiritual growth of an individual Christian life. One of the retired, key informants stated in strong terms, “The Devil doesn’t care what we do on Sunday mornings, there are people speaking in tongues that are going to hell…It can’t be about ‘initial,’ it has to be about fullness!” This downplaying of ‘initial’ and the desire for a profound, and all encompassing relationship to the Holy Spirit will be continually expressed in this findings chapter.

As the research subjects were engaged, it became clear that early and personal experiences with the Holy Spirit were more important to Pentecostal spiritual formation than either formal academic or programmatic training at any level. In a unique response, one key informant stated, “I was Spirit baptized at five years old and they had to carry me out of the camp that night as I spoke in a heavenly language. The experiences, although I

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284 See Peter Althouse, “The Ecumenical Significance of Canadian Pentecostalism,” 68-69. The respondent’s reference above to “initial” is an allusion to the term “Initial Evidence” as described in Chapter One. The term Initial Evidence did not appear in any official documentation until 1916 where it was referenced in the Minutes of the General Council of the Assemblies of God. It was not until 1977 that the terminology Initial Evidence was utilized and for the ordination of ministers in the U.S. Initial Evidence is apparent in the Canadian SOFET language, Article VI.3 (5).
wish you would just call this relationship, were everything to me growing up.” Only one key informant was motivated to pursue Spirit baptism because of doctrine he remarked, “As a teenager growing up in a Pentecostal church, I totally embraced the baptism of the Holy Spirit as a doctrine. I sought God often for it myself.” Another retired key informant captured the ethos of what may have been the common experience of a generation of Pentecostal preachers that were formed through prayer:

> When it comes to preaching, there cannot be any disconnect between prayer and preaching. Our movement needs to be baptized with prayer again. I often have younger pastors say, ‘How did you do it? I preach once and need a nap on Sunday afternoon.’ The answer is simple. My committed prayer life always left me with something to say from the Holy Spirit. It was never a burden.

Although a unique comment, it may capture the level of energy that was needed and sustained in a time when multiple and relatively lengthy services and sermons were normative.

The eschatology section in Chapter Two above expressed the important relationship between Pentecostal spirituality and eschatology. The belief in the imminent and immediate return of Jesus motivated Canadian missionaries to mobilize in light of the parousia. It was stated with respect to the Pentecostal spirituality of a congregation:

> It’s a congregation that has a view beyond its own borders. It is a congregation that really has a worldview that wants to make an impact on its Jerusalem, Judea, Samaria and the uttermost parts of the world. It is a congregation that is not just taken up with what is overseas and neglecting to do its role of evangelism and humanitarian relief right here at home in Canada. In fact, I think that it starts there and then will migrate out from there to other, you know, other parts of the world.

A pastor and former missionary whose work inspired hundreds of short and long term missionaries to go abroad also added his understanding of the marks of a healthy Pentecostal and spiritual church:

> A pastor and former missionary whose work inspired hundreds of short and long term missionaries to go abroad also added his understanding of the marks of a healthy Pentecostal and spiritual church:
I think that one of the key verses is where Jesus said that you shall receive power when the Holy Spirit comes upon you. The word *power* to me is just all inclusive; power in my living for Jesus, power in my spiritual warfare, power in my prayer, power in my witness, power in my manifestations of healing and miraculous things, power, power, power. So the Holy Spirit in a church gives power to the church… Power to me is if someone sees a church that’s really doing something powerful for Jesus; lives are being changed, people are being delivered from sinful lives; and there are things happening that only God could do; then, I say that church is moving in the Holy Spirit.

Objective 2: Influences affecting Pentecostal spirituality

**Research specific question 2**

To evaluate current cultural and academic influences affecting the core beliefs and strategic plans of Pentecostal practitioners.

With respect to sociological influences, none of the key informants would have used social science terminology with respect to perceived influences upon current ministry practices. Unlike the current practitioners, there was little recognition of any key or current ministry leadership personalities or movements affecting Pentecostal spirituality in current contexts.

There was however numerous allusions to specific and important leadership *practices* that they deem are now lacking. With respect to the traditional Pentecostal practice of altar calls and tarrying\(^{285}\), and perhaps a lament of revival, restorationist motifs of the past, there was an expressed concern:

I’ve been in the PAOC now for fifty-two years. So in those days our Sunday night crowds eclipsed our Sunday morning crowds because we were getting people coming in, even in our first church, a little rural town, more people at night than in the morning because the night people that came went to mainline churches but they didn’t have Sunday nights any more. We never had a service at night that there wasn’t an altar time.

\(^{285}\) See footnote 154 for a full description of the term “Tarrying.”
These retired key informants were unified in expressing that they see little preaching of key Pentecostal passages or traditional eschatological texts. This issue was stated clearly:

If you were to talk to the average congregant in our churches and ask them, when was the last time you heard a message on the baptism in the Holy Spirit, on what the baptism in the Holy Spirit or what the infilling means, how does it happen, how can one receive it, what’s the purpose of it, you would have a lot – I think – of blank stares back at you. Because these people just are not familiar with what it’s all about.

These key informants believe that current practitioners are well trained theologically, and are “theoretically” committed to Pentecostal spirituality, but some are lacking confidence in their ability to both preach key texts and the comfort of their congregations in hearing these doctrinal messages. There is a strong belief among retirees that congregations sincerely want something deeper and more profound:

I was filling in at a church a number of years ago and I was asked by the Sunday School teacher, adult teacher, to take one Sunday and talk about the baptism of the Holy Spirit. That went for six or seven Sundays in a row and the class grew. By the time we were done we had ninety to one hundred adults – and you know the church well – hungry for it. They said they had never heard anything like this in recent years. Most of them in there were not older folks. They were young adults.

All key informants were aware of the significant influence of generic evangelicalism upon the PAOC and it was referenced as a “seeker-sensitive American approach”.

One key informant was troubled by the “new scoreboard of success:” numbers, finances, and missions activity. Having held significant leadership positions during his full time ministry, he remarked, “I have told a handful of pastors that if they are successful in their first year that their numbers will go down!”

There was a common understanding among all respondents that there is a generational segmentation when it comes to views of Pentecostal spirituality. One retiree clearly stated, “I think it’s usually the older people that have that, ‘Pentecostal roots.’ The
younger people, and by that I mean forty years old and younger, might not be so Pentecostal.” There was recognition of a “personal rights” emphasis among younger worshippers, an individualism that they saw at odds with responding to biblical truth, and living a true community life. It was generally felt that if modern Christians were tested, rights would trump biblical prescriptive and ethical imperatives.

Additionally it was mentioned that younger worshippers might have difficulty discerning between biblical absolutes and socially constructed norms. Another key informant comment captured general retiree concerns regarding the inability to discern trends that are undermining clear ethical teachings in Scripture and may be working against Pentecostal spirituality and individual holiness:

We are so very strongly influenced by the world. You know, you can’t just stand up and say certain immoral behaviour is wrong anymore, because after all, God loves everybody and he’s so sincere and it’s okay to be this, that or the other thing.

As a summary comment for this section, perhaps one clear sentence sums up the influences that were perceived to affect spiritual formation for these retirees in a corporate sense, “Everything I got was pretty well from church, you know.” This is a significant cultural and ecclesiological statement.

Objective 3: Strategic planning and spiritual growth

Research specific question 3

To assess the trajectory of Pentecostal spirituality based on the content, direction and robustness (or lack) of their strategic plans as they relate to Pentecostal spirituality in ministry practice.

There was little recollection of anything strategically intentional as the retirees reflected on their approaches to Pentecostal spirituality. They did however have much to say about what a future strategy should look like for practitioners. With respect to the
ministry practices that were deemed helpful in supporting Pentecostal spirituality, clear patterns emerged. Each of the respondents wanted current practitioners and subsequent generations of leaders to place emphasis upon their own spirituality and self-care as a foundational issue and character prior to trying to help anyone else. There was one particular regret expressed with respect to the lack of self-care while giving in to the overwhelming demands of ministry life throughout their career. He expressed that there must be significant time spent with the Lord that was not related to professional responsibilities.

The two themes of *preaching the word* and *loving the people* kept recurring throughout the interviews. With respect to preaching and the priority of preaching for one key informant:

My priorities, as I think I have already suggested to you, include the faithful preaching of the Word, all of it, not just some of it but all of it, the parts we’re afraid we might get into trouble with our congregation about, but we’re prepared to run the risk of having someone say I don’t like that. I’m not coming back here. And have them live that. If anybody who says they are called to the ministry, particularly pastoral ministry, ever begins to fear the face of men more than they fear or respect the Word of God then they are not going to be the kind of person or minister that God wants them to be. You can’t be!

There was a significant reflection as a key informant warned this generation of pastors to stay away from leadership and marketing oriented approaches, parapsychology, and therapeutic messages of any kind. There was a strong confidence across the responses that people still want truth. A direct quote from a key informant was representative:

I think the Word of God must be paramount and I think the most time must be given to that in any service. I think there needs to be a lot of study in preparation before the Word of God is proclaimed. I think people are hungry. I remember when I was pastoring; a man came to me after the service with his Ph.D. He said to me, “Pastor, just preach the Word. I’m a scientist. There’s nothing you can say about science that I don’t already know. But there are things in the Bible I don’t know, so I come to this church to hear the Word of God.”
With respect to opportunities and obstacles that will affect the trajectory of Pentecostal spirituality, it was perceived that opportunities exist in a re-engaging of core biblical doctrines and especially with the respect to the Second Coming of Christ:

I don’t hear sermons on it, unless it just might be – and it’s not a sermon, it might be an aside. ‘Well thank God, folks, Jesus is coming soon.’ Everybody claps and say ‘Yay, yay, yay.’ There is no depth to it. There is no ‘This is what God’s Word says.’ I know there are various opinions on what God’s Word says. So I think at the very least we could give that information to our people and let them draw their own conclusions.

Despite the common usage of the word “anointing” among Pentecostals and Charismatics in the 1980’s and 90’s, there was only one reference to the word anointing throughout these key informant interviews. 286 This key informant encouraged modern preachers to, “Live under the anointing, there are times when you just really feel a special unction from God as you are saying something.” It seems this terminology may no longer be in vogue, although there was a significant and positive response to the question concerning a sense of prophetic unction by current practitioners (via feedback from Appendix 4).

Two of the more relational key informants lauded leadership that was focused on being close to people. It was felt this leadership style set the stage for a healthier sense of congregational well-being. There was concern that some contemporary pastors had taken on CEO roles when prioritizing their time and effort and had subsequently delegated important aspects of ministry, especially the care of the sick. One retiree remarked, “Hospital visitation is important, if I were doing things again, I might build a ministry on hospital visitation. There is great blessing and power released when we care for the sick.”

286 The term “anointing” is an allusion to symbolic pouring out of a flask of oil upon the head of a prophet, priest or king of the Old Covenant, the oil being typical of Holy Spirit separation and empowerment for the task ahead.
With respect to aspects of liturgy, waiting time on God and Communion were deemed significant charismatic moments for these retired practitioners. One key informant suggested that spiritual preparation for common worship should be reconsidered in light of the increased emphasis on the message of the importance of community and relationship in the contemporary church. There was an awareness of certain churches that actually break for relational activities in the middle of worship services. This key informant commented:

You know, now, and I’m guilty of this myself, we arrive at our home church early and I’ll see somebody over on the other side that I haven’t seen for six months and I go over and I talk to them and shake their hand and socialize. There’s a place for that. I’m not sure that it’s just before the service is to take place when we are hopefully going to be meeting with the King of kings and Lord of lords.

With respect to the Lord’s Table, it was viewed as a time when God’s presence was unique, where people were broken and the entire leadership team would share in ministry laying hands on people, and praying for victory in their lives. The logic and theology for a more serious consideration of the Lord’s Table was discussed at length in Chapter Two.

Objective 4: A potential path forward

**Research specific question 4**

To consider any barriers to, or potential paths forward for those wanting to return to a form/sense of “revival” that characterized the early days of the modern Pentecostal movement.

The retirees interviewed did express that they did not feel that doctrinal or theological clarifications would add much to the future of Pentecostal spirituality.

Although these retiree key informants were aware of the PAOC intent to refresh SOFET language with respect to Spirit baptism and eschatological sections, there was a very low level of knowledge of the nature and history of the discussions and communications of
the past two years. None could initially articulate where they thought this process was leading. Three of four respondents expressed confidence in those leading the initiative while one respondent expressed concern with any attempt to change the existing language. He suggested that the vernacular of the generation should yield to the vernacular of the Bible rather than the other way around.

With respect to the future importance of Initial Evidence language as being core to Pentecostal doctrine, three of the key informants thought this to be an imperative while one comment expressed some reservation as to whether doctrines are being appropriated in the practical sense:

I’m not entirely convinced that speaking in tongues is as crucial to the evidence of the Holy Spirit baptism as we’ve made it out to be over the years. We’ve made it out to be that once you speak in tongues you are full of the Holy Spirit. I believe that. I even believe it could be the Initial Evidence and all that. But some people, once they have spoken in tongues, think they have arrived. To me Ephesians says ‘be being filled’ and it’s present, progressive day-by-day. If I spoke in tongues back then; wonderful. But how is that affecting my life right now?

In the next section, the key findings from current PAOC practitioners will be considered.

**4.3 Key Findings from Current PAOC Practitioners**

**4.3.1 Demographic Highlights**

The demographic highlights of the twelve current practitioners as they responded via the closed-ended questions are summarized below. The demographic highlights will be presented in descriptive and narrative format only, given the relatively small sample size. These highlights are not generalizable.
The Background Profile section questions (of Appendix 4) revealed the following about the current practitioner key informants. The average age of current practitioners was 52, with each having an average of twenty-five years experience. The current appointment average was ten years of service. As per the study design, six of the key informants were leading churches with over 300 people and six were leading churches of less than 300 people. Eleven of twelve of the current practitioners attended Bible College. One had received a three-year diploma and the rest, a Bachelors Degree. Six of the current practitioners attended and graduated from seminary, (one with an M.Th., three M.Div., one with a PhD., and one pursuing a doctoral level degree). Nine of the key informants had attended university at some level with various completion rates.

4.3.2 Open-ended Questions by Research Objective for Current PAOC Practitioners

Objective 1: Training and spiritual formation

Research specific question 1.

To examine the core leadership beliefs and attitudes of practitioners based on their academic training, experience, and personal practices in the study of the Bible and specifically the importance of Luke-Acts biblical theology in that formation.

As discussed above, the key informants were asked to clarify their definition of Pentecostal spirituality. The majority of the key informants viewed Pentecostal spirituality as a lifestyle, an entire way of being that recognized the Holy Spirit as the manifest presence of God in their lives. There was an expressed desire that the Holy Spirit would guide each and every activity of life, both with respect to their personal lives and within the life of congregation that they lead. One key informant remarked, “I want
my life to be in ‘lock step’ with Holy Spirit in order that the conversation be so clear that I don’t have to waste a lot of time figuring out what to do.”

Another key informant responded with the statement, “Pentecostal spirituality is simply this for me, ‘Jesus saves, Jesus heals, Jesus baptized in the Holy Spirit, and Jesus is the Soon Coming King’…this is an acceptable definition for me personally and for our church corporately.” When asked about this definition, the respondent acknowledged the Authentically Pentecostal publication as important.287

There was a consistent acknowledgement across all respondents that Spirit baptism, with the evidence or sign of glossolalia, was an important characteristic of Pentecostal spirituality. However, as in the case of the retirees, all were careful to play down any overemphasis on Spirit baptism with speaking in tongues as the programmatic core or ultimate “destination” of Pentecostal spirituality or a mark of the health of an individual Christian life.

With respect to defining Pentecostal spirituality in a corporate or ecclesiastical sense, there was agreement that, as each individual follower of Jesus yields to the person of the Holy Spirit, and recognizes the Holy Spirit as an equally important member of the Trinity, that the Church would accomplish its salvific mission and the additional signs would be conventional manifestations of Pentecostal spirituality: spiritual gifts, healing, deliverance, good works (including social justice applications), and a healthy sense of being part of the greater Christian community.

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287 Pentecostal Assemblies of Canada, “Authentically Pentecostal: Here’s What I See, A Conversation,” 2010. This publication was given to all PAOC credential holders in 2010.
Formational experiences

PAOC institutional training was not perceived to be as important as personal experiences and relationships with other Christians. The credibility of parent and key mentor influencers was deemed important to all current practitioners in their pursuit of Christian life within a Pentecostal context. For those key informants whose parents were not ministry leaders in the Pentecostal community, parents were credited with putting them in the right situations that would ultimately lead to Spirit baptism resulting in a whole new and heightened range of interests and affections including prayer, a strong desire to share their faith and a desire to experience other aspects of Pentecostal spirituality.

Conferences and camps were among these settings that encouraged seeking, experience, and an awareness of Pentecostal spirituality. Although mention was made of healthy local church experiences and participation in youth groups, special event participation was particularly significant. In two instances the Spirit baptism experience of their parents was the main catalyst of their seeking a Spirit baptism experience. One key informant described multiple Holy Spirit experiences while part of a mainline denomination. These were experienced while in services or on retreats and these experiences were neither acknowledged nor encouraged in this mainline setting, resulting in a search for a community with a common experience in the Holy Spirit.

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288 Manhattan Beach Retreat Centre, *Legacy Celebrating 75 Years of Pentecostal Camp at Manhattan Beach 1939-2014* (Ninette, MB: Manhattan Beach Retreat Centre, 2014) The PAOC archivist, Jim Craig, was unable to identify any scholarly work done on the influence of PAOC camps in the Canadian Pentecostal movement. He referenced this 2014 work in which, Canadian Pentecostal scholar, Marty Mittelstadt, edited the 75th anniversary volume for Manhattan Beach camp in Manitoba. Mittelstadt’s introduction speaks of the importance of camps in Pentecostal spirituality and lore. The book includes a short history, testimonies and a record of speakers.
One key informant coming of age during the Charismatic renewals in the 1990s also mentioned being influenced by participation in the Brownsville Revival\textsuperscript{289} and the Toronto Blessing\textsuperscript{290}.

**Formal academic training**

Only one study participant had any recollection of specific Bible college, Luke-Acts or pneumatology courses that had impacted their spiritual formation in a significant way. Younger respondents could name specific teachers that had impacted their formation, but they too had little recollection of any key teachings or courses that impacted them. One respondent noted that despite student desire for Pentecostal experiences, some professors were not comfortable in facilitating these experiences in the context of formal education. Another comment expressed humorously, “One teacher helped me understand that there was a place for Pentecostal spiritual introverts in the PAOC.”

\textsuperscript{289} W. H. Barnes, “Brownsville Revival,” in *The New International Dictionary of Pentecostal and Charismatic Movements*. Rev. and expanded ed. Stanley M. Burgess and Ed M. Van der Maas, eds. (Grand Rapids MI: Zondervan Publishing House, 2002), 445-446. The Brownsville Revival was also known as the Pensacola Outpouring. This revival spanned 1995-2000 and was centred at the Brownsville Assembly of God. See the DCPM, 445-446 for a detailed description of the beginning and highlights of the revival. Many of the key informants of this study visited this revival centre.

\textsuperscript{290} M. M. Poloma, “Toronto Blessing,” in *The New International Dictionary of Pentecostal and Charismatic Movements*. Rev. and expanded ed. Stanley M. Burgess and Ed M. Van der Maas, eds. (Grand Rapids MI: Zondervan Publishing House, 2002), 1149-1152. The Toronto Blessing centred at the Toronto Airport Vineyard (Now Catch the Fire), took place from 1994 through the early 2000’s. Some would argue that it is ongoing, at least with respect to worldwide influence. A lengthy description of the revival and some analysis of it can be found in the DCPM.
As respondents prioritized the influences that had affected their spiritual formation, they expressed that, while attending academic institutions, their core relational groups had more influence upon spiritual formation than academic influences did.

For those with higher education, there was a stronger connection expressed to seminary experiences and seminary teachers and their influence upon theology, indicating that an intellectual and academic mentoring relationship was impactful to them. Those with higher education expressed a high level of confidence in the reasonableness and hermeneutical strength of current Pentecostal scholarly approaches. One respondent shared that higher education in Pentecostal studies could be key in the revitalization of PAOC congregations.

It is noteworthy, that key informants who were trained in distance or correspondence settings were less prone to expressing a strong affinity to the PAOC organizationally. They did however seem to have received comparable doctrinal training and spiritual experiences. (Due to the small sample size, no generalizations can be made from these observations).

**Influential leaders and leadership practices**

In order to fully understand the spiritual formation and attitudes of the key respondents, a series of questions was asked in order to determine whether or not any key personalities, observed leadership styles, or activities were important and incorporated into their personal practices.

Although respondents deemed mentors, and the observation of their respective local church leader’s influence during their formative years as important, leadership
influences were localized and often situational. No significant patterns emerged in analysis. Senior pastors and District or General Superintendents were occasionally named, but few important or specific influencer personalities were mentioned more than once.

Only two of those surveyed alluded to ancient/historical personalities and their spiritual practices as being influential to their formation as Pentecostal leaders. One in particular noted a turning point in ministry when he began to value solitude more, reject the urge to self promote or promote his ministry among colleagues, and the wider Christian community.291

Those who experienced postgraduate theological education were more aware of these historical and ancient personalities and practices and after some experimentation, key informants deemed these a passing interest and insignificant in their respective current practices either personally or corporately.

**Current practices resulting from spiritual formation**

As stated, there was no identifiable pattern of well-known or influential leaders having affected practitioner activities; however, certain practices observed in their pasts were deemed influential and integrated into their ministry practices (or mentioned as lacking in their practices).

Having observed key leaders at prayer resulted in a replication of personal prayer habits and the structure of prayer ministries in the corporate setting. When asked about a

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strategy for the future of spiritual vitality in the PAOC, a respondent reflected, “The top three core activities that will support the revitalization of Pentecost are, ‘prayer, prayer, and prayer.’” The majority of the survey subjects mentioned prayer as the undergirding strength of all meaningful ministry.

The most identifiable practice gleaned from formative mentors identified was the inclusion of “waiting time” as an element of liturgy. Referring to his observations of his childhood senior pastor:

He always left space in the service. There was always time and as a youth or as a child at times it really aggravated me because you knew the service wasn’t done when he was finished preaching. You wanted to leave. But in hindsight one of the things he did was he left opportunity in a service for the Spirit to move. There were altar calls where time was spent and there was opportunity to pray. Things never felt rushed under him.

When asked about other activities deemed to be consistent with early twentieth century practices, the same key informant remarked, “There was always prayer for healing. That was a big emphasis, deliverance not so much. I don’t know if that wasn’t his emphasis, or I don’t know why.”

There was unanimity in expressing that the century old Pentecostal liturgical practice of waiting in expectation of an imminent interaction with God was important, and lacking, or in some instances, non-existent. This was perceived to have a direct correlation to the lack of operation of spiritual gifts and the diminishing reports of Spirit baptism experiences and the perception of waning spirituality within the PAOC movement.

There was little consensus about whether or not past waiting practices could be effectively integrated into contemporary contexts; however, there was agreement that
some time and space must be found as a priority. The key question that emerged was,

“When and where would congregations find time?”

I think we have to create new environments where people have the safety to experience the Spirit. For instance, historically we have called people to the front on a Sunday morning to be baptized in the Holy Spirit. The reality is people are in such a rush to get out in the morning their minds are divided. They are not going to make the time. They are thinking about their kids. It’s not likely going to happen on a Sunday morning…I think we need to bring them into smaller groups.

**Objective 2: Influences affecting Pentecostal spirituality**

**Research specific question 2.**

To evaluate current cultural and academic influences affecting the core beliefs and strategic plans of Pentecostal practitioners.

**Assessing influences upon congregations**

Although initial clarification was needed regarding the term “Pentecostal spirituality,” no clarification was needed when speaking of the term “generic evangelical.” Each key informant clearly understood the allusion to a sense of uniformity existing in belief and form across a number of evangelical denominations and potentially suggesting a perceiving of an identity shift. A number of these groups were specifically named including: Baptists, Methodists, Alliance, Mennonites, and the Missionary Evangelical Church. Although the perceived strength of this influence varied, there was strong agreement across all participants that some level of generic evangelicalism was a reality. The felt need to address this situation did not seem to reflect a “denominational tribalism,” as much as there was an expressed concern that there would be an imbalance between learning and experiencing; that is, a disengaging with what the Holy Spirit wanted to do in the present.
When the key informants reflected upon their current churches, there was agreement that generically evangelical segments existed within their congregation’s demographic make up and some alluded to knowledge of congregations within the PAOC that are intentionally and strategically positioning themselves in this way. The interviewer asked for informal estimates of percentages of their congregations they considered to be Pentecostal verses generically evangelical. Two key informants suggested that their congregations *may* be a majority spiritually Pentecostal one, and then during the conversation, one of the two seemed less certain about this. When prompted, most respondents estimated that from 30% to 70% of members and adherents were generically evangelical.292

One key informant could describe attempts to assess congregational make up with a quantifiable metric. At various times, statistical analysis has included dimensions of spiritual growth across a range of descriptions: seekers, growing, serving, and engaging. This respondent was also able to more clearly articulate various denominational and ethnic migrations to this multi-site church. This description included doctrinal and cultural influences brought with them that needed inclusion, adaptation, and/or re-teaching. Given the non systematic (regular and consistent) nature of the statistical analysis in this local church, the results have not been included here for further consideration.

Each key informant was asked about specific influences affecting the theological beliefs and spiritual practices of their congregants that they deemed either spiritually

292 As a probing question, the researcher asked the interviewees to estimate whether their churches were predominantly generic evangelical or Pentecostal. The first question was posed as, “On a scale of one through ten, one being low and ten being high, how spiritually Pentecostal is your church? Additionally, they were asked to estimate the percentage of their congregations thought to be generic evangelical verses spiritually Pentecostal.
Pentecostal or generically evangelical. It was recognized that these influences were not necessarily mutually exclusive in describing a healthy spirituality and no judgments were considered or made concerning the effectiveness, strength or weakness of these influences. The main concern was a loss of sensitivity to the Holy Spirit’s pre-eminence in Pentecostal life.

In analyzing the sociological factors affecting Christian and Pentecostal spirituality, there were many generalizations expressed without specific sociological terminologies utilized. There was recognition of an extreme sense of the influence of what some deemed “political correctness” (perhaps postmodern influences) upon congregations. Fear of speaking some aspects of biblical truth in preaching and teaching settings were acknowledged. There was also a sense of pressure to utilize common/popular culturally appropriate and ideological terminology in order to not offend sensibilities. None of the respondents suggested that they would not preach all of the doctrines of the Bible, but rather there was recognition that there is significant consideration and reflection taking place within leadership and governance structures as a result of these new pressures. This would be more prevalent in urban communities. The “friendship with the world” influence was uniformly thought to be a factor in diminished Christian spirituality in general and most certainly a significant influencer of diminished Pentecostal spirituality and charismatic activity.

Key informants were asked about the Christian spiritual influences upon their congregations, and responses revealed some patterning. Popular personalities, movements, popular and academic literature, and Christian media type influences were mentioned.
With respect to those influencers thought to be Pentecostal, (including Charismatics), Bill Johnson of Reading, California was mentioned by a large majority of those interviewed. It was expressed that older and charismatic members of the congregation, were especially interested in Bill Johnson’s materials. In one instance, his supporters were engaged in “praying in a revival.” Other well known popular personalities such as Jack Hayford, Steve Furtick, T. D. Jakes, John Hagee, and John Bevere received nominal mentions.

With respect to the segments of the congregation deemed to be generically evangelical, there was more clarity with who those influencers might be. For the older members of their congregations: Charles Stanley, Bill Hybels, and David Jeremiah received mention. Christian radio was alluded to as a catchall influencer.

Specifically and with respect to younger members of the congregation, Andy Stanley was continually identified as an influencer, along with Tim Keller being mentioned by three key informants as potentially influencing younger clergy. Only one respondent made mention of The Gospel Coalition\textsuperscript{293} or the Young Calvinists,\textsuperscript{294} movements that have been thought by senior PAOC leadership to be influential in the

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\textsuperscript{293} The Gospel Coalition (TGC) is a coalition of Reformed tradition pastors and churches that seek to further the gospel and to uphold biblical truth in the church. The founder is D.A. Carson and the movement is led by Tim Keller. The TGC is guided by “Foundational Documents” that can be accessed at https://www.thegospelcoalition.org/about/. Although no research has been done by Canadian Pentecostals, it is perceived by senior PAOC leaders that the TGC does have influence within the PAOC clergy community.

\textsuperscript{294} Young Calvinists is a movement of Protestant young people organized to foster friendship and Christian fellowship with one another, and to promote study and faithfulness to the Reformed theological heritage dating back to the sixteenth century. Some of the more recognizable personalities of the movement are John Piper, Matt Chandler, Al Mohler, Mark Dever, C. J. Mahaney, Thabiti Anyabwile, and Joshua Harris.
PAOC in recent years. This same respondent also mentioned church planting networks that he considered personally and organizationally influential.295

A number of key informants were initially unable to answer questions concerning sociological and theological influences upon their churches, or they required a significant pause in order to reflect. In this case, the investigator provided one or two names as a prompt and there was immediate agreement from the respondents and additional names mentioned. There was a general inability among the key informants to easily identify specific personalities, writings, and broadcasts/podcasts that were influencing youth aged or emerging adult segments. Many respondents were thankful for the discussion of potential influences upon their churches and many made notes in order to prompt them to do further investigation in their respective contexts.

There was a specific mention of a perceived imbalance in the prevalence of grace and truth teaching in the market place. It may be inferred by the following that culturally constructed norms are being perceived as having increasing influence when compared to Scriptural ethical imperatives:

I do think that people are gravitating towards grace teaching. As they engage with new realities such as gender issues, how to respond to immigrants who come here, the societal factors, this idea of intolerance is so frowned upon that it has crept into the church. So, imbalanced grace has become such a prevalent teaching that I think this understanding of grace is definitely eroding some of the foundational elements of their faith.296

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295 One current practitioner referenced the church planning networks C2C Network and Parish Collective as being influential in their ministries. C2C Network would be more focused on urban institutional church planning (catalyst for church multiplication approach) while Parish Collective has a more community based and grass roots approach.

296 The researcher interpreted this to mean an unhealthy focus on free grace teaching that would include an allowance for some measure of presumptuous sin and perhaps notions of universalism. The key informant quoted mentioned the Singaporean, AG preacher, Joseph Prince as an example of this trend. The response was not understood to be related to the “finished work of grace” stream or neo-Calvinist theological expressions of grace teaching.
Key informants were also asked about academic influences affecting both fellow practitioners and academics within the PAOC and their respective churches. Responses were not easily forthcoming from respondents with only undergraduate training. It was generally thought that the study of practical ministry (not practical theology) had become a more highly valued subject for consideration, than theological reflection or learning.

No practitioner named any Pentecostal scholarly author as directly influencing Pentecostal spirituality within the PAOC. When prompted, those having more current training in Pentecostal spirituality or Luke-Acts theology would have acknowledged exposure to Pentecostal authors. “No one is rewarded for being a good theologian,” remarked an influential key informant.

Those with regular reading practices beyond sermon preparation and popular Christian materials named N. T. Wright, Walter Brueggemann, Tim Keller, and Craig Keener as non-Pentecostal theological influencers on a personal level.

When prompted by the interviewer, there was some agreement that there were non-Pentecostal influences affecting teaching practices and doctrinal positions of PAOC practitioners and especially with respect to eschatology. N. T. Wright was acknowledged numerous times. Two key informants stated that he had influenced their eschatological views:

My understanding of traditional Pentecostalism is we emphasize dying and going to heaven. Wright would emphasize ‘life after life after death,’ in what he calls the restoration of Creation. So I think his broader view and broader way of framing things is helpful and it helps us to see the work of the Spirit in our churches as part of this final act that began at Pentecost… My understanding is Pentecostals have traditionally focused on charts and timing to a large extent of when the rapture is and when these thousand years will be and what will happen when and in what order. N. T. Wright, from my perspective, seems to take a less literal approach to those scriptures and sees things in a broader context. It has
done this for me. It has certainly helped open my eyes to a broader understanding of eschatology from Creation to Redemption.

One key informant explicitly stated that he believed that significant numbers of PAOC practitioners may no longer hold pretribulation or premillennial views of eschatology. Another respondent expressed a hopefulness that there would be more openness, and more venues made available for the presentation and consideration of various eschatological positions and that SOFET revisions would reflect wider viewpoints. With respect to eschatology, a key informant remarked, “I don’t think our guys think about this much, it is a non issue to them.”

All key informants expressed the beneficial nature of the survey questions and the immediate and high priority need to reflect upon influences affecting their congregation and to seek out additional resources to help with discernment of the overall quality and doctrinal integrity of the influences potentially affecting their congregations.

One of the well-read, key informants expressed concern about church attendance in general as a negative influence upon Pentecostal spirituality. His comment was expressed, not in terms of rule-based or in a utilitarian manner, but rather in terms of virtue ethics and those individualistic notions were working against communal/ecclesiological ones. He noted, “Worshipping together is central to virtue ethics, if you are constantly out of context, you are becoming something else!”

297 Michael G. Lawler and Todd A. Salzman, “Virtue Ethics: Natural and Christian,” Theological Studies 74, no. 2 (May 2013): 442–73. The study of Christian virtue ethics is derived from the Aristotelian tradition and seeks to answer the fundamental question, “Who am I to become?” Lawler and Salzman point to texts such as Luke 10:36-37 and Phil. 2:5-7 that distinguish the type of persons that we are to become, as opposed to deriving virtue understanding from utilitarian or deontological approaches.

Objective 3: Strategic planning and spiritual growth
Research specific question 3

To assess the trajectory of Pentecostal spirituality based on the content, direction and robustness (or lack) of their strategic plans as they relate to Pentecostal spirituality in ministry practice.

Pentecostal spiritual leadership practices

Seven practitioners of those interviewed explicitly stated that personal spiritual disciplines and prayer were foundational for all other ministry activity. Prior to any discussion of any public leadership activities, practitioners wanted future leaders to understand this imperative clearly. With respect to Bible reading, there was a commonly held belief that there was always an expectation that extraordinary things might take place in their lives and in the lives of the congregation although no specific examples of this were cited.

There were numerous responses among key informants indicating that annual sermon series were being preached on Holy Spirit and other important doctrinal themes. One key informant with post graduate Pentecostal studies described a season of preaching where there was a yearlong emphasis on preaching the, “Fourfold Gospel (Jesus saves, Jesus heals, Jesus baptizes in the Holy Spirit, and Jesus is the Soon Coming King), and the entire book of Acts.” This preaching commitment, “Significantly increased the spiritual level of the congregation for a season.”

There was a general concern that preaching needed to become more biblical across the denomination and the presentation of preaching at a higher level. “Mediocrity can no longer be tolerated,” remarked a respondent. The individual approaches to preaching discussions were interpreted to align more with individual spiritual giftedness (Romans 12:6-8) rather than any response to internal influences or pressures. One
respondent admitting to a past of accommodation and trying to smooth things over had been challenged as of late that he did not have to apologize for Scripture.

**Waiting and interacting prayerfully**

For those expressing a measure of confidence in the Pentecostal spiritual orientation of their local churches, time waiting in expectation of interacting with God was the key factor believed to be influencing Pentecostal spirituality as it relates to the manifestation of spiritual gifts. There was one reflection that the majority of Spirit baptisms throughout his ministry career occurred during times of corporate worship rather than during, “pressurized altar call situations.”

Missional activities remain a high stated priority for all respondents. The forms of these activities vary from local and ecumenical based activities, to highly organized local church missions’ organizations, and programs that extend to traditional mission fields. This programmatic activity included local, national (Canadian), and international missional elements that were in many cases, well-developed programs. Only two respondents made a connection between Pentecostal spirituality and the traditional relationship between Spirit baptism and the urgency concerning a ‘last days’ harvest.

**Healing and deliverance**

There were no mentions of healing and deliverance being emphasized and experienced in the ministries engaged. It cannot be assumed that these are not ministry priorities; however, they were not referenced. This was surprising given that Adam Stewart reports that the subject churches of his study highly valued healing ministry,
given the value that generic evangelicals, tending to therapeutic individualism, place upon God’s desire to heal and protect. If Stewart’s observations are sound, generic evangelicals may embrace aspects of Pentecostal spirituality that are consistent with therapeutic and individualistic pursuits, including Spirit baptism.

**Spirit baptism**

All key informants were able to articulate their own Spirit baptism experience and the practical and theological importance of it. Anecdotally, most key informants believed that members of their congregations were being Spirit baptized, although the close questions revealed some inconsistency in responses. This will be detailed below. Two key informants mentioned that they were sought as camp speakers because they had found a way to communicate Spirit baptism and Pentecostal spirituality in a way that was understandable.

**Strategic and tactical planning**

With respect to Pentecostal spirituality, across the range of key informants, there was minimal evidence of any formal long term planning either at the strategic or tactical/program levels. There was not a single mention of any Pentecostal resources being utilized in any programmatic way. Popular ministries such as Alpha, (with modification for Spirit baptism doctrinal elements), Beth Moore studies for women, other Lifeway resources, Andy Stanley (Orange resources), Divorce Care, and other popular studies are being utilized in educational programming. One interviewee was quick to

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offer as a moderating thought however that, “Pentecostal spirituality was usually at its highest tide without programs and over-management!”

There were contrasting attitudes concerning potential changes to liturgical approaches. Some key informants suggested that they intended to move to a higher degree of liturgical structure in response to the current reality of biblical illiteracy and lack of direct engagement with the person of the Holy Spirit. Others suggested that further simplification may be needed in order to accommodate current demands upon them by congregations and the need to be “Guest aware.”

Uniquely, one leader had developed an in house and very elaborate system of discipleship level training. Additionally, formal academic and leadership training materials had been developed and were being delivered at the local church level. It was stated that these materials did not have specific sections or mentions of Pentecostal materials; however, there were obvious influences affecting content and there was no avoidance of Pentecostal and charismatic elements.

**Leadership and governance in the Pentecostal context**

All of the key informants chosen for this research have been in their respective positions for over ten years. There was no mention of any plans to reorganize governance structures going forward. In every case, practitioners felt comfortable that, despite the varying experiences among leadership personalities, their respective governance teams were fully supportive of Pentecostal spirituality as defined above. Only in one instance did a practitioner recollect a former board member, “opposing too much Holy Spirit talk
and preaching.” This was perceived by the practitioner to be a reaction of frustration with not having a personal, classical Pentecostal experience.

Other than the Annual Church Life Report (ACLR)\textsuperscript{299} required by national PAOC affiliation for each calendar year, there was no mention of any assessing or reporting of Spirit baptism activity or measurement of growth that would be deemed spiritually Pentecostal. In only one instance, an urban church with over 300 members is currently \textit{developing} an evaluation tool specifically to track Pentecostal spiritual growth.

Objective 4: A potential path forward

\textbf{Research specific question 4}

To consider any barriers to, or potential paths forward for those wanting to return to a form/sense of “revival” that characterized the early days of the modern Pentecostal movement.

As a starting place, and in response to the question, “Do you have any comments about the SOFET initiative,” there were many sincere and helpful ethical, practical and doctrinal responses. With respect to reconciling various approaches to pneumatology:

\begin{quote}
We started with no Statement of Faith and that really honestly challenged me. I’m questioning the validity of the Statement itself because thinking through Ephesians 4: one spirit, one God, one faith, one baptism, one Lord in Christ, are we called to emphasize what makes us distinct? We are essentially saying this is what makes us not like you… But sociologically I see the need for us to be something that is different from generic evangelicalism.\textsuperscript{300}
\end{quote}

Another comment with respect to what the actual language might eventually look like reveals uncertainty with how that language should manifest:


\textsuperscript{300} This key informant is echoing the sentiments of both Purdie and Ratz who did not affirm notions of a second work of grace as understood to be sanctification.
I think one of the issues we need to move on is evidence language, Initial Evidence language, because that’s enlightenment talk. It’s not biblical language and it’s not biblical thought. The initial thought is move to sign language because at least it’s Johannine. But I think something broader needs to happen there… The other movement is our eschatology and our pre-millennial dispensationalist leanings. That was an expression of the climate in the 1800’s. It partners us up with the Mormons and the Jehovah Witnesses in our dispensationalism and I don’t think that is a healthy way going forward.

Another of the current practitioners offered an alternate view:

My question is, ‘will this initiative create more problems than it solves?’ The one thing that I would be concerned about is any sense that we must accommodate the wave of generic evangelicalism. If that is a motivation, that would be an error. I am quite sure we are not accommodating any charismatic element within the PAOC; if we were revising the SOFET 25 years ago, that may have been the case.

The majority of practitioner key informants had been exposed to specific presentations with respect to the proposed revision of the Spirit baptism and eschatological SOFET language articles. Despite this general exposure to initial presentations (that resulted in a favourable view of both the work being done and the tone of communications), the majority of key informants could not easily articulate the specific objectives of the potential revisions without some prompting. Since the initial interviews, drafts of potential language have been circulated among PAOC credential holders.

There was a relationship between years of PAOC service and the reluctance to make any changes to the language given concerns as to the motives influencing the proposed changes. There was a strong expression of the need for resistance to any SOFET change for the sake of responding to or pacifying those who do not hold sympathetic views of the Initial Evidence language.

Other opportunities and barriers

There were continual expressions of concern about the transition of Pentecostal
ministry from this generation of practitioners to the next:

I think the biggest barrier is that the younger pastors haven’t experienced what some of the senior pastors have. If you’ve had that powerful experience in the Spirit of God, you can, with confidence, lead in that direction. But if you haven’t and it’s just a doctrine that doesn’t line up with what you’re seeing in your congregation, I don’t know how you can move forward with it.

A number of practitioners with relationships to PAOC undergraduate training institutions expressed concerns with both the current level of Bible knowledge and increasingly liberal theology of the students, and especially with respect to a theology of sexuality.

There were also moments of vulnerability where respondents shared their concerns and frustrations over competitive pressures they were experiencing:

I am speaking a little cynically…but top shelf musicians and carefully timed messages are the norm nowadays. If someone wants to consume a church, there are really good opportunities out there. So the temptation to minimize the quirky, if you say, or the unknown, or the risky elements of worship together in a Pentecostal context, the temptation to minimize that to appeal to the broader crowd and to try to take more of the market share of committed Christians in your area is a big factor.

As per the information above, there were more specific comments relating to barriers than there were for opportunities.

4.3.3 Coherency Check Between Open-Ended and Closed-Questions for Current PAOC Practitioners

Closed-question findings by research objective

In this section, the inconsistencies between open-ended and closed-questions are reported. Given that the open-ended interviews provided for significant exploration of the issues, more weight in the analysis will be given to the open-ended question data where
there is apparent discrepancy. In spite of its limitations, the closed-question data provided additional and important information for the study.

Objective 1: Training and spiritual formation

**Research specific question 1**

To examine the core leadership beliefs and attitudes of practitioners based on their academic training, experience and personal practices in the study of the Bible and specifically the importance of Luke-Acts biblical theology in that formation.

All key informants indicated that they intend to lead in a spiritually Pentecostal direction and are confident with their current level of training and understanding of the SOFET doctrinal statements associated with Pentecostal spirituality.

All respondents stated that they have read current Pentecostal scholarship. This would not be consistent with the open-ended responses above, which suggests there may have been a problem with the wording and clarity of the question. Those with postgraduate seminary training more easily acknowledged current Pentecostal and Canadian Pentecostal writers when prompted. Those with only Bible school training could not identify current Pentecostal scholars without significant prompting.

Generally, the closed question findings for Objective 1 mirrored the open ended responses, lending additional support/assurance in the detailed open-ended findings.

Objective 2: Influences affecting Pentecostal spirituality

**Research specific question 2.**

To evaluate current cultural and academic influences affecting the core beliefs and strategic plans of Pentecostal practitioners.

There were some inconsistencies with the research specific question-responses. The closed-question data suggests that current practitioners view their congregations as spiritually Pentecostal after having expressed during open-ended interview questions that
the generic evangelical culture was the dominant one. Key informants also reported on the closed-questions that their congregations identify confidently as Pentecostals, which seems inconsistent with open-ended interview responses.

In all cases, respondents indicated that their churches had become more spiritually Pentecostal during their time of oversight. With respect to Spirit baptism, key informants stated in their closed-question responses that their members and adherents were receiving Spirit baptism with glossolalia\textsuperscript{301} while less certainty was expressed during the open-ended questions.\textsuperscript{302}

Current practitioners expressed confidence that they are leading, uninfluenced by non-Pentecostal personalities, and materials. Open-ended interviews seemed to suggest otherwise, that various non-Pentecostal practitioner resources were often and consistently consulted for practical content. Current practitioners reported with consistency in both questionnaires that their congregations have been influenced by non-Pentecostal and other sociological influences although they are not confident in naming specific influencers other than those mentioned above.

In sum, the level of inconsistency between the closed and open-ended questions under Objective 2 are notable; however, greater weight will be placed on the open-ended questions given the relational and exploratory nature of the methodology.

Objective 3: Strategic planning and spiritual growth

To assess the trajectory of Pentecostal spirituality based on the content, direction and robustness (or lack) of their strategic plans as they relate to Pentecostal spirituality in ministry practice.

\textsuperscript{301} ACLR data reports on Spirit baptisms reported on an annual basis however no breakdown is provided for individual local churches. Actual data reported may include estimates rather than carefully recorded data.

\textsuperscript{302} Given the relational and exploratory nature of the open-ended interviews, the insights gained are considered to have more weight than the closed-question responses.
One of the most glaring inconsistencies between the open-ended and closed-question data was with respect to strategic planning and governance. As stated above, key informants expressed their unequivocal commitment to lead as Pentecostals and confidence in their current understanding of Pentecostal doctrine and spirituality. During the open-ended interviews and file reviews, there was no evidence of the existence of any strategic plans that would include specific spiritually Pentecostal initiatives or an attempt to move the level of spirituality to a higher level. This was significant given the acknowledgment of current practitioner awareness of both the existence of a high percentage of generic evangelical adherents and the potential harmful impacts of generic evangelicalism to Pentecostal spirituality. Most key informants indicated they could easily formulate a strategic plan if required to do so.

The level of inconsistency between the closed and open-ended questions under Objective 3 are notable; however, greater interpretive weight will be placed on the open-ended questions given the relational and exploratory nature of the interviews.

Objective 4: A potential path forward

To consider any barriers to, or potential paths forward for those wanting to return to a form/sense of “revival” that characterized the early days of the modern Pentecostal movement.

Current practitioners reasserted that governance teams would support any move in spiritually Pentecostal directions should they be asked to do so. The majority of Bible school trained respondents felt little need to discuss Spirit baptism doctrine further. This was not the case with seminary trained current practitioners. They indicated a desire to engage in further discussions.
Despite the confidence of individual practitioners that they have presided over a season of Pentecostal spiritual growth in their respective churches and that they are individually positioned to effect additional change should they deem it necessary, eleven key informants expressed a lack of confidence in the future of the PAOC with respect to sustaining Pentecostal spirituality. Only one responded indicated that they felt the trend would tend towards a more favourable climate of Pentecostal spirituality.

As stated above, the respondents were confident that they could clearly articulate the basics of a plan to move the level of Pentecostal spirituality forward. The lack of Pentecostal elements in any strategic plans during file reviews raises significant questions about current and future prioritization of the need to move forward with a Pentecostal and restorationist emphasis.

4.4. Key Findings from Members of the PAOC Theological Commission

Using the methodology as described in Chapter Three, the following findings based on two key informant interviews with members of the PAOC Theological Commission (TC) are presented.

*Training and spiritual formation*

The key informants interviewed followed similar formation experiences including Holy Spirit experiences preceding formal training. Both received undergraduate training in Canadian PAOC institutions and advanced degree training. One key informant had received a doctoral level degree at a non-Pentecostal postgraduate school.
Assessment of PAOC practitioner commitment to a form of congregational/community classical Pentecostal spirituality

The perceptions of the key informants were noteworthy. One respondent indicated a “yes and no” response when asked about their perceived commitment of current PAOC practitioners to classical Pentecostal spirituality. The “no” was explained as follows. The respondent was confident that current practitioners were no longer interested in forms of classical Pentecostalism as a focus and referencing more “stylish” things in preaching styles and altar call leadership emphases and behaviors. There was also a deep belief expressed that there is no longer any pursuit of a manufactured sense of revival. When it came to the “yes,” there was a confidence expressed that practitioners very much desired a, “legitimate, intense and deep relationship, and experience with the person of the Holy Spirit.” It was expressed that there had been a maturing process taking place among Pentecostal practitioners regarding their understanding of what it means to be spiritually Pentecostal.

The process of assessing the need for SOFET changes

This question was responded to with a very detailed description of rationale behind the process. It was stressed that it was the expectation of the General Executive of the PAOC that practitioners, scholars, and members of the Theological Commission engage a, “healthy and robust process.” In addition, great care was taken to ensure that the current process would build upon those who had undertaken the task before. It was acknowledged that the process began in response to senior level concerns about “theological drift,” a term described above in Chapter One. The TC was actually born out of this concern.
When it comes to the rationale for a revision of the SOFET, the TC members stressed three things. Firstly, there was a clear understanding that all refreshing of language would be subject to biblical authority, that any change to language would interpret Scripture. Secondly, the motivation to revise came from a shift in sentiment. Thirdly, there was clarity that the first version of the SOFET introduced in the 1928, was to provide for unity and effectiveness of the early Pentecostal movement and was never meant to be comprehensive.

A revision of the SOFET is not a radical or new notion and that there have been several revisions to see it remain relevant to context. There was a strong sentiment that language is continually evolving, thus, so must the theological expressions reflected in the SOFET. Reflecting concerns with Initial Evidence language above, each key informant stressed that the theological intent behind current and previous working would not be changed, although the possibility for new expressions of language had not been ruled out. It was hopeful that any new language would be relevant in conveying understandings of things of greater importance.

With respect to process, one of the initial and important steps came from a master level class scouring the first five years of the Pentecostal Testimony in order to capture the essence of what these early Pentecostals thought about Spirit baptism and its relationship to eschatology. Many practitioners beyond the TC were asked to undertake reviews of current Pentecostal and non-Pentecostal literature that might help with perspective and drafting.

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303 The Pentecostal Testimony, now the “Testimony,” is the official denominational publication of the PAOC.
Also, and with respect to process, there was a determination to have the process be a discerning one, consistent with the principles of Acts 15 and when all is said and done, to be able to say, “It seemed good to the Holy Spirit and us.” (Acts 15:28) One key informant remarked, there will be no “pronouncement but rather consultations, guided conversations, to take place prior to any General Conference voting.” Two separate committees will be leading this conversation. The rationale for the TC member selection was not commented upon.

**Key influencers and influences on the future of Canadian Pentecostal spirituality**

Theological key informants quickly pointed to the work of Roger Stronstad, highlighted in Chapter One, as being an important influence upon the PAOC. His work was deemed so influential that one interviewee remarked that, “Stronstad’s work has become for some the gold standard by which other works are being measured or interpreted.”

When it came to discussions of significant influencers of the PAOC, TC member, Van Johnson was identified as a key influencer of the PAOC and the “unofficial” national spokesperson for the process. Bill Johnson (Bethel Reading) was perceived to be getting a great deal of attention from those who are, “wanting something more to happen!”

The key non-Pentecostal influencer of theology identified was N. T. Wright who is viewed to having some influence on attitudes and views of traditional PAOC eschatological interpretation. One respondent suggested, “It is not that his eschatology is novel but rather he is trusted as an authority on so many other doctrinal areas, that he is being listened to on matters of eschatology.” John Piper was identified as having some influence with respect to his responses to cultural issues.
When looking at potential influences from institutional movements, The Gospel Coalition, and church planting movements like C2C Network were thought to be significant influences in PAOC educational institutions and among some practitioners.

*Opportunities and barriers affecting Pentecostal practitioner ability to lead their churches forward towards a renewed Pentecostal spirituality*

It was expressed that opportunities exist for practitioners to teach Spirit baptism in order to refocus congregations on the reality that they are “power people…power for witness and service, empowered to do something.” Further, there is an opportunity to disassociate with the wrong notion that Spirit baptism is somehow associated with elitism that has caused so much misunderstanding between Pentecostals and rest of the Christian family.

Additionally, members of the TC point to the development of the SOFET over the past 100 years and to the more recent versions of the SOFET and most notably 1980, where a significant rewrite would have entrenched the “Initial Evidence” language in the SOFET, language that at one time reflected that tongues as Initial Evidence “regularly occurred” with Spirit baptism. Regularly was eventually interpreted as “always” following the passing of a General Executive motion in 1978 that affirmed that tongues must always accompany Spirit baptism.

### 4.5 Conclusions and Research Reflections

The overall objective of this dissertation was to determine both the importance of Pentecostal spirituality to PAOC practitioners, and to assess their strategic intent to either continue on the current trajectory, or to lead their congregations towards another form of
this spirituality in contemporary contexts. The findings and reflections section will be
guided by the already stated primary research questions and objectives.

**Primary Research questions:**

1. How are Canadian Pentecostal Practitioners still committed to a form of
congregational/community and classical Pentecostal spirituality in their
contemporary settings?

   It is evident from the data collected that current Canadian Pentecostal
practitioners are theologically committed to a future of Pentecostal spirituality as
described in Chapter Two. There was inconclusive evidence as to a specific form of
community expression of this spirituality that the key informants deemed as preferable to
be pursued. No opinions were expressed regarding the relative strengths and weaknesses
of the three expressions of PAOC ecclesial life as described by General Superintendent,
David Wells.

2. What is the intended path forward for those practitioners planning to lead their
congregations in a renewal of classical Pentecostal spirituality within their
respective contexts?

   There was unanimity among respondents that the “intended” path forward would
be spiritually Pentecostal as defined in Chapter Two above. Few patterns emerged from
the data as to what actions would be taken in pursuit of any specific trajectory.

**Detailed Research objectives**

1. To examine the core leadership beliefs and attitudes of practitioners based on
their academic training, experience, and personal practices in the study of the
Bible; specifically, the importance of Luke-Acts biblical theology in that
formation.

   Both the open-ended and closed-questions affirmed an unwavering practitioner
practitioners surveyed stressed the importance of personal prayer, piety and personal
study as being key to their formation and respective ministries and a matter of priority importance before any consideration of vocational considerations. In all but one response, practitioners placed a higher priority on personal experiences and relational influences, as being more important to spiritual formation than institutional ones. Practitioners with exposure to advanced training in Luke-Acts theology were enthusiastic about the influences of advance study upon their Pentecostal spirituality.

2. To evaluate current cultural, organizational and academic influences affecting the core beliefs and strategic plans of Pentecostal practitioners.

The PAOC practitioners of this study have not engaged in significant reflection of the sociological factors influencing their congregations and are only able to guess at what those sociological influencers might be. There was little recognition of the influences of modernism, postmodernism, pluralism or individualism as having influence upon their current ministry contexts. Those surveyed were unable to clearly identify theological or sociological influences affecting the under 40 demographic of their congregations.

3. To assess the trajectory of Pentecostal spirituality in PAOC churches based on the content, direction and robustness (or lack) of their strategic plans as they relate to Pentecostal spirituality in ministry practice.

Only two key informant practitioners were able to identify Pentecostal “influences” in strategic plans and these would be related to shared Lukan and Pauline understandings of life in the Spirit. There was no evidence of any specific/unique Pentecostal materials being utilized in programmatic activities that would advance Pentecostal spirituality and practice.

4. To consider any barriers to, or potential paths forward for those wanting to return to a form/sense of “revival” that characterized the early days of the modern Pentecostal movement.
There was abundant information produced from the data concerning the opportunities and obstacles in pursuing a more robust Pentecostal spirituality in PAOC churches.

*The Importance of Waiting Upon God*

Lifestyle priorities and the tendency towards generic evangelicalism appear to be putting congregations at odds with taking the necessary time to experience God the Holy Spirit. Despite recommendations for traditional and traditioning forms of liturgical practices and trends, finding time and space for preoccupied worshippers continues to be an obstacle to those who wish to lead spiritually; let alone spiritually Pentecostal.

*The Bible and Theology Clearly Explained*

Although the literature review has much to say about possible ways forward, there is a general lack of awareness at the practitioner level of what is being suggested by those writers who are thinking deeply about the Pentecostal future. This was not interpreted to be an anti-intellectual issue but rather a re-ordering of priorities and responses to “success metrics.” The best chance for continued and renewed Pentecostal spirituality will rest with and in communities that are theologically informed and grounded in the knowledge of God and the Scriptures, (especially Luke-Acts texts), rather than in ministry know-how alone. The researcher recommends that the PAOC consider an accelerated approach to making “technically written” theological works available to the entire cohort of practitioners in a more readable and practical format. A good example of this is the *Authentically Pentecostal* publication, which was widely read and appreciated by the key informants and remained part of their operational language at the local church level.
The Need for the Articulation of a Pentecostal Ecclesiology

Ecclesiology is under consideration and much work still needs to be done in order for this to be considered acceptably articulated. One of the greatest contributions that Pentecostal scholarship can make to the PAOC is to advance, accelerate, expand and clearly articulate a defined Pentecostal ecclesiology. This ecclesiology will need to be put into a confessional and liturgical format in order to become part of PAOC culture.

Clarification of SOFET Language

Within new and emerging Pentecostal leadership, a shift in commitment is being expressed with the necessity of the affirmation of the Initial Evidence doctrinal statement being required for ministerial credentialing. Some would cite the global experience contrasted with the absence of Spirit baptism activity in local Canadian churches as support for the notion that there is more to being a Pentecostal leader than speaking in tongues. Some of the key informants of this study, reflecting upon the sentiments of the younger leaders in their care are suggesting that they may be simply going through the motions of affirming current expressions of doctrine until such time as SOFET language is changed.

As practitioners take initial steps to align congregations with new (or perhaps, renewed) spiritual priorities, great care will need to be taken with language and the reworking of the SOFET. It will be important to articulate an integration of segmented priorities into a congruent whole – including an understanding life in the Spirit inaugurated by baptism into the Body of Christ, subsequent situations of empowerment by the Spirit for specific ministry tasking, and works of the Spirit that will be evidence of
the reality of the Church understood as the people of God’s presence, and the Temple of the Holy Spirit.

It is also clear from the literature and findings that, despite the statement of pre-millennial eschatology in the SOFET, there are divergent eschatological opinions emerging among PAOC leaders including allusions to amillennial views. The language of the current SOFET, may be limiting the preaching of eschatological themes where practitioners are no longer committed to a dispensational approach to eschatology; however, a universal commitment to a form of modified dispensationalism can no longer be assumed. The researcher recommends that the PAOC consider a significant and robust course of action with respect to initiating dialogue, providing advanced eschatological education at all leadership levels and ensuring organizational congruency with respect to doctrinal matters.


As practitioners interact with non-Pentecostal, and especially non-evangelical scholarship, it will be important that they also engage the impressive corpus of literature emerging out of current reflections upon Pentecostal spirituality and especially ecclesiology. Those who have earnestly engaged this corpus of literature have been renewed in their commitment to Pentecostal spirituality and the imperative of communicating this theology at the practical and congregational level. One respondent, consistent with findings of the Stewart, Gabriel, and Shanahan 2014 Study cited above, summed up his delight with the decision to pursue advanced study, “I am a born again Pentecostal!”
Given the high levels of confidence that practitioners have in their ability to lead in spiritually Pentecostal ways, a comment from one of the key informants may serve as a significant challenge to Pentecostal practitioners seeking to lead their congregations:

My view is this, people want preaching and teaching more than their pastors know. They want to know not only what God said, but what God is saying now. We may have developed an unhealthy fear of pressures that are not reality and we still may be in a position to lead. Our pastors may have developed a fear of preaching what they have deemed, ‘may not work’ because they are trying to keep up with the ‘Megas!’ Our leaders need to be in touch with who they are, their gifts and not try and imitate anyone else.

James K. A. Smith encourages Pentecostals to put forth a view of spirituality that represents something unique, powerful, and viable. He argues that this world, “operates on the basis of a worldview, and all worldviews have a basically confessional status, then a specific Christian or Pentecostal spirituality and worldview has as much right to come to the scholarly table as any other.”³⁰⁴ This bold approach should be considered by PAOC practitioners who have asserted their confidence in leading, and yet are not sure how to undertake a new approach to correct the current situation of generic evangelicalism’s influence.

_The Need for Deeper Missional Reflection_

There is an opportunity to take advantage of a missional, and emerging organizational trend. Although only one key informant is engaged with church planting movements, this unique situation and resulting success deserves further consideration.

American Pastor and Church Planting movement leader, Dave Ferguson recently commented that 83% of pastors, 40 years of age and under, and in growing congregations, see their mission as being more than growing one successful

³⁰⁴ Smith, Thinking in Tongues, 29.
congregation. They see their mission as one of eventually multiplying leaders and churches. Fergusson is convinced that the unselfish and crucified leader will selflessly invest in others to ensure the greatest possible Kingdom impact.  

An admitted limitation of this study, all but one of the practitioner leaders was over 40 years of age, and although many understand the concept of a form of Pentecostal “franchising,” few would have spoken about church planting or multiplication strategies during the research process of this thesis. Only one key informant in this study expressed confidence in his association with existing church planting movements and the potential for multiplication, and without any need to compromise Pentecostal spirituality. In limited cases across Canada, local churches requiring a restart, revitalization or recognizing that certain leaders and teams of leaders could help them reach a higher missional potential, have pursued this kind of opportunity and support. The statistical changes in the EOD since 2009 and cited in Chapter Three are evidence that this strategy has the potential to grow the number of disciple making communities. The newly initiated PAOC “Multiply Network” is a timely response to this need and has reported some initial successes.

For District leaders, with limited time and resources, healthy leaders and church revitalizing and planting networks can assume responsibility for local churches that have


306 The term franchising is commonly used by senior PAOC leadership to describe the generic nature of PAOC local churches during the last three decades of the previous millennium. During this period, church planting would have had a “franchise look.”

307 Multiply Network is a newly initiated church planting and revitalization network within the organizational structure of the PAOC.
been perennially underperforming, unhealthy, failing and requiring disproportional time and attention from PAOC leaders.
CHAPTER FIVE: PUTTING LEARNING INTO ACTION

1.0 Introduction

This final chapter will introduce a practical project in support of practitioners who wish to revitalize Pentecostal spirituality in their local church contexts. The project is entitled, “On revitalizing Pentecostal spirituality in your local Church: A 4-step approach.”

Before looking at the medium and long-term strategic elements of revitalization, there are obvious and immediate activities that can be implemented in order to revitalize the Christian and Pentecostal spirituality of any church. These are easy fixes! The key informants of this research have emphasized the importance of repentance and prayer as the key core activity of their personal lives and practices. The findings of the research additionally stressed the need to make time and space available for the Holy Spirit to interact with God’s people, individually and corporately. A sense of “God among us” in any congregation changes everything. Additionally, a return to inspired, eschatologically framed and biblical preaching, and especially, at least in the short term, Luke-Acts and Fourfold gospel emphases, can have an immediate effect upon the spirituality in a church when this kind of preaching is responded to by missional engagement. Adapting the liturgical strategies suggested in Chapter Two will immediately refocus a congregation in its approach to worship.

Most practitioners understand however, that even with doing the things suggested above, that there can be a spiritual uptick, and then a return to normal. True revitalization
of a local church can only take place as the culture and character of a church is aligned with God’s will and responsiveness to the desires of the Holy Spirit.

Throughout the process of this Doctor of Ministry program and experience, course resources and projects, and interactions with cohort members, have inspired activities and “mini projects” along the way. The framework for this project emerged from informal and in-house projects originally tested at the Pembroke Pentecostal Tabernacle during 2014-2016. There are four stages or steps to this project: 1) an analysis of leader’s spiritual health and readiness for change, 2) a consideration of the current state of the Pastor-board relationship in anticipation of change, 3) a look at individual and congregational readiness for change, and 4) a structure for a revitalization strategy and traditioning plan.

Although a methodology will be presented for the development of the tools to be used in support of Steps One, Three and Four, an in depth and fully developed tool will be provided for Step Two and is the focus of this chapter and Appendix 8. See Table 2 on the next page for a graphic description of the four steps. Steps One, Three and Four have been developed for an operational level utilization and will be fully developed at an academic level in the future.
## Table 2 Revitalizing Pentecostal Spirituality: A 4-Step Approach

<table>
<thead>
<tr>
<th>Step One: Is the leader ready?</th>
<th>Step One: A closed questionnaire survey instrument for pastors to assess and consider their own:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Adequacy of training and spiritual formation</td>
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<td></td>
<td>2. Awareness of the various influences affecting his or her Church</td>
</tr>
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<td></td>
<td>3. Strategic plans with Pentecostal spiritual tactical elements</td>
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<td>4. Clarity of vision with respect to navigating to a healthier future of Pentecostal spirituality for the Church</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Step Two: Is the team ready?</th>
<th>Step Two: Methodology and practical exercises in order to assess the current status/practices and potential for future governance approaches:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. A methodology for conducting a case study of the current relationship to the board</td>
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<td></td>
<td>2. An assessment of the current governance structure and potential for change</td>
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<td>3. A workshop that will move the team in a discerning direction</td>
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<table>
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<tr>
<th>Step Three: Is the Church ready?</th>
<th>Step Three: Taking a closer look at the people of the Church to determine their current levels of Christian and Pentecostal spirituality and growth</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. A Church culture case study methodology</td>
</tr>
<tr>
<td></td>
<td>2. A closed question questionnaire for determining individual spiritual health and growth trajectories</td>
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</tbody>
</table>

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<thead>
<tr>
<th>Step Four: Can you see it?</th>
<th>Step Four: To introduce a methodology for the inclusion of a strategic and traditioning plan that includes Pentecostal elements:</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>1. Mission</td>
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<td>2. Vision</td>
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<td></td>
<td>3. Values</td>
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<td>4. Implementation strategy</td>
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</table>
Overall Framework

As the steps purposed for church spiritual revitalization are considered, many of the key informants of this study rightly commented that a practitioner’s first priority is to ensure that they themselves are self objective about their own spirituality, spiritual health and readiness for change.

*Step One: Is the Leader Ready?*

**Practitioner Self Assessment**

The first assessment step will be a look within, a self-assessment tool for determining individual clergy health, belief and behaviour. The first step needs to be a process of self-reflection. Key informants of this study expressed little inhibition with respect to reflection and introspection, however, some indicated that this willingness to self reflect was a necessary reaction to difficult seasons in their ministries. This reflection will include the following elements:

1. Consideration of the adequacy of training and spiritual formation;
2. Awareness of the various influences affecting his or her Church;
3. Evidence of the existence of strategic plans with Pentecostal tactical elements; and,
4. Clarity of vision for navigating to a healthier future of Pentecostal spirituality for the Church.

Additional information supporting pastor reflection will be found in the project Appendix 8.
Step Two: Is the Team Ready?

Evaluation of Practitioner Board Relationship

This research revealed that the subject group pastors have a significant confidence level in their relationships with the boards and churches that they lead. They perceived a high level of support by both the board and the congregation and were confident that any need for Pentecostal spiritual revitalization, with a well-intentioned strategy, would be supported. Although those interviewed in this project have a high level of confidence, this may not always be the case! This phase of the project will explore how to assess this relationship and how to reflect, re-engage and potentially reorganize in support of greater health for this important relationship.

It is also imperative that every pastor, with the insight and discernment of the entire governance team additionally reflect upon the overall appropriateness of the current governance structure. Is the governance structure the right one for the task ahead? An effective team must be effectively working towards the same goals in a unified way. Effectiveness in the Pentecostal governance context requires an appropriate structure and spiritual discernment. This phase of assessment will consist of:

1. A methodology for conducting a case study of your current relationship to the board and moving towards a better future;
2. An assessment of the current governance structure and potential for change; and,
3. A workshop that will help move the governance team in a discerning direction.
Step Three: Is the Church Ready?

One of the findings of this research process was the inability of the current practitioners to identify the external ministry and cultural influences affecting the belief and behavior of adherents and especially people in the under forty demographic.

This phase of the project will consist of two sub activities:

1. A Church culture case study methodology; and,

2. A closed question questionnaire for determining individual spiritual health and growth trajectories.

Step Four: Can You See it? (The Strategy and Traditioning Plan)

Given the research objectives and findings of this study, emphasis will be placed on the mission, vision, and determination of the real spiritual values of the Church. Most contemporary churches have engaged in some form of strategic planning and their mission and vision statements are largely derived from sound biblical theology and are relatively consistent with the approach of the entire Christian family, however the Pentecostal spiritual piece is missing from most “statement of values” sections of these strategic plans.

Daniel Albrecht has categorized Pentecostal spirituality in a way that has potential in a practical application. His configuration of beliefs, practices and sensibilities symbols: Leadership, worship, word, gifts, ministry and mission(s) will be utilized as categorical markers of Pentecostal plan elements.\(^{308}\) Although there are numerous possibilities to add additional descriptors, Albrecht’s approach is a practical starting place to consider.

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\(^{308}\) For a full description of these descriptors and organizing symbols, see Albrecht, “Pentecostal Spirituality: Ecumenical Potential and Challenge.” 1-39.
strategy. The addition of a traditioning strategy will also be helpful and the descriptor of traditioning structures will strengthen the analysis.

The final step of this project methodology will include the development of the following:

1. Mission statement;
2. Vision statement;
3. Values statements; and,
4. Implementation strategy.

The full presentation of these tools and strategies are found in Appendix 8, a separate attachment.
CONCLUSION

Chapter Summary

The purpose of this thesis was to answer two of the important questions that PAOC ministry practitioners are currently asking. The first question is, “What do my colleagues still believe about biblical and classical perspectives of Pentecostal spirituality?” The second question is, “If my colleagues are still committed to a form of classical and restorationist Pentecostal spirituality in contemporary contexts, then what are they going to do about it?”

The research conducted in this project and responses to these questions provide a foundation for theological and practical reflection among PAOC practitioners. Additionally, the results of this study may in part, contribute to the development of future ministry philosophy, practice and ultimately, the trajectory of the future of Pentecostal spirituality in the PAOC in the greater Ottawa area and beyond.

In Chapter One, traditional Pentecostal texts were revisited through the lens of both traditional and contemporary Luke-Acts scholarship for the purpose of examining whether or not Pentecostal readings and traditional aspects of Pentecostal theology and spirituality are still appropriate in light of more recent scholarship and cultural developments. There is a growing affirmation and convergence between both Pentecostal and non-Pentecostal scholarship, that the traditional and contemporary Pentecostal interpretations of these biblical texts are in fact reasonable. There is not a consensus however as to whether or not the interpretations of these texts should be considered programmatic and normative. Even among some Pentecostals there are sentiments that
interpretations deemed programmatic and normative may not justify doctrinal codification.

Chapter Two assessed selected authors who have undertaken a fresh look at some of the important aspects of Pentecostal spirituality including: Christian and Pentecostal spirituality, early twentieth century Pentecostal history and spirituality, Pentecostal ecclesiology, and eschatology and mission. The literature examined the reflections of key Pentecostal thinkers and consideration of practical ways forward for practitioners wanting to revitalize their ministry practices in light of waning Pentecostal spirituality.

Chapter Three detailed a full description of the methodology used in this study. The study addressed two research questions and four research objectives presented in the introduction and again in Chapter Three of this paper. This qualitative case study included both open and closed question surveys and a research process that engaged PAOC historical experts, retired practitioners, current practitioners and members of the PAOC Theological Commission tasked with a refresh of the SOFET.

The findings were detailed in Chapter Four. These discussions included perspectives of: Spiritual formation and training of those leading and influencing the PAOC, cultural and academic influences on Pentecostal spirituality, strategic initiatives with respect to the future of Pentecostal spirituality and commentary on the SOFET refresh process.

It was discovered during this research process that few practitioners are engaging their churches in strategic practices that include a focus upon Pentecostal spirituality. Although there are many generically evangelical resources available in support of practical ministry, there are few unique resources available that are intended to support
Pentecostal spirituality and practice. This lack indicates that the PAOC needs to develop resources for its leaders and adherents that support Pentecostal spirituality.

Chapter Five was an articulated response to the findings of Chapter Four. The lessons learned throughout this dissertation process guided the construction of an assessment strategy and assessment tool that may help practitioners engage existing local churches in reflection, practical assessment and strategy in order to move forward.

This study affirmed that there currently exists a healthy theological perspective among practitioners and that there is a maturing process taking place among ministry leaders in the PAOC with respect to practitioner perspectives of Pentecostal spirituality. Practitioners desire to be increasingly “lock step” with the desires of the Holy Spirit for their respective congregations. Each and every key informant highly valued Pentecostal spirituality as a biblical imperative for their congregations and hope to correct attitudes that have in the past, reflected an understanding that Spirit baptism as a focus of destination, a place of maturity, and in the most negative sense, superiority, rather than an empowerment for vocation and a sign of the inbreaking of the Kingdom of God, a sign pointing to the eschatological realities facing the church and world today.

The notion of generic evangelicalism, and aspects of theological drift are clearly at work, and despite the value added by an infusion of new people and ministry practices into the PAOC milieu, any influences, generically evangelical or otherwise, working against a healthy Pentecostal spirituality are not an acceptable trajectory for the movement.
In conclusion, there remains a willingness, openness and flexibility within the PAOC to work with the rest of the Christian family in carrying out the eschatological mission ahead, as seen in its efforts to revitalize and revise these doctrines.

**Opportunities for Future Research**

Similar studies should be conducted in other regional settings, and nationally. Although Ottawa is one of the cradles of twentieth century Pentecostalism, its sociological and cultural setting makes it particular. Ottawa is a city with a bureaucratic culture related to its proximity to the Federal Government, is both prosperous and transient, and does not represent the demographic make-up of any other Canadian city or region.

It is the assessment of the researcher, that the subjects of this study are high achievers, critical thinkers, ethical, and have been engaged by local churches because of their proven track records for success. This bodes well for Ottawa.

As ethnicity and gender were not considered in this study, an ethnicity and gender component should be considered in future studies and analyses. Practitioners and adherents (some already Pentecostal) immigrating to Canada, or emerging leaders coming from ethnic churches into the mainstream of the PAOC, have a current, and will have additional future impacts upon the movement. A clearer and longer-term trajectory for Pentecostal spirituality could be captured in a more thorough analysis.

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309 Michael Wilkinson, *The Spirit Said Go: Pentecostal Immigrants in Canada*, American University Studies. VII, Theology and Religion, v. 247 (New York: Peter Lang, 2006). 1-7. Wilkinson has analyzed the initial sociological impacts that new waves of migrants coming from Asia, Africa and Latin America are having upon the PAOC. He asserts that reciprocally linked social networks between the immigrants and their home countries are currently impacting the PAOC. Wilkinson states that it is difficult to predict the impacts that subsequent generations may have upon the PAOC.
Secondly, a longer-term trajectory for Pentecostal spirituality may be discerned through a similar study being conducted with emerging leaders and in post secondary training institutions and with distance and online “leaders in training.” Eleven of twelve, current practitioners, although thoroughly doctrinally Pentecostal leaders themselves and optimistic about the short-term trajectory of PAOC Pentecostal spirituality in their own contexts, did not share the same long-term optimism for the PAOC in general.

Thirdly, the practitioners were unable to readily identify sociological and ministry influences affecting their respective practices. Consideration should be given to a more thorough analysis in order better understand the influences affecting adherents of the PAOC and the generic evangelical subculture that pastors are engaging.

Lastly, and although the influence of leadership and management culture and language as an influence upon Pentecostal spirituality was not a specific research objective, nor was any specific mention made of leadership or business authors or organizations, there was a general thread of concern raised by the retired practitioners that leaders and churches may have taken on a business and marketing culture and this concern might be explored for its effects upon Canadian Pentecostal spirituality.

Although the attached Project Appendix 8 is a starting place for assessment methodology, further research and development of similar or complimentary resources may be worth exploring for potential researchers.
Appendix A

Initial contact letter

(Sent via email and followed up by a phone call or subsequent email)

Dear Pastor:

My name is Terry Burns and I am currently serving with the Global Mission Department of the PAOC. I have been involved in credentialed ministry with the EOD, WOD and Global Mission Department for over 25 years.

You are receiving this email as it has been suggested that, given your expertise and experience, you would be in a position to help with a research study that I am conducting as part of my Doctor of Ministry dissertation project at Acadia University.

Please find below, information that might help you with your decision to participate in this study, a study, which I trust you will find, will be helpful to the PAOC organization.

Through a personal interview of open-ended questions and a brief follow up questionnaire for current and retired practitioners, I am requesting approximately one hour of your time and consideration in helping me with this phase of the research.

Approximately 24 PAOC leaders and experts will be interviewed throughout this process, consisting of: Historical experts, retired practitioners with more than 30 years’ experience, 12 current practitioners in both large and small churches as well as members of the PAOC Theological Commission.

Thesis background information

It has been suggested by some, that PAOC churches have shifted into a state of generic evangelicalism, a theological drift away from a Pentecostal spirituality, a restorationist heritage and the integrity of the experiences of the early twentieth century experience.

Those hoping to preserve, transition or revitalize elements of a unique Pentecostal spirituality have expressed a range of concerns including, a reduced focus on missional activity, a loss of unique Pentecostal worship experience both individually and congregationally and the ignoring of the prophetic voice of God through the Spirit of prophecy as exercised through charismatic gifts.

In discussing the Thesis Proposal with practitioners typical of those who will eventually be surveyed, most would not be satisfied with the current levels of Pentecostal spirituality in their contexts, however they are unsure how to strategize a path forward in light of the state of their generically evangelical congregations.
As you also may be aware, the PAOC is undertaking a reworking of the Statement of Fundamental and Essential Truths (SOFET) language that will emphasize the essence and effect of “Spirit Baptism” rather than have its primary emphasis on the sign of it. This initiative is taking place in light of the reduction in charismatic activity and perceivable and measurable effects of Spirit baptism.

Please find below some information that may prove helpful in preparation for our meeting. I thought it appropriate to allow some time to reflect on the overall purpose of the study. The questions below are the guiding questions of the dissertation and research and are not the open-ended or questionnaire questions that you will be asked.

**Primary Research questions:**

1) How are Canadian Pentecostal Practitioners (e.g., Lead Pastors, Missionaries, Administrative Leaders) still committed to a form of congregational/community and classical Pentecostal spirituality in their contemporary settings?

2) What is the intended path forward for those practitioners planning to lead their congregations in a renewal of classical Pentecostal spirituality within their respective contexts?

**Detailed Research objectives**

1) To examine the core leadership beliefs and attitudes of practitioners based on their academic training, experience, and personal practices in the study of the Bible; specifically, the importance of Luke-Acts biblical theology in that formation.

2) To evaluate current cultural, organizational and academic influences affecting the core beliefs and strategic plans of Pentecostal practitioners and their congregations.

3) To assess the trajectory of Pentecostal spirituality in PAOC churches based on the content, direction and robustness (or lack) of their strategic plans as they relate to Pentecostal spirituality in ministry practice.

4) To consider any barriers to, or potential paths forward for those wanting to return to a form/sense of “revival” that characterized the early days of the modern Pentecostal movement.

*Your participation in this research is entirely voluntary and all information collected throughout the study will be treated with the strictest confidence.* An Ethics Committee at Acadia has reviewed this research methodology. No one except myself will see your individual responses. I will code your responses personally and with a unique numerical identifier. The master list of names verses identifier numbers will be stored on my personal laptop. Throughout the project, all digital information will be password protected and anecdotal notes stored in a locked cabinet in my home. Data will be stored provisionally on a portable hard drive. No data will be stored upon any cloud product. Results will be published in summary form and anecdotal information to be published put in anonymous form so that no individuals can be identified. Given the case of the small
number of experts to be interviewed, the design of the research instruments, the withdrawal and a review process have taken this into consideration in order to minimize any risk. All informants will be provided the opportunity to review their respective sections of the dissertation prior to publishing.

Upon completion of the final study, all collected survey data will be destroyed. Should you decide not to participate please be aware that there will be no negative repercussions for non-participation. In addition, participants may also choose to withdraw at any point throughout the study and until September 1, 2018. The unique numerical identifier code will facilitate for the immediate withdrawal and destruction of your responses.

If you have any questions or concerns about the ethical issues involved in the project, or about your treatment or rights as a participant, you may contact Dr. Stephen Maitzen (smaitzen@acadiau.ca) at the office of research.

I will be contacting you in the near future to confirm your willingness to participate in this research. Should you be willing, I will schedule either a face-to-face or Voice Over Internet Protocol (VOIP) format interview at your convenience. As I am currently serving overseas, an “in person” meeting may not be possible in light of the timeline for the project.

Prior to publication, I will provide a draft copy of the sections of the dissertation for your information.

In His service,

Rev. Terry Burns

_______________________________________
Name of Participant (please print): ________________________________________

Participant signature: _______________ Date signed: _______________________

Researcher signature: _______________ Date signed: _______________________

Please send me a copy of the final report for this research project. (Select one)

Yes____

No____

Address to send report if requested: ________________________________________
Appendix B

Informed Consent Form

Date of REB approval (TBD)

Title of Study: Canadian Pentecostal Spirituality: Addressing the Theological Drift

Principal Investigator: Terry Burns, Acadia University

Thesis Supervisor: Dr. Peter Althouse, Southeastern University

Thank you for agreeing to participate in this research study. My name is Terry Burns and I will be the principal investigator undertaking this research project entitled Pentecostal Spirituality: Addressing the Theological Drift. This project is being completed under the supervision of Dr. Peter Althouse of Southeastern University. The full details of the study were communicated to you in the initial contact correspondence. Here is another copy of that letter. (To be provided)

As a participant, you will be asked to engage in an interview that will last approximately one hour. If you are in category two or three as described in the initial letter, I will then leave you with a brief follow up survey to be emailed to me after it is completed at burnsmission@gmail.com. The follow up survey will take approximately 15 minutes to complete. You may withdraw your interview responses or the survey questionnaire from the study at any time and until September 1, 2018.

As previously communicated, and I would like to remind you again, this survey is entirely voluntary and all information collected will be treated in strictest confidence. An Ethics Committee at Acadia has reviewed this research proposal. All responses will be given a unique numerical identifier code. The master list of names and codes will only be seen by me and stored on my personal laptop. As previously stated, all responses, (both survey notes and questionnaires), will be computer-coded and all anecdotal and survey information put in anonymous form (no pseudonyms will be used) in order that no individuals can be identified. All results will be published in summary form only – no individuals will be identified in any survey results. Upon completion of the final study, all collected survey data will be destroyed. Should you decide not to participate, please be aware that there will be no negative repercussions for non-participation. In addition, participants may also choose to withdraw from the study at any point until the completion of the study on September 1, 2018. Given the unique numerical identifier, all data collected from a participant will be removed from the other data collected and will be immediately destroyed. Once again, there will be no negative repercussions for withdrawal from the process. Any questions or concerns can be addressed at any time to Dr. Stephen Maitzen (smaitzen@acadiau.ca).
Disclaimer- Any voice over internet protocol (VOIP) conversations or data sent electronically or stored online may be legally accessed by domestic or foreign authorities.

If you are still comfortable to proceed, I will ask you to fill in the following:

Name of Participant (please print):________________________________________

Participant signature:______________ Date signed:____________________

Researcher signature:______________ Date signed:____________________

Please send me a copy of the final report for this research project. (Select one)

Yes_____ 

No_____ 

Address to send report if requested:________________________________________
Appendix 1
Letter of Introduction and Survey Instrument

Survey of Historical Experts of the Pentecostal Assemblies of Canada

Dear Pastor:

As previously discussed with you by phone, you are receiving this email because you have been selected, and have agreed to be interviewed as a historical expert of the history of the Pentecostal Assemblies of Canada (PAOC). In order to make efficient use of your time, I would like to provide you with further information that will help you prepare as your contribution to this multi-faceted research will be used to help others as they lead the PAOC movement forward.

I have been involved in credentialed ministry with the EOD, WOD and Global Mission Department for over 25 years. I am now currently working on the research phase of a Doctor of Ministry degree through Acadia University (Acadia Divinity College), and am requesting approximately one hour of your time and consideration in helping me with this phase of the research. Historical experts are the first phase of the process and you will not be asked to do anything beyond this one-hour interview of open-ended questions. (See questions below) I will also be subsequently interviewing retired practitioners with more than 30 years’ experience, 12 current practitioners in both large and small churches as well as members of the PAOC Theological Commission.

Thesis background information

It has been suggested by some, that PAOC churches have: shifted into a state of generic evangelicalism, are experiencing a theological drift away from a Pentecostal spirituality and a restorationist heritage; the integrity of the experiences of the early twentieth century experience.

Those hoping to preserve, transition or revitalize elements of a unique Pentecostal spirituality have expressed a range of concerns including, a reduced focus on missional activity, a loss of unique Pentecostal worship experience.

In discussing the thesis proposal with practitioners typical of those who will eventually be surveyed, most would not be satisfied with the current levels of Pentecostal spirituality in their contexts, however they are unsure how to move forward in light of the state of their largely, generically evangelical congregations.

As you also may be aware, the PAOC is undertaking a reworking of the Statement of Fundamental and Essential Truths (SOFET) that will emphasize the essence and effect of

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Historical experts are those who have held archivist positions with the PAOC or who have established themselves as trustworthy published academics of Canadian Pentecostal history.
“Spirit baptism” rather than have its primary emphasis on the sign of it. This initiative is taking place in light of the reduction in charismatic activity and perceivable and measurable effects of Spirit baptism.

Please find below some information that may prove helpful in preparation for our meeting. Given the information I hope to gain from our interview, I thought it appropriate to allow some time to reflect on the overall purpose of the study:

**Primary Research questions:**

1) How are Canadian Pentecostal practitioners (e.g., Lead Pastors, Missionaries, Administrative Leaders) still committed to a form of congregational/community and classical Pentecostal spirituality in their contemporary settings?

2) What is the intended path forward for those practitioners planning to lead their congregations in a renewal of classical Pentecostal spirituality within their respective contexts?

**Detailed Research objectives**

1) To examine the core leadership beliefs and attitudes of practitioners based on their academic training, experience and personal practices in the study of the Bible; specifically, the importance of Luke-Acts biblical theology in that formation.

2) To evaluate current cultural, organizational and academic influences affecting the core beliefs and strategic plans of Pentecostal practitioners and their congregations.

3) To assess the trajectory of Pentecostal spirituality in PAOC churches based on the content, direction and robustness (or lack) of their strategic plans as they relate to Pentecostal spirituality in ministry practice.

4) To consider any barriers to, or potential paths forward for those wanting to return to a form/sense of “revival” that characterized the early days of the modern Pentecostal movement.

This key informant interview is focused on gaining your perspective on the depth and quality of historical information available to researchers looking at the first 100 years of modern and classical Pentecostal experience and how that information might be utilized to practically strengthen the spirituality of our movement. Your feedback will be important in potentially determining a way forward for Pentecostal practitioners to assess the extent of “theological drift” in the PAOC towards a form of generic evangelicalism and to adjust/address strategy and approach for those desiring a shifting back to an earlier form of biblical Pentecostal spirituality.

This survey is entirely voluntary and all collected information is treated in strictest confidence. An ethics committee at Acadia has reviewed this list of open-ended survey questions. No one except myself will see your individual responses. All responses will be computer-coded and anecdotal information put in anonymous form so that no individuals can be identified. No information will be stored on a cloud type product. All
results will be published in summary form only – no individuals will be identified in any survey results. Upon completion of the final study, all collected survey data will be destroyed. Should you decide not to participate please be aware that there will be no negative repercussions for non-participation. In addition, participants may also choose to withdraw from the study at any point prior to September 1, 2018. As each individual response will receive a unique numerical identifier, and should you choose to withdraw, all data collected from a participant will be removed from the other data collected and will be immediately destroyed. Once again, there will be no negative repercussions for withdrawal from the process.

If you have any questions or concerns about the ethical issues involved in the project, or about your treatment or rights as a participant, you may contact Dr. Stephen Maitzen (smaitzen@acadiau.ca).

I will be contacting you in the near future to schedule either a face to face or voice over internet protocol (VOIP) format interview at your convenience. As I am currently serving overseas, an “in person” meeting may not be possible in light of the timeline for the project.

*Please note that any voice over Internet protocol (VOIP) conversations or data sent electronically or stored online may be legally accessed by domestic or foreign authorities.*

In His service,

Rev. Terry Burns

Disclaimer: By agreeing to participate in this research project, you are not waiving your rights to legal recourse in the event of research related harm.
Appendix 1 (continued)

Project Title: Canadian Pentecostal Spirituality: Addressing the Theological Drift
Investigator: Rev. Terry Burns 613-638 5787 (burnsmission@gmail.com)
Thesis Advisor: Dr. Peter Althouse

Key informant interviews with PAOC historical experts

1. Please highlight:
   a. The characteristics of the early twentieth century (1906-1919), Canadian Pentecostal revivals,
   b. The characteristics you deem the *most influential* upon our denominational history?

2. Is there anything you would consider unique in the Canadian experience (re: origins, development and/or distinct culture) apart from what was taking place in the U.S. and globally during the same time period?

3. Who do you consider some of the most credible historical sources when it comes to the research of early twentieth century Pentecostalism in Canada and why?

4. Moving forward from the 1906-1919 period, were there other specific times where it seemed that the Holy Spirit was interacting with Pentecostals in Canada in unique ways? (Or withdrawing from the Holy Spirit?)

5. When you think of biblical Pentecostal spiritual leadership in the history of our movement,
   a. Who was particularly effective with respect to leading congregations forward in a Pentecostal and spiritual manner?
   b. What were their methods and practices that made them effective?
   c. What could modern practitioners glean from these historical practices?

6. With respect to the SOFET initiative,
   a. Do you have any comments about this SOFET initiative?
   b. Do you have any suggestions for those pondering changes to the SOFET language?

7. Are there any other comments you would like to add?

Debriefing Script
(To be completed at the end of the interview—see Appendix 6)
Appendix 2
Letter of Introduction and Survey Instrument

Survey of Retired Practitioners of the Pentecostal Assemblies of Canada

Dear Pastor:

As previously discussed with you by phone, you are receiving this email because you have been selected, and have agreed to be interviewed as a retired practitioner of the Pentecostal Assemblies of Canada (PAOC). In order to make efficient use of your time, I would like to provide you with information that will help you prepare as your contribution to this multi-faceted research will be used to help others as they lead the PAOC movement forward.

I have been involved in credentialed ministry with the EOD, WOD and Global Mission Department for over 25 years. I am now currently working on the research phase of a Doctor of Ministry degree through Acadia University (Acadia Divinity College), and am requesting approximately one hour of your time and consideration in helping me with this phase of the research.

This phase of the research, the second phase, will involve a one-hour interview utilizing open-ended questions. Secondly, I will be sending you a follow up closed question survey, which will take approximately 20 minutes to complete. I will ask you simply to respond to a standard web-friendly survey format, which will automatically be sent back to me via the format provided.

Thesis background information

It has been suggested by some, that PAOC churches: have shifted into a state of generic evangelicalism, are theologically drifting away from a Pentecostal spirituality and a restorationist heritage, and the integrity of the experiences of the early twentieth century experience.

Those hoping to revitalize aspects of Pentecostal spirituality have expressed a need for additional support.

As you also may be aware, the PAOC is undertaking a reworking of Statement of Fundamental and Essential Truths (SOFET) that will emphasize the essence and effect of “Spirit baptism” rather than have its primary emphasis on the sign of it. This initiative is taking place in light of concerns over the relevance of current language and the reduction in charismatic activity and perceivable and measurable effects of Spirit baptism.

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311 Retired Practitioners are Pastors, Missionaries and Administrative Officials who served at least 30 years in the PAOC prior to retirement.
Please find below some additional information that may prove helpful in preparation for our meeting.

This information will not be provided to current practitioners in order that they are not led to specific responses.

**Primary research questions:**

1) How are Canadian Pentecostal practitioners (e.g., Lead Pastors, Missionaries, Administrative Leaders) still committed to a form of congregational/community and classical Pentecostal spirituality in their contemporary settings?

2) What is the intended path forward for those practitioners planning to lead their congregations in a renewal of classical Pentecostal spirituality within their respective contexts?

**Detailed research objectives**

1) To examine the core leadership beliefs and attitudes of practitioners based on their academic training, experience and personal practices in the study of the Bible; specifically, the importance of Luke-Acts biblical theology in that formation.

2) To evaluate current cultural, organizational and academic influences affecting the core beliefs and strategic plans of Pentecostal practitioners and their congregations.

3) To assess the trajectory of Pentecostal spirituality in PAOC churches based on the content, direction and robustness (or lack) of their strategic plans as they relate to Pentecostal spirituality in ministry practice.

4) To consider any barriers to, or potential paths forward for those wanting to return to a form/sense of “revival” that characterized the early days of the modern Pentecostal movement.

Your feedback will be important in potentially determining a way forward for Pentecostal practitioners to assess the extent of “theological drift” in the PAOC towards a form of generic evangelicalism and to adjust/address strategy and approach for those desiring a shifting back to an earlier form of biblical Pentecostal spirituality.

_This key informant interview is entirely voluntary and all collected information is treated in strictest confidence._ An ethics committee at Acadia has reviewed this list of open-ended survey questions and the follow up questionnaire. No one except myself will see your individual responses. All responses will be computer-coded and anecdotal information put in anonymous form so that no individuals can be identified. No information will be stored on a cloud type product. All results will be published in summary form only – no individuals will be identified in any survey results. Upon completion of the final study, all collected survey data will be destroyed. Should you decide not to participate please be aware that there will be no negative repercussions for non-participation. In addition, participants may also choose to withdraw from the study at any point prior to September 1, 2018. As each individual response will receive a unique
numerical identifier, and should you choose to withdraw, all data collected from a participant will be removed from the other data collected and will be immediately destroyed. Once again, there will be no negative repercussions for withdrawal from the process.

If you have any questions or concerns about the ethical issues involved in the project, or about your treatment or rights as a participant, you may contact Dr. Stephen Maizen, Chair of the Acadia Research Ethics Board at reb.acadiau.ca.

I will be contacting you in the near future to schedule either a face-to-face or Voice Over Internet Protocol (VOIP) format interview at your convenience. As I am currently serving overseas, an “in person” meeting may not be possible in light of the timeline for the project.

*Please note that any voice over Internet protocol (VOIP) conversations or data sent electronically or stored online may be legally accessed by domestic or foreign authorities.*

In His service,

Rev. Terry Burns

Disclaimer: By agreeing to participate in this research project, you are not waiving your rights to legal recourse in the event of research related harm.
Appendix 2 (continued)

Project Title: Canadian Pentecostal Spirituality: Addressing the Theological Drift
Investigator: Rev. Terry Burns 613-638 5787 (burnsmission@gmail.com)
Thesis Advisor: Dr. Peter Althouse, palthouse@seu.edu

Key informant interviews with retired PAOC practitioners

Part 1 - Open-ended questions

I. Training and Spiritual Formation

1. Can you describe for me,
   a. Your important and relevant training/formation that resulted in your current understanding of Pentecostal spirituality?
   b. Your understanding of what it means for a congregation to be “spiritually Pentecostal?”

II. Influences affecting Pentecostal spirituality

2. Based on your experience in your former churches, (and observations from itineration or ministry related travel)
   a. To what extent would you describe current congregations as either spiritually Pentecostal, or generically evangelical?
   b. Are there any influences that you have observed that are the main cause of your description of this spirituality?

III. Strategic planning and spiritual growth

3. Can you describe for me,
   a. Your core (essential) leadership activities that promoted and supported Pentecostal spirituality in the church?
   b. Specific examples of strategic and/or tactical plans/initiatives that clearly led to promoting, supporting or resulting in this Pentecostal spirituality in the church?

4. When it comes to your understanding and leadership practices of biblical Pentecostal spiritual church health, throughout your career,

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312 Influences can be (but not exclusive to): sociological factors, popular Christian movements, personalities, and academic or popular Christian literature.
a. Who, in the past was and who currently are effective leading congregations forward in a biblical and Pentecostal spiritual manner? (E.g. as an effective teacher, pastor, mentor, role model)
b. What were/are their primary methods and practices that made them so influential/effective for you?
c. What would be the top three priorities today’s practitioners could learn, adapt and to use from these practices?

IV. A potential path forward

5. With respect to the reworking of the SOFET initiative,

   a. Do you have any comments about this SOFET initiative?
   b. Do you have any suggestions for those pondering changes to the SOFET language?

6. Are there any concerns or barriers that you perceive as affecting current practitioners from leading their churches forward with respect to Pentecostal spiritual health?

   Part two - closed-questions questionnaire to be left behind with interviewee

   (See Appendix 4)

   Debriefing Script
   (To be completed at the end of the interview-See Appendix 6)
Appendix 3 (Questionnaire 2a and 3a)

Survey of Practitioners in the Eastern Ontario District

SECTION 1 – Background Profile

For all questions, please answer by hitting the CAPS LOCK key and then placing an “X” in the appropriate box.

Please answer the following background questions on yourself.

1. How many years of pastoral experience do you have?
   1. [ ] less than 10 years
   2. [ ] 10-14 years
   3. [ ] 15-19 years
   4. [ ] 20-24 years
   5. [ ] 25-29 years
   6. [ ] 30+ years

2. What is the length of your current appointment?
   1. [ ] Between Appointments
   2. [ ] Less than 1 year
   3. [ ] 1-4 years
   4. [ ] 5-9 years
   5. [ ] 10+ years
   6. [ ] Retiree

3. What is the average Sunday morning attendance of the congregation (or former congregation)?
   1. [ ] Less than 100
   2. [ ] 101-200
   3. [ ] 201-300
   4. [ ] more than 300

4. What Bible College education did you attain? (check highest applicable box below)
   1. [ ] None
   2. [ ] Some Courses
   3. [ ] Certificate
   4. [ ] 3 yr. Diploma
   5. [ ] Degree
   6. [ ] 2+ Degrees

5a. Did you attend Seminary?
   1. □ Yes
   2. □ No

5b. If yes, please check highest application box below:
   1. □ Some Courses
   2. □ 2-yr. Degree (M.A. / M.Th.)
   3. □ 3-yr. Degree (M.Div.)
   4. □ Advanced Degree (D.Min. / Ph.D. / Th.D.)

6a. Did you attend university?
   1. □ Yes
   2. □ No

6b. If yes, please specify check highest application box below:
   1. □ Some Courses
   2. □ Certificate
   3. □ Diploma
   4. □ Degree
   5. □ Master’s Degree
   6. □ Doctorate

7. In what age group are you?
   1. □ less than 30
   2. □ 31-40
   3. □ 41-50
   4. □ 51-60
   5. □ 61+

Section 2-Research Specific Questions

Key Research questions:

1) How are Canadian Pentecostal practitioners (e.g., Lead Pastors, Missionaries, Administrative Leaders) still committed to a form of congregational/community and classical Pentecostal spirituality in their contemporary settings?

2) What is the intended path forward for those practitioners planning to lead their congregations in a renewal of classical Pentecostal spirituality within their respective contexts?
Research objectives:

1) To examine the core leadership beliefs and attitudes of practitioners based on their academic training, experience, and personal practices in the study of the Bible; specifically, the importance of Luke-Acts biblical theology in that formation.

2) To evaluate current cultural, organizational and academic influences affecting the core beliefs and strategic plans of Pentecostal practitioners and their congregations.

3) To assess the trajectory of Pentecostal spirituality in PAOC churches based on the content, direction and robustness (or lack) of their strategic plans as they relate to Pentecostal spirituality in ministry practice.

4) To consider any barriers to, or potential paths forward for those wanting to return to a form/sense of “revival” that characterized the early days of the modern Pentecostal movement.

8. I am committed to leading my congregation in a biblically Pentecostal and spiritual way (S-IV)

1. [ ] Strongly Disagree
2. [ ] Disagree
3. [ ] Neutral
4. [ ] Agree
5. [ ] Strongly Agree


1. [ ] Strongly Disagree
2. [ ] Disagree
3. [ ] Neutral
4. [ ] Agree
5. [ ] Strongly Agree

10. Our church leadership team values Pentecostal spirituality in our ministry context (S-III)

1. [ ] Strongly Disagree
2. [ ] Disagree
3. [ ] Neutral
4. [ ] Agree
5. [ ] Strongly Agree
11. The church that I currently lead is spiritually Pentecostal (S-II)

1. □ Strongly Disagree
2. □ Disagree
3. □ Neutral
4. □ Agree
5. □ Strongly Agree

12. The church that I lead identifies confidently as Pentecostal (S-II)

1. □ Strongly Disagree
2. □ Disagree
3. □ Neutral
4. □ Agree
5. □ Strongly Agree

13. There is an ongoing expectation that authentic manifestations of spiritual gifts will take place during times of corporate worship. (S-II)

1. □ Strongly Disagree
2. □ Disagree
3. □ Neutral
4. □ Agree
5. □ Strongly Agree

14. The experience of Spirit baptism is actively sought by members and adherents of our congregation. (S-II)

1. □ Strongly Disagree
2. □ Disagree
3. □ Neutral
4. □ Agree
5. □ Strongly Agree

15. I believe my congregation would grow if there was a greater level of spiritual power and authority in the church. (S-III)

1. □ Strongly Disagree
2. □ Disagree
3. □ Neutral
4. □ Agree
5. □ Strongly Agree
16. I have the freedom to lead towards and pursue a healthy Pentecostal spirituality in the church. (S-II)

a) At the leadership level

1. □ Strongly Disagree
2. □ Disagree
3. □ Neutral
4. □ Agree
5. □ Strongly Agree

b) At the congregational level

1. □ Strongly Disagree
2. □ Disagree
3. □ Neutral
4. □ Agree
5. □ Strongly Agree

17. I experience greater power to preach following infillings of the Holy Spirit (S-I)

1. □ Strongly Disagree
2. □ Disagree
3. □ Neutral
4. □ Agree
5. □ Strongly Agree

18. If I intentionally lead towards a greater experience of Pentecostal spirituality, I would experience opposition, (S-II)

a) At the leadership/governance level

1. □ Strongly Disagree
2. □ Disagree
3. □ Neutral
4. □ Agree
5. □ Strongly Agree

b) At the congregational level

1. □ Strongly Disagree
2. □ Disagree
3. □ Neutral
4. □ Agree
5. □ Strongly Agree

19. I feel our church has a greater depth of Pentecostal experience now than five years ago. (S-II)

   1. □ Strongly Disagree
   2. □ Disagree
   3. □ Neutral
   4. □ Agree
   5. □ Strongly Agree

20. I regularly see congregational members receive evidence of Spirit baptism (S-II)

   1. □ Strongly Disagree
   2. □ Disagree
   3. □ Neutral
   4. □ Agree
   5. □ Strongly Agree

21. I read academic and theological material that helps me understand issues surrounding Pentecostal spirituality. (S-I)

   1. □ Strongly Disagree
   2. □ Disagree
   3. □ Neutral
   4. □ Agree
   5. □ Strongly Agree

22. It is easy to locate and identify strategic and tactical growth plans with respect to Pentecostal spirituality in our church’s key documentation and program information and syllabi. (S-III)

   1. □ Strongly Disagree
   2. □ Disagree
   3. □ Neutral
   4. □ Agree
   5. □ Strongly Agree

23. I have been significantly influenced by other than Pentecostal academic and theological literature and teachings in recent years. (S-II)

   1. □ Strongly Disagree
   2. □ Disagree
   3. □ Neutral
24. Members and adherents of our church are significantly influenced by other than Pentecostal literature, programs, and teachings in recent years. (S-II)

1. |_| Strongly Disagree
2. |_| Disagree
3. |_| Neutral
4. |_| Agree
5. |_| Strongly Agree

25. Members and adherents of our church identify as Pentecostals when asked about their denominational affiliation. (S-II)

1. |_| Strongly Disagree
2. |_| Disagree
3. |_| Neutral
4. |_| Agree
5. |_| Strongly Agree

26. I am confident that five years from now, our congregation will be experiencing a greater frequency of the manifestation of Spirit baptism with tongues as Initial Evidence. (S-III)

1. |_| Strongly Disagree
2. |_| Disagree
3. |_| Neutral
4. |_| Agree
5. |_| Strongly Agree

27. I am confident that five years from now, our congregation will be experiencing a greater sense of being part of the wider evangelical family community. (S-III)

1. |_| Strongly Disagree
2. |_| Disagree
3. |_| Neutral
4. |_| Agree
5. |_| Strongly Agree

28. I am confident that five years from now, it will be possible for our congregation to comfortably identify as both spiritually Pentecostal and faithfully evangelical. (S-III)

1. |_| Strongly Disagree
29. I am confident that our governance team will support a move to a greater Pentecostal spirituality. (S-IV)

1. |_| Strongly Disagree
2. |_| Disagree
3. |_| Neutral
4. |_| Agree
5. |_| Strongly Agree

30. My views concerning the relationship between Spirit baptism and tongues has changed over the past 10 years. (S-II)

1. |_| Strongly Disagree
2. |_| Disagree
3. |_| Neutral
4. |_| Agree
5. |_| Strongly Agree

31. I would like to have a greater freedom to discuss changes in the way I feel about Spirit baptism in order that nuances might be explored. (S-IV)

1. |_| Strongly Disagree
2. |_| Disagree
3. |_| Neutral
4. |_| Agree
5. |_| Strongly Agree

32. The PAOC movement will enjoy a more powerful and joyful experience of Pentecostal spirituality in the next 10 years. (S-IV)

1. |_| Strongly Disagree
2. |_| Disagree
3. |_| Neutral
4. |_| Agree
5. |_| Strongly Agree
33. I can think of three priorities to be pursued that will lead to a greater depth of Pentecostal spirituality. (S-IV)

1. [ ] Strongly Disagree
2. [ ] Disagree
3. [ ] Neutral
4. [ ] Agree
5. [ ] Strongly Agree

THE END ... THANK YOU very much for your assistance with this survey.

Please return the survey to the email address [burnsmission@gmail.com]
Appendix 4

Letter of Introduction and Survey Instrument

Survey of Current Practitioners of the Pentecostal Assemblies of Canada

Dear Pastor:

As previously discussed with you by phone, you are receiving this email because you have been selected, and have agreed to be interviewed as a current practitioner of the Pentecostal Assemblies of Canada (PAOC). In order to make efficient use of your time, I would like to provide you with further information that will help you prepare as your contribution to this multi-faceted research will be used to help others as they lead the PAOC movement forward.

I have been involved in credentialed ministry with the EOD, WOD and Global Mission Department for over 25 years. I am now currently working on the research phase of a Doctorate of Ministry degree through Acadia University (Acadia Divinity College), and am requesting approximately one hour of your time and consideration in helping me with this phase of the research which will. The entire research process will be conducted from March 5, 2017-August 31, 2018.

This phase of the research will involve a one-hour interview utilizing open-ended questions. Secondly, I will be sending you a follow up closed question survey, which will take approximately 20 minutes to complete. I will ask you simply to respond to a web-based survey format, which will automatically be sent back to me.

Thesis background information

It has been suggested by some, that PAOC churches have shifted into a state of generic evangelicalism, a theological drift away from a Pentecostal spirituality, a restorationist heritage and the integrity of the experiences of the early twentieth century experience.

Those hoping to revitalize aspects of a biblical Pentecostal spirituality have expressed a need for additional research support as they plan for a way forward.

As you also may be aware, the PAOC is undertaking a reworking of the Statement of Fundamental and Essential Truths (SOFET) that will emphasize the essence and effect of “Spirit baptism” rather than have its primary emphasis on the sign of it. This initiative is taking place in light of concerns over the relevance of current language and the reduction in charismatic activity and perceivable and measurable effects of Spirit baptism.

Practitioners are defined as Lead Pastors, Missionaries and elected or appointed PAOC administrative officials.
Please find below some additional information that may prove helpful in preparation for our meeting.

After review, there are no anticipated risks or conflicts of interest with respect to participants. There is no external funding for this project and there are no plans to commercialize any aspect of this research at this time.

Here are the two research questions of my study,

**Primary research questions:**

1) How are Canadian Pentecostal practitioners (e.g., Lead Pastors, Missionaries, Administrative Leaders) still committed to a form of congregational/community and classical Pentecostal spirituality in their contemporary settings?

2) What is the intended path forward for those practitioners planning to lead their congregations in a renewal of classical Pentecostal spirituality within their respective contexts?

Your feedback will be important in potentially determining a way forward for Pentecostal practitioners to assess the extent of “theological drift” in the PAOC towards a form of generic evangelicalism and to adjust/address strategy and approach for those desiring a shifting back to an earlier form of biblical Pentecostal spirituality.

*This key informant interview is entirely voluntary and all collected information is treated in strictest confidence.*

An ethics committee at Acadia has reviewed this list of open-ended survey questions and the follow up questionnaire. No one except myself will see your individual responses. All responses will be computer-coded and anecdotal information put in anonymous form so that no individuals can be identified. No information will be stored on a cloud type product. All results will be published in summary form only – no individuals will be identified in any survey results. Upon completion of the final study, all collected survey data will be destroyed. Should you decide not to participate please be aware that there will be no negative repercussions for non-participation. In addition, participants may also choose to withdraw from the study at any point prior to September 1, 2018. As each individual response will receive a unique numerical identifier, and should you choose to withdraw, all data collected from a participant will be removed from the other data collected and will be immediately destroyed. Once again, there will be no negative repercussions for withdrawal from the process.

If you have any questions or concerns about the ethical issues involved in the project, or about your treatment or rights as a participant, you may contact Dr. Stephen Maizen, Chair, Acadia Research Ethics Board at reb.acadiau.ca.

I will be contacting you in the near future to schedule to schedule either a face-to-face or Voice Over Internet Protocol (VOIP) format interview at your convenience. As I am
currently serving overseas, an “in person” meeting may not be possible in light of the timeline for the project.

*Please note that any voice over internet protocol (VOIP) conversations or data sent electronically or stored online may be legally accessed by domestic or foreign authorities.*

In His service,

Rev. Terry Burns

Disclaimer: By agreeing to participate in this research project, you are not waiving your rights to legal recourse in the event of research related harm.

*Appendix 4 (continued)*

Project Title: Canadian Pentecostal Spirituality: Addressing the Theological Drift
Investigator: Rev. Terry Burns 613-638 5787 (burnsmission@gmail.com)
Thesis Advisor: Dr. Peter Althouse, palthouse@seu.edu
Instrument title: Key informant interviews with current PAOC practitioners

Part 1- Open-ended questions

**I. Training and Spiritual Formation**

1. Can you describe for me,

   a. Your training/formation that resulted in your current understanding of Pentecostal spirituality?
   b. Your main understanding of what it means for a congregation to be “spiritually Pentecostal?”

2. When it comes to your understanding and leadership practices of biblical Pentecostal spiritual church health throughout your career,

   a. Who, in the past was and who currently are effective leading congregations forward in a biblical and Pentecostal spiritual manner? (e.g. as an effective teacher, pastor, mentor, role model)
   b. What were/are their primary methods and practices that made them so influential/effective for you?
   c. What would be the top three priorities today’s practitioners could learn, adapt and to use from these practices?
II. Influences\textsuperscript{314} affecting Pentecostal spirituality

3. Based on your experience in your current church (and observations from itineration or ministry related travel)
   
   a. To what extent would you describe your current congregation as either spiritually Pentecostal, or generically evangelical?
   b. Are there any influences that you have observed that are the main cause of your description of this spirituality?

III. Strategic planning and spiritual growth

4. Can you describe for me,
   
   a. Your core (essential) leadership activities that promote and support Pentecostal spirituality in the church?
   b. Specific examples of strategic and tactical plans/initiatives that clearly led to promoting, supporting or resulting in this Pentecostal spirituality in the church?
   c. Any future plans to promote and/or support Pentecostal spirituality?

5. Is the leadership/governance team of the church,
   
   a. Fully supportive of promoting Pentecostal spirituality? (Please elaborate)
   b. Assessing/reporting on the success stories of people undergoing significant spiritual transformations?
   c. Assessing the level/extent of Pentecostal spirituality in the church through formal or informal means? (e.g., ranging from informal success stories to formal and measured evaluations of leaders and congregational awareness, knowledge and experiences of issues relating to Pentecostal spirituality)
   d. Tracking the movements of spiritual growth of the church from one level to the next

IV. A potential path forward

6. With respect to the SOFET initiative,
   
   a. Do you have any concerns about this SOFET initiative?
   b. Do you have any suggestions for those pondering changes to the SOFET language?

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\textsuperscript{314} Influences can be (but not exclusive) to: sociological factors, popular Christian movements, leading personalities in Christendom, and academic or popular Christian literature.
7. Are there any concerns or barriers that you perceive as affecting current practitioners from leading their churches forward with respect to Pentecostal spiritual health? (Please elaborate here)

Part two – closed-questions questionnaire to be left behind with interviewee

Debriefing Script
(To be completed at the end of the interview)
Appendix 5

Letter of Introduction and Survey Instrument

Survey of members of the PAOC Theological Commission

Dear Pastor:

As previously discussed with you by phone, you are receiving this email because you have been selected, and have agreed to be interviewed as a member of the PAOC Theological Commission. In order to make efficient use of your time, I would like to provide you with further information that will help you prepare as your contribution to this multi-faceted research will be used to help others as they lead the PAOC movement forward.

I have been involved in credentialed ministry with the EOD, WOD and Global Mission Department for over 25 years. I am now currently working on the research phase of a Doctorate of Ministry degree through Acadia University (Acadia Divinity College), and am requesting approximately one hour of your time and consideration in helping me with this phase of the research.

This phase of the research will involve a one-hour interview utilizing open-ended questions.

Thesis background information

It has been suggested by some, that PAOC churches have shifted into a state of generic evangelicalism, a theological drift away from a Pentecostal spirituality, a restorationist heritage and the integrity of the experiences of the early twentieth century.

Those hoping to revitalize aspects of a unique Pentecostal spirituality have expressed a need for research and practical support in finding a way forward.

Here are the two key research questions,

Key Research questions:

1) How are Canadian Pentecostal practitioners (e.g., Lead Pastors, Missionaries, Administrative Leaders) still committed to a form of congregational/community and classical Pentecostal spirituality in their contemporary settings?

2) What is the intended path forward for those practitioners planning to lead their congregations in a renewal of classical Pentecostal spirituality within their respective contexts?
Research objectives

1) To examine the core leadership beliefs and attitudes of practitioners based on their academic training, experience, and personal practices in the study of the Bible and specifically the importance of Luke-Acts biblical theology in that formation.

2) To evaluate current cultural, organizational and academic influences affecting the core beliefs and strategic plans of Pentecostal practitioners and their congregations.

3) To assess the trajectory of Pentecostal spirituality in PAOC churches based on the content, direction and robustness (or lack) of their strategic plans as they relate to Pentecostal spirituality in ministry practice.

4) To consider any barriers to, or potential paths forward for those wanting to return to a form/sense of “revival” that characterized the early days of the modern Pentecostal movement.

Your feedback will be important in potentially determining a way forward for Pentecostal practitioners to assess the extent of “theological drift” in the PAOC towards a form of generic evangelicalism and to adjust/address strategy and approach for those desiring a shifting back to a form of biblical Pentecostal spirituality.

This survey is entirely voluntary and all collected information is treated in strictest confidence.

An ethics committee at Acadia has reviewed this list of open-ended survey questions. No one except myself will see your individual responses. All responses will be computer-coded and anecdotal information put in anonymous form so that no individuals can be identified. No information will be stored on a cloud type product. All results will be published in summary form only – no individuals will be identified in any survey results. Upon completion of the final study, all collected survey data will be destroyed. Should you decide not to participate please be aware that there will be no negative repercussions for non-participation. In addition, participants may also choose to withdraw from the study at any point prior to September 1, 2018. As each individual response will receive a unique numerical identifier, and should you choose to withdraw, all data collected from a participant will be removed from the other data collected and will be immediately destroyed. Once again, there will be no negative repercussions for withdrawal from the process.

If you have any questions or concerns about the ethical issues involved in the project, or about your treatment or rights as a participant, you may contact Dr. Stephen Maizer, Chair, Acadia Research Ethics Board at reb.acadiau.ca.

I will be contacting you in the near future to schedule to schedule either a face-to-face or Voice Over Internet Protocol) VOIP format interview at your convenience. As I am
currently serving overseas, an “in person” meeting may not be possible in light of the timeline for the project.

*Please note that any voice over Internet protocol (VOIP) conversations or data sent electronically or stored online may be legally accessed by domestic or foreign authorities.*

In His service,

Rev. Terry Burns

Disclaimer: By agreeing to participate in this research project, you are not waiving your rights to legal recourse in the event of research related harm.
Appendix 5 (continued)

Project Title: Canadian Pentecostal Spirituality: Addressing the Theological Drift
Investigator: Rev. Terry Burns 613-638 5787 (burnsmission@gmail.com)
Thesis Advisor: Dr. Peter Althouse
Instrument title: Survey of members of the PAOC Theological Commission

1. Describe for me,
   
   a. Your training/formation that resulted in your current understanding of Pentecostal spirituality.
   b. Your biblical understanding of what it means for a PAOC congregation to be “spiritually Pentecostal.”

2. To what extent do you perceive Canadian Pentecostal Practitioners (e.g., Lead Pastors, Missionaries, Administrative Leaders) as being committed to a form of congregational/community classical Pentecostal spirituality?

3. With respect to the process of assessing the need for changes to the SOFET,
   
   a. How has the process of data gathering been structured and why?
   b. Who are the key informants in the process and on what basis were they chosen?

4. When it comes to influences shaping the future of the PAOC movement and leadership direction with respect to Pentecostal spirituality,
   
   a. Who are the key academic influencers?
   b. Who are the key theological influencers?
   c. What are the key (non PAOC) institutional influencers?
   d. What are the key cultural influencers?

5. As you gather data, are there any barriers that you perceive to be affecting practitioner ability to lead their churches forward with respect to Pentecostal spiritual health?

6. Are there any other comments you would like to add?

Debriefing Script

(To be read at the conclusion of the interview-See Appendix 6)
Appendix 6

Debriefing Script
(To be completed at the end of each interview)

The research has now concluded. Before we end our conversation, however, I want to thank you for participating in this interview, and in my research study.

As I mentioned at the outset, my aim in doing this research is to gain some insight into how PAOC practitioners might consider a way forward as they help their congregations grow in a Pentecostal spiritually healthy way. My hope is to provide some help and encouragement for ministers as they face the challenges of ministry, and to help prepare new ministers who will inevitably face new and dynamic challenges.

Do you have any questions about this study?

Do you have anything you would like to add to what we have already discussed?

Would you like an advanced draft of your section of the dissertation to review prior to publication?

When the study is complete I would gladly send you a brief report of the results, if that were of interest to you. Would you like for me to do this?

Thank you, once again, for your time and your help.

As I let you go, I pray that God bless you, your family and your ministry with his grace, mercy and power in all the days ahead.
Appendix 7

Additional Reflections from the 2014 Study

As the future of the PAOC is considered, an important study by Gabriel, Shanahan and Stewart, *Changes in Clergy Belief and Practice in Canada’s Largest Pentecostal Denomination* (2014 Study) was released during the final phases of this research.\(^{315}\) This was a follow up study to a survey performed by Carle Verge in 1985/86; the 2014 Study findings largely affirm aspects of this research.\(^{316}\)

Although the 2014 Study shows a modest decline in support for traditional Pentecostal beliefs and practices by the cohort as a whole, practitioners with postgraduate degrees in religion are no longer viewed as having a negative relationship to Pentecostal spirituality. In fact, the opposite is true and this affirms the research of this dissertation.

The significant data of the 2014 Study supporting the findings of this study indicates that there remains a significant commitment to the notion of Spirit baptism as a subsequent experience and that speaking in tongues is the initial physical evidence of Spirit baptism, should any physical manifestation occur. What has changed significantly is the number of Pentecostal practitioners that now consider the possibility that there are Spirit baptized individuals who do not manifest physical evidence of that baptism.\(^{317}\) This is significant given the 1980 SOFET changes that reflected that initial physical evidence is “always” accompanied Spirit baptism rather than “regularly” as was


\(^{316}\) Carle Verge, “A Comparison of the Beliefs and Practices of Two Groups of Pentecostal Assemblies of Canada Ministers: Those with a Master’s Degree and Those with Only Three Years of Bible College Training” (PhD diss., New York University, 1987).

stipulated in former versions of the SOFET. This is a significant opportunity to allow latitude in the credentialing (or perhaps provisional credentialing) of those needing to affirm Spirit baptism experiences and beliefs. It is acknowledged that the exceptions have the potential to become the norm.

Although this thesis identified that practitioners are convinced that they must somehow address the issue of generic evangelicalism, the 2014 study suggests that it is out of a perceived necessity and survival that practitioners are adjusting practices in response to consumer demands.

In comparison with the 2014 Study, there is one glaring inconsistency with the findings of this thesis research. In short, the practitioners surveyed in this study remain vitally committed to Pentecostal spirituality and have not been personally affected by the generic evangelical subculture, despite the acknowledgment that their congregations have been. These practitioners do not see a clear way forward at this point in time as they seek to balance the real pressures of numbers, finances and congregational happiness that they are measured by and as they endeavour to ensure a healthy culture of Pentecostal spirituality in their respective contexts. The discrepancy in the findings could be due in part to the methodology of two studies. It could be argued that the format and perceived greater anonymity of a large and closed-question structure of the 2014 Study allowed for greater freedom of response; however, this researcher, (who was part of the 2014 Study), felt that many of the 2014 Study survey questions did not allow for nuanced answers reflecting changing trends and recent research that would have been meaningful with qualitative interpretation. The qualitative nature of this dissertation may be allowing for a greater depth of understanding and expression of current sentiment. As this study cannot
be generalized, practitioner commitment to Pentecostal doctrine needs additional consideration.

The 2014 Study findings may have uncovered something significant for a way forward. The uptick in prophetic activity by the higher educated segment of Pentecostal practitioners mentioned above, may be reflecting a trend requiring further observation and consideration as the information from this study relating to leadership activity in Chapter Two and Four is considered. This increase in prophetic activity may be indicative of something that reflects a change in denominational culture.
Appendix 8

Revitalizing Pentecostal Spirituality in Your Local Church: A 4-Step Approach

This appendix is attached in booklet format and will be published separately.
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# Appendix 8

## Revitalizing Pentecostal Spirituality in Your Local Church: A 4-Step Approach

### TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>2</td>
</tr>
<tr>
<td>Methodology Chart</td>
<td>6</td>
</tr>
<tr>
<td>Overall Framework</td>
<td>7</td>
</tr>
<tr>
<td>Detailed Outline</td>
<td></td>
</tr>
<tr>
<td>Step One: Is the Leader Ready?</td>
<td>11</td>
</tr>
<tr>
<td>Step Two: Is the Team Ready?</td>
<td>14</td>
</tr>
<tr>
<td>Introduction</td>
<td>14</td>
</tr>
<tr>
<td>Personal Reflections/Your Church as a Case Study</td>
<td>15</td>
</tr>
<tr>
<td>Part I-Examining the Pastor-Board Relationship</td>
<td>20</td>
</tr>
<tr>
<td>Part II-Examining Your Governance Model (Effective or not)</td>
<td>25</td>
</tr>
<tr>
<td>Part III-Developing Your Action Plan</td>
<td>34</td>
</tr>
<tr>
<td>Conclusion</td>
<td>36</td>
</tr>
<tr>
<td>Step Three: Is the Church Ready?</td>
<td>36</td>
</tr>
<tr>
<td>Step Four: Can You See It? (The Strategy and Traditioning Plan)</td>
<td>43</td>
</tr>
<tr>
<td>Conclusion</td>
<td>49</td>
</tr>
<tr>
<td>Resource List</td>
<td>50</td>
</tr>
</tbody>
</table>
Revitalizing Pentecostal Spirituality in Your Local Church: A 4-Step Approach

Introduction

The results from my recent research, *Canadian Pentecostal Spirituality: Addressing the Theological Drift,*¹ are in. The great news is that the study has produced some interesting insights concerning the state of Pentecostal spirituality in Ottawa and in the Ottawa Valley.

This study investigated the current state of Pentecostal spirituality in PAOC churches’ with a focus on two primary questions that the leaders of the pre-study phase wanted answered. The questions were:

1. Are my colleagues in ministry still personally and theologically committed to Pentecostal doctrines and the pursuit of Pentecostal spirituality in their respective contexts?

2. If they are committed to a Pentecostal spiritual path forward, what are they and their leadership teams doing about it?

The answers coming back were clear. Each and every key informant of the study expressed that they are fully committed to a future Pentecostal spiritual direction for their respective congregations. Additionally, all were convinced that their church would follow any directional initiative deemed necessary by church leadership. Interestingly, despite the clearly stated intention to lead forward in a Pentecostal spiritual direction, there were few indications that there is any strategic intent to do so! There were only traces of Pentecostal specific tactical elements in documented plans.

¹ Terry Burns, “Canadian Pentecostal Spirituality: Addressing the Theological Drift” (Doctor of Ministry, 2019).
In discussing these results with a respected thinker in the PAOC, there was a hint of reservation at my pronouncement of this good news concerning the commitment to a future of Pentecostal spirituality and the leader’s confidence that people would be sure to follow. It was said, and with respect to question 2, “They might think they have everyone behind them, but when they push a little spiritually or when any of the ‘sacred numbers’ start moving in the wrong direction, it may be a different thing altogether.” The concern, caution, and challenge are noted.

Before getting into practical steps to help you move forward, there are obvious and immediate activities things that can be done in order to affect the Christian and Pentecostal spirituality of any church. The key informants of my research have emphasized the importance of repentance and prayer as the key core activity. Prayer is always the beginning for any practitioner looking to reinvigorate ministries! Providing instruction on how to get a church praying is beyond the scope of this study however, there is a plethora of help in the literature and resources available to support this renewed emphasis. Secondly, the findings of the research stressed the need to make time and space available for the Holy Spirit to interact with God’s people and to fill the temples, individually and corporately. A sense of God being with us in any congregation changes everything. Additionally, a return to prophetically inspired, eschatologically framed, Luke-Acts and fourfold gospel emphasized preaching, will have an immediate effect upon the spirituality in a church. This is especially true when this kind of preaching is responded to with missional engagement or, in other words, putting new learning into practice.

---

2 The sacred numbers are interpreted to mean attendance statistics and financial indicators that church boards focus upon as signs of organizational and spiritual health.
Most practitioners understand however, that even with doing the things suggested above, that there can be a spiritual uptick and then a return to normal, the state that you were trying to improve upon in the first place. True revitalization of a local church can only take place as the culture and character of a church is aligned with God’s will and responsive to the desires of the Holy Spirit. This will become more apparent as you engage the culture change section below.

I have served the PAOC for over 25 years, starting as a nursery worker, then Sunday school teacher, deacon, local church pastor, presbyter, and global worker in three different nations. The process of this research has been informed by my experience as a practitioner in the PAOC and a reinvigorating and enlightening evaluation of current denominational priorities.

Throughout the process of this Doctor of Ministry (DMIN) program and experience, course resources and projects, and interactions with cohort members, have inspired activities and “mini projects” along the way. The DMIN process, together with pastoral observations and pilot interviews, motivated this project. The framework for this project emerged from informal and in-house projects originally attempted at the Pembroke Pentecostal Tabernacle during 2014-2016.

In the pages that follow, I have provided a 4-Step strategy that will: 1-check your current personal readiness to proceed, 2-help determine the level of Pentecostal spirituality in your churches, 3-assess the current state of readiness for change in the church, and 4 to develop a strategic approach in revitalizing Pentecostal spirituality in local church contexts.
As you consider this strategy, I have provided you with a theoretical/conceptual framework for Steps One, Three, and Four. Time and scope of the research has not allowed for fully completed and field tested instruments. For Step Two, a well-developed tool has been provided for you that may be utilized immediately. I am developing the remaining steps as a postdoctoral project however, please feel free to develop any of these steps to suit your needs, none of this is proprietary. The following chart will serve to provide an outline for the project.
## Revitalizing Pentecostal Spirituality in Your Local Church: A 4-Step Approach

| Step One:  
*Is the leader ready?* | Step One: A survey instrument for pastors to assess and consider their own:

1. Adequacy of training and spiritual formation
2. Awareness of the various influences affecting his or her Church
3. Strategic plan with Pentecostal spiritual tactical elements
4. Clarity of vision with respect to navigating to a healthier future of Pentecostal spirituality for the Church |
|---|---|
| Step Two:  
*Is the team ready?* | Step Two: Methodology and practical exercises in order to assess the current status/practices and potential for future governance approaches:

1. A reflection upon the health of the pastor-board relationship
2. An analysis of the effectiveness of current governance structures and processes
3. A workshop to facilitate a transformation of a governance team to a discerning one
4. To consider the best way forward |
| Step Three:  
*Is the Church ready?* | Step Three: Taking a closer look at the people of the Church to determine their current levels of Christian and Pentecostal spirituality and growth trajectory

1. A Church culture case study methodology
2. A closed question questionnaire for determining individual spiritual health and growth trajectories |
| Step Four:  
*Can you see it?* | Step Four: To introduce a methodology for the inclusion of a strategic and traditioning plan that includes Pentecostal elements:

1. Mission
2. Vision
3. Values
4. Implementation strategy |
Overall Framework

Step One: Is the Leader Ready?

Practitioner Self-Assessment

As the steps purposed for church spiritual revitalization are considered, many of the key informants of this study rightly commented that a practitioner’s first priority is to ensure that they themselves are as self-objective as possible concerning their own spirituality, spiritual health, and readiness for change.

The first assessment step will be a look inward. This self-assessment/reflection tool will help in asking critical questions about your behavior, values, and beliefs as they relate to Pentecostal spirituality. Your colleagues in the Burns 2018 Study expressed little inhibition with respect to reflection and introspection. However, some indicated that this willingness to self reflect was a necessary reaction to difficult seasons in their ministries. If you are going to lead your church into a revitalized season of Pentecostal spirituality, let’s have an honest look at things. This reflection will include the following elements:

1. Consideration of the adequacy of training and spiritual formation;

2. Awareness of the various influences affecting his or her Church;

3. Evidence of the existence of strategic plans with Pentecostal tactical elements; and,

4. Clarity of vision with respect to navigating to a healthier future of Pentecostal spirituality for the Church.
Step Two: Is the Team Ready?

Evaluation of the Pastor-Board Relationship

The research revealed that the “current pastors” subject group have a significant confidence level in their relationships with the boards and churches that they lead. These pastors felt supported by both the board and the congregation and were confident that any need for Pentecostally spiritual revitalization, accompanied by a well-intentioned strategy, would be supported. This may not always be the case, as many of you know! This project will explore how to assess this relationship and how to reflect, re-engage, and potentially reorganize in support of greater health for this important relationship.

It is also imperative that every pastor, with the insight and discernment of the entire governance team, additionally reflect upon the overall appropriateness of the current governance structure. Is the governance structure the right one for the task ahead? An effective team must be effectively working towards the same goals in a unified way. Effectiveness in the Pentecostal governance context requires discernment and not just technical application of great leadership and management practices. This phase of assessment will consist of:

1. A methodology for conducting a study of your current relationship to the board and moving towards a better future;

2. An assessment of the current governance structure and potential for change; and,

3. A workshop that will help move the governance team in a discerning direction.

Step Three: Is the Church Ready?

One of the findings of the research process was the significant absence of pastoral understanding of the cultural influences affecting the belief and behavior of adherents,
especially people in the under forty demographic. This phase of the project will consist of two sub activities:

1. A Church culture case study methodology; and,

2. A closed question questionnaire for determining individual spiritual health and growth trajectories.

**Step Four: The Strategy**

Most contemporary churches have engaged in some form of strategic planning in the past and their mission and vision statements are largely derived from sound biblical theology and are relatively consistent with the approach of the entire Christian family. However, the Pentecostal spirituality piece is missing from most “statement of values” sections of these strategic plans.

As stated in the thesis, Daniel Albrecht has categorized Pentecostal spirituality in a way that has potential for practical application. His configuration of beliefs, practices, and sensibilities symbols: leadership, worship, word, gifts, ministry, and mission(s) will be utilized as categorical markers of strategic plan elements.\(^3\) Although there are numerous possibilities to add additional descriptors, Albrecht’s approach is a starting place to consider strategy. The addition of a traditioning strategy will also be helpful and the descriptor of traditioning structures will strengthen the analysis.

The final step of this project methodology will include the development of the following:

1. Mission statement;
2. Vision statement;
3. Values statements; and,
4. Implementation strategy.
Detailed Outline for the 4 Steps

Step One: Is the Leader Ready?

Self-Assessment Process for Pentecostal Ministry Practitioners

Preparation steps:

Referring to the “4 Steps” chart above, you will be reflecting upon the categories for Step One. This reflection is most easily completed with constructing your own question bank, and then responding to the questions honestly. Here are some suggestions for how this might be done.

Training and Spiritual Formation

Objective 1.

To examine your core leadership behaviours, values, and beliefs

In your journal,

1. Describe your own working definition of “Pentecostal spirituality.”

2. Respond to the questions, “Am I still spiritually Pentecostal?” (And to what extent?)

3. What does it mean for my congregation to be spiritually Pentecostal in today’s ministry context?

4. Using a graphic organizer (diagram/picture), create a timeline of your training and spiritual formation over the years and note, key experiences, courses etc….and note those that you consider the most important people/steps/milestones in forming your spirituality.

5. When it comes to your understanding of the leadership practices of effective spiritually Pentecostal leaders, elaborate on what made them effective.

Take the time now to review your answers and jot down a few things that surprised you as you reflected and also jot down a few things that you need to make a priority and act upon.
Influences\(^4\) Affecting Pentecostal Spirituality

Objective 2.

To evaluate your awareness of the current level of Pentecostal spirituality in your church and the cultural and academic influences affecting your ministry practice and ultimately, the church.

Based on your experience in your current church:

1. To what extent would you describe your current congregation as either generically evangelical or spiritually Pentecostal? If you use a scale of one to ten, a low number means your church looks a lot like other evangelical churches. A high number means that your church is uniquely Pentecostal in experience.

2. Are there any influences that you have observed (or perceive/sense) that are the main cause of your description of this spirituality? Write down all of the influences you believe have been shaping the spirituality of your church, for better or worse!

3. Do you need to address any of these noted influences as a priority? Write down what needs to be eliminated, corrected or refreshed?

Are you confident that you understand the influences that are positively (and negatively) influencing the people of your church? If not, what are the steps you need to take to become more informed? This might be a great conversation to have at your next Presbytery meeting.

Strategic Planning and Spiritual Growth

Objective 3.

To assess the trajectory (future) of Pentecostal spirituality in your church based on the content, direction and robustness (or lack) of strategic plans as they relate to Pentecostal spirituality in ministry practice.

Note: Don’t reiterate the things you are doing that are the same as the other evangelical churches in your city.

1. Describe in your journal, answers to the following sentences/questions:

---

\(^4\) Influences can be (but not exclusive to): sociological factors, popular Christian movements, leading personalities in pop Christian culture, academic or popular Christian literature.
a. Your core (essential) leadership activities that promote and support Pentecostal spirituality in the church?

b. Review your documentation from the last round of planning that your team has done and note specific examples of strategic and tactical plans/initiatives that have clearly led to promoting, supporting or resulting in the Pentecostal spirituality in the church?

c. State with clarity, any future plans to promote and/or support Pentecostal spirituality in your church?

d. Draw a graphic organizer/picture of your potential, “Steps to a new level.”

2. Is the leadership/governance team of your church,

   a. Fully supportive of your promoting Pentecostal spirituality in the church? (Please elaborate)

   b. Is your leadership team aware of and supporting the success journeys of people undergoing significant spiritual transformations?

You may be able to use much of the raw data in Step Four should you choose to develop this project on your own.

A Potential Path Forward

Objective 4.

To consider any barriers to, or potential paths forward in pursuing spirituality that reflects the early days of the modern Pentecostal movement.

1. From your memory of our movement’s history, describe the spirituality of Canadian Pentecostalism

2. Either in text format or with a graphic organizer, envision the path to a healthier Pentecostal spirituality. In a short self-brainstorming activity, list the things that you think may make a positive difference.

3. List and describe the barriers that you perceive are preventing you from moving forward.

Now that you have reflected upon your current Pentecostal spiritual health and that of your church and are now motivated to move forward, let’s take the next step! Save your data for later.
Step Two: Is the Team Ready?

Evaluation of the Pastor-Board Relationship

Now that you have assessed your personal behaviours, values and beliefs, you can proceed to Step Two. Although Steps One, Three and Four are not fully field-tested and ready for implementation, we will have a very close look at your relationship to the board. The pastor-board relationship has been tested and is ready for your use. Here is an outline of this expanded step in order to keep us on track:

1. Introduction
2. Personal Reflections/A Church as a Case Study
3. Part I-Examining the Pastor-Board Relationship
4. Part II-Examining Your Governance Model (effective or not)
5. Part III-Your Relationship Action Plan
6. Conclusion

Introduction

The Burns 2018 Study revealed that the current pastor subject group have significant confidence in their relationship to the boards and churches that they lead. They indicated that they felt fully supported by both the board and the congregation and were confident that any movement towards Pentecostal spiritual revitalization would be supported. This may not always be the case! The methodology of the second step of the project will explore how to assess this important pastor-board relationship and how to reflect, re-engage and potentially reorganize in support of greater spiritual health for this important relationship that will eventually support moving forward.
It is also imperative that every pastor, with the insight and discernment of the entire governance team additionally reflect upon the overall appropriateness of the governance structure. An effective team must be working towards the same goals and as effectively as possible. Effectiveness in the Pentecostal context requires discernment, not just management.

**Personal Reflections**

It was almost eight years ago that I sat in the parking lot of the Pembroke Pentecostal Tabernacle (PPT), located in the Upper Ottawa Valley of Eastern Ontario for the very first time. This was the day of the beginning of a new relationship. After serving as a Global Worker in Eastern Europe, it was time to re-enter pastoral ministry in the Canadian context and this was my very “first date.” I covertly watched the people file out of the church after the Sunday service and my interview for the pastor position of the church followed soon after. As I looked at the faces around the boardroom table later that day, I inferred that there were some soldiers present, and some good old “Valley” men, and there was one woman.

I spent five and half years as the pastor there and I have since returned to Global Worker status. I hope my research and ministry reflections concerning that relationship may help you as you reflect upon your ministry.

**The Project Conceived**

As I pondered the structure for this portion of the process, I decided to send out a request to the Deacon Board for some of their personal reflections of our relationship, an arguably risky move. This one is not for the faint of heart! They had already refused to evaluate me on a formal basis, (not being comfortable with *officially* evaluating Moses)
and the only official response I got to this informal request came from a hard-nosed, retired “Sargent Major” deacon who stated, “I don’t feel comfortable doing this and will decline to do so!” The deacons eventually came around and the results were enlightening and encouraging.

**Beginning with the End in Mind, the Ideal Relationship**

In order to begin with a refreshing or reset of your relationship to the board prior to engaging in a process of spiritually motivated change, perhaps it would be best to suggest an “ideal” for a healthy relationship between a pastor and the board. The ideal relationship must be categorized as a unified and loving one in the biblical sense of relationship (John 17). Although your governance structures, (official and unofficial), may vary, I would suggest in most cases that your relationship with the board must be envisioned and characterized by collaboration and shared governance that implies shared responsibility. Now shared governance does not mean that everyone gets to be the co-lead pastor, you are still the responsible leader!

This portion of your process will serve to evaluate the current relationship of the pastor and the board and then, after reflection, a strategy can be developed to elevate that relationship for the overall sake and health of the church and in order to close the gap between the current reality and the ideal.
A View of the Starting Place from the Pastor’s Chair

I will begin with a little anecdote to get you started. I once attended a Promise Keepers\(^5\) rally where the leader of the Detroit based event asked 60,000 men to evaluate their relationship to their wife on a scale of one to ten, and then from their *wife’s* perspective. Giving your marriage a number may not be a daunting task, until you are asked to stand in your partner’s shoes. A look of terror came upon the face of everyone in my small group and I decided very tentatively, that I would give my marriage a seven. Upon returning home, my wife graciously upgraded me to an eight. We were asked to go home and obtain this reality check!

I started the pastor-board evaluation process by giving my overall relationship to the board a beginning place of seven. Surprisingly, I had underestimated my number and didn’t really understand that until it was time to leave. I had a little more *relationship* and *change* capital than I thought I had. Beware of overestimating or underestimating the state of things.

A Relationship Framed by Constitution

For those local churches who have not opted for incorporation, our PAOC fellowship is constitutionally framed in such a way that things are organized around the central figure and authority of the Senior Pastor who also functions as Chairman of the Board. He/she is the CEO, the Lead Pastor, and is expected to be the visionary and custodian of the church’s mission and vision. Our PAOC local church constitution states,

> The pastor shall be considered the primary spiritual overseer of the local church and shall, with the leadership, direct all of its activities. The pastor shall consult with the leadership regarding the ongoing health and wholeness of the

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\(^5\) The Promise Keepers has been a significant men’s spiritual movement since 1990 and is characterized by large events and small groups. Stadiums across North America have been filled with men seeking help and strength to live out their Christian lives.
congregation and to ensure the appropriate ministries and programs are in place to accomplish the same.6

I trust your leadership journey is one that is evolving, and your leadership philosophy needs to be taken into consideration. My journey as a leader has evolved to include increasingly egalitarian beliefs. I have become very uncomfortable with anything overly authoritarian. As a caution, I may, on occasion, have given up too much authority at times, a potential mistake. However, I decided to err on the side of collective discernment and decision making on the bigger things.

The Relational Perspective, a Case for Healthy Unity

From a relational perspective, it can be honestly said that we only had one argument at the board table in five years and that we were all friends. This lack of conflict is due in part to the maturity of the people involved and to the high number of serving gifts among our deacons (Romans 12:6-8). I am a firm believer in the fact that our Roman’s motivational gifts colour all that we see and do. This board wanted their leader to lead and they wanted to serve rather than govern, most of the time that is!

As stated above, some of our deacons were retired military personnel, both commissioned and non-commissioned. Others worked for Atomic Energy, a highly bureaucratic government institution. In addition, we also had three accountants, two who also moonlight as cash crop farmers and of the “old stock” (third generation) in the church. They would have been involved in governance even if it were not official. All placed a high degree of value on clear leadership priorities, and especially, integrity. There was a strong sense that “yes needed to mean yes, and no meant no.” Our boardroom was a “no spin zone.”

6 An excerpt from the local Church Constitution of the PAOC By-law 8, 2014 version.
I also took into consideration that this board, given the leadership culture of the region, had in the past been conditioned to accept leadership styles that tended to be somewhat more authoritative than my approach. I would not categorize the previous leadership teams as being intentionally authoritarian, although culturally, authority may have been given to senior leaders regarding administrative things without the necessary checks and balances and inclusion of other perspectives and wisdom that is required for healthy governance. There were undercurrents in the comments of some, that they should have had a greater say and a regret for just going with the flow.

As previously stated, I have, through spiritual giftedness training and reflection, developed a relatively hyper-utilized sense of self-awareness and justice. The perceptive types and Roman’s prophecy gifted are “black and white” people, and sometimes hard on themselves and everyone else. My style may have been somewhat perfectionist and little encouragement provided for partial progress. As you evaluate your relationship to the board, each leader must be aware of their God-given endowments described in the Romans 12 list. My top three gifts which have been confirmed over and over again in both Christian and secular models that reveal comparable behavioral characteristics are prophecy (perception), administration, and teaching. This means that I approach relationships from a prophetic, (faithfulness to God and holiness) viewpoint, an administrative perspective, and then I preach, teach and lead other learning processes within the church. If you are not already aware of your giftedness, I suggest you utilize the methodology in Discover Your God Given Gifts. It is not a peer reviewed and

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7 Don Fortune and Katie Fortune, Discover Your God-given Gifts (Grand Rapids, MI: Chosen Books, 2009).
published academic work, but it sure is an excellent starting place and this survey has helped thousands that I know of so far!

**Part I-Examining the Pastor-Board Relationship**

**Personal Reflection 1:**

*In your journal, take a few moments and reflect upon your leadership journey in much the same way that I have. Create your own in-house case study. Be descriptive in describing your board and your thoughts about the relationship! You may wish to share your journal with a trusted (and very objective) member of your team. Do you have the big picture in clear focus?*

After reflecting upon your relationship to your board and in light of your Romans’ giftedness (Romans 12:6-8), you may also wish to consider another aspect of giftedness. What kind of gift are you? In Ephesians 4:11-12, it is clear that Jesus has given people gifts (*doma*) to the Church.

Another resource, *The Permanent Revolution, Apostolic Imagination and Practice for the 21st Century Church,*

will help with this reflection and further define these terms and concepts. This is the consideration of what is known to many of you as the “Fivefold ministry (Eph. 4:11-12).” This is not to be confused with the “Fivefold Gospel,” when reflecting upon Pentecostal ecclesiology and spirituality. Although the Hirsch book is interesting, it is not supported by any quantitative analysis of the thesis concerning the Ephesians gifts, but I have always suspected that my approach to relationship and governance have always been consistent with the description of a prophet. I will emphasize the smallness of the “p” and a non-office, New Testament use of the term. It is possible that my zeal for His house might also put a serving type gifted

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person back on their heels somewhat and not feeling at ease to contribute to discussion.

You need to pray and reflect about how you lead.

**Personal reflection 2:**

*In your journal, reflect upon what you understand about the Ephesians 4:11-12 gifts of Jesus to His church. You may wish to ask a friend or two; those people who know you well and will be honest. After reflecting, you should have a more self-objective picture of how your approach to leadership affects team dynamics and with respect to other people’s giftedness.*

**An Analysis of Personal Leadership Style and its Effect Upon the Relationship**

As a newly minted twenty-something year old supermarket manager, I once asked my Regional Manager, “What kind of leadership style do you want your leaders to engage in,” to which he replied, “Whatever works!”

Given that I have a few more leadership years behind me, and as stated, I am tending to be much more egalitarian in my leadership approach and much more focused on the training, empowerment, and coaching\(^\text{10}\) of everyone involved in the organizations that I work with and for. Our leadership team at PPT completed our own review of all aspects of both operations and governance in support of “mission clarification.” I am not talking about mission in any management sense of the word but rather that, we bring glory to God as we transform into His likeness on a personal and community level.

Following the seasons of more authoritative influences upon the church, an egalitarian and consensus approach to decision-making and governance seemed to strike a positive chord with the Board. As already stated, I have reflected that I may have swung the pendulum too far the other way at times. However, I often turned to the board during awkward times of silence when discussing important issues and would say, “Look, I am

not Moses, what you feel and discern matters, we must discern together!” Having traditionally used the term decision making, I would probably suggest that there was more of an emphasis on “discernment” through process and we transformed into more of a discernment culture, one that is consistent with Pentecostal spiritual practices.

Ruth Haley Barton in her work, *Pursuing God’s Will Together, A Discernment Practice for Leadership Groups,* quotes John English, “There is no individual discernment outside a communal setting and no communal discernment without individual discernment.”11 I will have more to say about discernment below.

**Personal Reflection 3:**

*In your journal, take the time to reflect upon your personal leadership style. Are you more egalitarian or more authoritarian in your style? Has your pendulum swung too far in one direction or the other? Do you need to rebalance things for the sake of your church and as you prepare for possible change?*

**A Look at Roles and Responsibilities**

Until your board is truly governing spiritually, as opposed to managing, there will be functional confusion in the sense that deacons will feel some responsibility to manage ministerial and service functions. This may not be a “control” issue as much as it is a behavior emerging from a lack of clarity and role definition and pressures from church members upon elected officers, (a constituent cultural mindset). There is always the danger of an emerging desire for deacons to want to micro manage and be involved in every decision needed to be taken in the church. Clearly, a governance and delegation policy as part of a local situation specific and highly developed and practical policy manual will take care of this functional awkwardness and misplaced effort.

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Personal Reflection 4:

_In your journal, in a paragraph or two, reflect upon the clarity of roles and responsibilities of all involved in church leadership. Jot down a few action plan items that might help correct this. This, (clarity), is an easy fix!_

An Examination of Relationship Spirituality

If there was an area of our relationship that needed to be improved, it was clearly the spiritual nature of it. If there is to be a solemn admission to be made as I reflected upon my relationship with the leadership team, I had spent insufficient time and effort discipling those who had the legal and spiritual responsibility for the governance of the church.

There is no question that I had my reasons for spending energies elsewhere and that I had been somewhat influenced from past experiences. There is not always the same level of interest, (at least short to medium term), among the deacons concerning the overall spiritual welfare of the church, when that interest is compared to that of the staff for example. When it comes to spending time in prayer, scripture engagement, church attendance and engagement in the mission itself, I had concerns that the deacons needed encouragement and discipling.

Personal Reflection 5:

_In your journal, reflect upon the amount of time and energy you spend discipling staff verses governance team members. Perhaps you may wish to jot down a bit of a plan to rebalance where time and attention is being allocated. Are you avoiding anyone or gravitating to where the warmth is? Have perpetual problem people stolen away energy that belongs to the mission? Is there any element of Pentecostal focus in your mentoring initiatives?_
A Clear Deficiency in Succession Planning

As a final observation, there needs to be an intentional plan for the identification, selection and formation of the future of governance leaders in the church. Pentecostal spiritual leaders need to help with the training and mentoring of emerging leaders. As a first step, you may wish to consider having each of the current and governing deacons enter into mentorship and spiritual direction relationships with one or two key and gifted emerging adult leaders who will shadow them for a time.

Although some lip service has been paid to succession planning for governance leaders (not pastoral) in the past, greater effort needs to be expended in identifying, training and transitioning leaders especially at the Chair level if the church is incorporated. According to Larry Perkins, “The question of who chairs a church board and the development of good succession planning carries significant implications for congregational health and mission fulfillment.”12 Traditioning Pentecostal spirituality also requires traditioning healthy spiritual governance. As for the succession planning for the Chair itself, our local church constitution doesn’t leave any wiggle room in its existing form. When you resign, district authorities take over and unofficial structures will quickly find out that they are just that, unofficial, not legally or constitutionally legitimate and empowered! However, in incorporated situations, this discussion is relevant. The whole discussion of incorporation is another matter for another project on the feasibility of incorporation in your setting.

Personal Reflection 6:

In your journal, reflect upon the potential for identifying future leaders and matching them up with suitable mentors/coaches\(^{13}\) from your governance teams. Be detailed in describing why you are considering these future leaders.

Part II-Examining Your Governance Model (Effective or Not):

A Governance Realignment Strategy

Next, let’s talk about the potential for realigning our governance strategy. We will look at structure, prayer, and discernment.

What Governance Teams Look Like

If your relationship to the board is relatively healthy and you are ready to move to another level of analysis, here is a question for you. Have you fallen into the sacred verses secular trap\(^{14}\)? I know that I did! In doing so, elected deacons were intentionally partitioned away from some areas of ministry oversight. Unless these non-staff leaders were assigned ministry (sacred) portfolios, they were given the equivalent of “operational busy work” as a managerial tactic on my part. Yes, I know, “that sounds awful” but I just wanted to minimize interaction and friction between the two leadership teams. And after all, sometimes deacons cross responsibility lines that they should not cross.

A realignment strategy for you may consist of separating the notions of the deacon’s operational work from their governance work, (and especially governance work with significant spiritual implications), however, don’t make the categorical mistake that there can’t be cross over for operational and discernment purposes. We developed a “hat system” to help us cope with important conversations concerning governance and

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\(^{13}\) Logan, Carlton, and Miller, Coaching 101. This is a recommended resource for leaders who want to strengthen their coaching skills.

\(^{14}\) The notion of “sacred versus secular” is the tendency for some to categorize activities in the church that separate sacred functions from routine or worldly activities or the secular. Governance functions are at times hastily categorized as secular and not seen as spiritual.
authority. Governance jobs became known as “red hat jobs,” and they reported to the pastor. Building maintenance, as a portfolio example, was deemed a “blue hat job” and blue hat work did not report to the board Chair, at least as it relates to the Chair’s governance function. The pastoral ministry teams, (both clergy and laity), were green hat people with green hat work. If you have a deacon who has overlapping responsibilities in the church, you can simply say in support of a healthy differentiation, “this is a green hat conversation” and the conversation will be approached with the appropriate nuance. Should that deacon get into other green hat discussions not pertaining to either his or her red hat or green hat functions, well…you know what to do.

In many multi-staff and multi-leadership teams’ situations, there can arise some moderate separation/mistrust/disrespect between the staff functions and the governance functions. I will suggest there may be a possibility for a “one-table” governance model that will include both elected and voting deacons along with the primary members of the staff (Green) team. Although my experiment may not have survived my leaving the church, I would go back to the one table governance approach again. This kind of governance group could meet monthly as currently required by the Local Church Constitution. Given that the staff members will not have voting privileges, their role will be consultative and discerning and this will go a long way to a “cross team informing” and to encourage mutual respect and trust. This model will also discourage the sacred (spiritual)-secular dichotomies and achieve a better sense of overall shared governance. This strategy really worked for me so let’s make this practical!
Exercise 1:

*With some giant wall size sticky notes, and by yourself or with a trusted friend, start to categorize/structure the colored hat work and people. Also jot down the names of those who should be part of a one-table governance structure. It may be time for a ministry-organization chart so that people can see where they fit in.*

The output from exercise 1 should be a clarification of roles and responsibilities and the potential formation of a “one table governance strategy and team.”

1. Review your findings with a couple of trusted leadership team members
2. Present your findings to your teams
3. Execute the plan

**What Governance Teams Pray Like**

To elevate the overall health of the church through a strengthening of the relationship between the pastor and the board, a focus on their spiritual growth, spiritually Pentecostal growth, and personal transformation is paramount. Over and above my job description, spending time with the deacons for the sake of spiritual direction/mentorship was an increasing priority and was a performance objective over and beyond the Lead Pastor job description regular duties. An annual governance retreat (or series of mini retreats) should be considered to reinforce ongoing spiritual formation activities for all teams and the “one table team.” If you read my thesis in detail, you should now recognize the terms generic evangelicalism, and spiritual and theological drift a little more clearly.

Our current levels of commitment and Pentecostal spirituality are symptomatic of a core issue problem. In framing what some (and I) might determine a “Crisis situation with respect to prayer” in the PAOC, Dr. Van Johnson, a respected Canadian Pentecostal theologian often speaks of his father, Reverend Robert Johnson, a successful and
honoured PAOC clergyman, and of the elders in his church. As Dr. Johnson moved from “kneeling saint to kneeling saint” as a boy, listening to how they spoke with God, Dr. Johnson often challenges Pentecostal leaders, “Who will our children hear praying?”

There will be more on prayer in the next section.

**Personal Reflection 7:**

In your journal, and in a couple of paragraphs, describe the prayer life of your leadership team as an entity. Make a few action plan notes and get the prayer times (and times for teaching on prayer) on the calendar.

**What Governance Teams Discern Like**

There will be no future strategy of any lasting spiritual worth if it does not come out of a Holy Spirit discerning culture of leadership. Buying and implementing an off the shelf generic evangelical strategic plan will not cut it!

Ruth Barton’s work *Pursuing God’s Will Together*\(^{16}\) has much to offer leadership communities wishing to discern with patience and a spirit of wanting to “Get it right,” when speaking of God’s will. Barton also picks up on the theme of prayer and stresses that all discernment takes place through friendship with God and through prayer.

Barton suggests that each team should pray a “Prayer of indifference” which is simply the prayer, “Thy will be done!” The prayer of indifference is a rallying cry to death, death to self, death the world and an understanding that the world must be crucified to us. And finally, Barton re-emphasized for all of us that there is a praying for wisdom clearly stated in James that is the statement of the guarantee for discerning wisdom to all who will be single minded in seeking it out. “If any of you lacks wisdom,  

\(^{15}\) The quote is taken from the 2020 Initiative presentation to all PAOC credential holders across Canada in a one day seminar in Belleville on October 9, 2014 by Dr. Van Johnson.  

let him ask God, who gives generously to all without reproach, and it will be given him (James 1:5).”

To help with the transition from decision-making to discernment, three exercises/(Sessions) may help. In Session I, the objective is to help your team understand that they are not always discerning.

**Session I-Assessing Current Attitudes Towards Discernment and Community**

**The objective:**

The objective of Day 1 is to go through an exercise that illustrates how over time, leadership teams can develop “blind spots” that work against discernment and spirituality, just like any member of the congregation. As a team member understands how this might happen, they in turn can consider/uncover any tendencies leading towards “structural blindness,” the influences working against Pentecostal spirituality, outdated religious beliefs, systems and cultural superstitions that might impede this spirituality and affect a true sense of community. Before a community can transform into a discerning community, it must come to believe that it is not one currently and that change is needed.

**Welcome and prayer**

An overview of the objectives of the project are discussed.

Get comfortable! Prior to the commencement of the exercise, a brief time of worship will take place. “Come Holy Spirit” and “You are welcome into this place” will be sung.

**Discussion and devotional reading**

Read and discuss John 9 and utilizing the following categories, ask each team member to identify the category they would have belonged to if they had been there that day and to briefly describe words that describe how they would have approached the situation:

Disciples:

Neighbours:

Pharisees:

Family:

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17 Barton, *Pursuing God’s Will Together*. This exercise was taken from Chapter One of the Barton book.
**Individual prayer**

After taking 5 minutes of just being silent, pray and ask the question, “Do I discern or decide as a personal leadership tendency?” Would I have taken the time to discern or have just rushed to decide and judge?

**Reflection time**

1. Do we have areas of obvious structural blindness in the church? What are they, where are they, and when did they manifest?
2. From your own spiritually formative years, what were the most effective spiritual practices that helped form you into the person you are today and how might we re-engage to become “more Spirit led and discerning as a community?”
3. After reflecting upon your own practices, have you been successful in encouraging those you lead to practice the same disciplines?
4. How do I approach leadership in the future in a way that will ensure that I show up to situations with an openness and willingness to discern in the future and influence my team to do the same?

**Reflections**

*Each participant should write down a few reflections about how they perceived their reactions to the exercise and how they might approach things in a more discerning way in the future. (What did they do right, wrong and reactions that surprised them?)*

**Session II- Establishing values and trust in discerning community (These are not the “values” of the cultural analysis or strategic planning exercises to follow)**

Discernment requires trust. As a team learns to discern, they must be able to express ideas that might not be the final answer. Discernment also requires vulnerability. A discerning team must be a trusting team!

For those leadership teams (staff and governance) that have enjoyed longer-term stability, significant steps may have already been taken towards trust. And yet it is important that the team recognize through corporate examination where we “transform versus deform.”

Barton states the obvious in chapter 8 as she describes the problem of instability on the administrative side of the team. This exercise may be performed with each group (staff and governance) independently and then each side will have opportunity to present the results to each other.

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1. Opening prayer

2. Exercise description

3. After a few moments of solitude, each member of the team will create a list of three values relating to trust that if valued and practiced, would foster a sense of greater trust. If possible, provide either a concrete or hypothetical example of how this value would accomplish its purpose of fostering greater trust. The lists will then be presented and merged into one list.

4. Each member of the team will now consider the other team (staff considers governance and vice-versa) and will consider one value that they wished the other team would value more highly. These will be anonymous however they will be discussed together.

5. With the hope that there would only be a maximum of eight values to be considered by both teams at a time in the near future, a break out session will be conducted to consider those values with the highest contextual priority.

6. A list of values will be agreed upon by both teams and considered for prayerful agreement/covenant.

7. A concluding time of prayer will be conducted.

Session III-Practice

Churches are continually faced with many serious decisions impacting the future. As these step formats were tested, this was an important and potentially controversial decision being faced by the PPT Church leadership. It was certainly an unusual one!

Situation:

The Lead Pastor of the local Baptist Church called to advise that their congregation would be voting on a building project in the near future and if the vote was positive, they would be required to be out of their facility for a period of up to eight months. Their request was specifically, that we allow them use of our building during this time period. These two churches were at the time, the largest and most influential in the area and had, virtually, no fellowship with each other, despite the collegial friendship among the pastors.

As in this example, and although the governance team will have legal and functional authority to proceed after discernment in most situations, the entire congregation will eventually be consulted on the important matters.
Setting the stage

1. Opening prayer
2. Reading of Acts 15 and description of Barton’s listening guidelines on page 207.
3. Appropriate worship
4. Prayer seeking wisdom and indifference (the concept that the most important thing is that God’s will be done)
5. The Lord’s prayer

1. Dialogue

A brief description of the proposal being considered followed by a statement of the intent to consult stakeholders/counselors in order to gain collective wisdom and perspective.

2. Intercession

A prayer of commitment of the proposal to God, prayer of indifference and request for wisdom and direction.

3. Scripture

Question for the group: “Are there any Scriptures that come to mind as we seek to discern God’s will in this discussion and potential decision?”

4. Circumstances

Let’s consider the facts, the circumstances on the ground, review of relationship, risk of all kinds, policy, constitutional issues and strategic plan, community readiness etc.

5. Emotions

Let’s capture a brief description of how we are feeling on the flip chart. (Consolation feelings in green, desolation feelings in red and everything in between in yellow.)

6. Risks and rewards

Insert risks and rewards chart

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19 Barton, Pursuing God’s Will Together: A Discernment Practice for Leadership Groups, 207.

20 These terms are Ignatian terms emanating from the “Prayer of Examen.” Feelings of consolation are those that tend to affirm the will of God and feelings of desolation alert us to the possibility that something is not quite right.
7. New

Are there any other models and alternative that might be considered other than the proposal offered?

8. Steps

Is there any further information required, action plans to be constructed, steps to be taken or timelines to be considered?

9. Evaluating

After the initial meeting, some time needs to be put between the initial session where the focus is listening and then return again after specified times and formats for prayer to discuss the level of unity and or consensus and come to a discerned decision.

There is tremendous wisdom in the Quaker model as described on Page 219 of Barton and this will be the method followed (Within reason and assuming reasonable responses). As Pentecostals, there may even be the possibility of gifts of the Spirit manifesting and these will need consideration and discernment.

The following are the possible scenarios:

1. Unequivocal agreement by all
2. Reservation by some but willingness to proceed with the group in unity and peace
3. Disagreement with deference to the collective wisdom
4. Can’t agree, impasse and insistence on a redoing of the process

Part III-Developing Your Action Plan

You have engaged in a healthy look at both your relationship to the board and well as reflected upon your governance structure and mode of decision-making and discernment. It is now time to gather up the data from the exercises above. It is time now to construct a formal plan to move forward with any strengthening steps that might be taken.

1. In a relaxed setting, have the discussion about the current state of the relationship with your leadership teams. I know the thought of this may be uncomfortable, but denial will lead to nothing good down the road. Maybe start with having them evaluate their marriages as the metaphorical warm up for the real discussion.

This discussion should be somewhat guided by questions that will get at important issues. Structure your questions to get at what your team members value in a relationship with you and your staff. Here are some examples:

- What do each of you value as your top three priorities in a relationship?
- In general what are the things that go well for us relationally? When are we at our best?
- Do we decide or discern as a team? How should a great governance team discern together?

2. This may be an opportune time to examine whether or not other and unhealthy spiritual voices have crept into the relationship. We have a real enemy and he does get into the minds of our leaders, and yes, into our own thinking too. Be prayed up before you tackle this discussion. Here are some examples of questions that might lead to a healthier discussion:

- Think about something that has caused you some discomfort/pain/anger/anxiety in a recent discussion or process. When you start to feel uneasy about something in our relationships, do you stop and pray for Holy Spirit guidance and insight into what you are experiencing?
- Are there times when you get so angry that it is difficult for you to pray without significant effort in settling your thoughts?
• If we *push* spiritually, do you think that we have relationships that will withstand some adverse winds?

3. Come up with a mini action plan to strengthen both “strengths” and the areas for improvement. Write these mutual commitments down. You will probably discover that your team is appreciative of the discussion. Remember the authority pendulum too. A dysfunctional and aggressive team member must not be allowed to highjack your good intentions.

4. Don’t forget to follow up on the action plan and take the temperature of things six months from now. Maybe your relationship number will get bumped up.
Conclusion

Upon reflection, although the relationship between the board and myself was a relationally healthy and unified one, clearly the anecdotal *seven* as measured against the ideal can be elevated to a higher number with the strategic elements of the “elevation plan” stated and especially the shared governance emphasis. Transformation continues to be the key word as we seek the ideal and grow in unity and in governance effectiveness. As a last word, and before you take the next step, and as a reminder, “Our church leaders must make sacrifices for the direction that God has given our churches.”²² The Lord of mission must receive leadership loyalty and talent maximizing commitment from those who serve.

*Step Three: Is the Church Ready?*

In this section of the project, you will have an in depth look at your church culture, followed by some methodology help for having a look at individual spirituality and growth in the Pentecostal context.

**Part 1-An Examination/Assessment of Church Culture**

I recommend, Aubrey Malphurs’ *Look before You Lead: How to Discern and Shape Your Church Culture*,²³ as a source and adaptable tool for structuring this phase of your analysis.

Culture matters, and culture is difficult to change and not much else can be changed until culture is changed. Therefore, if the primary culture of the church has

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become something other than Pentecostally spiritual, then a significant effort will be required to move the culture in the direction of a more Pentecostally spiritual one.

In the corporate and public sector worlds, change can be effected within planned and appropriate time horizons as people with established organizational authority use that authority effectively. Fortunately for them, there is often other “leverage” available in order that support for change is secured, (like a paycheck). Having worked in private, public and educational sectors prior to functioning as a Lead Pastor and Chairman of a church board, it is clear to me that decisions that would only require a good administrative team minimal amounts of time to make, can take churches an inordinate amount of time. Church change is uniquely dynamic as it takes place in a largely volunteer world and with and through people that appear on a “changeability spectrum” where change ability may range from “change embracing radicals” all the way over to the other end of the spectrum where (anti change) or reactionary people view change as a conspiracy to undermine all things sacred.

With any movement towards a more Pentecostally spiritual culture, these dynamics will be greatly exaggerated because of what is at stake, and especially dependent upon the entrenched level of a generically evangelical culture of any given local church.

Analyzing Culture Component

Every organization, including churches, has a unique defining culture. Culture can be defined by beliefs, social behaviours, practices, attitudes, values and traditions. Addington is right when he says, “Culture is positive or negative, never neutral.”

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great news is that culture can be changed however; it is more of a long distance run rather than a sprint. But for the sake of all involved, aspects of culture that are anti-biblical, anti-spiritual and anti-missional must be addressed.

Here are some suggestions for you and your team to effectively examine culture. I have utilized this technique both at the local church level and in supporting the methodology for a strategic planning workshop for our denomination during the DMIN process. Once again, feel free to create your own. Do whatever works!

Breakout session 1:

Take fifteen minutes and write down one-word descriptors of the church’s culture. Use green for words that you deem positive cultural traits, red for those descriptors that you deem negative, and orange for neutral descriptors. (Remember-beliefs, behaviours, practices, attitudes, values and traditions.)

After you are finished, categorize these on a master chart

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<tr>
<th>Categories/Descriptors</th>
<th>Positive (Green)</th>
<th>Negative (Red)</th>
<th>Neutral (Orange)</th>
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<td>Beliefs</td>
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<td>Behaviours</td>
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<td>Traditions</td>
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To do:

1. Now that you have completed your chart, have each group write a concise description of the existing culture of the church.

2. Now have the groups write a preferred culture for the church

Next, Part two consists of presenting some methodology for having a look at individual spirituality and growth trajectories in the Pentecostal context. You won’t change a culture in a month when it has taken four generations to establish it. I said, “you won’t,” but we will certainly not limit what God can do!
Breakout session 2:

Now have each group examine culture from a different angle. This will be a cross/reality check for session 1. Use the apple metaphor from Malphurs and focus on behaviours, values and beliefs. The behaviours are skin, the values are flesh, and the beliefs are seeds and core.25

Behaviours

When someone comes into your church, what do they see, sense, and hear. (Physical facility, language(s), clothing, symbols, rituals/rites, technologies (or not), promoted things…)

Values

The values are those key things that a church does from “principles” that explain the behaviours.

Beliefs

These are not necessarily the stated things, but rather the convergence of deeply held convictions that are expressed as values and behaviour. My example of a Children’s ministry value statement, to be revisited below on page 47, is a good example of this kind of description of convergence and determination of “real values.”

“We consistently strive to offer biblical, educational, relevant and fun children’s programing that will result in Christian spiritual education and growth in the Pentecostal tradition for children from K-6.”

<table>
<thead>
<tr>
<th>Category/Descriptors</th>
<th>Positive (Green)</th>
<th>Negative (Red)</th>
<th>Neutral (Orange)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Behaviours</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Values</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beliefs</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To Do:

1. Now you want to isolate descriptors that are appearing/common in the categories in all three boxes: Behaviours, Values and Beliefs. These are your churches real values. Your people believe, value and do the things that are the true essence of who they are right now, the current state of things, for better or for worse

2. Adjust your preferred culture description for any new findings

Part 2 - Methodology to assist individual Pentecostal spirituality and growth

Next, part two consists of presenting some methodology for having a look at individual spirituality and growth trajectories in the Pentecostal context. This may be completed with both open-ended and closed-question surveys.

Preparation steps:

Referring to the “4 Steps” chart above, you will now consider the members and adherents of your church and the development of a tool to evaluate and track Pentecostal spiritual health and growth. I will provide the category framework below (i.e., Spiritual formation; Influences affecting Pentecostal spirituality; and, Planning for spiritual growth) for constructing a question bank, then, you would implement a researched and tested instrument (with its desired questions) for your congregation.

Ideally, these questions (both open and closed formats) would be adapted/developed from readily available and pretested instruments; however, those specific to Pentecostal spirituality may be more difficult to find. Where possible, this ‘borrowing’ of previously developed and tested instruments saves a lot of work and lends an immediate and beneficial learning curve to this part two task for Step 3. For example, many questions used in this thesis (both open and closed) might be adapted for this purpose. That is what I have done. A 2018 survey (all closed-questions; scaled and tested measurements; well-researched from the Pentecostal literature) was conducted by Community Pentecostal Church, Orleans, for its congregation on the topic of Pentecostal spirituality and missions. This might also be adapted for the purposes of this Appendix. If additional/unique questions are desired for your church, then a more formal development process of survey instrumentation is required (encompassing more concept definition and
operational testing, and seeking expert feedback from survey practitioners); nonetheless, such a process would be very beneficial in the long term for fulfilling/answering Step 3 (Is the church ready?) of this project.

**Spiritual Formation**

Objective 1

To examine the values and beliefs of your members and adherents

Here are some potential sub-categories:

1. A determination of the understanding of the term, “Pentecostal spirituality.” This series of questions will get at individual understandings of generic evangelicalism versus Pentecostal spirituality;

2. “Am I spiritually Pentecostal?” (And to what extent?);

3. Using a graphic organizer (diagram/picture), have them create a timeline of the important stages and crisis events that led to their spiritual formation over the years. You may wish to develop symbols for significant times of growth or perhaps even setbacks;

4. Create a series of question that will help you gain an understanding of their personal spiritual disciplines with a special emphasis on the markers of Pentecostal spirituality, (e.g., pursuit of Spirit baptism, spiritual gifts, praying in the Spirit, approach to Bible reading and study, healing, deliverance, aspects of missional understanding); and,

5. It might be a good time to ask some doctrinal questions.
Influences Affecting Pentecostal Spirituality

Objective 2.

To evaluate individual awareness of Pentecostal spirituality in the church family and the cultural and academic influences affecting their spiritual lives and approach to their spiritual future.

1. Develop a series of questions that would provide data on the extent that your people perceive the church to be either generically evangelical or spiritually Pentecostal? A low number could mean that your church looks a lot like the other evangelical churches that they have experienced. A high number means that your church is more distinctly Pentecostal in experience.

2. A series of question will be required to get at any influences affecting their description of their own and the church spirituality? (Pentecostal and non Pentecostal personalities and ministries, internet influences, radio, academic and pop Christian culture resources, sociological influences and attitudes, other non-Christian forms of spirituality)

3. You may need to consider/address age (and possibly gender) demographics

4. Do you need to address any of these noted influences as a priority? Write down what needs to be eliminated, corrected or refreshed?

Are you confident that you understand the influences that are positively (and negatively) influencing the people of your church? If not, what are the steps you need to take to become more informed? This might be a great conversation to have at your next Presbytery meeting.

Planning for Spiritual Growth

Objective 3.

To assess the future growth trajectory of individual Pentecostal spirituality

Suggestions for developing a strategy to accomplish this objective may include:

1. Growth track language;

2. A process that leads them qualitatively through an examination of the current state of their spiritual lives and the things that they value;

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26 Influences can be (but not exclusive) to: sociological factors, popular Christian movements, leading personalities in Christian history, and academic or popular Christian literature.
3. A chart/organizer that guides in developing personal commitments to learn and to grow;

4. Opportunities to identify giftedness and to express that giftedness within the church; and,

5. A process for unlearning things that are hindering from a spiritually Pentecostal spiritual perspective and to relearn the right things.

Now that you have reflected upon your current Pentecostal spiritual health and that of your church and are now motivated to move forward, let’s take the next step! Save your data for later.

**Step Four: Can You See It? (The Strategy and Traditioning Plan)**

Given the absence of Pentecostal elements of strategic and tactical planning in any of the Burns Study 2018 file reviews, constructing a strategy with intentional spiritually Pentecostal elements is an imperative. As stated, these tools are a “first attempt” emerging from this learning process and pastors are welcome to develop any of these for their own purposes and/or to help others.

Daniel Albrecht has categorized Pentecostal spirituality in a way that has potential in a practical application as you consider strategy. He has divided his analytical approach into two categories. The first is a configuration of beliefs, practices and sensibilities symbols: leadership, worship, word, gifts, ministry and mission(s). Additional descriptors can be added at your discretion.

My contribution to your strategic efforts is in the form of a suggested workshop method as described below. Elements of this workshop have been field tested while I was part of a team facilitating for a two-day strategic planning session for PAOC leaders.

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27 For a full description of these descriptors and organizing symbols, see Albrecht, “Pentecostal Spirituality: Ecumenical Potential and Challenge.” 1-39.
Strategic Planning Workshop and Method

In order to arrive at any intended destination, there is a clear path that gets you there!

If you have completed the other steps of this project, then you have a greater depth of knowledge about yourself, your relationship to the governance team, and your church. You also better understand the churches’ culture and the language that you need to speak in order to clearly communicate your message. You are now better prepared to lead your church forward.

You will now be leading a process that will review the strategy work that you and your teams have already done, and you now have opportunity to refresh it with the additional perspective and focus upon Pentecostal spirituality.

Given that every pastoral context is unique, you will need to decide on the logistics for your planning process e.g. the location, frequency and length of your sessions. At the end of this section, I have offered a template for your planning.

Let’s go through your pre-work checklist.

Pre-work:

1. You have completed your self-assessment and have reflected upon it
2. The pastor-board relationship analysis has been completed
3. The governance structure has been considered
4. The culture project was engaged and is now complete
5. The right participants for this important exercise have been chosen*
6. The existing strategic plans have been recovered and reviewed

*I would recommend that those engaging in the process have significant exposure to some of the key resources in the project bibliography. They should be familiar with the terms and concepts of the Fourfold Gospel, a brief history of Pentecostalism in Canada, and an understanding of key Luke-Acts texts that are foundational to Pentecostal theology and spirituality.

You are now ready for the four-session process of the Strategic Plan Workshop.
Session 1-The Mission

When it comes to a discussion of “mission,” you are simply getting at the purpose for your Churches’ existence. If you already have a mission statement written, then simply ask the question, “Did we get it right the first time we did it?” In evaluating your mission, let’s stick to the basics. Is the mission statement biblical? Can every individual easily understand and buy in to what has been articulated? Can everyone involved easily retell it? Does this mission ultimately reflect vision, and values? You will need to revisit your mission statement after the values clarification exercise.28

Please understand that the mission will not get done! We are part of a macro story that culminates in the re-creation of all things. We are only a part of the picture. We just need to do our bit when it is our turn.

Important: As you refresh or construct a mission statement, you are stating your reason for existence, not how you are going to get there!

Breakout Session 1:

Have your team (or teams) discuss the following:

1. In constructing our original mission (organizational/biblical mission) statement, did we get it right? Is it biblical?

2. Does the mission statement clearly define our purpose for existing

3. Is our mission statement easily understandable and easily communicated?

4. Does it in any way work against a healthy biblical/Pentecostal spirituality

5. Did the Holy Spirit’s role get clearly articulated?

6. Are we excited about this mission statement?

Action: If the mission statement was not right the first time, try and revise it based on what you have learned in the discussions. Mission statements are not sacred Scripture; they can be changed again!

Note: There are many examples of church mission statements on the web and in the bibliography materials.

Breakout Session 2- The Vision

If you have read my thesis, you will now know that when I speak of vision, that my definition would only be concerned with working towards a healthier Christian and Pentecostal spirituality in the church. In no way am I promoting a CEO driven (or authoritarian leader) perspective of the future but rather I am suggesting that the Bible, supporting a restorationist and Pentecostal spiritual logic appropriated to contemporary contexts, gets us going in the right direction.

Bill Hybels suggests, “Vision is a picture of the future that produces passion in people.” He also suggests that a compelling case must be made for “Why we cannot stay here!”

The vision exercise is best done through discernment and it will be a revisiting of much common sense emanating from shared experience.

Let’s get started!

A vision statement, or series of statements are going to be much more focused than what the mission statement has articulated. There will be unique elements to it. Barna’s *Turning Vision Into Action* can help you through this step.

As you start to create these vision statement elements, consider:

1. What are the most important things *that you can do together* that would maximize your churches collective talents/gifts in order to accomplish the mission as stated?

2. The entire church needs to get inspired by this and get behind it with their whole hearts. (You may have had it *almost* right but your people lack passion in getting behind it.)

3. In the statements that we make, we must commit to doing with excellence and with regularity and consistency.

4. Does the statement articulate where you need to be in three to five years?

The church that I formerly pastored was committed to excellence in children’s ministry. So, if we had constructed a vision statement something like,

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29 Bill Hybels gave a lecture to the pastors and leaders of New Life Assembly in Hyderabad India in May 2017. These quotes are from a handout entitled, “Leading from Here to There: Five Essential Skills.”

“We consistently strive to offer biblical, educational, relevant and fun children’s programing that will result in Christian spiritual education and growth in the Pentecostal tradition for children from K-6,”

then PPT would have nailed this one given that this statement was true of behaviours, values and beliefs demonstrated consistently over the years. The program has been fully resourced, well-managed and produced excellent results by any system of measurement. The whole church has been involved and supportive!

Breakout session 2:

1. On large Post-it notes or some other wall sized chart paper, assemble 5-8 reasonable vision statements.
2. Using the chart below, begin to analyze the worthiness (veracity) of your statements. Try the example together before completing the exercise.

Here is an example in order to get you started:

*Our church* is committed to providing spiritual formation support to each and every member of the church family through mentoring, nurturing and Christian education, delivered in weekly small group settings.

The key questions to be answered are:

<table>
<thead>
<tr>
<th>Evaluation checkpoint</th>
<th>Comments/suggested revisions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is it biblical (2 Tim. 3:16-17)?</td>
<td></td>
</tr>
<tr>
<td>Is it relevant to your context?</td>
<td></td>
</tr>
<tr>
<td>Is it consistent with the ethos of Pentecostal spirituality? (Luke-Acts theology)</td>
<td></td>
</tr>
<tr>
<td>Is it going to inspire (ask us to do something great relating to mission)?</td>
<td></td>
</tr>
<tr>
<td>Is it a challenge (going to have some level of difficulty to it)? Does it need help from God?</td>
<td></td>
</tr>
<tr>
<td>Is it worthy of a wholehearted commitment?</td>
<td></td>
</tr>
<tr>
<td>Is it in anyway working against Holy Spirit preeminence?</td>
<td></td>
</tr>
</tbody>
</table>

3. After you have completed the chart, try one of your own vision statements.

4. Repeat this exercise for all of your possible vision statement elements
Session 3-The Values

As you begin this part of the process, remember, “You are not just looking for values, but rather real values or beliefs that are biblically underpinned. Addington uses the simple metaphor of the colored buoy markers in a shipping channel. These help you navigate and stay safe. You are attempting to define the core commitments that you want everyone to live by.

Breakout Session 3:

1. Simply start to suggest possible statements

2. Has something been said about teams, governance and empowerment?

3. Are the things specified in your statement non negotiable (must haves)?

4. Does each value contribute to biblical “safety”?

5. Do some of the statements support Pentecostal spirituality in language that is appropriate for the cultural content? We are not talking about spin, add on, negotiated responses or compromise here, just common sense. For example, if the culture does not understand Luke-Acts theological terminology, you can utilize the term “unbiblical spirituality,” rather than “Pentecostal.” The text of the value clarification would still need to clarify what Pentecostals mean when they use the term “biblical.” We are not looking for “generic” or “common denominator” spirituality.

6. Have cultural behaviours and values that no longer serve the mission and vision been replaced or redirected with refreshed or perhaps more appropriate statements?

7. Is the church being directed to a preferred culture by your value statements? See Addington’s list on page 81 for starters, but it is important that you consider Albrecht’s rubric for spiritually Pentecostal elements.

8. Is the church being navigated to a healthier Pentecostal spirituality? This may be a good place to position the high priority theological and spiritual things.

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31 Addington, Leading from the Sandbox, 51.
Session 4-The Implementation Strategy

It is time now to implement.

1. Set goals

Yes, I know, “goals” is not a word that is used in church a lot. However, use the term or not, goals have always been present in church life. Do you have a building? Chances are it didn’t descend from heaven like the New Jerusalem!

- Articulate the goals
- Plot the timeline for completion
- Delegate the responsibilities
- Raise the money

2. Articulate strategies

Remember, the entire community helped discern direction and articulate vision and values. You need to communicate well and often.

3. Schedule tactical elements

It is time now to plan the work and work the plan. You have a volunteer revolution just waiting to happen if you have completed all of these other steps with sincerity and your strategy has excited Godly imaginations.

Final Conclusions

You have been provided with four steps to evaluate your ministries and for creating a strategy to move forward. If you are like your colleagues who were the subjects of the original research, you value your Pentecostal spirituality and heritage and will want that experience for those whom you lead.

As stated, you are free to utilize any of these resources and further develop them for non-commercial use, as my contributions are for primarily academic purposes and not proprietary.

I have assembled question banks for the conceptual portions of this project and would be happy to share them with you. They are not ready for operationalization and could not be included in this project Appendix; however, they may be of some help to you. You can contact me at burnsmission@gmail.com should you require clarification on any element of this project.


