

**The Competing Values of Elim Leaders in Northern Ireland:
A Theological and Practical Response**

*A Qualitative Examination from the Last Four Decades of Elim Leadership and
the Implications for Future Leaders*

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Declaration

I hereby declare that the material in this thesis is all my own work and has not been submitted for an award of this or any other institution.

Signed

A handwritten signature in black ink, appearing to read 'Mark Patterson', with a long horizontal stroke extending to the right.

Mark Patterson

Date: 15th December 2021

Abstract

This thesis identifies how competing values divided transgenerational leaders from the Elim Movement in Northern Ireland (NI) over the last four decades. Divisions increased between leaders with competing values after changes to long-held beliefs and practices, which they never openly discussed until this research. This thesis also uses theological reflection to suggest how the situation may improve for leaders with competing values if they unite relationally to limit divisions and embrace their diversity.

As an Elim leader, the researcher's position allowed access to interview ten colleagues from NI for a qualitative investigation into their competing values in a field ready for extensive doctoral research. The "four voices of theology" model provided the structure for focused engagement with literature and empirical research to systematically examine four areas where leaders' values competed: core principles, perspectives, differences and changes.

The researcher reflected theologically on the field results to justify a unifying model that was always available but never intentionally prioritised. This model includes unifying values from the Apostles' Doctrine and Fellowship in Acts 2:42 that leaders can prioritise in future collaboration. This thesis shows that it is apposite for Elim leaders to unite in closer relationships to embrace their diversity. Moreover, as a collaborative critique, this thesis hopes to contribute to practical theology by determining how Elim leaders' competing values in NI are inevitable and can stop or stimulate progress for future practitioners and researchers.

CHAPTER ONE

1.1 Introducing the Research

This thesis addresses a problem between leaders from the Elim Movement in NI whose relationships eroded because of competing values. In 2005, I became an Elim leader and noticed potential relational issues as the Movement experienced notable change because influential leaders retired, older ones continued, and new men started. No one intentionally studied the leadership changes or consequences of competing values, which prompted my study with Elim leaders who held various years of service in NI over the last four decades. The leaders were like a feuding family divided by competing values after younger leaders, with minimal resistance from older ones, changed long-held beliefs and practices prized by retired leaders, but those involved never openly discussed their divisions until this research. So, this thesis will access contributors' disclosures to cite and challenge divisions by arguing the case for prioritising Biblical fellowship.

This thesis will argue that competing values divided leaders from the Elim Movement¹ in NI over the last four decades, and theological reflection shows how the situation can improve if leaders unite relationally to limit divisions and embrace their diversity. Although Elim leaders face various leadership issues that are worth researching in many countries,² this study focuses on NI to offer an in-depth analysis into comments from leaders who never openly discussed competing values that caused divisions. Therefore, it will require contributions from lived experiences by engaging with Elim leaders with various years of service over the

¹ See 2.1 below for the specific use of "Elim and Movement" in this thesis.

² <https://www.elim.org.uk/Articles/473100/Missionaries.aspx>

last four decades in NI. Concurrently, it will require theological reflections to seek practical implications for leaders to develop closer relationships as a viable way forward to minimise divisions and embrace their diversity.

The study will focus on competing values from official Elim leaders, not lay-leaders, even though both groups are influential. In his innovative review of contemporary emerging church leadership, Gibbs (2005, p.21) considers how “all disciples of Jesus Christ will exercise some kind of influence on the people around them, they are *de facto* leaders.” Nevertheless, Gibbs accepts that leaders can impact others “informally as well as formally” (Banks and Ledbetter, 2004, p.16) or from unofficial or official positions. In both categories, divisions from leaders’ competing values are “unavoidable” (2004, p.80), but their damaging effects are not always the dominant influence unless underestimated or ignored. Divisions are disruptive by nature, even from secular leaders involved in changing “organizational culture” (Buchannan and Huczynski, 2010, p.677), and from church leaders facing various changes in NI (Brewer, et al., 2011). While all leaders’ beliefs and practices are worth researching, this thesis examines the values of official Elim leaders in NI to confirm their influence.

This thesis’s critical approach will examine divisions in Elim leaders’ competing values that cause conflict and divide leaders in the Movement. Although conceivable, it is presumptuous to suggest that Elim leaders are hypocrites or deceptively divisive. Their united desire “to experience authenticity” (Gibbs, 2005, p.52) allows us to examine previously unvoiced and commonly inconspicuous

leadership divisions. Moreover, discovering what shapes the leaders' values and why divisions developed forms a basis to overcome "the difficulty of integrating theology and practice in an authentic unity of living faith" (Cameron, et al., 2010, p.18). Therefore, we will directly realise the extent of our problem from Elim leaders by considering justifiable divisions from competing values, whilst proposing how leaders can unite in closer relationships.

In 2005, the researcher became a leader in the Elim Pentecostal Church (known as the Elim Movement), the largest Pentecostal denomination in NI, when senior leaders openly refused to change leadership values, whilst others quietly opposed them. In the last fifteen years, several senior leaders who led the Movement for decades retired, believing that their successors would adhere to long-held beliefs and practices as leadership values. However, a general observation suggests that the remaining older leaders allowed recruits to change long-held leadership values, with quiet resistance from the retired leaders and growing concern from serving leaders. Their opposition, which Bolsinger (2015, p.89) believes surfaces from leaders' "competing values," created a dividing impact on the Movement in NI that can change if Elim leaders prioritise unifying values.

1.2 Dividing and Unifying

'Dividing' and 'unifying' are two of the key terms used in this thesis to reconsider the impact of Elim leaders' competing values. Various definitions can explain these terms, but as Creswell (2007, p.233) notes, "the most workable definitions" must suit this thesis's main aim to reach its goal. The definition that follows for 'dividing'

is notably helpful in Chapter Two (literature review), Chapter Five (field research), and Chapter Six (literature and field research assessment) to focus the study through a triangulated analysis of data. Whereas the definition for ‘unifying’ is most helpful for Chapter Seven to direct and develop the theological reflection presentation to propose how practising leaders and researchers can make action changes to continue improving their situation.

Defining the term ‘dividing’ for this research involves divisive and diverging traits that can separate leaders into two or more camps, as research approaches can divide researchers (O’Leary, 2017, p. 384) or political agendas divide politicians. However, what divides leaders might not entirely separate those who do not “demonstrate both diversity and reconciliation” (Gibbs, 2005, p.76) but can create divisions between colleagues within organisations. Although Elim leaders often agreed to disagree over leadership values, their dividing traits caused transgenerational relationships to collapse and led to isolationism within the Movement, with consequent feelings of rejection, accusations of authoritarianism, liberalism, individualism, disrespect, disloyalty, unwarranted resistance to women in leadership, neglect, favouritism, and one early retirement from burnout and two resignations. Therefore, in this thesis, the term ‘dividing’ refers to contributors’ diverse yet conflicting and oppositional comments that raised divisions, still not addressed, between Elim leaders after changes to long-held beliefs and practices.

To define the term ‘unifying’ for this research is difficult if we only look to Elim leaders’ competing values that are divided. However, understanding the term

‘unifying’ from values found in Acts 2:42 is justifiable because all Elim leaders accept the supreme authority of the Bible in the realm of leadership. There are over thirty-one thousand Bible verses, but just using Acts 2:42 will offer “unifying values” (Malphurs, 2005, p.106), specifically from the ‘Apostles’ Doctrine and Fellowship’. Chapter Seven will define ‘Apostles’ Doctrine’ as a unifying factor to authenticate leadership beliefs, and then define ‘Fellowship’ to stress its demand for close relationships between Elim leaders despite competing values. Consequently, in this thesis, ‘unifying’ is a term signifying Biblical Fellowship values found by theologically reflecting on Acts 2:42 that leaders can prioritise in future collaboration to unite in closer relationships to embrace their diversity.

These unifying terms from Acts 2:42 also shape core beliefs in Elim’s ‘Constitution’ that states, “The Minister should be loyal at all times to the Alliance, to Headquarters and to his brother Ministers” (Alliance, 2018, p.36). Johnston (2012, p.60)³ explains that this type of loyalty is “based on practical love, resulting in it being a supportive community (Acts 2:42).” Although Johnston highlights vital church community values, Acts 2:42 also holds comprehensively accepted unifying values for church leaders, particularly those from the Apostles’ Doctrine and Fellowship. Therefore, to show loyalty to Elim’s traditions and the Bible, it is arguable that transgenerational leaders divided by competing values should unite in closer relationships to embrace their diversity for progress.

³ Commissioned by the Rev. John Glass, General Superintendent of Elim Pentecostal Church under the direction of Rev. Keith Warrington, Vice-Principal and Director of Doctoral Studies, Regents Theological College, in 2012, “The Message, ...is dedicated to an examination of the central truths of Elim” for leaders and churches (2012, p.5).

1.3 Competing Values

In this thesis, 'competing values' is a conceptual term to encapsulate and examine divisions in leaders' beliefs and practices (or values). It is complex, when using Bolsinger's (2015) approach and Elim leaders' dividing traits to define competing values. As Bolsinger (2015, p.89) uses "competing values" to conceptualise how leaders' values conflict, so will this thesis in Chapters Two, Five and Six to recognise, define, and systematically examine leaders' dividing traits. For broader research, "The World of Work Project" (2019) use Cameron and Quinn's⁴ competing values culture model to name four cultures (hierarchy, clan, ad-hocracy and market), as practical categories to understand organisational cultures globally. However, a narrower approach like Bolsinger's use of competing values in times of unprecedented change on the Western religious landscape will enable this thesis to encapsulate and study divisions between Elim leaders relevant to their context. Therefore, it is possible to begin conceptualising dividing traits that influenced Elim leaders, before studying how our field contributors define their competing values.

In general, over the last four decades, leadership divisions escalated in NI through Elim leaders with "competing values" (Bolsinger, 2015, p.89). Some leaders with values rooted in a Northern Irish Protestant, Foursquare Pentecostal version of 'Christendom' (Christendom is a general term encapsulating the global church

⁴ Created in 1983, "The Organizational Culture Assessment Instrument (OCAI), developed by © Kim Cameron and Robert Quinn at the University of Michigan, is a validated research method to assess organizational culture" (<https://www.ocai-online.com/about-the-Organizational-Culture-Assessment-Instrument-OCAI>). See also Cameron, K.S. & Robert E. Quinn, R.E., 2011, *Diagnosing and Changing Organizational Culture: Based on the Competing Values Framework*, Third Edition. USA: Jossey-Bass.

community that began in the fourth century under Roman Emperor Constantine who adopted “Christianity as the imperially favoured religion”), resisted its demise as it broke into “mini-Christendoms” (Murray, 2004, pp. 37, 144). Other leaders advanced by exploring new values for an uncharted and changeable post-Christian context. Undiscovered micro-changes that underpin this meta-change in leadership values require careful analysis “to separate the pertinent from that which isn’t” (Strauss and Corbin, 1990, p.42 in Swinton & Mowat, 2006, p.57). For Bolsinger (2015, p.89), studying leadership values is complex since “competing values entail conflict.” Conflicting values cause divisions that go beyond simple binary codes that argue for or against preferences. Studying them involves classifying intermixed “implicit and explicit values” (Cameron, et al., 2010, p.163) and “complexifying and interpreting” (Swinton & Mowat, 2006, p.14) field data. Likewise, Elim leaders’ competing values involve conflict that requires more specific study to discover, systematically interpret and review their dividing impact.

Another consideration is the role of “The Troubles” (1968-1998) in NI to briefly introduce how it affected Elim leaders’ competing values over the last four decades. Broadly speaking, “The Troubles” was a war in NI between Protestants and Roman Catholics when religion was “taken very seriously” (Richardson, 1998, p.3). The war was violent, complex and controversial by nature and developed in a contentious and highly politicised culture that divided the country socially and religiously. Hatred characterised the religious divide, and NI was a ruthless sectarian state, often leaving church leaders bewildered as they tried to maintain ideologies and condemn factional violence (Brewer, et al., 2011, p.2). However, “The Good Friday Agreement” in 1998 introduced a “political peace process”

(Brewer, et al., 2011, p.5) that brought an end to widespread violence and created more social inclusion. This change meant that church leaders who began ministry in the last two decades led only in a post-conflict inclusive era. Therefore, this research accepts that a sectarian culture shaped older Elim leaders' values, especially the retired leaders who spent their careers defending Protestant beliefs and practices in NI. Moreover, a post-war culture with hopes for more Protestant and Roman Catholic inclusiveness shaped most younger leaders' values.

Even without realising it, all church leaders have “competing values” as they face change, whether cross-denominationally, inside an organisation, or within themselves. In the past five years, serving senior Elim leaders often made general references to Bolsinger's (2015) “Adaptive Leadership, in Canoeing the Mountains” to argue that values must change to suit a post-Christian culture in NI. However, they overlooked or dismissed his assessment of how “competing values” exacerbate organisational divisions. Bolsinger (2015, pp.31, 89) perceptively claims that “competing values” surface when leaders conflict over changing long-held beliefs and practices for a “post-Christian culture.”⁵ Similarly, divisions appeared when serving Elim leaders changed the Movement's values in NI, where influences from “the Christendom era” are fading (Murray, 2004, p.1). This thesis will consider how serving Elim leaders made changes but not consulting with retired leaders experienced in dealing with competing values and conflicts.

⁵ NI is gradually experiencing post-Christian phenomena with Sunday trading in 1997 (cf. <https://www.communities-ni.gov.uk/sites/default/files/publications/communities/leaflet-on-sunday-trading.pdf>), and in 2020, same-sex marriage, opposite-sex civil partnerships and decriminalising abortion (cf. <https://www.gov.uk/government/news/changes-to-the-law-in-northern-ireland-updated-information>).

In the last fifteen years, the Elim leaders who retired felt the dividing effects of past and present leaders with competing values. In 1940, the Movement agonised as its leaders' competing values caused an organisational split, leaving irreparable divisions that destroyed relationships (Hudson, 1999). The Movement struggled to continue but survived and expanded globally, including NI (Kay, 2009; Robinson, 2005 and Smith, 1998). Over the last four decades, leaders' competing values did not split the Movement in NI. As a conceptual term in this thesis, 'competing values' depict divisions that surface, mainly between retired leaders who defend and serving leaders who strive to change Elim's traditional beliefs and practices.

1.4 The Purpose of the Study

The purpose of this study is to engage in practical theology with Elim leaders in NI divided by competing values to show the impact in the Movement and argue from Acts 2:42 that closer relationships can minimise divisions enabling leaders to embrace their diversity. Similar leadership conflicts occurred on the Movement during the twentieth century,⁶ and currently happen in other denominations.⁷ Although Elim's historical literature refers to leadership, it does not examine contemporary Elim leaders in NI (cf. Elim Evangelistic Band, 1919; Wilson, 1961; Hollenweger, 1972; Cartwright, 1986; Warrington, 1998; Hudson, 1999; Kay, 2002; 2009; 2017; Robinson, 2005; Frestadius, 2020 and Jones, 2021). Therefore, research into twenty-first century Elim leadership in NI requires attention (cf. Kay,

⁶ See Wilson, 1961; Hollenweger, 1972; Cartwright, 1986; Warrington, 1998; Hudson, 1999; Robinson, 2005; Kay, 2009, 2017; Frestadius, 2020 and Jones, 2021 for developing chronologies charting the Movement's history. Jones offers the most detailed and precise account.

⁷ Lugo, 2001; Easum, 2000; Gibbs, 2005; Gibbs & Bolger, 2005; Hirsch & Catchim, 2012; Brewer, et al., 2011 and Malphurs, 2005 include competing values that can divide leaders.

2017, p.1) to discover why it is apposite to reconsider the impact of competing values on the Movement, using the benefits of theological reflection.

This study will perform qualitative, not quantitative research (O'Leary, 2017, p.164) with ten Elim leaders in NI; to discover, describe, and interpret (Swinton & Mowat, 2006, p.46) their “attitudes, behaviour and experiences” (Dawson, 2009, pp.14f). The researcher’s association with the Movement from 1990, studies at Regents Theological College (RTC)⁸ from 2002-2005, and my role as an Elim leader from 2005 gave access to select and interview colleagues in NI who served over the last four decades. Although interviewing every Elim leader in NI would offer more data, this study involves ten contributors according to the methodology in Chapter Three, which will support contributor participation in qualitative research with academic rigour.

This thesis will not examine how the Movement has changed because of competing values. Instead, it reconsiders the dividing impact of leaders’ competing values on the Movement in NI so that this thesis’s aim reaches its goal. Even by just focusing on leaders’ competing values to “facilitate practical, effective, evidence-based decision-making” (O'Leary, 2017, p.177), the study can develop in infinite directions without answering the fundamental question posed in this thesis. Therefore, the thesis will adapt Cameron et al.’s (2010, p.54) “four voices of theology” to design research questions, examine literature and field results, and

⁸ Regents Theological College is the national training centre for the Elim Pentecostal Churches that has trained people to serve in a range of Christian ministries for over 90 years” (cf. <https://www.regents-tc.ac.uk/about-college/>).

finally, literature with the field results. The questions will reveal divisions in leaders' "competing values" in the following four areas, separated into two parts.

The first area will compare:

1. "Competing Core Principles" from Elim's published history, its leaders, and the role of its "Constitution"⁹ - with the field contributors' views of the "Constitution" under the themes "Bible, Authority and Limitations."

The following three areas develop from contemporary leadership literature to evaluate:

2. "Competing Perspectives" by considering views associated with "Pentecostal and Charismatic Influences, Self-Defining Influences, and Elim Role Models" that shaped the field contributors beyond the "Constitution."
3. "Competing Differences" by exploring how theorists reflect on practices to consider the themes "Intentional Change, and Leadership Reviewed" raised by field contributors who reflected on peer practices.
4. "Competing Changes" by examining leadership changes that cause conflicts; to analyse how the field contributors reviewed "Generational: Regarding Women, and Generational: Changed Priorities Between Men" to justify what they changed or want to change.

⁹ The "Constitution" includes a Deed Poll, General Rules, and Working Arrangements. We will focus on its beliefs and practices or "core principles," agreed by Elim leaders but can change, which is vital for this research as discussed below.

These four areas will outline the literature review, field data results and literary assessment while primarily focusing on the field results.

With a single purpose “to determine the validity of individual studies and synthesize the results” (O’Leary, 2017, p. 286) throughout the thesis, the researcher undertakes theological reflection to consider the implications for future leaders and to propose a unifying model. This body of knowledge also provides a context with relevant data for theoretical development and appraisals, not just locating this thesis in Elim’s literary corpus of knowledge but relating directly to field data (Swinton & Mowat, 2006, pp.51f). As an epistemology, its “theories are a map of the territory rather than the territory itself” (Cameron, et al., 2010, p.38) in preparation to interpret themes from field contributions and to reflect theologically on the emerging realities. Therefore, the implications and benefits of prioritising relationships over practices, qualitative research, Theological Action Research (TAR), academic and practitioner collaboration, and the Apostles’ Doctrine and Fellowship applications will transpire from answering this thesis’s main argument.

1.5 Research Questions

The following two questions will argue the case for this thesis using Cameron, et al.’s (2010, p.17) TAR that “seeks a transformation of practice which includes new insight, new theological insight not just generic insights into theory and practice.” Therefore, the following questions accept the leaders’ authority in competing values, not just to detect divisions but to consider their impact under Biblical truth:

1. How have leaders’ competing values made a dividing impact?

2. How can leaders' competing values make a unifying impact by prioritising values from the Apostles' Doctrine and Fellowship?

The ancillary research questions will assist in answering this thesis's main argument (Cameron, et al., 2010, p.77) by identifying dividing tensions in themes emerging from the literature and field study for focused analysis:

1. What factors suggest that leaders' competing values caused divisions?
2. Why have leaders' competing perspectives evolved differently?
3. To what extent are leaders' practices different?
4. Do leaders believe that practices have changed or must change?

1.6 Methodological Approach

In Chapter Three, this thesis's methodology details its methods and why it adapts Thompson's (2010, p.6) pastoral cycle and Cameron et al.'s (2010) TAR to examine ten Elim leaders' competing values. Cameron et al.'s (2010, p.54) "four voices of theology" enables the systematic study of literature, individual and group interviews, and field results that exhibit previously unspoken yet questioned leadership divisions. However, any enforced realignment of leaders' values through peer pressure or academic rigour is contrary to this thesis's unifying purpose. Therefore, my "*Kairos* experience" (Thompson, 2010, p.10) avoids undermining theory or field contributions but involves theological reflection so that this thesis's aim reaches its objectives.

1.7 Dissertation Outline

Following this opening chapter:

Chapter Two presents the Movement in Ireland, GB and NI by examining leaders' competing values from Elim's history and contemporary literature to contextualise the field study;

Chapter Three includes a methodology for qualitative research and theological reflection with aims and objectives to answer the research question;

Chapter Four introduces the Elim Movement in NI and field contributors;

Chapter Five examines the individual and group interviews to identify themes from competing values;

Chapter Six compares the field results with evidence from literature;

Chapter Seven theologically reflects and offers practical advice for leaders to minimise divisions and embrace diversity;

Chapter Eight summarises the research and cites the benefits, implications for future leaders and practitioners, and limitations and recommendations for further research.

CHAPTER TWO: HISTORICAL AND THEORETICAL CONTEXTS

Introduction

In preparation for the field assessment, this chapter will develop a context by reviewing literature in four areas to discover and analyse divisions in leaders' competing values. The first area examines historical literature to assess divisions inherent in the origins and developments of Elim leaders' "competing core principles." It begins by defining "Elim and Movement" as contextual terms to analyse leaders' "competing core principles." Subsequently, it involves George Jeffreys (1889-1962), the founding leader of the Elim Movement, his followers, and the "Constitution;" then the current situation in Ireland, GB, and NI, which concludes this section and forms the basis to examine the field contributions from Chapter Five. The following three areas appraise contemporary literature to study leaders' "competing perspectives" to assess underlying views - "competing differences" to reflect on practices - and finally, "competing changes" to consider how values changed and could change. The final three areas are themes from this thesis's empirical research, which find their definitions from the researcher's analysis and the contributors' confirmations, as presented in Chapter Five. Therefore, the epistemology that develops in Chapter Two by examining four areas of competing values link directly to the field results from Chapters Five for further examination in Chapter Six.

2.1 The Elim Movement and Jeffreys

Before examining the origins, developments, and divisions in competing core principles from leaders who began and developed the Elim¹⁰ work, detailing the synonymous use of the terms “Elim and Movement” relating to “denomination” will present their usefulness in this thesis. Kay (2009, p.87), an expert in the field, insightfully notes that the Elim work “became a denomination in answer to the organizational needs of the revivalism of George Jeffreys and the congregations associated with his ministry.” However, the conflicting rationale over the formality required to be a denomination and informality needed to express the transcendent nature of Jeffreys’ revivalism, never left the Elim work (Hudson, 1999, p.14). Although “Elim” is a “denomination” that honours past successes, it is known as a “Movement” to encourage a leadership culture of advancement and expectation for new encounters with God. Therefore, “Elim” or “Movement” are familiar terms used synonymously in this thesis to describe the “denomination,” in which we will trace divisions in Jeffreys’ and following leaders’ competing core principles. Moreover, starting with a survey of Jeffreys’ life and ministry will reveal the origins of his core life principles as the basis to understand the beginning and evolution of his own competing core leadership principles and those for leaders in the Movement that he founded.

¹⁰ Cartwright (2002, p.599) insightfully notes that “The name Elim was chosen following the Welsh custom of giving names to churches and also after the Elim Mission, Lythan, Lancashire.” It also depicts the Movement’s revival nature by its links to Exodus 15:27, where the children of Israel had refreshment at Elim, in a place with twelve springs of water and seventy palm trees.

2.1.1 Jeffreys' Core Life Principles

Evangelism became a core life-principle for Jeffreys, but it did not come naturally from his early life. Kay's (2009, pp.88f) claim that "Jeffreys was the greatest British evangelist of the twentieth century" is widely accepted¹¹ but this was imperceptible in Jeffreys' early life. His birth on 28th February 1889 in Maesteg, South Wales, into a large, respectable poor home inspired Jeffreys to survive, not evangelise (Cartwright 1986, p.14; Kay, 2017, pp.3-8; Hollenweger, 1972, p.197). In his exceptional redaction of Elim's historical literature, Hudson (1999, p.43) describes Jeffreys as "a frail" mothered child, working with Co-operative stores in Nantyffylon to avoid mining industry rigours. Young Jeffreys showed no ambition to evangelise or lead, but his core life-principles that began with his struggles in conflicting circumstances changed during the Welsh revival.

The 1904-05 Welsh Revival "was not Pentecostal" (Bebbington, 1989, p.197) but produced many "British Pentecostal leaders" (Bundy 2002, p.1188). In the twilight of the Victorian era with its plethora of religious and secular rationales, the Welsh Revival was evangelical and conservative, stressing Keswick's holiness message of "deeper life" (Hathaway, 1998, p.2) and expressing a culture of "Romantic spirituality" (Bebbington, 1989, p.195). Hudson (1999, pp.45, 62) agrees and adds that Jeffreys' core life principles were "dominated by a stress on spontaneity and lack of clerical control," but not to the point of espousing Pentecostalism. Nevertheless, Kay (2009, p.88) rightly claims that the "spontaneous revivalistic phenomena" from the 1904-05 Welsh Revival prepared

¹¹ See Cartwright (1986); Hollenweger (1972); Kay (2009, 2017); Hudson (1999); Frestadius (2020) and Jones (2021) – who affirm the outstanding ministry successes achieved by Jeffreys.

many leaders (cf. Frestadius, 2020, p.81), including Jeffreys, to receive the Pentecostal experience that changed his core life-principles.

Frestadius (2020, p.74), a senior lecturer at RTC and reliable source for academic research, examines changes in early-twentieth-century British religious rationale and suggests that “Pentecostalism was not seen as an inherited faith.” It is accurate reasoning when considering that Pentecostalism required more time to develop as a tradition for the next to inherit. Despite being a novel religious development for Jeffreys, he “deeply opposed” (Robinson, 2005, p.94) Pentecostalism with its “glossolalia” (Hathaway, 1998, p.2f), at least in connection with receiving Spirit baptism¹² for twentieth-century praxis.

Initially, Jeffreys rejected Spirit baptism for practice and “even spoke out against the early Pentecostals” (Jones, 2021, p.73), but the Pentecostal experience became vital for him as an early twentieth-century leader (Hathaway, 1998, p.3). Hathaway (1998, p.10) is unclear if Jeffreys “entered the Pentecostal experience” in Maesteg or Bournemouth, but it was in 1910 (cf. Kay, 2017, p.45; Robinson, 2005, p.94; Jones, 2021, p.74). The encounter was more than doctrinal; it involved Jeffreys’ supernatural healing of “facial paralysis and a speech impediment” (Hudson, 1999, p.69), yet both were important. Frestadius (2020, p.95) agrees when rightly noting how from a Biblical position, Jeffreys ably defended against ‘lower and higher critics’ who rejected “Elim’s beliefs in present-day miracles.” Therefore, besides trying to survive illness and poverty in

¹² See Warrington (2008, pp.95-130) for an extensive well-referenced critique of Spirit Baptism.

his early years, Jeffreys' conversion during a revival, Spirit baptism, supernatural healing, and dealing with leadership divisions shaped his Pentecostal spirituality and core principles for the rest of his life.

2.1.2 Jeffreys' Competing Leadership Principles

Those who endeavour to improve Elim's recorded history to resolve the many discrepancies and gaps in records make it possible to understand better Jeffreys' leadership principles (or beliefs and practices). Jones (2021), Elim's current historian, compiled the most detailed book of general Elim' (1915-1940) history to date, with balanced critical analysis based on credible evidence. Although there were many essential influencers in Jeffreys' life, particularly around 1912 as he began to fully commit to the "Pentecostal message" (Jones, 2021, p.78), it was Jeffreys' evangelistic impact growing across the Anglo-Irish nations and new ministry successes that notably changed his leadership principles.¹³ Kay (2017, p.60) states that Jeffreys grew "from being an evangelistic preacher, and then an evangelistic preacher with a healing ministry until he became a truly apostolic figure." Kay is not equating Jeffreys to Biblical apostles with authority to write Scripture, but like Hudson (1999, p.97), he reflects on Jeffreys' evangelistic leadership ability to plant Pentecostal churches, as something previously unseen in the Anglo-Irish nations. Therefore, it is reasonable to suggest that evolving

¹³ See Cartwright, 1986, pp.18-19, 39; Hathaway, 1998; pp.1-11 Kay, 2009, p.88 and Robinson, 2005, p.120, for supporting evidence on Jeffreys' remarkable ministry. George often held successful evangelistic campaigns with his older brother Stephen, and although Stephen's successes are noteworthy, they are not the pursuit of this thesis (Hathaway, 1998, p.16).

principles emerging from ministry successes made a progressive impact on Jeffreys' leadership expression.

Jeffreys valued travelling to evangelise but not primarily for financial gains, revealing how his core leadership principles developed. In 1913, he declined lucrative offers from America and accepted the Gillespie brothers'¹⁴ invitation to preach in impoverished Ireland. Ireland was a troubled place where he had no long-term allies or family links (cf. Robinson, 2005, p.120), and people were enduring the grim years of World War 1, in socio-political turmoil (cf. Carnduff, 2003, p.102). Failure would not be surprising but Jeffreys saw many conversions and healings in this dismal context. Despite opposition, "The decision to go to Ireland was a momentous one" (Cartwright, 1986, p.39) for Jeffreys, enhancing his status as a leading evangelist (cf. Robinson, 2005, p.120).¹⁵ It was the start of many remarkable exploits in Ireland, and eventually, even more in NI but not before Jeffreys' leadership principles underwent a significant change.

Hudson (1999, pp.17f) acknowledges that the Elim work officially started in Ireland, marking a significant value change in Jeffreys' leadership praxis, as he united leaders to evangelise:

The 'Elim Evangelistic Band', founded in Monaghan by George Jeffreys in 1915, was a small, tight-knit group committed to the concept of preaching the 'full

¹⁴ In 1913, Ulstermen George and William Gillespie visited the annual Whitsun convention in Sunderland and witnessed Jeffreys' preaching potential, which led them to invite him to Belfast and pay his fare (Hathaway, 1998, p.12).

¹⁵ See Jeffreys, 1985, pp.56f; Cartwright, 1986, pp.18f; Kay, 2009, p.88 and Kay, 2017, p.60 for references to his expanding itinerant ministry.

gospel'. This message consisted of Jesus being Saviour, Baptiser in the Spirit, Healer and Coming King.

Jeffreys led an organised group of seven men¹⁶ intending to evangelise Ireland by preaching the Gospel “pursued with Pentecostal conviction” (Robinson, 2005, p.101). Hathaway agrees (1998, p.12f) and reminds us that Jeffreys’ presence led to establishing the Elim Evangelistic Band (EEB), not as its sole pioneer but as its principal leader, which the group never contested (cf. Elim Evangelistic Band, 1920, p.35; “Elim Evangel”).¹⁷ Following exceptional success with the EEB in Ireland, Jeffreys led the work into a constituted Movement, but his extraordinary unifying efforts were temporary.

A more detailed study of Jeffreys’ life and ministry will follow because he “devoted a great deal of time” (Cartwright, 1986, p.118) to transforming the Movement constitutionally. However, it was a Sisyphean task because Jeffreys did not successfully revise “the Local Church Government rules within the Alliance” (Kay, 2017, p.362). Whilst facing strong opposition, Jeffreys resigned, leaving the remaining Elim leaders with constitutional power. Hudson (1999, p.13) believes that this unfortunate and understudied history period was divisive and “fiercely partisan,” but as we will discover, it offers a rich supply of competing core principles.

¹⁶ Jones (2021, p.99) states that Cartwright and Kay omit ‘Ernest Darragh’ from the list, but Jones’s inclusion suggests that - Albert Kerr (Co. Monaghan), George Allen and Frederick Farlow (Co. Fermanagh), Robert and John H. Mercer (Co. Armagh), William Henderson (Co. Monaghan), and Ernest Darragh (Co. Down) – were present.

¹⁷ *Elim Evangel 1919-1989* was the original magazine produced by Elim to circulate information around its members and adherents to promote the work.

2.2 Competing Core Principles and Elim's Constitution

With evangelistic success and an expanding Movement, Jeffreys' core principles evolved, but they united and divided leaders. In June 1915, he planted his first church "Elim Christ Church" in Hunter Street, Belfast, with beliefs and practices set out in a "Constitution" by that August,¹⁸ which united leaders, but it was no solo effort. To meticulously detail Elim's early years, Robinson (2005, p.143) refers to the "Belfast Elim Minutes" (BEM), where William Gillespie, David Graham, Ernest Darragh and George Jeffreys compiled a "Constitution," which is recognisable as such because it was an agreed statement of fundamental beliefs and practices.¹⁹ Leaders updated core principles in the 1922 "Constitution" (Jones, 2021, p.135), which united leaders to deal with church affairs. Jeffreys used it to expand Elim's portfolio, which in 1922, increased to around twenty-two, and twenty-nine churches, if counting "small works" (Robinson, 2005, p.326 and Jones, 2021, p.116), but their journey involved conflict and divisions within the organisation.

Des Cartwright²⁰ (1986, p.44), Elim's official historian until his passing, evaluated how Elim's early leaders united to minister and suggests that "it is clear that they had no intention of establishing a new denomination." Although Cartwright's theory is plausible, Elim's early leaders had denominational experiences, which they must have considered to unite leaders. Moreover, as they formed an organisation, Elim's

¹⁸ See Cartwright, 1986, p.44; Hathaway, 1998, p.12f; Kay, 2009, p.88; Robinson, 2005, p.142f for comments on the occasion and constitutional details. Jones (2021, p.143) prefers 1922 for the first "Constitution," which is possible but limits how constitutions are useful for governing a church and not just several churches.

¹⁹ Robinson (2005, p.142) suspects that they met in the Gillespie brothers' home and the title of the first BEM minutes was, *Report of Meeting in connection with the forming of Elim Christ Church*, which confirms the collaborative approach for developing the Constitution.

²⁰ Des's son Chris is the current General Superintendent of EFGA.

leaders recognised the “Constitution’s” ability to unite leaders (cf. Robinson, 2005, p.143) but the emphasis would move from including to controlling ministers. The shift came through the pressures of managing successful evangelistic campaigns and adding newly constituted churches to Elim’s portfolio. Consequently, ministers were subject to the authority of a centralised leadership, hierarchically designed to exercise control over junior colleagues, to unify the Movement during its development.

Using a “Constitution” made Elim’s leadership hierarchical to regulate organised unity in the Movement, which became more pronounced through wealth and progress. Kay (2009, p.89) agrees when reflecting on events following a donation of £1,000 to the Elim work:

So, in 1918, the Elim Pentecostal Alliance Council was formed, and this covered the three separate branches of the work: the Elim churches, the Elim Evangelistic Band and Elim mission. Governing power was no longer in the hands of local church officers, but in the hands of a Council, a result that started a centralising direction that Jeffreys later regretted.

Finance helped Jeffreys change the EEB to “The Elim Pentecostal Alliance” in October 1918 (Hathaway, 1998, p.13), uniting ministries in the Movement’s expansion, and although money enabled progress, it did not secure a future without leadership conflicts. Nevertheless, changes continued; in 1922, Jeffreys put his attention to England. Around 1924 the headquarters moved from Belfast to London, and in 1929 leaders adopted the name Elim Foursquare Gospel Alliance

(EFGA) for the Movement.²¹ It was a unifying and progressive period, but leaders' competing principles for governance hid irresolvable conflicts.

Kay (2009, p.90)²² notes Jeffreys' remarkable progress in uniting the Elim work for its exceptional growth between 1925 and 1934, after core leadership principles changed in 1918, but power struggles led to a split. Jeffreys was a revivalist and evangelist, unable to fully express his ministry as the Elim work grew and constitutional limitations demanded that he conform to centralised structures. Ironically, in 1934 Jeffreys made further revisions to the "Constitution" partially limiting his authority as President of the Executive Council for Elim to share power and resources with eight other leaders. Though he could choose three of these himself, leaders' competing core principles ruined relationships (Kay, 2009, p.91) and in 1940 Jeffreys' resigned (Hudson, 1999, p.11). Hudson prefers 1940 for Jeffreys' resignation while others suggest 1939 and the possibility of two resignations (cf. Jones, 2021, pp.393f) but the fact is that despite their successes, Jeffreys and other Elim leaders with competing core principles split the Movement.

American sociologist Wilson (1961, p.46) interviewed junior leaders to study competing core principles from Elim's leadership split. He claims that the Executive Council "built a hierarchy..." to limit Jeffreys' influence. Although Cartwright (1986, p.138) rightly argues that Wilson's approach is partisan, missing critical data (cf.

²¹ Cartwright (2002, pp.598f) offers a brief but detailed outline of Elim's expansion from Ireland into England and beyond, alongside clarifying that "Foursquare" in EFGA "highlighted the distinctive tenets: Jesus Christ as Saviour, Healer, Baptiser and Coming King."

²² See Boulton, E. C. W. 1928, *George Jeffreys: A Ministry of the Miraculous*. London: *Elim Publishing House*, for a record of the early years of Jeffreys' ministry, involving leadership growth by co-worker Boulton, which Kay and Hudson (1999, p.54) use to support their research.

Jones, 2021, p.376-394), and lacks competent theological consideration (cf. Hollenweger, 1972, p.199 and Hudson, 1999, p.28), Jeffreys was not faultless (cf. Hollenweger, 1972, p.198). Irrespective of how they split, Jeffreys' resignation left the Executive Council with liberty to exercise core principles from the "Constitution" to unite leaders in the Movement centrally. Unfortunately, these and earlier events damaged Irish leaders.

Irish leaders felt neglected by Elim's Executive when Jeffreys prioritised church planting in GB, and Elim headquarters moved from Belfast to London in 1924 (Hudson, 1999, p.160). However, Irish leaders remained loyal to Jeffreys while contesting inept and changeable church governance that damaged relationships. In December 1929, Joseph Smith served as Irish Superintendent while living in London, but the distanced relationship with Irish leaders failed (Cartwright, 1986, p.109). Attempts to replace Smith also failed and made way for a dictatorial leadership style on Irish ministers to Jeffreys' dismay (cf. Hudson, 1999, p.162). Nevertheless, Jeffreys never rectified these divisions (Hudson, 1999, p.164) that were symptomatic of well-intentioned but changeable core leadership principles.

Jeffreys had contradictory core leadership principles for church governance that were conflicting and influential. He and a council of his choice gained legal control of the Elim Pentecostal Alliance on 7th January 1918, at a meeting with lawyer John Leech, in his home in central Dublin (cf. Kay, 2017, pp.78f). However, Robinson (2005, p.148) notes a controversial reversal from 1923, after E.J.

Phillips²³ exerted administrative power over ministerial affairs, to “around the middle of 1930s,” but “Jeffreys did a complete *volte-face* and dubbed the system of central control which he had established, ‘pagan Babylonish.’” Jeffreys’ struggles with church governance are complex and contentious (Hathaway, 1998, p.23).²⁴ While revising Elim’s “Constitution” in 1922, 1925, 1927 and 1929 (cf. Jones, 2021, p.353), Jeffreys swung completely from centralised governance to local autonomy in approximately ten years, but the leaders who kept to Elim’s constituted core principles did not (cf. Wilson, 1961, p.66). These types of competing core principles polarised and divided Elim’s foremost leaders.

Generally, Elim leaders’ competing core principles were characteristically unifying and dividing. The latter was near-fatal for the Movement, and Cartwright (1986, p.118) rightly argues that meetings held from 1929 to 1932 between Jeffreys and Elim’s leading figures only reinforced old divisions. Jeffreys’ profound shift in 1934 through “a Deed Poll on April 10th” legally transferred power from himself and the Secretary-General to an Executive Council of nine as the supreme governing body. An amendment by a Deed of Variation on 14th January 1942 (Cartwright, 1986, p.119) excluded Jeffreys because he had resigned in 1940 (Hudson, 1999, p.11).

²³ In 1912 Phillips studied at the Pentecostal Missionary Union Bible College in Preston alongside Jeffreys, who asked Phillips on Armistice Day, 1919, to join the EEB in Ireland. Phillips joined on 1st December 1919, became the pastor of the church in Armagh on 1st January 1920, joint editor of the Elim Evangel in 1922 and Secretary-General of the Elim work on 1st August 1923, which are crucial roles amongst others that Hudson (1999, pp. 134-150) expertly charts in his portrayal of Phillips.

²⁴ See Hudson (1999, pp.180-212; 239-288), Robinson (2005, pp. 114-119, 148-161) and Cartwright (1986, pp. 109-132) for critical analysis of Jeffreys’ disapproval of centralised governance, views for British Israelism, distractions from evangelism, exhaustion trying to settle on church governance, resolving Elim’s financial affairs, and relational leadership struggles.

Despite losing Jeffreys, the Executive's constitutional power with its preferred but questionable core principles, centrally united leaders.

Competing core principles are most notable in the Movement when considering the split between Jeffreys and Phillips. Jeffreys, the charismatic pioneer who led Elim into existence and expansion, resigned, leaving Phillips the bureaucrat to reshape constitutional structures, beliefs, and practices. Phillips faithfully held the dominant role of Secretary-General for 34 years, but in service together, his indubitable loyalty to Jeffreys stopped at church governance (cf. Hudson, 1999, pp.135f; Wilson, 1961, pp.48f, 61ff). Phillips knew the benefits of Jeffreys' charismatic leadership and the dangers of his church reforms and used Elim's "Constitution" to gain control despite Jeffreys' influences.

Cartwright (1986, p.119) notes further changes to unify leaders in the Movement following Elim's split; now with constitutionally held competing core principles:

The Council became the supreme governing body until the Deed of Variation of January 14th, 1942. The Council directs the denomination between the Annual Conferences; but the Conference has the final authority since 1942.

Elim's highly principled leading figures held power by votes from "Conference," the Movement's governing body that included ministers and lay representatives. The Executive unified the Movement by controlling local leaders (Hathaway, 1998, p.25) who had no voice in stationing and had to gain approval for marriage or end relationships. Even speaking outside of Elim required consent. This highly directive leadership style to unite leaders continued through core principles embedded

constitutionally from 1942, probably because it was another 15 years before the highly-principled Secretary-General Phillips retired (cf. Kay, 2009, p.91).

Hathaway (1998, p.26) rightly suggests that core principles did not change for uniting leaders until the 1970s, and then only because of relaxed post-war attitudes, Elim ministers' maturation, and the development of a more individualistic culture. Thus, leaders and churches now discuss opportunities and appointments to office, consult with executive leaders for relationships and freely accept invitations to speak outside of the Movement. These liberalised core leadership principles for local leaders spread through the Movement but did not change the unique constitutional status to conserve unity with Elim's leaders in Ireland.

Notably, executive leaders responded to competing core leadership principles between GB and Ireland by changing Elim's constitutional status to remain united with Irish leaders. Therefore, the "Deed of Constitution" was enrolled in the Central Office of the Supreme Court of Judicature, 24th March 1942, declared on the 11th February 1942 to establish an "Irish Constitution" (Elim Ireland, 2012, pp.1f). Although Jeffreys exploited the Irish discontent toward Elim headquarters and "could have caused a split in 1933," he did not (Hudson, 1999, p.169). Whereas Phillips made a leading contribution to placate the Irish situation by establishing the "Irish Constitution" and "Irish Conference." Consequently, Irish leaders began to lead their region by appointing an Irish Superintendent and controlling church buildings, finance, and ministers (Elim Ireland, n/a, pp.1-5). These powers continue to function in subjection to the General Rules, Trustees and working arrangements

of the “General Constitution” (Alliance, 2018, pp.22ff), to maintain unity as Elim leaders express competing core leadership principles between Ireland and GB.

2.3 Elim’s Constitution: GB, Ireland, and NI

Over a century later, Elim leaders still have competing core principles that cause conflicts regarding the value placed on evangelism and church leadership. Currently, the Movement continues to spread through evangelism, but not as rapidly as Jeffreys and the EEB experienced. Based on 60% of churches reporting, Elim’s current weekly average attendance in GB and Ireland is 51,034,²⁵ with another 318,875 church members overseas, which all leaders agree must increase but disagree over the lack of resources for evangelism compared to church leadership.²⁶ Presently, Elim leaders’ responsibilities are in 56 countries, including 647 churches in GB and Ireland (Alliance, 2018, pp.2f) and while evangelism is still a core principle, the Movement centres around church leadership, which involves its conflicts because secularisation around the home churches now demands the development of missional leaders able to re-evangelise surrounding communities. Despite the conflicts arising from competing core principles in this changeable era, Elim’s overall aim is to promote unity between leaders as one Movement, with one mission and many churches growing together.

²⁵ Hudson (1999, p.17) notes that “A survey conducted in 1996, showed that the overall average Sunday attendance was 63,500” signifying a lower attendance for the UK Elim Movement while acknowledging the comparisons are with 60% of current Elim churches reporting.

²⁶ The Movement has a fourfold approach: 1. making disciples, 2. developing leaders, 3. growing churches and 4. reaching nations to unite leaders for progress (cf. <https://www.elim.org.uk>).

Elim leaders from NI and GB have competing core principles because of constitutional differences. The National Leadership Team (NLT) leads the Movement entirely in GB but not in Ireland (Cartwright, 2002, pp.588f), often revealing an underlying 'them and us' mentality. The Elim Churches in Ireland under the Irish Leadership Team (ILT) keep the partial independence gained in 1942 to lead "the Alliance in Ireland" with constitutional limits (Elim Ireland, n/a, pp.1-5). Within constitutional boundaries, the ILT lead 50 churches in NI, including 13 churches in the Republic of Ireland, with 105 leaders. However, the ILT, Irish ministers, ministers in training and churches must function according to the beliefs and practices in the "General Constitution,"²⁷ under the authority of the NLT. Therefore, whether leaders are contending over constitutional matters locally or internationally, competing core principles still divides opinion in the Movement.

In another way, the changes caused by new leaders and cultural secularisation²⁸ that serving Elim leaders embrace and oppose now influences core principles for the Movement in NI. There are 50 churches with 67 leaders,²⁹ including myself,³⁰ serving in NI, which is continually changing as leaders respond and react to increasing post-Christian influences. Retired Elim leaders who once served in NI, often do not understand why their practices are ineffective to reach a secular

²⁷ The "General Constitution" was mentioned above as the "Constitution" and will continue as such below unless distinctions are necessary for clarity when considering other constitutions.

²⁸ McCartney & Glass's (2015, p.8) examination of religion in NI from 1951-2011 (*The decline of religious belief in post-World War II Northern Ireland*) confirm an increase in secular trends.

²⁹ When cited, these were correct numbers but will change for several reasons, such as retirement, resignation, recruitment, and regional transfers.

³⁰ My experiences include urban and rural local church leadership as an assistant and senior pastor, alongside regional leadership groups for men and young adults. Also, designing and delivering lectures for Elim Academy allowed me to gain insights from leaders/students.

culture (Alliance, 2018),³¹ even if the entire deconstruction of “the Christendom legacy” (Murray, 2004, p.215) seems inevitable (cf. White, 2017, p.18). Therefore, leaders’ competing core principles affect the Movement differently because how to follow the “Constitution,” deal with successive leadership changes and try to offer practical, relevant ministry in a rapidly changing culture - often divides opinions.

2.4 Leadership: Competing Perspectives

Contemporary leadership literature shows that denominational leaders who agree to their organisation’s core principles can also have competing perspectives that cause disagreements. Examining three areas: Pentecostal/Charismatic Influences, Self-defining Influences, and Role Models for Leadership will relate to how Elim leaders’ competing perspectives can surface.

2.4.1 Pentecostal and Charismatic Influences

To introduce comprehensive research crossing many denominational boundaries, Burgess and Van Der Maas (2002, p. xvii) claim that “The 20th century witnessed the emergence and phenomenal growth of Pentecostals, Charismatic, and neo-Charismatic movements.” In general, these groups believe that the Holy Spirit’s New Testament power gifts function in the church today, making outsiders wrongly assume that there is little to separate them in belief and practice. To begin with, Pentecostals believe that a Spirit baptism experience comes after salvation, but

³¹ Smith, (1998, pp. 142-150) describes the Elim Movement’s working model for local church governance in Ireland/NI from 21 years ago, which is mostly the same framework that church leaders currently function in (cf. Elim Ireland, n/a, pp.19-25, 40ff).

Charismatic believe that it is a one-time event at salvation. This subsequence example points to how challenging it is to make definitions by comparing these groups, which is a similar task within the groups themselves.

Regarding Pentecostalism, it spread globally and indiscriminately, which Frestadius (2020, p.32) explores hermeneutically, from its inception “in the early-twentieth-century America (Bethel Bible College in Topeka, Kansas [1901] and Azusa Street in Los Angeles, [1906]”. Frestadius confirms Yong’s (2005, p.18) prediction that “Pentecostalism is, has been, and will be a contested idea.” Therefore, Pentecostalism is always ready for further research, including leaders’ competing perspectives to analyse our field contributors in NI.

Pentecostalism’s spontaneous expansion to over “five-hundred million believers worldwide” (Anderson, 2013, p.1), confirms that defining it from a leadership viewpoint, remains challenging. As Director of the Pew Forum on Religion & Public Life, Lugo’s (2001) position and experience enabled him to comment on how global Pentecostalism changed:

This diverse and dynamic branch of Christianity is difficult for even religious scholars to describe. Most agree, however, that it includes two major groups: Pentecostals and Charismatics. Together, they are sometimes referred to as “Renewalists” because of their common belief in the spiritually renewing gifts of the Holy Spirit. Pentecostals belong either to one of the historical Pentecostal denominations, such as the Assemblies of God and the Church of God in Christ, that have their roots in the American religious revivals of the early 20th century, or

to newer, largely independent indigenous churches. These newer churches sometimes labelled “neo-Pentecostal” or “neo-Charismatic,” number in the tens of thousands and are especially prevalent in Africa, Asia, and Latin America.

The difficulty of distinguishing Pentecostals on various continents currently continues, augmented by its “enormous growth” (Anderson, 2013, p.1). In relation, some Elim leaders in NI seek the latest popular spiritual experiences appearing from Pentecostal and Charismatic phenomena globally. In contrast, others value traditions that keep connected with denominations rooted in the early-twentieth-century Pentecostal revival in North America.

Competing perspectives will surface when interpreting the global concept of being a Pentecostal, which evolved over the last century with great complexity. Warrington (2008, p.6) reviews the phenomenon:

There are now so many different Classical Pentecostal, neo-Pentecostal, and independent Pentecostal churches that it takes two dictionaries, one of which has been revised, and a regular supply of books and articles to do justice to exploring them.

There are six pages of footnotes supporting Warrington’s claim, with digital and literary sources designed to analyse Pentecostal movements. Making categories and definitions is further complicated as Pentecostal movements continue to breach boundaries set by organised religion. Besides his extensive Bibliography, Keener’s (2016, pp.296-303) “Appendix C” lists scholars according to their expertise in Pentecostal research and Bible acumen to elucidate an ecumenical Pentecostal perspective from its complexity.

Anderson's (2013, p.6) belief that global Pentecostal and Charismatic theology is "a powerful force for ecumenical contact," would raise tensions between Elim leaders in NI. 'Ecumenical' is a highly politicised term in NI that mostly "garnered zero-sum notions of group interests" (Brewer, et al., 2011, p.3), and often divides Elim leaders in the Province, who disregard academic theology that promotes dialogue to understand differing perspectives. North Americans, Hiestand & Wilson (2015, p.13), address similar academic oversights and state that "theology has become ecclesially anaemic, and the church theologically anaemic." The relocation of professional theologians from local churches to universities created a divide with practising church leaders, and the views held in each camp. Re-connecting local church leaders and academics can improve theological ideas, but in NI, the rationale is often to resist such progressive ideas. Moreover, many Elim leaders in NI still hold the once typically held "anti-intellectual" attitude by Pentecostals, inhibiting collaborative progress (Hathaway, 1998, p.33). In reflection, the incentive for conservative Northern Irish Pentecostals to rethink evangelical soteriology (Hocken, 2012, p.141) for ecumenical purposes still is anaemic "unless ecumenical in the sound, orthodox sense of that word" (Hiestand & Wilson, 2015, p.8). Nevertheless, resistance toward all-encompassing ecumenical views is self-defeating when missing the broader benefits of considering leaders' competing perspectives.

Competing perspectives can develop because the ability of academic theologians is impressive in the literary world for clarifying Pentecostal belief systems but underwhelming for local church practitioners who struggle to see their relevance. Popular theologians such as Jim Cymbala (1997), RT Kendall (2014), and Paul

Tripp (2014) widely influence Elim leaders in NI because they are readable and relatable to daily life experiences. Ironically, the research of scholars such as Macchia, 1996; Yong, 2005; Warrington, 2008; Anderson 2013; Keener 2016; Kay 2017; Menzies, 2020; and Frestadius, 2020³² may require more technical reading, but can sustain long-held Pentecostal beliefs and practices. However, Elim leaders in NI often dismiss colleagues who introduce scholarly views and their benefits by placing disproportionally more value on perspectives from popular theology.

2.4.2 Self-Defining Influences

How leaders self-define their leadership styles reveals competing perspectives, when considering how church leaders are not just pastors. Dye (2009), who served on the NLT and led Elim's largest church, Kensington Temple in London, uses the ascension gifts from Ephesian 4:7-16 to define church leadership. Although Elim leaders in NI disagree over how to interpret and practice the five-fold offices as described by the likes of Warrington (2008, pp.138f), they still generally refer to them to self-define their leadership. More definitively, Hirsch and Catchim (2012) use the five-fold offices to link with New Testament apostolic roots for expressing effective ministry in the post-Christendom era. Besides broadening ideas for church leadership, Strachan (Vanhoozer & Strachan, 2015, p.1365) supports reflective progress, while conscious of leaders who overlook that "Pastors have a tremendous spiritual heritage." It is a relevant concern because leaders pushing

³² This list of experts belongs to a growing body of skilled Pentecostal scholars making valuable contributions to the field. See Anderson's (2013, pp.287-303) Bibliography for more examples.

self-defining apostolic concepts for progress despite previously prized pastoral leadership perspectives often divides opinion for Elim leaders in NI.

Competing perspectives also surface between Elim leaders in NI over ecumenical activity through the priestly role. Many leaders refuse Protestant and Roman Catholic dialogue, which is not exclusively an NI issue (Warrington, 2008, pp.169f); while other leaders use terms like priestly, to find common grounds for ecumenical engagement. In another way, Tomlin (2014) deals with ecumenical issues through Luther and Calvin's priestly roles as influencers in the cross-denominational debate. Nevertheless, words like priestly, need careful attention in NI because the indigenous population notices nuance in language to determine your religion, which could be fatal during "The Troubles," (1968-1998). Therefore, Protestants often avoid using the term 'priestly' because priests lead in the Roman Catholic church. Hence, competing perspectives will surface between Elim leaders as some will embrace ecumenical activity while others oppose it due to post-war trauma from "The Troubles" that politically, religiously, and territorially divided NI.

2.4.3 Role Models for Leadership

During and after "The Troubles" in NI, Elim leaders at the top of hierarchies were the obvious role models, but perspectives are changing often contentiously. In the West, emerging leaders are transforming hierarchies into leadership networks to enhance relational development (Easum, 2000, p.39; Banks and Ledbetter, 2004, p.28; Gibbs, 2005, p.55), hoping to move the church "in a missional direction" (Hirsch and Catchim, 2012, p.176). To re-shape Western church culture, Wright

(2010), an Anglican missiologist, offers practical solutions for lifestyle mission rather than just being a cross-cultural foreign missionary. It requires a comprehensive rethink of traditional leaders' beliefs and practices, which Hotchkiss (2016) does by gleaning material from the business, non-profit world, and church denominations. Considering these theorists will seem non-Biblical for some Elim leaders in NI who revere hierarchical role models with views entrenched in their inherited ecclesiology, missiology, political ideology, and philosophy of sacred and secular divides (cf. Brewer, et al., 2011; Kay, 2009), but will enable an analysis of leadership role models and competing perspectives.

2.5 Leadership: Competing Differences

This thesis will now review leadership literature to examine competing differences, to study ideas embedded within a practising group. More specifically, this approach critiques how leaders reflect on one another's practices, in preparation for the field data analyses in Chapter Six, in two areas: Intentional Change and Leadership Reviewed.

2.5.1 Intentional Change

Competing differences often surface in times of intentional change within the life of an organisation because some leaders are relational, and others are goal orientated. Leadership consultants Osterhaus, et al. (2005) review such ideas using two categories. 1. "Blue Zone" focusing on business issues in an organisation. 2. "Red Zone" promoting relational values with no standard to review performance and behaviour. Also taking a highly objective approach is leadership

consultant Lencioni (2012), who deals with the root causes of dysfunction, politics, and confusion before seeking more knowledge for healthy progress strategies. These methods can help evaluate divisions between Elim leaders in NI who conflict over making intentional leadership changes because they value relational and organisational norms differently.

Competing differences can surface trans-generationally when younger leaders intentionally change church culture by forsaking older leaders' beliefs and practices. Changing long-held values can seem dismissive to senior leaders and harm relationships, affecting church culture. Relationships are critical for Chand (2011), a leadership consultant, who puts church culture above vision or strategy, as the most potent factor in any organisation going through intentional changes. The underlying issue is that toxic relationships spoil the culture, which can stop or hinder organisational progress. To reverse this trend requires a leadership cull to stimulate progress, which can seem ruthless and unbiblical. Nevertheless, Malphurs (2005) argues for such deliberate changes by using the sigmoid (means S-shaped) because culture, science, society, and institutional trends all show how everything in life begins, grows, plateaus, and dies. In reflection, intentional transgenerational leadership changes are inevitable but do not guarantee consensus, which can raise tensions in leaders' competing differences over how to progress.

As the Western worldview mutates, church leaders look obsolete, but in response, some leaders still resist intentional changes, which can raise conflict through

competing differences around proper responses. Intentional changes are imminent for Murray (2004, pp. xv-xvi), who “looks at familiar issues from unfamiliar angles, using the lens of post-Christendom” because the church is on the margins of society with dated ideas and irrelevant leaders. So, it requires assessing an organisational image and its underlying realities, which Buchanan and Huczynski (2010) perform by examining leadership issues using critical thinking, social sciences, and visual appraisal. Moreover, any organisation requires a built-in ability to intentionally change continuously to remain relevant in a rapidly changing culture. Such comprehensive discontinuous changes demand intentional change from all leaders, yet senior leaders often resist changes made by younger leaders because they “are wired differently than in the past” (Easum, 2000, p.32). Bolsinger (2015, p.19) radically argues that “yesterday’s solutions” from church leaders may be part of today’s problems to solve, which compounds how differently Western leaders can think and how competing values can surface in times of intentional change, including for Elim leaders in NI.

Competing differences surface when some church leaders intentionally keep congregant participation out of proven but dated pastoral practices, despite congregational attendance decreasing. Tidball’s (1986, p.247) survey for contemporary applications in the 1980s, shows five pastoral theology qualities³³ with “contemporary relevance” for people’s current beliefs and spiritual needs, regardless of cultural changes or diminishing church attendance. Gibbs (2005, p.19), an emerging church leader, accepts proven pastoral practices but suggests

³³ The five timeless values are “beliefs, forgiveness, suffering, unity, and ministry.”

that 21st Century leaders must make intentionally change practices that cause “burnout, stress-related illness and disillusionment.” The issue is that successful modern pastoral practices designed for centralised church activities and congregational conformance, are notably insufficient for use in a changeable and non-conforming postmodern culture, which is forcing change upon church leaders. In relation, Wong and Rae (2011) examine workplace theology in leadership and management to find converging points for church and society. Such convergences reveal the already “incarnational” (Gibbs and Bolger, 2005, p.71) position of Christians in the grassroots of communities and opportunities to influence the unchurched. Nevertheless, competing differences will surface because some leaders will oppose those who intentionally change old practices by training congregants to apply pastoral theology in postmodern cultures.

2.5.2 Leadership Reviewed

When reviewing church leadership, leaders’ competing differences can surface to change practices that function in dated idealistic hierarchical models but are culturally irrelevant for real-life issues. Stassen (2012) offers an ethical argument to church leaders by addressing seven³⁴ secular challenges to begin a renewal through incarnational discipleship, to close the gap between idealistic principles and daily life struggles. His (Stassen, 2012, p. 42ff) use of Platonic idealism³⁵ legitimises changing leadership hierarchies that hinder leaders from sharing Christian beliefs with the public. Otherwise, church leaders can “become worldly”

³⁴ Democracy, Science, Individualism, Sin, The Cross, Love, and War.

³⁵ Citing from, *The Republic*, book 7 – Stassen insightfully uses Plato’s allegory of the cave to argue that contemporary leadership views life through a fire causing shadowy images in a cave of worldly realities rather than living under the light of the sun showing actual reality itself.

according to Wittmer (2015, p.75) because “God must be more than merely our top priority; he must also permeate our lives.” These broad reviews of church leadership that condemn hierarchical models will appeal to some Elim leaders in NI and generate opposition from others.

A review of male-dominated hierarchical leadership to include female leaders can cause competing differences to surface in NI. Taking a broad view, Goheen (2014, pp.313, 316, 385, 395) reflects on Biblical, historical, and contemporary missions, which consistently shows women’s effective leadership. Nevertheless, women are “currently very underrepresented in the leadership of most Pentecostal churches and denominations” (Warrington, 2008, p.143), but interest in their inclusion is increasing. Anderson (2013, pp.93f) reviews gender tensions at the turn of the twentieth century and claims that female Pentecostal leaders “were prominent because inspirational leadership was privileged over organizational leadership,” made possible through Holy Spirit gifts to lead. Moreover, gifted women now lead more extensively across the globe in missional settings according to Goheen, but the issue still divides Elim leaders in NI, entrenched in Pentecostal traditions.

A review of education shows that conflicts will surface between Pentecostal leaders because some reject social sciences as an unnecessary secular addition to learning the Bible. Nevertheless, Kay (2009, p.300) accurately notes the evolution of Pentecostal education through a series of “historical factors” to protect doctrine, form denominations, accredit ministers, train ministers according to denominational beliefs and practices and lastly, aspire to higher education. More

broadly, Walton (2014), Chair of the West Yorkshire Methodist District, reflected on theological, sociological, and ecclesiological data to form useful small groups for discipleship in the local church. In relation, some Elim leaders in NI prefer to read the Bible for learning and teaching solely, but there is growing interest from younger leaders, who accept the Bible as the highest authority for leadership and engage with social sciences in higher education to improve their skills.

A general review of Elim leadership in NI suggests that younger leaders with theological degrees successfully use educational skill to innovate local mission expressions in communities around their church buildings. Walton (2014, p.59) also believes that education can enable leaders to formulate “Ancient-Future” missional concepts by reproducing and enhancing original traditions for contemporary practices. Theological education enabled Keller (Sherman, 2011, pp.98, 106) to develop his “*tsaddikim*” concept by educating attendees using ancient Biblical texts to reintroduce them as missionaries into local communities (cf. Wright, 2010, p.5075). In reflection, retired, older and younger Elim leaders in NI would embrace the concept of local missionaries but disagree over how to change organised practices, engage secular culture, and value academic reasoning.

2.6 Leadership: Competing Changes

In another way, examining leadership theology to discover competing changes fixed within a group's articulation will reveal opposition over what changed or could change in practice. More precisely, this approach will examine the conflict between leaders over changes made or desired changes to assess the field data in Chapter Six in two areas: Women in Leadership and Generational Leadership.

2.6.1 Women in Leadership

The intention of some Elim leaders in NI to make constitutional changes to include women in church leadership officially, raises competing changes. In relation, Brewer et al. (2011, pp.71ff), expertly reinterpreted the impact that evangelical churches made in NI's peace-process by reviewing major and less-known contributors from socio-political worlds, and it was women, not men, at the forefront of cross-community progress. In a broader context, women are notable achievers in the business world, but despite that, they remain underrepresented in leading roles (Buchannan and Huczynski, 2010, pp.603ff). In comparison, church leaders often resist making changes to include women in leadership by focusing on gender, not gifts and values (Malphurs, 2005, pp.57-72). Although all Elim leaders in NI recognise the successes of gifted female leaders, and many want constitutional changes for their inclusion, just as many will oppose even discussing the topic as an unbiblical threat to their male-dominated leadership culture.

2.6.2 Generational Leadership

Competing changes can appear trans-generationally from leaders who conflict over “inherited patterns of hierarchy” (Gibbs, 2005, p.25) that some believe are no longer effective for church leadership. Problems surface when senior leaders want to keep their status in hierarchical structures but younger leaders deconstruct hierarchies to create collaboration with followers for local missions. Roxburgh and Romanuk (2006) press the need to develop missional leaders for a postmodern culture that privatises power of choice to satisfy individual demands, rather than individuals shaping their choices around fixed institutions. Changing from “maintenance to mission” (Murray, 2004, p.20) may reconnect church leaders’ influence with the unchurched local communities. However, older leaders often resist such radical changes, regardless of improving organisational performance through leadership transition (Buchanan and Huczynski, 2010, pp.562-566; Chand 2011, p.49; Fryling, 2010, p.17; Lencioni, 2012, p.60; Malphurs 2005, p.111 and Wong and Rae, 2011, p.85), which means “conflict is inevitable” (Osterhaus et al., 2005, p.14). Likewise, conflicts and divisions are unavoidable for Elim leaders in NI when making missional changes to hierarchies.

Generational conflict appears between leaders when some compete to change traditional ideas that kept church culture insular by embracing missional concepts to improve local practices (Stassen, 2012). Gorman’s (2015, pp.4f) “Theosis,”³⁶ with its pneumatological focus, exchanges insular beliefs by opting for lifestyle

³⁶ Theosis is a term used by Eastern Orthodox and Catholic churches for deification, which Gorman adopts to argue that the Holy Spirit transforms the Christian into the life and character of Jesus, the One of the Triune God crucified whose mission must continue.

mission to re-engage with unchurched society. Although some Elim leaders in NI might query ecumenical links to “Theosis” (Gorman, 2015, p.269), they would consider its evangelical “transformative participation” that “is inherently missional” (Gorman, 2015, p.300). Brewer, et al.’s (2011, p.176f) remarkable sociological research shows the imminent need for effective missional activity in post-conflict NI. Therefore, competing for changes is contentious yet vital for cross-denominational activity, which includes Elim leaders, who will conflict over what is expendable from their church traditions to reach unchurched people.

Conclusion

Examining competing values from the Elim organisation in Ireland, GB, NI, and contemporary literature gives a context to approach and qualitatively assess the contributions of Elim leaders in NI that follows in Chapter Six. The study of historical literature shows from Jeffreys’ core life principles how his revivalist brand of Pentecostal evangelism, resignation and constitutional quandary caused competing core principles to surface and divide leaders who split the Movement. Subsequently, the remaining Elim leaders constitutionally held strict control of the Movement with concessions for Ireland. Although control over leaders relaxed from the 1970s, interpreting Elim’s “Constitution” still divides leaders, which offers a direct link from historical literature to consider the current state of field contributions from NI.

The contemporary leadership literature review that covers the final three research areas, completes our epistemological context for studying competing values.

Firstly, competing perspectives will surface between leaders due to “Pentecostal and Charismatic Influences” in relation to ecumenical activity, and academic engagement. Competing perspectives also emerge due to “Self-defining Influences,” as leaders consider the fivefold offices, ecumenical language and ideas, and challenges for Elim’s hierarchy in a missional context. Secondly, competing differences will arise in times of “Intentional Change,” which are strategic (relational or goal-orientated), progressive (despite old practices), culturally driven by evolving worldviews (or not, depending on the responses), and will involve contentions when suggesting that current pastoral practices are in a dated model. In another way, competing differences happen through “Leadership Reviewed,” by questioning idealistic worldviews, exploring women in leadership, and introducing the use of Christian education (that involves social sciences and higher education) with the Bible and missions. Thirdly, competing changes will appear over including “Women in Leadership,” as some leaders claim that inept idealistic traditional church beliefs and practices must change to include women. Competing changes are also in a “Generational Leadership” context, as leaders question hierarchical models to debunk sacred-secular divides, the notion that missionaries only travel abroad, the view that it is anathema to change church structures, and the acceptance of academic reasoning.

The leaders’ competing values, examined in this chapter from contemporary and historical literature, link directly to our field contribution in Chapter Five for further examination in Chapter Six. This approach works according to the following methodology presented in Chapter Three, so that the aims and objectives of this thesis answer the main research question.

CHAPTER THREE: METHODOLOGY AND METHODS

Introduction

This chapter will justify and evaluate the methodology and its methods underpinning this study, including its limitations and research benefits for future leaders. A combination of building on Thompson's (2010, p.6) five-step³⁷ pastoral cycle with added sections (1. A Rich Description, 2. Questioning Contributors, 3. Literature Review, 4. Practical Theology and Field Analysis, 5. Theological Action Research, 6. Meetings, 7. Theological Reflection and Action, and 8. Research Ethics' Plan), develops the methods to complete this thesis.

3.1 A Rich Description

A "thick description" (Creswell, 2007, p.194) or "rich description" is a detailed account of Elim leaders in NI, particularly their competing values, which must resonate with readers and "others who have been through similar experiences to the ones being described" (Swinton & Mowat, 2006, p.122). The details in a rich description become more than conjecture by addressing "research problems" (Creswell, 2007, p.37). This thesis's research problem was noticed in 2005, when the researcher began serving as an Elim leader in NI and realised how a rich description could further disclose how his colleagues, from the last four decades, had competing values that caused questionable divisions in the Movement.

³⁷ The five steps are: 1. Event or Issue 2. Describe and Analyse 3. Reflect and Evaluate 4. Decide and Plan and 6. Act, which can endlessly repeat but its adaption is a singular model for this study because its repetition is unnecessary to reach the goal of this thesis.

Over the last sixteen years, problems appeared as many influential Elim leaders retired from the Movement in NI that was male dominated with aging, strict and insular leadership. While the senior leaders served, they ensured that recruits conformed to long-held beliefs and practices but after the senior leaders retired, the remaining older leaders allowed recruits to change long-held beliefs and practices. Many of the now retired leaders quietly withdrew their support as leadership values changed in the Movement. The new leaders continued making changes regardless of potential divisions, and the older serving leaders avoided addressing divisions, even though some leaders resigned from the Movement in protest. While such problems continue, the dividing impact from the leaders' competing values was nothing more than conjecture and a failed rich description, without credible research. However, when the researcher saw the need for "self-awareness and ability to function within an epistemological context" (Swinton & Mowat, 2006, p.58), it became apparent that doctoral research with its aims and objectives was a useful design to question Elim leaders in NI.

3.2 Questioning Contributors

The original research questions and methodology that tried to demonstrate how Elim's leadership paradigm had changed over the last four decades in NI became impossible to "justify" (O'Leary, 2017, p.108) during the field research. The original research methodology depended on contributors' continuance in specific roles, but some withdrew for personal reasons and the ILT revoked consent to continue with participants who had resigned. The unexpected departures involved leaders at every level in the Movement who made life-changing choices unseen in recent

years. Therefore, the original research questions focused on the impact of Elim leaders' competing values to use collected data and collect more (Cameron, et al., 2010, pp.103). Consequently, if contributors withdrew from the study, it only required credible replacements to answer field questions and not a complete change in the methodology's "rationale" (O'Leary, 2017, p.176).

Although "there is not a set number of cases" (Creswell, 2007, p.76), ten interviews gave a cross-section of field data to carefully interpret divisions from leaders whose experiences span over four decades in NI. Only questioning ten³⁸ Elim leaders from NI enabled retired, older, and younger participants to partake in qualitative interviews for "intensive research" (Swinton & Mowat, 2006, p.45). Limiting interviews to ten contributors was also necessary because the ILT restricted who could participate. Compatibility and willingness were vital for collaborative enquiry, and most importantly, all field data had to answer this thesis's central question (Creswell, 2007, p.140). It was possible to conduct ten interviews in cafés and hotels, but the researcher travelled to interviewees' homes or offices to encourage disclosures "in their natural setting" (Swinton & Mowat, 2006, p.45). Moreover, all the participants travelled for a group interview in Lurgan Elim church to enhance discussion in a familiar neutral setting.

³⁸ During this research, ten participants are 15% of the serving leaders in the Province, when considering that three of the contributors are retired. Together they provide a cross-section of successive Elim leaders in NI over the last four decades.

Although they do not reveal all competing values from Elim leaders in NI, choosing to question ten participants set the boundary for an “interpretive process” (Swinton & Mowat, 2006, p.37) to achieve this thesis’s goals by:

1. Clarifying and confirming what ten participants share following my examination of their contributions through individual and group reflections;
2. Performing an academic analysis of Elim leaders’ competing values in NI;
3. Reflecting theologically to justify a unifying leadership model that contributes to knowledge in the field and stimulates interest in future leadership studies in NI.

It was an “interactive performance” (Cameron et al.’s, 2010, p.13) seeking faithfulness to God in practice while charting a course through an extensive and diverse range of competing values, prepared for by a literature review.

3.3 Literature Review

This enquiry follows O’Leary’s (2017, p.112) belief that “Good research demands engagement with topical, methodological, and theoretical literature,” and Creswell’s (2007, p.102) aim to “assess an issue with an understudied group.” Therefore, it requires studying Elim’s history and contemporary leadership literature, to develop an epistemology of competing values to approach, contextualise and study the empirical data of this thesis (Dawson, 2009, pp.40ff).

The literature review informed the research, and justified its “credibility” (O’Leary, 2017, p. 83) to argue reliably the case for this thesis. Compiling the literature from Elim’s published history and contemporary leadership to cover leaders’ competing

values material was problematic. Having emailed librarians from RTC and Assemblies of God (Mattersey Hall) with minimal response, it seemed impossible to supply sufficient coverage of Elim's history. However, the researcher's former lecturer, Dr Neil Hudson, kindly sent his PhD (Hudson, 1999) that carefully records Elim's published history. Despite several publications cited by Hudson being out of print, the Internet made it possible to trace rare sources from GB and North America. The books may not specifically deal with Elim leaders' competing values in NI but they do carry credible, relevant data for examining core leadership principles as cited in this thesis.

The literature review also covered contemporary leadership to assess competing values. However, a setback arose because the field contributors had minimal interest in academic theology and unlimited access to books full of popular theology.³⁹ So, the researcher held in tension insights into the field contributors' academic acumen and the importance of their competing perspectives, differences, and changes. Nevertheless, the need remained for credible academic sources from the Elim world to support this thesis's argument. Having emailed a former fellow student and now RTC lecturer, the college kindly provided bibliographies from their Masters' courses⁴⁰ on leadership. These sources offered a relevant link to theories from Elim's corpus of knowledge and the basis to develop a research context for assessing Elim leaders' competing values in NI.

³⁹ The contributors can access local Christian bookshops, or the Internet - one visit on Amazon offers 21, 578 books on Christian leadership and Google Scholar - 1, 710, 000 books and articles are immediately accessible.

⁴⁰ Further information on the lecturers, their courses, aims and objectives will remain undisclosed in this thesis to respect how they made their contribution.

Cameron et al.'s (2010, p.54), "four voices of theology" provided a theoretical framework to select, organise and analyse the literature review and the field data for poststructuralist perspectives. It kept the literature reviewed in line with the field investigation while aiming to:

1. Explore Elim's Constitution as a core document for leaders because of its centrality throughout the Movement's historical evolution;
2. Discover and understand better, significant underlying influences that shaped leaders' perspectives;
3. Investigate how leaders articulated that peer practices are different;
4. Identify values that leaders believe changed or should change.

These aims raise other questions such as how Elim leaders value the "Constitution" compared with their own underlying influences or actions. However, the four voices of theology set the research boundary to discover poststructuralist perspectives, by keeping literature reviewed aligned with the systematic analysis of Elim leaders' competing values discovered in NI.

Although the theoretical framework developed according to Cameron et al.'s four voices of theology, it was not just for studying Elim leaders. Otherwise, "the tendency to split pastoral practice and academic theology, to the detriment of the both" (Cameron, et al., 2010, p.32) would occur. Therefore, the literature and an epistemology of leaders' competing values had to move beyond just studying Elim leaders, to the "reshaping of new theories" (Swinton & Mowat, 2006, p.26) for improved practices. The reshaping of new theories was not a random exercise but

occurred by considering themes found “hidden” in the field data (Swinton & Mowat, 2006, p.57), framed by the four voices of theology. Consequently, whether it was approaching, contextualising, or analysing the field results - all literature selected had to review Elim leaders’ competing values in NI to propose improvements in practical theology.

3.4 Practical Theology and Field Analysis

The methods above operated in practical theology to analyse leaders’ competing values. In their definition, Swinton and Mowat (2006, p.11) explain that:

Practical Theology is thus seen to be theoretical enquiry, in so far as it seeks to understand practice, to evaluate, to criticize, to look at the relationships between what is done and what is said or professed.

Practical theology was not applying the theology of others to Elim leaders’ situations but discovering and interpreting theology from their lived experiences as they “talk about God” in practice (Cameron, et al., 2010, p.19). Notably, vast field-knowledge from practical theology is useless if it “doesn’t contribute to answering” (Cameron et al. 2010, p.78) this thesis’s problem by linking theory and practice to attest “to a real issue” (O’Leary, 2017, p.81). Therefore, the aim was to find theological realities in the contributors’ longstanding ideas that were new concepts from practical theology for academic research. These views combined to illustrate the advantages of collaborative interpretation that deepens our understanding of truth in practice. For this thesis to engage intentionally in practical theology for empirical research, it required a data collection method that enabled qualitative inquiry modes in the research area.

3.5 Introducing Theological Action Research

Narrative, Phenomenology, Grounded Theory, Ethnography, Case Study (Creswell 2007, pp.120f) and Cameron et al.'s (2010) Theological Action Research (TAR) are proven methods to perform qualitative research. TAR was preferable for this study because of its flexibility in examining leaders' values. TAR incorporates practical theology across denominations but became useful when modified to engage with ten Elim leaders in theory and practice (Cameron et al. 2010, p.20). When applied, TAR's four voices of theology became an effective template for data collection, systematic analysis, and to value Elim leaders' contributions and gain their respect for the collaborative study of field data.

3.5.1 The Four Voices of Theology

Cameron et al.'s (2010, pp.53f) TAR works in a complex social field to discover and analyse data by using "four voices of theology" (Normative, Formal, Operant and Espoused) to detect and classify theological ideas mixed in people's comments. Adapting the four voices of theology became vital to organise, discover, and interpret but not over-encode data, with an understanding that "We can never hear one voice without there being echoes of the other three" (Cameron et al., 2010, p.53f). Therefore, the four voices of theology template, linked theory and practice, in preparation for theological reflection on leaders' competing values.

3.5.1.1 Normative theology

Cameron, et al. (2010, p.54) claim that “The idea of the normative voice of theology is concerned with what the practising group names as its theological authority.” It requires participants to provide Scriptures, creeds, official church teachings and liturgies that form the core theological voices of authority for a denomination or movement. Normative theology adapted for this study meant that contributors focused on Elim’s “Constitution,” not as a new concept but to discover and examine competing core principles in the Movement. Accordingly, the participants reflected on the “Constitution” to voice their competing core principles for leadership.

3.5.1.2 Formal theology

The next voice, formal theology, discovers the theology of theologians in dialogue with other disciplines (cf. Cameron et al., 2010, pp.54f). This intellectual voice is mature in extensive analytical thinking, formed by contemplating multiple perspectives to develop theoretical frameworks. Applying formal theology to our contributors, prompted them to consider what influenced their views beyond Elim’s “Constitution,” to determine competing perspectives. This approach did not presume or dismiss what types of theological expertise shaped contributors’ views. Instead, it valued all contributions while prompting the participants to deepen their thought process and voice who or what most shaped their views.

3.5.1.3 Operant theology

Another voice is operant theology that investigates the theology embedded in practising groups (cf. Cameron et al. 2010, pp.54ff). This view observes a subject's practices to discover underlying theological positions and motivations for their actions. It puts practitioners under the spotlight for academic scrutiny to find words for their actions. To get results, a researcher could shadow practitioners to observe, record and analyse their practices. For this study, it meant listening to Elim leaders as they reflected on peer practices to discover competing differences from the practical theology of their lived experiences.

3.5.1.4 Espoused Theology

The final voice, espoused theology, examines theology embedded within a group's articulation of their beliefs (cf. Cameron, et al. 2010, pp.54ff). It encapsulates how contributors choose to share data from a fuller picture without full disclosure. Espoused theology was adapted to discover Elim leaders' competing changes, as they explained what had changed or what they hoped to change. The contributors all had theological filters; not necessarily to hide data without reason. It can be difficult to retain information and to decide what to share; they may have forgotten details, or were protecting others, or were selective in their thoughts or had other reasons. Despite such disadvantages, focusing each contributors' thoughts on what they believed had changed, or should change, produced new data for analysis. In hindsight, the four voices of theology made the empirical enquiry possible, but Elim leaders needed assurances to meet and share information.

3.6 Meetings

Cameron et al. (2010, pp.84f) explain how action research can be open-ended and often a “counter-cultural activity in some settings,” but warm-up meetings that clarify research benefits can encourage participants to engage. Along similar lines, Fryling (2010, p.194) suggests that “When we define reality and help others see clearly what they are doing, we create a synergy of understanding and partnership.” Therefore, although successful research can create friendships, it must affirm to field contributors that what they share is equally valuable for this thesis. This support in warm-up meetings, built confidence in individuals to partake in academic exercises with a researcher, and it united them for group research.

3.6.1 Insiders and Outsider

Cameron et al.’s (2010, p.91) insider-outsider relational model enables academics and practitioners to collaborate conversationally for research.⁴¹ However, my role as an Elim leader meant that I operated as an insider researcher, enjoying a good rapport with his peers, who operated as insider research participants. Naturally, the researcher’s position in Elim leadership and familiarity with colleagues contributing to the research, influenced what they chose to share but offered access into their lives for insights where others could not. Therefore, it was vital to clarify the insider-outsider model before engaging field candidates.

⁴¹ The outsiders being the ARCS (Action Research: Church and Society) team, a well-funded group of researchers, who have extensive and detailed research. The insiders are contributors working in practical theology, who participate with the ARCS team in the field research, analysis of results and reflections (see Cameron et al., 2010). The extent of this research demonstrates a proven research model that benefits the development of this thesis.

3.6.2 Convenience Sampling

Elim leaders are busy, making warm-up meetings difficult but possible through convenience sampling. Creswell (2007, pp.126) agrees when noting “that sampling can change during a study and researchers need to be flexible.” Therefore, Dawson’s (2009, p.51) convenience sampling offered helpful flexibility by allowing the researcher to connect with colleagues, as opportunities arose in various places to begin introducing research ideas. Those initial conversations were surprising for candidates but welcomed, and convenience sampling focused our thoughts, built confidence that their participation was suitable and enabled us to set meeting times for interviews.

3.6.3 Semi-structured Interviews

Cameron et al. (2010, pp.35ff) note “that working closely with faith-based practitioners will lead to their approach being seen as ‘confessional’ and so lacking academic objectivity.” However, semi-structured interviews using Dawson’s (2009, p.28) aim “...to know specific information which can be compared and contrasted with information gathered in other interviews” counters the problem. This method made it possible to prompt practitioners making confessional declarations with academic objectivity to detect the necessary data. So, practitioners shared freely from their lived experiences limited by answering open-ended academic questions.

Correlating with the four voices of theology, the following field questions were semi-structured, open-ended, yet focused using a theological emphasis for data collection in interviews to answer this thesis’s main question:

1. *What are the core principles from Elim's Constitutions that define you as a leader, and how have they made a godly impact on you?*
2. *What sermons...etc., have shaped your ministry and made a godly impact on you?*
3. *What differences in practice do you observe within the generation you led/lead and the earlier generation of Elim leaders, and how have they made a godly impact on you?*
4. *What changes can you see that Elim leaders made, in yours and the former generation of leaders, and how have they made a godly impact upon you?*

The leaders had never seen these questions, or thought of them, so they received them by email before the interviews to enable them to collect their thoughts.

3.6.4 Recording and Transcription

All field data collection was through an audio device,⁴² then transcription following proven techniques (cf. Dawson, 2009, p. 67). It was possible to fast-track the process using software such as "F5 Transcription Pro" but carefully transcribing the recordings enhanced recollection of the experience according to its conversational nature. It was also possible to include observers in the interviews for another perspective (Cameron, et al., 2010, p.95) but just involving leaders and

⁴² The researcher used "Easy Voice Recorder Pro" from "Digipom" on a mobile phone because it is high quality, designed for research projects and all data automatically backs up securely inside a personal Google account.

the researcher for recordings, limited distractions and maintained anonymity for this thesis's ethical purposes (Swinton & Mowat, 2006, p.55).

3.6.5 Coding and Analysis

Precise coding and data analysis were vital for creating new perspectives (cf. Cameron, et al., 2010, p.38) by reconsidering Elim leaders' competing values. It meant adapting Cameron, et al.'s (2010, p.54) "four voices of theology" to create an analytical framework for coding and field data examination. Although it was a useful model for collaborative analysis and reviewing literature and assessing field data, poststructuralist perspectives did not develop solely from deconstructing literary and empirical sources to complete this thesis. The views developed by sensitively identifying themes hidden in the field data through reflective investigation for coding and analysis (cf. Swinton & Mowat, 2006, p.57 and Cameron et al. 2010, p.98) - to challenge the idea that Elim leaders' competing values can only make a dividing impact on the Movement.

In practice, the coding and analysis began when listening to leaders in interviews, then transcribing and assessing their thoughts considering my own experience. Although MAXQDA and NiVivo computer software efficiently deliver "codes and themes" (Creswell, 2007, p.169) for analysis, they did not suit the "conversational nature" (Cameron, et al., 2010, p.96) of this research. However, a mix of Dawson's (2009, pp.119ff) "thematic and comparative analysis" was useful for two reasons. Firstly, to find themes in emerging field data in conjunction with the four voices of theology. Secondly, to develop a poststructuralist perspective by reconsidering

leaders' competing values through theological reflection (Cameron, et al., 2010, p.38). Consequently, emerging themes were assessed by how leaders' competing values made a dividing impact, which formed the basis for a group reflection.

This thesis required critical analysis to avoid generalisations during the "Interpretive inquiry" (Creswell, 2007, p.39) of individual and group interviews. The interpretive process had to "deductively" and "inductively" (Cameron, et al., 2010, pp.98f) examine themes that emerged from interviews using the following four questions:

1. What factors suggest that leaders' competing values caused divisions?
2. Why have leaders' competing perspectives evolved differently?
3. To what extent are leaders' practices different?
4. Do leaders believe that practices have changed or must change?

Together these questions acted as lenses for qualitative enquiry throughout this investigation, according to Creswell (2007, p.39) to "make an interpretation" of what we generally "see, hear, and understand" from Elim leaders for specific coding (cf. Cameron, et al., 2010, p.95), which included group reflections.

3.6.6 Group Reflections

Dawson (2009, p.79) offers guidance for group reflections:

The focus group is facilitated by a moderator who asks questions, probes for more details, makes sure the discussion does not digress and tries to ensure that everyone has input and that no one person denominates the discussion.

Applying the approach to this research was effective and challenging. Firstly, it enabled the researcher to effectively direct a group discussion to collectively analyse individual field results. The results were “sufficient to gauge” notable competing values; and clarify that the benefits from a second group reflection cycle lay beyond the aims of this thesis (Cameron, et al., 2010, pp.105ff).

Secondly, it was difficult to direct the group discussion with strong characters. Kvale “...states that the interview is actually a hierarchical relationship with asymmetrical power distribution between interviewer and interviewee” (Creswell, 2007, p.140), which was more evident in the individual interviews. However, when the group joined, it included leaders who had held position and power at various levels in the Movement. Initially, the influence of those with more experience and higher office overwhelmed others. Nevertheless, it was possible to limit tensions as the researcher chaired the group, by equally valuing everyone’s input and focusing on our main goal (cf. Swinton and Mowat 2006, p.96). Consequently, the group meeting allowed each contributor to reflect on and openly discuss the collective data to offer notes of confirmation, clarity, and new thoughts.

Cameron et al. (2010, p.103) aim to enhance collaborative research by providing the “insiders” with questions to engage in group reflections beyond their normal academic ability. Our group received Cameron et al.’s reflective questions⁴³ aiming for similar outcomes. Although the questions inspired reflective thinking, it was the contributors’ general life-experiences, and the research aims that were the prominent ideas motivating the group discussion. Swinton and Mowat (2006, p.52) affirm that “qualitative research begins with a general field rather than a specific hypothesis” primarily to understand better and confirm lived experiences for academic purposes. The group reflection time achieved these aims because participants agreed that the researcher’s themes, coding, and analysis accurately interpreted their contributions. The results underwent further literary analysis as previously cited in the methodology before presenting the theological reflections.

3.7 Theological Reflection and Action

Thompson et al. (2010, p.18) claim that “Theological reflection is central to, and perhaps even the defining element of, practical theology, but is not synonymous with it.” When discovering theology in practices while interacting with other theological disciplines, pastoral practices, and social sciences, it is definable as practical theology. However, we can only consider practical theology in its research boundaries as theological, following theological reflection. Cameron et al. (2010,

⁴³ Cameron et al. (2010, pp. 103f, 178), for theological reflection. 1. Does the data answer the research question? 2. Is there anything surprising about the data? 3. What beliefs and values are embodied in the data? 4. What elements affirm/challenge the belief and value system within Elim leadership? 5. Where did you see the Holy Spirit in the data? 6. What is useful within the data that you could share with future leaders? A key difference when using these questions from Cameron et al. is that they had insider and outsider reflections then joint reflections, but my work used what emerged from joint reflections and re-evaluated that data to suit my thesis.

p.27) agree and add that “Central to these methods is the ‘pastoral cycle,’” and an early 20th century reflection model was to “See-Act-Judge”, but things developed. Thompson et al. (2010, pp.21f) outline variations of reflection models from learning cycles, primarily through Segundo, Dewy and Kolb, to show how these models became the basis for reflectors such as Todd, Green, Larney and Pattison to develop pastoral cycles (Thompson, et al., 2010, pp.56-62). Therefore, theological reflection is vital for the practical theologian in this research to encapsulate theories and lived experiences.

To complete the pastoral cycle for this study, results that came from evaluating the field research underwent further scrutiny through theological reflection from the researcher’s perspective. This stage is not a jump from scrutinising Elim leaders’ competing values to choosing “a bit of theology” (Cameron, et al., 2010, p.28), to argue how their impact can change through closer relationships to unite in diversity. Theological reflection was central to this thesis’s entire process and choosing one Bible verse to propose a unifying model still needed thorough examination. From this basis, lessons from Acts 2:42 supported this thesis’s argument to propose a “renewed action” (Cameron, et al., 2010, p.28) for Elim leaders in NI.

Another consideration was including the contributors in the theological reflection process. However, their exclusion allowed the researcher to maintain an objective role as a researcher in the research seeking God in practice. Consequently, theological reflection for this thesis depended on the researcher’s role in the

research, his life experiences, and association with the Elim Movement. Not that one's expertise and theological perspective excelled others; on the contrary, it depended on numerous specialists' expertise but none more than the Bible.

3.7.1 The Bible and Theological Reflection

Cameron et al. (2010, p.99) kept complex research analysis and reflections in focus by answering "the original research question." For this thesis, it includes the Bible for theological reflection, which is vast in content and interpreted differently by various Christian traditions. Swinton and Mowat (2006, p.23) agree by stating that "All Christian practices emerge from reflection on and interpretations of the nature and purposes of God in history," which values past and present practices while anticipating future ones. Correspondingly, Elim leaders' beliefs form the borders for practical theology, noting that leaders interpret the Bible to change theology and practice for their era, they are "not frozen in time" (Ward, 2008, p.107). Their competing values offer endless possibilities to exercise theological reflection using the Bible, and so needed more focus for this thesis's argument.

3.7.2 The Bible and Academic Research

Some scholars may not accept the Bible's authority for academic research and theological reflection, but others do (Thompson, et al., 2010, p.168f). Thompson (2010, p.7) uses "teaching from the Bible" for reflective analysis, affirming its voice of authority. This approach is useful for our research to interpret "ideographic knowledge" rather than "nomothetic knowledge" (Swinton & Mowat, 2006, pp.40, 43), by linking individual traits from leaders' competing values with Biblical

knowledge “deemed relevant to the situation” (Cameron et al., 2010, p.25). Consequently, the practical theologian can extensively examine their field, making endless Biblical associations, but just select one piece of Scripture to make a meaningful connection with an aspect of knowledge. Selecting one piece of Scripture for theological reflection, Acts 2:42, suits this thesis because it includes the Apostles’ Doctrine and Fellowship, which are vital values in Elim’s tradition and a normative voice of theological authority for all leaders to practise (Alliance, 2018, p.36; Johnston in “The Message,” 2012, p.60). Therefore, Acts 2:42 is essential for Elim leaders, since retired, older, and younger leaders all accept the Apostles’ Doctrine and Fellowship as an original belief source for practising leadership.

Systematic theologians might argue that the selective nature of practical theology is divisive by overlooking the unity of Scripture, but the Bible is not so limited and has various applications, including its authority for theological reflection to review ideographic knowledge. However, as a practical theologian, researcher actions have limits, which Cameron et al. (2010, p.26) affirm:

Such criticism seems to require that the practical theologian must also be a systematic theologian... The practical theologian as practitioner, social scientist, theologian, and cultural expert is in danger of becoming an impossible person!

Nevertheless, the task of constructing a practical theology remained rigorous, particularly by that of systemising Elim’s published history, contemporary leadership literature, Elim leaders’ beliefs, practices and traditions, and non-Christian worldviews to discover divisions from competing values for theological reflection, while using the Bible to propose a unifying model for future leaders.

3.7.3 The Bible and Pentecostals

Concerning what shaped their worldviews, those from Pentecostal traditions - i.e., Elim leaders globally, including in NI - hold the Bible in the highest regard. Elim's Biblically-based Foundational beliefs⁴⁴ and Foursquare Gospel⁴⁵ have remained central during the Movement's history. As Warrington (2008, p.180) notes:

Creeds are less important to Pentecostals as doctrinal formulations; they prefer to track their theology through the pages of Scripture, allowing for the Spirit and their church traditions to guide them through the journey.

Creeds are critical and unifying for other church traditions in NI (cf. Harries & Turner, 1998, p.76f). However, Warrington helpfully shows the Spirit's role within Elim's church traditions and how Pentecostals, including Elim leaders in NI, use the Bible for daily life. From this perspective, the Bible was vital for theological reflection during this research that involved *kairos* moments.

3.7.4 The Bible and *Kairos* Moments

Thompson's preferred reflection model does not work toward a *kairos* moment (Thompson, 2010, p.56) but realises their manifestation (Thompson, 2010, p.10):

Kairos is a Greek word that isn't easy to translate into other languages – it means something like 'God's moment' or 'the right time'. Such flashes of inspiration may come when we are not actively seeking them.

⁴⁴ 1. The Bible, 2. The Trinity, 3. The Saviour, 4. The Holy Spirit, 5. Mankind, 6. Salvation, 7. The Church, 8. The Ministry, 9. The Ordinances, 10. The Commission, 11. The Coming King, and 12. The Future State (Alliance, 2016, p. 2).

⁴⁵ Saviour, Healer, Baptizer and Coming King.

As far as scholars would understand, it meant seeking moments during this research of leaders' competing values, when the inspiration and impact of the Holy Spirit superseded the boundaries of time, space, and human initiative. Thompson does not suggest that one can step away from academic methodology to comment without evaluation because "God told me something." The crux of the argument is that Christian spirituality depends on more than academic acumen because God can bring intellectual inspirations through theological reflection (Thompson, et al., 2010, p.97). Fundamentally, of course, any spontaneous moments in theological reflection, attributable to God, had to align with the Bible and, in the specific interests of research, receive academic scrutiny.

Pentecostals rightly or wrongly can claim to be more expectant of the Holy Spirit's inspiration during theological reflection than non-Pentecostals. This disposition deserved attention to propose an action plan from *kairos* moments with relevance for Elim's Pentecostal leaders in NI. Cameron, et al. (2010, pp.26, 66, 122, 148) anticipate *kairos* moments during theological reflection by factoring pneumatology into action research, which agrees with Thompson et al.'s view of *kairos* moments. Therefore, seeking *kairos* moments in theological reflection during qualitative research is suitable, to consider unifying implications for future leaders to relationally unite and embrace their diversity, inside ethical research boundaries.

3.8 Research Ethics Plan

The University of Chester (2007, pp. 3, 7) advised "a schedule of the main stages of the project and the timescale for their completion" to ensure research ethics with

boundaries. It meant strategic planning for research and meetings with field contributors to work through tasks focusing on this thesis's aims. Therefore, the literature review and interviews occurred in year one, group session and theological reflection time in year two, finishing with the final writing of the thesis from year three until completion. Emerging data is open to public view but within this thesis's methodology, which required moral integrity to protect participants.

3.8.1 Integrity

The University of Chester (2007) underlines the vital need for moral integrity, which remained a priority during the qualitative enquiry (cf. Dawson, 2009, Ch.13). Therefore, the University (2007) cites that:

All research involving human beings raises ethical issues. The primary purpose of ethical review – and thus of the School Research Ethics Committee (SREC) – is to ensure that the rights of research participants are protected, that they are treated with dignity and in a manner that does not jeopardise their safety and well-being.

To uphold such standards, this thesis employed research ethics to engage Elim leaders in NI with integrity. Although none were in the “at risk” category, it safely allowed participants the choice to disclose, or if necessary, retract personal thoughts, ideas, and experiences.

3.8.2 Participation Information

University of Chester's (2007, pp.6-7, 10-11) recommended “Participant Information Sheet” included informed consent. Users subscribed to prescribed

working boundaries and could withdraw without reason at any time. The participants who subscribed did so through informed consent as competent volunteers, who suitably represented Elim leaders in NI (University of Chester 2007, p.6). Dawson (2009, ch.13) makes similar recommendations and outlines some key points for a Code of Ethics that align with the University of Chester's (2007, 2013) own stipulations for research ethics.

3.8.3 Code of Ethics

Dawson's (2009, pp.154ff) "Code of Ethics" includes the following five crucial protective measures for safe researching that assured my contributors:

1. Anonymity – which was possible to offer to Elim leaders by changing contributors' names and describing, rather than naming, their situations. An exception was breaking that anonymity in the group meeting where they collaborated, as an insider group for the research.
2. Confidentiality - regarding the information supplied, in terms of no direct disclosure to third parties, except data usage within the research methodology. Such confidentiality required a secure database and printed/written information, including filing cabinets, interview recordings, schedules, and sampling, along with secure disposal of data where necessary, to prohibit third-party viewing.
3. Disclosure – in terms of Elim leaders' right to comment on what they disclose within this research methodology during interviews and the group session.
4. A Final report – provided to participants wanting to obtain a copy of the thesis.
5. Data protection – which meant handling current and future personal data within the law's requirements and to give research participants confidence.

These ethics allowed data collection within this thesis's methodology to meet its aims, secure our research relationship, and empower the participants by offering them prior knowledge of what they were subscribing to in the research.

Summary

The methodology undergirding this research enabled a qualitative enquiry using the four voices of theology in practical theology to collect and analyse data from ten Elim leaders who served over the last four decades in NI. It also facilitated theological reflection to propose that leaders prioritise Biblical fellowship to develop closer relationships as a viable way forward to minimise divisions and embrace their diversity. Therefore, this thesis's aims met its objectives to show how leaders' competing values made a dividing impact on the Movement, and why their potential unifying influence is essential for future leaders. This process involved a literature review, analysis of ten field contributors, literary comparisons, and theological reflection for an action plan to remain faithful to disclosures, while seeking God in practice. Moreover, Chapter Four follows to introduce the ten contributors from the Elim Movement in NI who provide the competing values that are vital to complete this thesis.

CHAPTER FOUR: THE PARTICIPANTS

Introduction

For the empirical part of this research, ten Elim leaders from NI agreed to share information from their lived experiences. All participants were over 30 years old because no leaders under 30 years old served in NI during data collection. The interviewees included three retirees in their sixties and seventies, two older leaders in their fifties, and five younger leaders, with two in their forties and three in their thirties. After briefly introducing the context of the Movement in NI from the researcher's informed viewpoint, the leaders' profiles will follow this thesis's ethical standards.

4.1 The Elim Movement in Northern Ireland

Over the last four decades, NI has been a divided society and the Elim Movement insular but family-like, with mutual respect between successive leaders. Its leaders resisted cross-denominational engagement until the last decade because mainstream denominations rejected Pentecostals in NI and Protestant Charismatic movements were uncommon. Elim leaders also refused to accept Pentecostal and Charismatic inclusiveness from the Roman Catholic church following its development in Vatican II (Hathaway, 1998, pp.2ff; Smeeton, 1983, p.38). Much of the Elim leaders' resistance toward ecumenical activity was due to doctrinal differences. Another reason was the war (known as "The Troubles," 1968-1998) between Protestants and Roman Catholics in NI that destroyed community relationships (Brewer, et al., 2011, p.2). During these traumatic years, Elim leaders were insular by emphasising their Pentecostal heritage to secure their

congregational identity. Otherwise, Elim assemblies would easily have interpreted Elim leaders' failure to uphold competing values by any engagement with Roman Catholic leaders as a divisive betrayal.

Further cultural changes across traditional Northern Irish churches continue to shape Elim leaders' values but not always harmoniously. In the last decade, Third Wave or Neo-charismatic movements like Vineyard, Bethel, Hillsong, Elevation and Independent churches significantly influenced traditional denominations in the Province. The broadcasting power of the Internet gave cross-denominational exposure, broadening the ideas of people normally enculturated by attending traditional churches. In response, traditional church leaders were disapproving but tried to reform practices that seemed fixed, insular, and dated (Kay, 2009, p. 5). Likewise, Elim churches are experiencing culture shifts, but younger leaders seem more willing than retired and some older leaders to embrace Third Wave or Neo-charismatic movements, which divided opinion and damaged leaders' relationships.

Despite increasing cross-denominational influences and growing internal concerns, the Elim Movement in NI remains distinctly Pentecostal amongst the other Christian traditions. Spiritual gifts, foreign missions, centralisation,⁴⁶ partial local autonomy and community outreach still characterise the Movement. However, the Movement is changing as younger Elim leaders engage with the charismatic movement, ecumenicalism, women in leadership and local mission.

⁴⁶ Elim Church Incorporated (ECI) are associated with but not centrally governed by EFGA.

Older leaders accept younger leaders' new values, but retired leaders are concerned and feel increasingly detached from the proceedings. Many younger leaders also spend more time with non-Elim leaders, increasing the lack of fellowship in the Movement, which retired leaders question.

In another way, the tags that once identified Roman Catholics from Protestants are now less distinguishable for "religious-cultural naming" in NI (Brewer, et al., 2011, p.2), creating a more inclusive culture for all church leaders. The blurring and reforming of these old entrenched cultural lines, alongside the widespread rise of independent churches, now influence older, and more naturally, younger Elim leaders in NI. Nevertheless, the retired Elim leaders, who are less absorbed in this current ministry context, often see the changes made by older and younger serving leaders as unorthodox, deficient, and causing organisational divisions to deepen. In reflection, NI is a more inclusive context, but the Elim Movement is a context divided by its leaders' competing values.

4.2 Contributing Elim leaders in Northern Ireland

The following leaders made field contributions for this thesis's empirical research to discover divisions. Their profiling falls into three categories (retired, older, and younger leaders) to introduce the men behind the competing leadership values and to systematically analyse the field data.

Three retired leaders made research contributions. Frank is 68 years old with an Elim Bible College Diploma and a B.Th. from the National School of Divinity London. He spent 49 years leading local churches in England and NI, led Elim Youth and Missions, was part of the International Missions Board, a visiting lecturer at RTC, on the ILT for 20 years, and the executive leader in re-writing the “Irish Constitution.” Ethan is 70 years old with an MTh from RTC. He led local churches in England, Scotland, and NI for 41 years and is now recognised as an Elim historian. Finally, Graham is 71 years old, retired with a Diploma in Religious Studies from Belfast Bible College (BBC). He led local churches for seven years in NI and another 32 years as the Irish Superintendent. Graham also chaired several regional committees, was worldwide President of Elim (1987) and served on the General Executive (now NLT) for 25 years giving oversight to Elim globally. Together these leaders have 129 years of leadership experience, and offer an extensive view of leadership changes, one has postgraduate RTC training and they are all concerned with and often oppose developments in the Movement.

Two older leaders gave field material. Harry is 52 years old and has led for 30 years in local churches. He attended the Faith Mission Bible College, led Elim youth in Ireland, is an ILT member and is Missions Director for Ireland. Daniel is slightly older, at 56 years. He holds a B.A. (Hons) in Applied Theology from RTC, has led local churches for two years in England and 20 years in NI, recently planting a church. Daniel led various regional projects and is part of Elim’s Ignite and ILT. Together they have 52 years of experience and served in many different situations, but only one with undergraduate RTC training. Both leaders encourage the younger leaders’ changes regardless of the concerns held by retired leaders.

Five younger leaders supplied field data. Joshua is 35, and Isaac is 38 years old; both hold a diploma in Christian service from BBC. Joshua led local churches for ten years in NI and Isaac for 15 years. However, Isaac has broader experiences, having led Elim's youth regionally and as an ILT member. At 39 years old, Caleb served longer than the others. He holds a Diploma in Theological Studies from BBC, has 17 years of leadership in local churches, led Elim youth regionally, lectured in Elim Academy and is part of Elim's Ignite and Wondrous' committees.⁴⁷ Bob is older at 40 years old but with less service than the others. He holds a B.Th. from the Irish Baptist College (IBC) and led local churches for five years before planting a church as part of Ignite. The oldest but most inexperienced of the younger leaders is Andrew, 44 years old with a B.Th. from IBC and led a local church for two years as a minister in training. Combined, these participants offer 42 years of experience on various leadership levels without RTC training. Moreover, Joshua and Andrew embrace the need for leadership changes but show more concern than the others for the opinions of the retired leaders.

Summary

Leadership values from successive Elim leaders in NI are similar when viewed in their hierarchical structure, but there is more to consider. Neo-charismatic/Pentecostals, the rise of independent churches, socio-religious changes, cultural shifts, need for local missions and new leaders – invariably influence how Elim leaders' values compete. However, it is too presumptuous to specifically suggest how these surrounding influences impact Elim leaders,

⁴⁷ Ignite is Elim's national evangelism committee in Ireland and Wondrous is Elim's annual Bible week held usually in July at Jordanstown University in NI.

stimulate conflict in their opinions, and cause competing values to surface. Nevertheless, this contextualisation provides the basis for discovering and examining leadership values directly from our field participants. Therefore, Chapter Five will develop this approach by analysing the individual and group field research contributions to discover themes and clarify competing values.

CHAPTER FIVE: ASSESSMENT OF TEN ELIM MINISTERS

Introduction

This chapter examines the individual field interviews and Group Meeting (GM),⁴⁸ in sequence with the field questions and four voices of theology. The aim is to systematically interpret the empirical data to discover themes that reveal divisions in competing values from Elim leaders in NI.

5.1 Competing Core Principles

What are the core principles from Elim's Constitutions that define you as a leader, and how have they made a godly impact on you?

This question explores the participants' core leadership principles by prompting them to focus on Elim's "Constitution" to discover divisions in how they interpret it. Three themes emerged: The Bible, Authority and Limitations.

5.1.1 The Bible

Andrew conforms to Elim's "Constitution" by claiming from its fundamentals⁴⁹ that "The Bible is the infallible Word of God, and for me that means it is the supreme and final authority in all matters of faith and conduct." He stands against liberal interpretations of Scripture, which Andrew (GM) agreed to but did not elaborate.

⁴⁸ On Wednesday 25th July 2018, at Lurgan Elim Pentecostal Church, the Group Meeting included all the participants.

⁴⁹ In 2017, Elim Conference in England changed the title "Fundamental Beliefs" to "Foundational Beliefs," due to cultural sensitivities. The change took effect in NI, where most leaders continue to refer to them as "The Fundamentals" due to inherited descriptions, not in opposition.

He also claims that Elim's "Constitution" is "the rule book and what is expected of me." Andrew's conformity extends to Elim's working arrangements as rules that can change but not how Biblical interpretations can change.

To describe leadership values, Graham names Biblical doctrines:

To me, fundamentals are the virgin birth, Trinity, the Person and work of Christ, the Person and work of the Holy Spirit. We need to acknowledge in all we do, God's Attributes, Creation, Man, and Sin, Regeneration, Justification, Sanctification and preach the Second Coming, which I am passionate about.

Graham lists Elim's fundamentals (Alliance, 2016, p.2) as irreducible for leadership but not how they interpret differently. Whereas Graham (GM) later argued that working arrangements "can be amended but not evaded," so they are changeable yet powerful under the fundamentals because leaders must adhere to them.

Daniel considers Elim's working arrangements and the Bible:

When I was training, systematic theologies might have shaped you. For me, it has become apparent that I am not shaped by theology, constitutions, or fundamentals as much as I think I am, by the actual Bible itself.

Daniel acknowledges systematic theologies, constitutional working arrangements and fundamentals but as inferior to his Bible readings. Daniel (GM) later said that "the Constitution is the base, foundation, stepping-stones," which implies that he works with, but not entirely in subjection to, Elim's "Constitution."

Compared to Daniel, Frank is a conformist when stating that “I have always sought to uphold the godly principles of Scripture and godly standards that the Constitution expects from me.” Frank submits to constitutional expectations while holding personal Biblical leadership views. He (GM) then highlighted that “the Constitution is apart from the fundamentals but a fluid document... that it was not a rule book but a guideline.” So, the working arrangements are crucial for leadership practice but under Biblical authority. In hindsight, all the contributors who value the Bible, accept that Elim’s working arrangements play a complementary role for leadership.

5.1.2 Authority

Ethan, values authority and believes that “Any person wanting to enter the Elim ministry must submit to the Constitution, as a matter of honour.” Ethan reflected on leadership practices at the fore 35 years ago, when submission was more than a formality, it was respect for authority, in a manner less distinct in current leadership culture. Ethan (GM) agreed and added that “There is protection with the Constitution” for leaders who submit to it. He did not define ‘protection’, but it suggests that the “Constitution” will protect leaders in challenging situations.

Although slightly different to Ethan, Harry also values constitutional authority:

We have our General Superintendent and the NLT, our Irish Superintendent and ILT, and on the local level, the pastor, associate pastor, elders and deacons... The Constitution allows us to be different but not disagreeable and must respect the office of the authority over us, even if we do not get on well with the individuals.

Harry outlines Elim leaders' authority levels internationally, regionally, and locally. Also, as an ILT member, Harry uses his position to exercise and enforce authority if necessary, despite cordial relationships.

Caleb also considered Elim's leadership levels and focused on relationships:

The principle of Pastors, Elders, Deacons serving together.... I think of our centrally governed Movement, again I am very much in favour of the Irish Superintendent and the ILT who are first amongst equals in leadership that you are accountable to.

Caleb values the first amongst equals to enhance relationships in hierarchical leadership. He is not anti-authority or for dogmatic leadership. Caleb (GM) agreed, reiterating that "Submission is important, whether or not I agree with them, I will go with ILT decisions and the Constitution." Therefore, Caleb prefers developing team leadership that values relationships slightly more than affirming his position in Elim.

Frank also valued relationships, team leadership, and authority:

The Constitution reminds me that leadership is shared. I am not called to be a dictator or one-man band that I share leadership with others both at local leadership and nationally... there are diverse personalities within the team and diverse opinions that from time to time may be expressed strongly. There may be disagreements, but we remain part of the team.

Past leaders seem opinionated yet relational and not divisive. Therefore, Frank exerted executive authority valuing team leadership but expected leaders to submit to his constituted authority. In retrospect, competing values from Elim's leadership

remained similar over the last four decades but with conflicting views of how to exercise authority and develop relationships.

5.1.3 Limitations

Isaac questioned constitutional limitations for women in leadership:

I find it freeing not restrictive to have leadership above me that we have an ILT... The role of women in leadership, I feel that our Constitution's restrictive because it doesn't allow for that, but I believe the New Testament says different, females can be in leadership positions.

Isaac is inconsistent when feeling liberty under ILT's authority and restriction because women cannot have official leadership roles. Isaac (GM) also revealed how youth ministry shaped his leadership by "seeing numerous boys and girls with great gifts" wasted because Elim's "elders and deacons are male-dominated." Therefore, while accepting constitutional restrictions with Biblical convictions, Isaac challenges views that stop women in leadership.

Isaac finds support from Joshua, who reflected on gender inclusion for leadership:

The Constitution points us to Scriptural references that are open to interpretation... For me, I have no problem with women serving as deacons within the church... I would struggle with a woman as an elder in a church.

Joshua believes it is Biblical to value women in leadership as deacons. Joshua (GM) also claimed that "Women are more capable and often get more done."

However, unlike Isaac, Joshua only accepts women leading in church as deacons, not elders or pastors.

Bob would also change the “Constitution” as it limits evangelism:

...there is no place in the “Constitution” for the evangelist. When it mentions the offices of the church, you have everything, International missions’ secretary, youth leader, Sunday school superintendent, but the primary ministry for the Great Commission isn’t even mentioned.

His conviction for evangelism is a core element for Elim leadership to fulfil the Great Commission (Alliance, 2016, p.1), and Bob (GM) agreed that he wanted more financial support to evangelise full-time. He then described his church plant, “with half being women, they are brilliant in pastoral ministry, but local leadership needs male headship.” Bob is trying to advance women in leadership within constitutional boundaries but primarily wants to evangelise full-time.

5.1.4 Competing Core Principles from Leaders

Andrew, Graham, Daniel, and Frank prioritised the Bible and accepted Elim’s Constitution as the core document for leadership. Each leader put the working arrangements second to the Bible, yet they all must function under both. Andrew sees the working arrangements as a rule book that can change, explaining why the retired men view them as godly guidelines. In comparison, Daniel diverged from the others by stressing his Biblical interpretation for leadership, subtly dividing from Elim’s standard for constitutional unity.

Ethan, Harry, and Frank's core leadership principles have value in submission to constitutional authority. For Ethan, submission to Elim's "Constitution" is honourable and protects leaders when decision-making. Harry wants his authority respected even if relationships are uncongenial. Caleb argues that team leadership and its authority levels develop with equality through relationships. Nevertheless, relational leadership will depend on personalities, which Frank dissects to exert authority, value team and respect peers but feels disconnected from younger leaders. Together these leaders agree that authority, honour, and relationships are vital for leadership growth but disagree on their order and value.

Three younger leaders accept that Elim's Constitution is a core document for godly leadership but challenge its exclusion of women in leadership. Their approach focuses on women's giftings, not their gender, with Isaac being egalitarian, Joshua complementarian up to deacons and Bob open to most roles but with male headship. Bob also challenges limitations to gain finances for full-time evangelism.

In reflection, our contributors prioritised The Bible, Authority and Limitations to explain core leadership principles. However, there are underlying divisions around Elim's "Constitution" that reveal diverging practices and divides in relationships. Therefore, further research is necessary to examine leaders' underlying perspectives and what shapes their ministry beyond Elim's "Constitution."

5.2 Competing Perspectives

What sermons...etc., have shaped your ministry and made a godly impact on you?

This question extracts theology to discover divisions in leaders' competing perspectives beyond Elim's "Constitution". Three themes emerged: Pentecostal and Charismatic Influences, Self-Defining Influences and Elim Role Models.

5.2.1 Pentecostal and Charismatic Influences

Andrew said, "RT Kendall, the pastor of Westminster Chapel, is another whom I have allowed to impact my life... through written work such as *Holy Fire*," which is not exclusively Pentecostal in influence. '*Holy Fire*' purports to be a balanced treatment of the Bible and the Spirit for Reformed Pentecostals and Charismatics, which fundamentally shapes Andrew's theological perspective. Andrew (GM) concurred, suggesting that reading non-Pentecostal theology honed his Pentecostal beliefs but without explaining how the refining process worked.

Unlike Andrew, Joshua read popular theology from a global Pentecostal leader:

A book that I read every single year, a guy who has really impacted me, is Jim Cymbala, *Fresh Fire*... his prayer life and the model with which he set his ministry upon, the stories that came out of that book, I say Lord will you do it again in my life and my ministry, we constantly need that fresh fire of the Holy Spirit...

Despite Cymbala's (1997, p.25) weaknesses, he believes that God provides success in response to prayer. Joshua adopts Cymbala's formula to believe in a spiritual encounter described as "fresh fire," which is power from the Holy Spirit.

Joshua (GM) agreed but did not expand, implying that he values Cymbala's encounters with God more than his reflective experience in seminary education.

Daniel reflects on how three years spent studying at RTC began:

My own pastor..., in 1993, when I was seriously considering Bible college, he preached a sermon... In applying his sermon because in feeling it spoke to me and my circumstances... it taught me how to allow the Word of God to shape me, simply as a Christian and a human being and prospective leader. I took the sermon and felt what the Holy Spirit told me.

Daniel's spiritual encounter was hearing and applying his pastor's sermon to attend RTC because the Holy Spirit told him to, which might seem peculiar but refers to inner impressions that align with Biblical precepts (Duffield, 2008, p.285). Daniel (GM) agreed and is the only contributor who attended RTC and named the Bible and Holy Spirit as the most significant influences on his leadership.

5.2.2 Self-Defining Influences

Other leaders reflected on gifts and personalities as self-defining influences that shaped their leadership. Bob said:

It had just dawned on me recently that I had an apostolic call. It was a call to be travelling, to be pioneering, to be planting, establishing things in preparation for others.

Pentecostals often lean toward apostolic Christianity but not recently within Elim (cf. Warrington, 2008, pp.138f). However, Bob (GM) believes that he is the

exception and with feelings of frustration toward how Elim functions, he argues that “my experiences come out of an encounter.” Bob’s annoyance is rooted in feeling unsupported to extend Elim’s boundaries with his leadership version.

Caleb also self-defines his leadership:

I’m a pastor-teacher, but I think beyond that, I have a real desire to pioneer and see, not necessarily plant churches but to see new things happen; to break up new ground, to create.

Caleb defines himself as a pastor/teacher, which comes from a scholarly lifestyle (Dye, 2009, p.2446) to help others mature spiritually for local church expansion. Caleb (GM) approved, and to promote his ideas, argued for further changes because “thirty to forty years ago it was one size fits all, but things are widening in Elim, even for pastor-teachers.” In reflection, Caleb has similar aspirations to Bob by using gifts to self-define leadership rather than follow other leaders’ examples.

Graham also self-defines his leadership but by exhibiting integrity:

...the man that I am on the platform, has certainly got to be the man that I am, as I’m seen at Irish Conference, or seen by the Shop Keeper, or seen by whoever. You can’t afford to have a conflict of interest... we don’t want to be seen as hypocrites.

Graham shows integrity by standing against hypocrisy to uphold his Christian witness. Now retired, he once led the Movement with integrity at every level. Demonstrating integrity is vital for Elim leaders currently serving in NI but needs further attention, according to Graham. He (GM) felt disheartened because

“communication has broken down” between Elim leaders who lack integrity, confirming divisions. Concern and integrity undergird Graham’s observation and motivation to improve relationships between retired, older, and younger leaders.

5.2.3 Elim Role Models

Other leaders’ views developed under the influence of Elim role models. Ethan reflects on a lifetime in leadership:

When I was in Bible college, there were no seminars specifically on leadership... the emphasis was on exposition of Scripture, evangelism, and pastoral care for the people of God. It was expected that if one served and ministered in the right way, one earned the right to leadership. Over time people would come to respect your knowledge of the Word, your care for them and they would be willing to submit to your leadership and direction for the future of the church.

It was lecturers exhibiting servant leadership, not a specific leadership course, that influenced Ethan to exercise gifts to win the respect and obedience of followers. Currently, RTC has postgraduate leadership courses (Clay, 2017; Hanna, 2017; Read, 2017), showing a significant shift in Elim’s leadership education. Nevertheless, Ethan (GM) is concerned for younger leaders who use authority for their purposes while disregarding formality and service.

Frank reflects on an Elim role model’s practices:

The people who have influenced me most, is my first Elim church pastor, Hugh McGowan... set out to magnify his office... a man who sought to glorify the Lord Jesus Christ and present himself as a servant of Christ. With maximum effect that

came down to his appearance to how he presented himself to a congregation and to people on a one-to-one basis. It affected his conversations; it affected every aspect of his life and I learnt so much just from observing that man. I too, to this day make my business to magnify my office, not to bring the office of minister or leader or preacher into any kind of disrepute or disdain.

The impact of Frank's first pastor compelled service to everyone in a godly manner to magnify his office. This type of leadership seems pastor-centric and very conscientious of sociological pertinence from a past era. Although culture has changed dramatically in the last 40 years, Frank still links formal dressing to godly leadership.

Two retired Elim leaders shaped Harry's leadership:

Humility and honesty has been a major driving point in my life and driven into me through my relationship with my father-in-law... My Irish Superintendent who took a risk on me when I first came into ministry... he didn't really know who I was but trusted me... I was uneasy with his authoritative approach to leadership.

Harry's father-in-law modelled humility and honesty while his Irish Superintendent was authoritative, yet both brought positive leadership changes. Harry (GM) agreed, then explained that his holiness background caused "a certain fear and respect" for authority figures, suggesting intimidation. Nevertheless, people close to Harry in ministry make the most positive impact on his leadership.

Isaac's role model was an NLT member originally from England:

A National Leader preached on the Father heart of God... His teaching started me on journey into the Father heart of God. It brought me to Luke 15, the prodigal son and really that became the basis for my relationship with God... For leadership, it helps me to connect with people better and when they are vulnerable and weak...

Isaac heard one sermon on the Father heart of God and became more compassionate for the needy. A theology of reconciliation between God and people shapes his leadership perspective. Isaac (GM) concurred, adding how his first pastor gave many opportunities for the youth to lead and preach to justify replicating the practice. Consequently, Isaac only preaches 50% of allocated time to release more time to partner with youths and perform compassionate ministry.

5.2.4 Competing Perspectives from Leaders

To explain the theological voices shaping their perspectives, Andrew and Joshua read popular theology to refine their Pentecostal leadership, but Andrew includes charismatic theology. Although Daniel has more experience reading Pentecostal theology with RTC and Elim's traditions, he divides from peers by prioritising his Bible reading with the Holy Spirit to develop leadership.

Bob and Caleb self-define leadership, with Bob practising apostolic leadership but frustrated that Elim leaders do not support his interests. Caleb views himself as a pastor-teacher, which Elim leaders increasingly facilitate. With concerns, Graham picks integrity to self-define leadership – his appraisal, though gracefully without

questioning colleagues' gifts, comes from feeling deserted by a lack of interaction with younger leaders.

Ethan and Frank explained the importance of Elim role models, whose examples made great impressions on their leadership views compared with a seminary education. In contrast, Harry saw one leader as authoritative, the other as humble and honest, yet both made beneficial impacts. From another viewpoint, a current NLT member motivated Isaac through one sermon to prioritise compassion for the needy and to include youth in preaching. In reflection, theological and relational values divide Elim leaders, as influences of retired and earlier Elim leaders increasingly diminish, raising interest in how our contributors reflect on peer practices.

5.3 Competing Differences

What differences in practice do you observe within the generation you led/lead and the earlier generation of Elim leaders, and how have they made a godly impact on you?

This question examines embedded theology by enabling participants to reflect on peer practices to discover divisions in leaders' competing differences. Two main themes emerged: Intentional Change and Leadership Reviewed.

5.3.1 Intentional Change

Andrew makes intentional changes to his leadership style:

I was also led from the front by a man who was of mature years... He led with a strong personality and didn't suffer fools in any way... I may be gentler in my approach and yet I believe we can achieve the same results.

Andrew (GM) confirmed that his leadership is less authoritarian compared with the preceding generation. Although diplomatically and honourably dividing from the past leaders, Andrew has still to achieve their successes.

Caleb made intentional changes after a relational shift in pastoral leadership:

So, whenever I first came in, there were certainly guys who were much older than me. There was a sense of authority around them. A sense of, maybe not intended, aloofness. A sense of that was the pastor, and you had to call him the pastor and it wouldn't have been his first name, it would have been his last name. I suppose that sense of being, just a 'wee' bit removed from the rest of the people... Certainly, in my context, very few people would refer to me as pastor, even though they know it's my role. I would see pastoring being done a bit more relationally. One of the differences being visitation and things like that... I see it being more relational now.

Caleb critiques pastoral autonomy and generational practices to argue that his pastoral leadership is more relational than his predecessors. He wants to split from Elim's leadership fraternal to counter pastoral aloofness. Caleb (GM) agreed and said, "I spoke to a minister about 15 years older than me who could not be friends with anyone in the church because how would he ever discipline them?" The

comment aimed to affirm younger leaders who are developing stronger ties with congregations, more relationally than previously modelled.

Bob intentionally changed Elim's leadership practices by acting outside of conventional church structures:

Meetings would always have been the focus of the previous generation. Today in community life, people do not come out for meetings. The generation that I am part of at the minute, people are more willing to think outside the box, to do new things, to try fresh approaches. Whether it is café church or connecting with people in the community or engaging with secular organisations just to have a footprint in the community.

Before Bob's generation, Elim churches had closer connections, attending denominational rallies and evangelising in communities as a centralised Movement. Bob (GM) overlooks such practices "to be more missional, not necessarily evangelistic." He does not clarify these terms, but they insinuate that current practitioners should break from inherited practices to make relevant spiritual impressions on the broader community.

Controversially, Daniel divides from Elim leaders by rejecting Pentecostals:

One difference in this generation is a tendency to be more charismatic Christianity and movements as opposed to Pentecostal movements. Mixing with more charismatic types has changed my practices as a Christian, but not my theological perspective on baptism in the Holy Spirit. Their genuine attitudes and love, the way that they do leadership has definitely had a godly impact upon me and watching

leaders in this generation... I notice this distinct difference between what I consider a fundamentalist Pentecostal approach to this beautiful, charismatic lifestyle that really is more about building and loving people than loving our practices or theology.

Daniel is an older leader with Pentecostal views that changed after developing closer relationships with charismatic leaders. Daniel turns from Elim's fundamentalist approach because it is too focused on theology and practice instead of loving people. Moreover, Daniel (GM) prefers charismatic leaders who believe what he believes "without talking about those beliefs all the time." Therefore, Daniel intentionally changes leadership boundaries, regardless of all the Elm leaders who still express love in leadership.

5.3.2 Leadership Reviewed

Joshua reviewed Elim leadership in NI to stress differences:

There can be extreme differences between leaders and pastors, even differences between the head of our movement, in terms of style and the way they structure things around them. Whenever I think of some pastors within the Elim Movement, some have a tenacity toward healing ministry that I don't feel I have. Other pastors have a great boldness and conviction, courageous guys that sometimes I wish I had a little more of what they have. Some pastors as well have set up a structure within church where they have good team ministries around them, where there's other pastors who are isolated and don't have teams around them and that structure in place.

Although Joshua suggests extreme differences between leaders and pastors, they all practice the specific ideas he mentioned. While appearing frustrated with hints

of disillusionment, he still finds inspiration through the creativity and gifting shown by peers who can express their leadership styles successfully.

Joshua also believes that some leaders in his generation suffer from isolation in ministry. Harry (GM) agrees by assuming that leaders self-isolate because of “busyness, stress and offence” without discussing with colleagues. Ethan (GM) also supposes that leaders struggle with isolation because “the fellowship between Elim leaders has weakened” and there is more fellowship with non-Elim leaders. So, cross-generationally, leaders notice relational divisions because colleagues are isolated.

Harry reviewed Elim leadership to highlight ways that leaders are collaborating:

A lot of our churches in NI have assistants and associates and a lot more churches will bring people in who have gifting, like in pastoral roles or teaching roles or evangelistic roles or youth roles and that is good and what the body is all about. We are here to equip the saints for the perfecting of their ministries not just the perfecting of the minister at the front.

In other words, the previous generation focused on the minister to fulfil all significant leadership roles, but attitudes changed. For Harry, younger leaders encourage church members with the ability to lead in specific roles, signifying that leadership is increasing between ministers and congregations, not just between ministers.

Isaac would agree with Harry's team ministry by stressing his family's participation:

When I started ministry, nothing was taught about your wife or family, it was the pastor alone. It's now about family and leading out your marriage. Your wife serving with you, maybe not with a position but people seeing that you are called into this together as a family.

Traditionally, Elim leaders called men to lead with their wife and family's support. Although Isaac (GM) "knows it's the man who gets ordained" he suggests that Elim will improve by replacing just a pastor, to a pastor and his family called to lead. Therefore, it is arguable that the focus on building church teams and pastors serving with their families is replacing Elim leaders working as a team across different churches and viewing the churches as the Elim family.

Ethan reviews decades of service, fondly remembering the family feel between Elim churches with loyal congregants:

People are quick to change churches if they feel the church down the road offers a better programme for the young or music... Years ago, they were loyal to the church and Elim Movement. If people got a new job and had to move, the first thing they would do is seek out the Elim church in that area and affiliate themselves because they were Elim. There was a unity between our churches that seems to be lacking today...

Ethan suggests that cultural shifts damage the cohesive nature of relationships within Elim. A consumer approach to church life by parishioners is supplanting generational and lifelong congregational allegiances. Moreover, Ethan's reference

to disunity between churches confirms relational breakdowns between leaders and valuing traditionally held relationships, to which Frank and Graham referred.

Frank believes that individualism destroys the unity once held by Elim leaders:

Looking back over a considerable number of years and a national level within NI... they were all men who respected each other. Men who were not “yes” men and would disagree but could disagree agreeably without it making any difference to relationships... There seems to be more independence in leadership now and not so much sharing. Present day leaders seem to like it to be that way and become very defensive and protective of their own domain rather than accept the collective pool of opinion and wisdom, counsel and thought.

Frank reflects on the advantages of unity modelled by influential leaders within Elim, compared with current independent and individualistic leaders. Although his observations are not from in-depth discussions with younger leaders, Frank has years of experience to note divisions in leadership caused by unchecked changes.

Graham’s appraisal focused on Elim congregations belonging without believing:

The big issue on practice today is, as a pastor you are faced with people wanting to belong to your church before they know what your church believes... You see if you have belonging and then believing that means you have people belonging because they like what you do for their kids or youth, this, that and the other, which is great, but I also want them to believe in a Pentecostal message. If we get a lot of people in our churches and they are there just to belong, we do lose the dynamic that to me is fundamental in an Elim church.

Graham values relevance to people's needs that encourage belonging but not at the expense of prioritising Elim's beliefs. His position implies less concern with Elim's beliefs from current leaders, which influences congregations and damages Elim's corporate identity as a Pentecostal Movement.

5.3.3 Competing Differences from Leaders

Leaders' competing differences reveal divisions. Three younger leaders commented on intentional changes. Andrew manages what he inherited but rejects retired leaders' dictatorial approach. Caleb agreed and dismissed pastoral aloofness and disciplinarian leadership for stronger relational ties with church members. Bob took a broader look at Elim's inherited practices and wants to make churches more missional in local communities. In contrast, Daniel radically positioned himself outside of Elim, observed its fundamentalist approach and decided that charismatic leadership is more loving and preferable. These leaders divide from each other relationally and in practice to suit their leadership choices.

Three younger, two older, and all the retired leaders reviewed leadership. Joshua noted creativity across Elim leadership, and along with Harry, assumes that leaders face isolation. Ethan recognised the isolation issue and weakening fellowship because leaders now fellowship more with non-Elim leaders. In contrast, Harry commended the collaboration in Elim churches that depend less on pastors and more on gifted laity. Similarly, Isaac emphasised the pastor and family building teams, not Elim leaders working as a team in different churches.

Following their general review, the retired leaders are concerned with leaders abandoning old values. Ethan thinks that the absence of fellowship between Elim leaders and churches, and consumer culture, cause divisions in the Movement. Frank claims that individualism now characterises defensive Elim leaders. Finally, Graham believes that leaders who prioritise belonging to a church without proper consideration for Elim's beliefs contribute to division and an identity crisis.

In retrospect, Intentional Change and Leadership Reviewed are two themes that reveal divisions in competing differences, as leaders reflected on peer practices. This study will now study divisions in competing changes through theological beliefs from Elim leaders, who explain what changed or could change leadership.

5.4 Competing Changes

What changes can you see being made by Elim leaders, in yours and the former generation of leaders, and how have they made a godly impact upon you?

This question considers divisions in competing changes, from embedded theology that includes what participants believe changed or could change in practice. Two themes emerged: Generational: Regarding Women and Generational: Changed Priorities Between Men.

5.4.1 Generational: Regarding Women

Bob wants changes to include women in leadership for the Movement's benefit:

...seeing things through an evangelistic and pioneering lens, women in ministry discussion was brought to Irish Conference and not passed. A lot of women are quite passionate about engaging in taking new ground, in taking part in teams... One young couple that I am in conversation with at the minute about establishing a work in Donegal, the girl was quite disappointed that there wasn't going to be any recognition if she was to move forward with a mindset to be trained by Elim.

Bob is an evangelist and plants churches but is frustrated by restrictions on women in leadership. He (GM) disregarded traditional boundaries by including women "to serve communion" and do "pastoral care under the headship of their husbands." He also argues that "women can do things that men are not good at," but more as a statement to change Elim's beliefs than an endorsement of women's abilities.

Andrew also considers women in leadership:

One of the changes that I see and have visualised over the last number of years would be the thought and the change and the process of women coming into ministry. Something that was never in the last generation and when I got saved it was never seen or heard or talked about, it now appears over the last short period of time... My view on women in leadership, is yes, we can talk about it as a Movement but if we go down the road of personal views of women in ministry, at this stage I would not be for it.

Andrew will discuss but not accept women in leadership. Andrew does not distinguish between women in ministry and leadership and bases his opinion on

the example set by Elim's former leaders. Andrew (GM) agrees and suggests that "younger men have lost the art of seeking counsel from older people," which is curious because he has never discussed including women in leadership with older and retired leaders but now wants their support.

5.4.2 Generational: Changed Priorities Between Men

Caleb highlights unity between Elim leaders, excluding retirees.

What I don't want to labour too much, is a change in personnel over the last years. I have just seen a different expression of how we get together as ministers. There is a different expression of how we would seek God and probably a bit more freedom in terms of that. Just a real desiring to move more into the gifts of the Spirit and the freedom of what the Holy Spirit wants to do in our midst.

Caleb implies that personnel changes brought a less formal leadership expression, causing freedom in leadership meetings, which seems to mean speaking, singing, or moving in the gifts of the Holy Spirit. Although Caleb (GM) agreed to these possibilities, he suggested that in Wondrous (Elim's annual Bible week in NI), a "sense of family is growing again and opposite to the loss of corporate identity." However, Caleb only presumes that leaders agree with his Wondrous assessment, showing where divisions are between the serving and retired leaders.

Daniel is unconvinced that leaders are more unified now than their predecessors:

One thing about the generation beyond me, I see a greater individualism that didn't exist in the generation before me. Not even as much in my generation and I think I see an attitude of what I am doing is more important than what the Movement is

doing... Due to the changes, we need to look at how the Movement is led in the future. We will become a network of churches more than a Movement...

For Daniel, more individualistic younger leaders result in corporate unity diminishing. However, younger leaders may not be separatist but focus more on localised efforts that include non-Elim churches. Nevertheless, Daniel (GM) leans toward Elim's de-centralisation by highlighting the lack of inclusion by Elim leaders in setting up Wondrous. When asked why, Daniel (GM) argued that "We send letters out to get people involved," which seems quite formal, not relational.

Ethan also sees greater individualism in the younger generation:

I think there was a change in the attitude of Elim pastors between themselves. To me there is now an attitude of you in your small corner and I in mine. There seems to be friendship and good things, but the overall sense of loyalty seems to have diminished a bit, which means that an Elim pastor in one town might find closer fellowship with ministers of other denominations, rather than his nearest neighbour in Elim.

Ethan recognises younger leaders' benevolent attitudes. However, the depth of loyalty and fellowship that Ethan once enjoyed in Elim's ranks weakened as it spread into other denominations. Ethan (GM) agreed and clarified that "people now see themselves belonging to local Elim churches rather than Elim as a Movement." Therefore, in Ethan's opinion, Elim's corporate identity has changed because loyalty is no longer mainly prioritised between leaders serving within Elim.

Dismissive attitudes and actions of younger Elim leaders concern Frank:

The young I suppose in their enthusiasm and with the vision that drives them, have bypassed older leaders, and sought the counsel of their peers. That is fair enough, but their peers have the same limited experience as themselves. Again, that lack of formality now expresses itself in how men now dress, how they appear, how they present themselves to congregations and even how they arrive at what may be deemed as formal occasions... I hope this doesn't sound critical but there seems to be less emphasis on separation between the world and the church today.

Frank reluctantly accepts the avoidance of younger leaders. Whether or not they intend it, he blames them for discarding the opportunity to learn from retired leaders. Ironically, younger leader Andrew (GM) wants opportunities to discuss matters with older and retired leaders. Nevertheless, Frank reinforces his challenge toward improper attitudes held by younger men, whom he believes miss the advantages of formality and disadvantages of informality for dress code.

Graham affirms Frank's position by fixing his concerns on doctrinal matters:

...there seems to be a shallowness of doctrine and a broadness of practice... a tolerance of the forbidden and intolerance of the permitted... Are we a memorial to the past – the righteousness and godliness of the past – not so much to the inflexibility of the past but are we a memorial to the past and now worldliness and materialism mark us out, together with immorality and ungodliness?

Graham's comments are critical but stem from the unease that younger leaders overlook what was once doctrinally vital within Elim. Their oversight seems forced by busyness, where the breadth of activity detrimentally affects the depth of

understanding. Graham believes that the cause of these changes is more cultural than doctrinal.

Harry overlooks any concerns from retired leaders to continue old practices:

We have the older style of leadership, where everything was similar in outlook, style, dress-code, suited and booted, shirt and tie and that style which was quite rigid... Now we are more casual in our dress, which is reflected in some of the activities that go on in our churches. For example, we don't have pews in some of our churches – it's chairs, which can be moved around, and you can create a more casual feel when you can move chairs around and more of a family type of feel.

Harry compares the retired and younger leaders' practices, preferring the informal expressions of the latter. The shift nurtured a casual family feel in church congregations more inviting than previously modelled. Harry's ILT membership ratifies abandoning old formal leadership expressions as outdated to embrace younger leaders' informal practices.

Another ILT member, Isaac, is determined to re-model a traditional culture:

In the last 15 years in leadership, I have seen lots of changes... The culture of the church has to be right to receive what needs to be heard. How do they receive that, how does the church move? Does the church have a culture of generosity, sound doctrine, worship, gifts of the Spirit and winning the lost? The soil of church culture needs to be right, so God can plant into church what He needs to. It takes time, up to ten years, it is harder than what we realise... Someone must take the traditional churches forward.

He believes that church culture must forsake traditional expressions to embrace a contemporary style, apt for twenty-first-century NI. Although Isaac does not explain what he means by traditional churches or how they hinder progress, his list of church culture conditions reveals an unswerving determination for changes. Isaac has a long-term vision to change church culture to succeed regardless of the past. Retired and older leaders believe that Isaac's type of individualism caused divisions between successive Elim leaders in NI.

Joshua questions his peers who just push for progress:

The older generation showed that shepherding relational role. I see and worry that the younger generation are looking to a secular model of leadership, more so to what I believe to be a Biblical model of leadership. I hope and pray that they would take of what really counts in ministry, like prayer, shepherding the people and preaching and delivering the truth of God's Word. The older generation had a Biblical model in terms of shepherding, I see the younger generation coming behind looking to the business mentality or CEO of leadership within the church.

Joshua is sceptical of colleagues who honed their ability from a business perspective to examine and re-model the church. He accepts some use of secular models but not when replacing Biblical values for church leadership. Joshua (GM) reiterates his fears, "We can learn from business settings, but some things do not transfer well into church life," and is the only younger leader showing such concerns.

5.4.3 Competing Changes from Leaders

Competing changes divide Elim leaders differently. Bob pushes for constitutional reforms to allow women in leadership under male headship. Andrew is open for discussion but prefers better leadership communications through conversations with retired leaders to keep the status quo for women in leadership.

There are mixed perspectives from successive Elim leaders suggesting divisions. Caleb dubiously implies that new Elim leaders and Wondrous's introduction brought spiritual liberation and unity for leaders despite the views of retired leaders. Likewise, Isaac pushes for progress by continuing to reform the church culture for contemporary expressions. Joshua embraces progression but not despite the retired leaders' opinions. He also queries business-like developments in church life that replace or obscure inherited Biblical values from retired Elim leaders. Ironically, Harry dismisses old protocols to encourage casual leadership changes because they attract families. In contrast, Daniel interprets this new-found leadership liberty as individualistic and fragmenting because it will disperse Elim's central control into church networks, affirmed by cross-denominational activity and growing divisions between the Movement's leaders.

The retired leaders all discern divisions within Elim's leadership and that relational fractions look set to increase. Ethan believes younger leaders are inherently good, but their loyalty toward Elim is diminishing. In contrast, Frank and Graham feel disrespected and rejected by younger leaders who lack loyalty and disregard past beliefs and practices. Only two younger leaders question why past beliefs and

practices should change and want the retired leaders' wisdom. Nevertheless, competing changes from our two themes (Generational: Regarding Women and Generational: Changed Priorities Between Men), reveal divisions between successive Elim leaders in NI.

In hindsight, this chapter has produced themes by following Cameron et al.'s (2010, pp. 53f) "four voices of theology" model to confirm that competing values divided Elim leaders in NI over the last four decades. Moreover, to fulfil this thesis's social and theological analysis in a triangulated research model, Chapter Six will further examine the results in this chapter with the literature from Chapter Two.

CHAPTER SIX: FIELD RESULTS AND LITERATURE

Introduction

This chapter will examine the field results from Elim leaders in NI with literature to further critique divisions in competing values. The literature carries several points of interest but is useful in this stage of the research to scrutinise comments that field contributors prioritised.

6.1 Competing Core Principles

Elim's "Constitution" is a permanent yet changeable centralising core document for historical and current leaders. So far, this thesis shows how the "Constitution" is open to interpretation, causing competing core principles to surface between Elim leaders and their divisions that are ready for further analysis.

6.1.1 The Bible

Andrew, Graham, Daniel, and Frank considered Elim's "Constitution", and they placed more value on the Bible than on working arrangements. However, how they value the Bible differs, highlighting divisions in competing values. Andrew believes that "The Bible is the infallible Word of God and for me that means it is the supreme and final authority in all matters of faith and conduct," a position also vital for historical Elim leaders. Hollenweger (1972, p.519) states Elim's fundamental, "We believe that the Bible is the inspired Word of God and that none may add thereto or take away therefrom, except at their peril" to emphasise the Bible's infallible

nature. Despite historical affirmation, fallible men interpret the Bible, which Andrew overlooked (cf. Duffield, 2008, p.20).

Arrington's (in Warrington, 2008, p.184) study revealed that:

In a survey of UK Pentecostal leaders, reported in 2004, while nearly all (99.5%) the ministers accepted that the Bible is infallible, nearly 40% disagreed with inerrancy, accepting that there were errors in the Bible.

Although Biblical inerrancy is under scrutiny, Andrew agrees with most evangelical Pentecostal leaders standing for Biblical infallibility. This fundamentalist position is often a reaction or cautioned response against Darwinism and German higher criticism. However, Biblical infallibility justifies Andrew's reformed theology for practice, which is also central for the Movement (Alliance, 2018, p.2).

Graham chose to prioritise the Bible by listing Elim's foundational beliefs, which is indicative of his Protestant background in NI. He places the Bible before practice so that orthodoxy takes precedence over orthopraxy. Belief in "The work of Christ" is a dominant feature in Graham's reformed theology and Elim's traditional Foursquare Gospel (cf. Hathaway, 1998, p.6). Hudson (1999, p.210) agrees by reviewing how Jeffreys started "The Worldwide Revival Crusade" that:

...had its parentage in the Foursquare Gospel Testimony, which had been formed in 1927, the purpose of which had been to raise a testimony in the British Isles and abroad for the Foursquare Gospel.

Jeffreys held Foursquare to Christ as Saviour, Healer, Baptiser and Coming King, with an openness to ecumenicalism (Wilson, 1961, p.44). However, it was uncommon for Elim leaders in NI to engage in ecumenicalism during Graham's era, as he led the Movement with reformed, Foursquare Biblical views.

Central to Graham's reformed Foursquare beliefs is justification by faith in Christ's finished work, which is a core belief for Elim leaders (cf. Ephesians 2:8; Alliance, 2016, p.2). This position is also vital for Graham's cultural identity to show "non-sectarian" (Brewer, et al., 2011, p.23) opposition toward politicised Roman Catholic views and ecumenical activities. However, compared with Graham, younger Elim leaders more openly engage in ecumenical expressions of Christianity.

Ideally, ecumenicalism is a non-sectarian approach to church unity that would find complete Protestant and Roman Catholic partnership in NI, if fully embraced. Warrington (2008, p.169) assesses ecumenical history and writes:

Although Pentecostals have over the years increasingly sought and responded to dialogue with other Protestant denominations, discussions with the Roman Catholic Church and ecumenical debate have been much more tenuous. This has been in part due to the rejection of Pentecostals by many mainline churches, especially in its earliest years.

Similarly, Graham rejects ecumenical practices in NI by stressing Biblical infallibility with reformed views. In hindsight, Andrew conforms to Elim's beliefs, which Graham does but also openly stands for them in changing times.

Daniel is less conformant than Andrew and Graham by using his personal Bible views for authority, more than reformed thinking or systematic theology from RTC training. Although Daniel's approach is viable, it indirectly undermines the practices taught at RTC and Elim's systemised theology in its "Constitution."

Historically, Jeffreys used systemised theology for evangelism to expound theology for healing and suffering (Hollenweger, 1972, p.200). On this occasion, systematic theology complemented Jeffreys' biblical views and Elim leadership, but not his views on British Israelism (Hudson, 1999, p.37). Although having exceptional healing campaigns throughout the UK, Jeffreys did not change Elim's fundamentals to include values from British Israelism. In contrast, Daniel did not experience notable healing campaigns but did develop personal views from Bible reading for leadership with minimal regard for Elim's fundamentals or systematic theology.

Systematic theology outlines central themes in the Bible's metanarrative, while postmodern theology privatises faith and leads to liberal views of Scripture (cf. McLaren, 2004, pp.72f). Similarly, personal Bible reading and lived experience shapes Daniel's leadership more than grand narratives and systematic theology. In reflection, Daniel did not entirely dismiss or warn against dismissing systematic theology, but as an ILT member, he undermines Elim's normative theology.

Ironically, systematic theology helped Daniel to improve his Biblical understanding in theological training (cf. Duffield, 2008). Likewise, systematic theology enabled

his predecessors to shape Elim's fundamental core beliefs and practices (Alliance, 2016, p.5). Systematic theology remains vital for the Movement because, in 2012, twelve Elim experts compiled *The Message*, to present Elim's fundamentals with extensive Biblical references. In hindsight, compared to Andrew and Graham, Daniel's views are more liberal by emphasising personal Bible reading while not totally rejecting but decidedly undermining Elim's systemised fundamentals.

In another way, Frank values the Bible by positioning his leadership views within Elim's constitutional expectations, to "have a conscience void of offence toward God and man." Frank justifies his position from the Bible and "Constitution," signifying godly standards for unity, with well-honed insights. Frank's position is valid, but curiously, he avoided offence then mentioned how other leaders offended him. Historically, Elim's founding leaders did offend each other, trying to force changes to constitutional working arrangements, resulting in unreconciled differences (Kay, 2009, p.91). Frank, a former Irish Executive leader (now ILT), is aware of Elim's historical leadership conflicts and "years of difficulty" (Cartwright, 1986, p.132), especially constitutional issues that affected Elim in Ireland from 1942 (Elim Ireland, n/a, pp. 1-5). Nevertheless, Frank consciously avoids offending colleagues who offended him to encourage unity between Elim's current leaders in NI.

6.1.2 Authority

In competing core principles from Elim's "Constitution," divisions also surfaced as Ethan, Harry, Caleb, and Frank reflected on leadership authority. Ethan said, "Any

person wanting to enter the Elim ministry must submit to the Constitution, as a matter of honour,” which is an imperative call to accept constituted authority. To stress his point, Ethan links “must submit” and “honour” to Elim’s “Constitution” because he recalls decades of its practice, rooted in the collective wisdom of successive leaders (Alliance, 2016). Therefore, anyone entering Elim leadership must submit to leaders in a constituted position of authority to avoid being dishonourable.

Historically, church leaders seeking denominational agreement for constituted authority did not always honour proposed commitments. Elim’s constituted authority came via founding leader George Jeffreys and his peers, but their agreement was not based on Omni-sapience and failed because leaders are flawed (cf. Hollenweger, 1969, p.44). Robinson (2005, p.153) agrees when observing that “A case could be made for the view that Jeffreys, though reserved and private by nature, has as a side to his nature a need to exert control.” Nevertheless, Jeffreys was not alone, which shows that godly wisdom invested in constituted authority, rightly or wrongly, has limits. Consequently, despite efforts to promote unity, Elim suffered a split because Jeffreys refused to submit to constituted authority (Hudson, 1999, p.11). Therefore, Ethan’s argument to submit honourably to constituted authority does not guarantee unity.

Ethan expects Elim leaders to submit to constituted authority, which implies taking an imperious approach. Although it implies keeping standards more than controlling leaders for unity, the approach can cause divisions irrespective of

motives. To deal with Elim's schism in 1942, "strict and detailed regulations covered the function of the minister," which relaxed from the 1970s (Hathaway, 1998, p.25). Currently, Ministers in Training must submit and remain loyal to constitutional requirements under the supervision of the Director of Training and the NLT before attaining ordination (Alliance, 2016, p.35). The primary aim now is to test potential leaders' call to the Movement and their alignment with Elim beliefs and practices, resembling Ethan's *modus operandi*.

Following Ethan's honouring approach is necessary but can also be complicated for Elim. Historically, local leaders struggled to submit to Elim's bureaucratic "central administration" and keep liberty to pursue "the moving of the Spirit in the congregation" (Hollenweger, 1972, p.202). It meant local church leaders had the incredibly arduous task of functioning formally in a rigid organisation and informally with usually "socially insignificant and often poor" (Wilson, 1961, p.107) congregations. The two worlds were often inconducive and similar for leaders today, who lead affluent and autonomous congregations with sparse interest in honouring Elim's centralised administration. Nevertheless, Ethan is right; leaders must submit to constituted authority to honour the status quo (Alliance, 2016, p.36).

From his perspective, Harry outlined different Elim offices to justify leaders' spiritual authority because the "Constitution has a place of authority in our lives." Harry highlights leadership levels that take definition and effect through constituted powers. Even before Elim established a "Constitution," Jeffreys believed his leadership authority came from living in revival, but other Elim leaders, at best,

sought revival (Hudson, 1999, p.59). However, Jeffreys was not necessarily prideful but confident in his spiritual authority to lead where others follow. Nevertheless, Cartwright (1969, p.140) notes that Jeffreys “was essentially a pragmatist” with limited understanding of church history, which left him struggling with governance. Therefore, Jeffreys failed church governance undermined his spiritual authority, which hindered the Movement’s progress and contributed to relationships completely breaking down.

Harry overlooks the mentioned historical conflicts but still expects leaders to submit fully to his spiritual authority as an ILT member:

The Constitution allows us to be different but not disagreeable, and we have to respect the office of the authority that is over us, even if we do not get on well with the individuals.

With a dogmatic reading of constitutional guidelines (Alliance, 2016, pp.15, 36), Harry accepts that leaders differ, but relationships are only tolerable if those involved submit to spiritual authority. An authoritarian approach is traceable in Elim history but only constructive in conjunction with relationship building. Otherwise, those exercising spiritual authority can expect damaging divisions to re-occur (Hathaway, 1998, p.24), which Harry overlooks interpreting Elim’s “Constitution.”

In contrast to Harry, Caleb explains the authority levels in Elim’s ranks and to value relationships more, and he considers leaders in hierarchies as “first among equals.” He accepts Elim’s executive authority but not authoritarianism that denies equality in team leadership (Alliance, 2016, pp.1-33). However, Caleb appreciates

permission from leaders who function in Elim's hierarchical leadership system to practise networking in leadership. Smith (1998, pp.146f) outlines the regional governance of the Elim church in NI:

The Elim Church has a Presbyterian form of government. The Governing body is the General Conference, which consists of all ministers and one lay representative from each church. The Presbyteries and Regions, and full-time Regional Superintendent have responsibility for the pastoral care in their area.

Caleb believes such leadership levels are for leaders' mutual benefit, not for dictating their demands to others. Although a first among equals is ideal, obviously, power levels create inequality in hierarchical leadership. In comparison, Cleveland (Gibbs, 2005, p.84) argues that hierarchies are increasingly redundant because "The shift is now more obvious: from top-down vertical relationships towards consensual, collaborative modes of getting people together to make something different happen."

If the priority is to change hierarchical leadership, McNeal (2000, p.138) warns that "Pop Leadership" often "knee-jerks" to latest fads to get "with it, but without a real centre this leadership is hollow at the core." In contrast, at its core, the Elim church is hierarchical with regional and local church leaders; and presbytery in its General Conference while seeking team leadership with flexibility to engage contemporary culture. In a certain sense, the ILT members are Caleb's "bosses," who lead as a "team," but Caleb has local autonomy to build relationships (Hathaway, 1998, pp.24, 30-31). On reflection, Caleb is practising relational and networking

leadership more culturally driven than leaders above him, which now retired leaders oppose.

Retired leader Frank puts more emphasis on Elim's traditional leadership structures, but ironically, like Caleb, he opposes dictatorial leadership by preferring to "share leadership with others both at local leadership and nationally." Banks & Ledbetter, (2004, p.49) affirm that Frank's collaborative approach is current and creates a greater buy-in of all involved because leadership expressions are becoming less "controlling" and more collaborative (Gibbs, 2005, p.36). Similarly, Elim began with collaborative leadership under Jeffreys, and despite outstanding success, he lost control of the Movement (Hudson, 1999, pp.165f). However, even after Jeffreys resigned, Elim Headquarters functioned with collaborative leadership but kept ministers under tight control (Hathaway, 1998, pp.25f). Frank understands these past conflicts, which explains his opposition toward charismatic personalities with authoritarian leadership and hope for collaborative leadership with conforming leaders. Still, Frank disapproves of collaborative growth exclusively between younger Elim leaders because they exclude retirees and damage relationships and denominational unity.

6.1.3 Limitations

Divisions appeared in Isaac, Joshua, and Bob's competing core leadership principles as they reviewed Elim's "Constitution" to highlight its limitations and what they changed and want to change for practice. Isaac finds Elim's "Constitution" "freeing" because men can lead but restrictive because women cannot. He

believes that “the New Testament says different, females can be in leadership positions” but omits specific quotes. So, Isaac enjoys constituted leadership benefits established by former male leaders but feels restricted when unable to release women into leadership in NI.

Historically, Jeffreys chose women for leadership by including them in the EEB. Robinson (2005, p.132) adds that “By 1924, of thirty-four members of the EEB in regular work of ministry, twenty-two were men and twelve women.” Alongside men, women held offices as deacons, evangelists, missionaries, and pastors, which continues according to Elim’s “General Constitution;” but not as deacons, elders, or pastors under the “Irish Constitution.” Although more Northern Irish leaders want to include women in leadership, it is a contentious issue and frustrating for Isaac, who remains determined.

Joshua agreed with Isaac’s view to a degree by sharing that “I have no problem with women serving as deacons within the church” but not as an elder. Joshua adheres to the “Irish Constitution” but disagrees with its restriction for women in leadership. Therefore, Joshua argues for women as deacons but not elders, which is a complementarian position under male headship for church leadership.

Joshua’s dilemma with women in church leadership has historical implications. Wilson (1961, p.102) explores Elim’s early years, and photographs show that “women are invariably a majority, often in the ratio of two or three to every, one

man.” These women gave leadership in various church roles in the 1920s during women’s liberation (Hudson, 1999, p. 111). Broader culture changes did resemble trends in the Movement but new rules stopped women from being re-ordained. Paradoxically, women continued pastoral duties, but only until there were male replacements (Robinson, 2005, p.133). By 1954, only a few women held leadership positions in ministry with no probationary ministers, which Jeffreys omits in his writings (Kay, 2017, p.240; Wilson, 1961, p.102). Historically, church leadership was not exclusively male but became male-dominated as modelled in Joshua’s context.

Joshua is involved in an ongoing debate over why women officially lead Elim churches in GB but not NI. Warrington (2008, p.146) more broadly reflects on the debate:

In a survey of the views of AoG pastors in the United Kingdom, it was discovered that 60% of them thought that the greatest contribution of women to the life of the local church was through prayer, while 29% identified it as a practical involvement...., other countries express similarly limited views.

These statistics show the unequal representation of women in leadership, particularly over the last decade. It is similar in NI, where women might never lead churches, which Joshua opposes and keeps pushing for changes, like many non-Elim churches in the Province (Brewer, et al., 2011, p.11).

At the turn of the Millennium, alongside the Elim Movement in NI, there were mixed views across denominations concerning women in leadership. Baptist church leaders are male, with some female deacons (McMillan, p.106, cited in Richardson, 1998). The Roman Catholic Church, Evangelical Presbyterian Church in Ireland, and the Free Presbyterian Church of Ulster exclude women from leadership roles (Toal p.288; Beckett, p.195 and Paisley p.128 cited in Richardson, 1998). Whereas the Church of the Nazarene, Presbyterian Church in Ireland, and Methodist Church in Ireland (Tarrant, p.171; Erskine, p.54 and Orr, p.94, cited in Richardson, 1998) permit women to lead. This mixed situation concerning women in leadership reflects competing principles that make it a contentious core issue inside the Elim Movement.

Bob believes that women can lead under male headship but mainly wants constitutional changes to support his church planting and evangelism. He claims that “every other area of the work is covered, but there is no place for the evangelist.” Bob wants to pursue full-time evangelism but feels unsupported by Elim leaders. In contrast, Elim in GB fund a full-time evangelism and church planting department called “Reach” (Alliance, 2016). This comparison only frustrates Bob because Elim in NI only trains and support pastors, which is an all-inclusive term that overshadows the title of an evangelist.

Using Strong’s Concordance,⁵⁰ Conner (1982, p.175) cites the Old Testament term for the pastor as “*Ra’ ah*”, meaning to tend the flock, allow it to graze and oversee

⁵⁰ Cf. <https://www.biblestudytools.com/concordances/strongs-exhaustive-concordance/>.

its welfare (cf. Genesis 4:2, 26:20; Jeremiah 3:15 and Isaiah 40:11). He (Conner, 1982, p.175) then states the New Testament terms, “*Poimen*” (cf. Matthew 9:36) and “*Poimaino*” (cf. Matthew 2:6) are terms for shepherding, feeding, ruling and overseeing. These terms portray the pastor’s heart to provide an environment to nurture spiritual growth. In contrast, evangelists or *euangelistēs* (cf. Ephesians 4:11; Mounce, 1995, www.Biblegateway.com) focus on proclaiming the Gospel to non-Christian people. In retrospect, Bob rightly noted that evangelists are less recognisable than pastors within Elim in NI in recent years, even though leaders practise both ministries.

6.2 Competing Perspectives

The analysis of Elim leaders’ competing perspectives in Chapter Five shows that underlying Elim’s Constitution, the contributors hold views that cause divisions. Therefore, how perspectives divide leaders will receive more scrutiny.

6.2.1 Pentecostal and Charismatic Perspectives

Andrew, Joshua, and Daniel prioritise reading books to develop their Pentecostal leadership, including Charismatic theology for Andrew, Pentecostal theology for Joshua, and the Bible with the Holy Spirit for Daniel. Andrew hones his Pentecostal theology by reading RT Kendall’s ‘*Holy Fire*’ and concludes that “If you want to increase your knowledge of areas in your Christian walk then he brings you to a deeper understanding and knowledge of those areas.” The benefits of Kendall’s (2014) book come from a mix of Pentecostal theology, Charismatic views, and conservative evangelical values. Although most Elim leaders accept Kendall’s

work as a reliable source, Andrew does not explain how reading its Charismatics views improved his Pentecostal perspective.

Besides Andrew's reformed theological book choice, there are vast amounts of continually updating literature to improve our understanding of "Classical Pentecostal, neo-Pentecostal and independent Pentecostal churches" (Warrington, 2008, pp.6-11). A nuance in Pentecostal theology developed during the 20th century for ecumenical purposes, which Foster (2003, p.101) reviews:

The charismatic or Neo-Pentecostal movement is usually said to have begun with the work of Demos Shakarian, millionaire dairyman from southern California, and a Pentecostal. In 1951, he founded the Full Gospel Business Men's Fellowship International, an organization designed to allow Pentecostal businesspeople to "witness" to non-Pentecostals

Although Andrew does not address the rise of ecumenicalism in independent neo-Pentecostal churches, similar ideas are emerging in his context (Revival, 2018). Andrew is quietly cautious, as some neo-Pentecostal leaders with ecumenical openness are developing close connections to Elim leaders in NI. The trend could create more openness toward ecumenical influences within Elim, which Andrew overlooks in his study with Kendall.

Andrew's Pentecostal perspective is open to charismatic experiences through his evangelical view of Jesus. Therefore, he might accept McLaren's (2004, pp.72f) Pentecostal views of Jesus but not the broadening of traditional perspectives to suggest that Jesus is simultaneously "Conservative Protestant, Roman Catholic,

Eastern Orthodox, Liberal Protestant, Anabaptist and exercised Liberation Theology.” This amalgam of ideas does not show how Pentecostals can define their charismatic experiences, particularly for Andrew, whose reformed theology developed in a traditionally Protestant context.

Andrew’s Pentecostal perspective seems fixed in reformed theology with Kendall’s influence. However, some of his peers are more open to cross-denominational encounters regardless of theological differences. Andrew would oppose such interaction, which Studebaker partially addressed by arguing that “the source of Pentecostalism’s anaemic pneumatology lies in its tendency to adopt the soteriological paradigms of Protestant Evangelicalism” (Hocken, 2012, p.141). In reflection, Andrew might find this criticism challenging because of his Pentecostal encounters, lived experiences, interpretation of Charismatic theology, and lack of broader academic dialogue (Hiestand & Wilson, 2015, p.13).

Andrew could consider Warrington (2008, p.5), who notes how the Charismatic Renewal has increasingly influenced Pentecostals from the 1960s onwards. Macchia (1996, p.33) agrees when explaining how the Charismatic Renewal came into mainline Protestant denominations and the Roman Catholic church. This development left Classical Pentecostals in the USA, considering how other denominations now shared their healing experiences, revivalism, holiness, ecumenicalism, songs, and exercising gifts. Consequently, Classical Pentecostals had an identity crisis causing them to re-appraise fundamental doctrines (Macchia, 1996, pp.34ff). In comparison, Andrew aligns with Elim’s Pentecostal distinctive for

leadership but reads popular reformed Pentecostal and Charismatic theology, not global Pentecostal academic theology to shape his perspective.

Joshua read popular not academic Pentecostal theology written by Jim Cymbala. He annually reads Cymbala's *'Fresh Fire'* and says, "Lord, will you do it again in my life?" Cymbala (1997, p.25) attributes any ministry success to prayer, which began during a life crisis when God spoke, saying:

If you and your wife will lead my people to pray and call upon my name, you will never lack for something fresh to preach. I will supply all the money that's needed, both for the church and for your family, and you will never have a building large enough to contain the crowds I will send in response.

Although hearing directly from God can be questionable, for Cymbala, it meant that God gave successes in response to prayer. Cymbala's prayer formula and claims are peculiar but not sinister. Tripp (2014, pp.61f) argues that churches often employ leaders with the correct theology, good preaching, a ministry philosophy for church growth and pastoral experience, but this fails if the pastor's "heart is not right." In other words, leaders' weaknesses cause failures but living closely with God will stimulate positivity for success, which Joshua believes Cymbala models.

Cymbala believes that prayer releases the Holy Spirit's power (fresh fire). Although it is difficult to quantify, his church, the Brooklyn Tabernacle in New York, was the Holy Ghost emergency room where the fresh fire caused improvements to many people's spiritual and physical conditions, known as a revival. In relation, Hannah assesses (1977, pp.59-63) *The Layman's Prayer Revival*, which began in New

York (1858) and insightfully noticed that famous itinerant evangelists did not start the revival. The occasion began with businesspeople, Jeremiah Calvin Lanphier and Edward Colgate, which impressed Charles G. Finney who confessed that their revival was superior. Notably, prayer was the key to a mass revival of commitment to Christian spirituality, as found in Jeffreys' revival philosophy (Hudson, 1999, p.46) and Cymbala's inspiration for Joshua.

In hindsight, Andrew and Joshua are Pentecostal leaders, but only Daniel has a Pentecostal theological education from RTC. Moreover, only Daniel continually prioritised the Bible and Holy Spirit as key influences shaping his leadership, particularly after his pastor "preached a sermon." Inspired by the Holy Spirit, Daniel applied God's Word to his circumstances, which shaped his leadership perspective while attending RTC and beyond.

Daniel was biblically motivated to attend RTC for theological education. However, many in Elim in NI disregard academic degrees, as unnecessary extra-Biblical requirements for Christian leadership. Warrington (2008, p.187) suggests that "There was in much Pentecostalism, at least until the latter third of the twentieth century, a strong anti-intellectual feeling." Although the number of Pentecostal leaders with degrees is increasing, "There remains a higher proportion of less-educated people in Pentecostal ministry than any other denomination" (Hathaway, 1998, p.34). This statistic is 20 years old but resembles the current situation within Elim in NI, where Daniel is one of very few leaders who gained a degree from RTC and returned to NI.

Daniel reads the Bible and believes that the Holy Spirit speaks to him, not audibly but influentially, with inspiration to pursue church leadership. It appears peculiar but is recognisable spiritual language for Pentecostals trying to explain strong inner Holy Spirit impressions that align with Biblical precepts (Duffield, 2008, p.285). It is common for Bible-based leaders to seek inspiration and direction from the Holy Spirit (cf. McNeal, 2000, p.92; Tripp, 2014, p.51, and Hiestand & Wilson, 2015, p.82) but not for secular leaders. However, Daniel will exclude his colleagues' opinions to seek Biblical and Holy Spirit inspiration, not solely for theological information but for inner life transformation to shape his Pentecostal perspective.

6.2.2 Self-Defining Influences

Taking a different approach, Bob, Caleb, and Graham chose self-defining influences (their spiritual gifts and integrity) to explain values that shaped their leadership perspectives, which revealed divisions. Bob reviewed his leadership experiences before explaining that "It just dawned on me recently that was an apostolic call. It was a call to be travelling, to be pioneering, to be planting, establishing things in preparation for others." Bob lists values as evidence to describe his apostolic call. Warrington (2008, pp.138f) suggests that Pentecostals often lean toward apostolic Christianity but disagree over how to gauge its authority for evangelism and church planting. Nevertheless, Dye (2009, pp.294f) brings a measure of clarity:

Apostle' (Greek *apostolos*) means 'one who is sent or commissioned,' argues for the apostleship of all believers, Jesus is continuing his apostolic ministry through his church to reach the nations of the world.

Therefore, the believers' authority is a reduced expression of Jesus' apostolic ministry for outreach more than dominance in leadership. Bob and Elim leaders accept the idea of church expansion, even with laypeople but not reforming Elim structures by changing authority offices from pastors to pastors and apostles.

Peter, Paul, and Barnabas were outstanding New Testament apostles with authority over the early church. However, the term for apostles appears around eighty times concerning other Biblical figures (Hirsch & Catchim, 2012, p.100), insinuating that apostolic activity occurred similarly to the primary apostles but with lesser authority. McNeal (2000, p.102) astutely claims that "apostolic leadership" is fitting for the current era that mirrors pre-Christian – 1st-century conditions; including, "globalism, religious pluralism, spiritual awakening, (and) the collapse of institutional religion." Although this approach depicts apostolic leadership as an expression, not an office, Bob wants to reform the Movement to establish his apostolic office for leadership.

The Elim Movement in NI is tentatively open to apostolic leadership but trains ministers for pastoral leadership. This inherited practice could change to include Bob's apostolic calling but not without controversy (Warrington, 2008, p.140), particularly for hard-working pastors trying to lead churches while expressing five-fold gifts from Ephesians 4:11-12. It was the case with Caleb, who defines his leadership as a "pastor-teacher." Caleb alludes to evangelism and prophetic ministry but is a pastor-teacher, which means as a pastor, he uses academic theology to understand the Bible and teach congregants – like a pastor-theologian.

Strachan (Vanhoozer & Strachan, 2015, pp.1372-1744) explores the history of pastor-theologians, including Irenaeus, Chrysostom, Augustine, Tertullian, Luther, and Calvin. However, the role changed to academic-theologian through Anselm and Aquinas, whose influences shifted much of theological thinking away from local church pastors. The Puritans, Edwards, Whitfield, Wesley, and Finney were pastor-theologians who re-established the role in local churches. Despite success stories from church history, pastor-theologians are virtually unheard of within Elim in NI. Therefore, Caleb describes himself as a pastor-teacher because he works as a local pastor influenced by the academic world for teaching.

It is possible to interpret Caleb's pastor-teacher call as a joint office or two separate offices combined (Ephesians 4:11-12). Similarly, Hiestand and Wilson (2015, p.79) claim that the bifurcation of the pastor-theologian caused negative consequences and "In sum, this divorce has led to the theological anaemia of the church and the ecclesial anaemia of theology." The split between academic and pastoral theology disempowers local pastors and their congregations with a degree of theological ignorance. For Caleb and others within Elim in NI, the general trend is Bible college training, then departure from the academic world with limited ongoing engagement into pastoral leadership.

Bob and Caleb highlight spiritual gifts to explain what shapes their perspectives, but integrity is vital for Graham because "you can't afford to have a conflict of interest." Graham's conviction is for integrity by taking a resolute stand against hypocrisy. Some might view this stance as fundamentalist, but he wants to imitate

Christ. Correspondingly, Tomlin (2014, p.118) argues that priestly leaders are to be “*typos*” or types of Christ, as careful imitators of Christ because “*typos*” are easily related to pagan gods. For Graham, integrity is impossible to achieve when leaders do not meticulously emulate Christ’s example. Moreover, without integrity, hypocrisy or duplicity hides dishonest intentions, which can generate conflict. Customarily, to oppose hypocrisy and be an example of integrity for Christ, Pentecostals uphold the tradition of “faithfulness, courage and power both in words and deeds” (Wenk, 2010, p.127), which affirms Graham’s view.

Although a virtuous trait, keeping integrity challenged Elim’s historical leaders, it was the case when Phillips accused Jeffreys of pushing for local church government by subversively trying to sidestep Elim’s executive to introduce British Israelism into local assemblies (Hudson, 1999, pp.259f). Hollenweger (1972, p.198) concurs, writing that “Jeffreys’ opposing here was a centralized church organization,” but the fight for control damaged his and Phillips’ health (Cartwright, 1969, pp.142ff). Consequently, the pressures from leading a revival and struggles with church reforms can create divisions for leaders within Elim, but whatever the contention, Graham rightly maintains that integrity is vital.

In another way, Graham (GM) notes the current concerning lack of communication between Elim leaders, complicating how to make corporate “integrity checks” in changing times (Banks & Ledbetter, 2004, p.89). When considering Hudson (2012, pp.888ff), the indiscriminate nature of changing times requires integrity checks:

It's critical that people can see the direct connection between our worship of Jesus as Lord and the way we live our everyday lives. If this is made explicit, then the proposed changes will not be easily dismissed as this season's concern.

Therefore, some leadership ideas will change, which communicated with integrity can reinforce necessary changes. Choosing what must change is difficult for Elim leaders in NI who currently function in an increasingly post-Christian context, where making changes often divides opinion. However, installing "integrity checks" that values past beliefs and practices, whilst proposing changes, allows all stakeholders a voice in proceedings. The challenge for younger Elim leaders is understanding Graham's frustrations to implement "integrity checks" that value his position because he often opposes necessary changes for the current changeable era.

6.2.3 Elim Role Models

Ethan, Frank, Harry, and Isaac prioritised Elim role models to explain what shaped their leadership perspectives, which disclosed divisions in values. Ethan had no specific leadership modules to attend during Bible college but did follow the lecturers' examples as "obedient servants" (Wright, 2010, p.5334). Ethan preferred servant, not dictatorial, leadership to exercise his gifts and win respect and obedience of followers. Wright (2000, p.8) suggests that servant leadership is a "Time to experience and share the love of God, to make a contribution to exercise the gifts entrusted to me – to make a difference." Therefore, servant leadership is relational, which Banks and Ledbetter (2004, p.85) link to the Trinity for a type of hierarchical democracy to express reciprocal service in leadership. This

connection rightly shows the importance of mutual service over leadership levels, which requires voluntary subordination to foster hierarchical harmony, like Ethan's approach.

Ethan exercised servant leadership for decades within Elim's hierarchical structure, counter-culturally perhaps, when considering Banks and Ledbetter (2004, p.28):

On the whole, baby builders have a more traditional approach to leadership. They are generally more comfortable with a hierarchical chain-of-command model, operating with clear lines of command...

From this position, Ethan is a "baby builder" ahead of his time by functioning in a hierarchical leadership structure while practising relational values, more commonly seen in current leadership expressions (Gibbs, 2005, p.55).

Ethan humbly functions in Elim's leadership structures, but relationships and servanthood primarily form his views. Hotchkiss (2016, p.1979) examines how sociological contexts shape leaders' habits in larger groups:

Sociologists who talk about this difference sometimes use two German words—*Gemeinschaft* and *Gesellschaft*—*Gesellschaft*—informal, social "community" or "culture" versus formal, business-like "society." *Gemeinschaft* is what happens naturally whenever humans (or most likely other primates) form a group.

Gesellschaft is social relationships formed through impersonal links, like duties in an organisation or society. It resembles the friendship that forms by performing duties that Ethan modelled in Elim's hierarchical structures. In contrast, *Gemeinschaft* means belonging to a community through personal social

interactions with positions, values, and beliefs forming from relationships. However, people inevitably form commonwealth hierarchies for social power structures. In reflection, *Gemeinschaft* resembles Ethan's servant leadership by valuing relationships to build community within Elim's hierarchical system, which younger leaders emulate but often with non-Elim leaders.

Frank also values relationships as modelled by his first pastor, which led him to say, "I do not want to be responsible for smearing the name of Christian leadership and I am driven by that principle of magnifying my office." Thus, Frank values service in pastoral leadership that leaves a godly impression on followers and magnifies the office, which he believes younger leaders overlook or disregard.

Although Frank values pastor-centric service for followers, the current trend is pastors equipping followers to serve. Hudson (2012, pp.1281ff) agrees by aiming to change thinking from a pastoral care contract to a pastoral equipping contract:

The gifts given to the church by the ascended Christ are people. These people carry, in themselves, the gifts and ministries of the Spirit that enable a community of people to engage in 'works of service' as well as grow into maturity.

Hudson focuses on laypeople's pastoral giftings for service, which Frank would accept but with more authority and focus on the pastor's giftings than the pastor equipping everyone to serve mutually.

Frank also values his mentor's dress code that glorified God, suggesting that appearance was a sociological issue. Kay (2009, p.288) insightfully reveals how religious fashion was a historical matter:

Early Pentecostalism shared with the holiness movement a reaction against social norms. It avoided the fashion of the day, had a low opinion of sport and other recreational activities, and tended to be apolitical.

Frank would accept and encourage this historical position that worked against "worldly" habits to appear decent, but some leaders think otherwise. Currently, Elim (Alliance, 2016, p.36) leaders must have a Christian lifestyle with Biblical standards, interpreted through a cultural lens. It once meant that men dressed in suits with ties, and women wore long dresses with hats in Elim churches in NI. However, with changing cultural expectations, younger leaders dress casually. Moreover, abstinence from alcohol, rejecting pubs, clubs, and tattoos were hallmarks of leading role models in Frank's era, and he would conflict with younger leaders who find them more acceptable.

Harry's role models were his humble and honest father-in-law and authoritative Irish Superintendent, yet both men brought changes. Harry's close relationship with his father-in-law found him only speaking positively about leadership influences. In contrast, Harry's more distant relationship with his Irish Superintendent had promotional benefits but negative authoritative pressures. Burns (in Banks & Ledbetter, 2004, p.51) also critiques leadership associations:

...distinguished between transactional leadership and transforming leadership.

The first focuses on what leaders and followers gain in exchange for cooperating...

Transforming leadership, on the other hand, seeks to raise the level of motivation and morality among both leaders and followers.

Likewise, Harry's transforming leadership is personal to his father-in-law and positional by the transactional leadership of his Irish Superintendent. Also, Harry's leadership was reciprocal through shared morals and motivations with his father-in-law but only partially with his Irish Superintendent. Although Harry displays signs of authoritarian leadership and is dismissive of some leaders now retired, he highly values receiving transformative benefits of spiritual fatherhood in leadership.

Isaac considered a sermon on fatherhood by an NLT member and stated that it "started me on a journey into the Father heart of God." So, Isaac became more compassionate to vulnerable people, marking a spiritual leadership transformation. McNeal (2000, p.187) argues that spiritual leadership is "a work of heart" and more than counselling and psychology. Therefore, Isaac experienced "a work of heart" by God's compassionate, Fatherly influence. However, his divine paternal encounter still requires Biblical qualification to represent God's compassion accurately. Controversially, McLaren (2004, p.323) reflects on why Christians are unfinished by assuming if "Christianity (my version of it, yours, the Pope's, whoever's) is orthodox, meaning true, and here's my honest answer, a little but not yet." This approach is traditionally unorthodox for Isaac as an Elim leader in NI, unless he values active compassion despite orthodoxy.

Isaac finds Biblical grounding for his parental theology in Luke 15, including a father with a prodigal and passive son. Recently, in a local Elim church he

preached from the text highlighting the need for fathers and sons to reconcile, more through compassion than doctrinal correctness (cf. Wenk, 2010, p.125). Isaac's parental theology may stimulate compassion, but it is not advancing socio-religious reconciliation between Protestants and Roman Catholics in NI or keeping pace with political advancements in the Province (Brewer, et al., 2011, p.5).

Nevertheless, an NLT member and the compassionate Father-heart of God impressed Isaac with concern to practically help needy people. In GB, Hudson (2012, p.471) also considers Christian concern for others:

If the question 'How will the UK be reached?' is going to be addressed successfully, then we have to recognize that the most realistic way that this will happen is by re-envisioning God's people to live authentic Christian lives in the places where they already find themselves, wherever these may be.

Hudson encourages Christians to show compassion daily, which Isaac does by promoting reconciliation through relational, missional outreach. However, compared to the GB context, sectarian social divides are more defined and entrenched in NI, particularly for those over 35 years old and for the retired Elim leaders who will question if Isaac's cross-cultural engagement is orthodox.

6.3 Competing Differences

Another aim is to assess theology embedded in the practising group by examining data from participants who reflected on peer practices to discover divisions in leaders' competing differences. Two main themes emerged: Intentional Change and Leadership Reviewed.

6.3.1 Intentional Change

Andrew reflected on generational leadership and changed how he expressed leadership compared to his successful senior leader, who “would have led with a strong personality.” Andrew believes he is more relational than his predecessor and not as commanding. Osterhaus et al. (2005, p.31), accept that close relationships are crucial for church life but warn that intimate behaviours can be “a recipe for disaster” when trying to achieve goals. Andrew ingenuously overlooks negative implications in highly relational leadership by presuming that his style will achieve equal success to his imperious senior leader.

Andrew wants his predecessor’s success using a gentler approach while keeping the leadership model, which shows no ambition for denominational or apostolical reformation (Lencioni, 2012, p.6). In contrast, Hirsch and Catchim (2012, p.257) argue for apostolic expressions in the local church by suggesting:

...that much of the traditional interpretation, ungirding the prevailing ecclesiology that pastors and theologians have scripted over the centuries, has seldom, if ever been subject to critical review and challenge.

To a degree, Andrew’s gentler attitude to leadership is a critical review when challenging harsh pastoral care expressions, but with minimal impact.

Andrew’s preference to value more intimate relationships, does not mean that leadership successes are transferable from a traditional model into contemporary culture. Chand (2011, p.145) agrees when suggesting that “The more successful

an organisation has been in the past, the more likely it is to fail in the future.”

Malphurs (2005, p.11) concurs, arguing that “In a world of constant, turbulent change, many relationships and most organisations do not last.” Therefore, Andrew may value replicating his predecessors’ successes with a gentler approach yet fail by not realising how extensively Northern Irish culture changed.

Andrew’s opposition toward the retired leaders with strong personalities is imprudent because it leaves him with their dated model. Whereas Murray (2004, p.283) predicts a “Post-Christendom” culture without authoritative figureheads directing institutions and with gentler leaders who will collaborate to merge denominations. Similarly, Gibbs (2005, p.188) claims that “Bible colleges, churches and agencies in leadership training programmes” see failure as unavoidable without collaboration. Grasping a sense of collaborative urgency realised in inherited theology is vital for changing church culture, otherwise, church leaders will increasingly isolate from local communities. Although Andrew welcomes collaboration to change church culture, it excludes dominant retired leaders but not their leadership model.

Andrew’s gentler style seems more managerial than leadership adjustment for a new era. The difference between leaders, and managers can remain unclear, but simply put, leaders initiate changes and managers maintain them (Banks & Ledbetter, 2004, pp.19f). Buchanan and Huczynski (2010, p.598) portray functional differences amongst the roles; in their review, leaders direct, align, motivate, and inspire people to produce positive and sometimes dramatic

change. In contrast, managers plan, budget, and organise staff through controlling and problem-solving to produce order and consistency according to predictability. In comparison, Andrew resembles a manager maintaining an inherited leadership model with slight changes to suit his style.

Caleb also reviewed and criticised generational leadership because former leaders had “a sense of, maybe not intended, aloofness.” Caleb values a different approach than his predecessors for pastoral care to promote closer relationships with congregants and proactively reform what he inherited in leadership. In relation, Tidball (1986, pp.317f) considers practical leadership and outlines “reactive influence,” “proactive influence,” and “inactive influence” as strategies that pastors use for autonomy. Caleb’s description of his predecessors is like “proactive influence”, where a pastor responds by asserting their power, often by including their frustrations. For “reactive influence,” the aim is gaining power with congregational compliance but often fails, leaving the pastor depressed, which is not clear in Caleb’s disclosure. Finally, “inactive influence” depicts a pastor who avoids conflicting issues but is inundated with church trivia. Comparably, Caleb’s non-confrontational approach involves closeness with congregants, which can affect the objectivity required to assert authority (Osterhaus, et al., 2005, p.31). Nevertheless, Caleb opposes his predecessors’ aloofness but with inadequate reasoning when considering more extensive research of pastoral theology.

Hirsch and Catchim’s (2012, pp.43f) appraisal of the fivefold ministry in Ephesians Chapter 4 reveals that the pastoral theology movement in the 1970s

brought understanding to the role, leading to a more successful organisation. Despite knowledge of the ministry that results from the fivefold offices, Caleb and his colleagues still generally lead and organise churches only through the pastoral office. In a way, Dye (2009, pp.2198f) agrees that the pastoral office is one of many expressions but adds that “members must take up their responsibility to be pastors one of another and, in a cell church, every cell leader is called to be a pastor.” In comparison, Caleb values pastoral ministry as an equipping ministry to disciple congregational pastors, while leaders now retired prefer to see pastoral ministry mainly in the pastor leading congregations.

Bob believes that Elim’s former leadership generation led meetings in church buildings without making a significant enough spiritual impression on the broader community. In response, Bob expresses innovative practices outside of conventional church structures “just to have a footprint in the community.” Gibbs (2005, p.32) also moves beyond preserving inherited institutions by encouraging leaders to “reconnect ecclesiology and missiology in order that the church be defined first and foremost by its God-given mission.” Like Bob, Gibbs tries to make churches more missional by expressing the Christian faith incarnationally with unbelievers. Both agree with Volf (Wong & Rae, 2011, p.51), who believes that “As Christians do their mundane work, the Spirit enables them to cooperate with God in the Kingdom of God that completes creation and renews heaven and earth.” In reflection, Bob wants to converge church and society, and opposes colleagues and predecessors who hinder incarnational Christianity in daily life.

Bob values making a Christian impression in local communities by engaging with secular organisations. Although the church in NI is increasingly “on the threshold of post-Christendom” (cf. Murray, 2004, p.290), pushing it to the margins of society, Bob’s idea of sacred-secular divides seems conjectural. Nevertheless, the concept is recognisable through the agenda to de-Christianise government, laws, general culture, and society in NI (cf. Gibbs, 2005, p.12). Gibbs and Bolger (2005, p.101) attempt to define the dichotomy by arguing that:

When church is equated with a meeting that means in a building at a particular time, it implicitly leads to a split between church life and the rest of life, thereby creating a sacred/secular divide.

It seems slightly overstated that Christians gathered for a church meeting will categorically disconnect from daily secular life. Nevertheless, Bob believes that retired leaders too easily allowed mental divides to develop, limiting life-changing encounters with God to church gatherings. Therefore, Bob will oppose any Elim leader with a sacred and secular philosophy that interprets all non-church activity as generally devoid of God’s approving presence.

Bob is determined to make the church more missional in communities despite retired and older leaders’ opinions. Malphurs (2005, p.123) argues that the younger generation is more attuned to the current cultural climate than older leaders, whose departure can promote progress. It may be harsh to discount senior leaders but crucial for Bob to fulfil his leadership goals differently, rather than repeat what he believes is insular activities of inherited religion.

Taking a different approach, Daniel compared Pentecostals and Charismatics and stated, “what I consider a fundamentalist Pentecostal approach to this beautiful, charismatic lifestyle that really is more about building and loving people than loving our practices or theology.” Daniel’s pneumatology changed by deepening relationships with loving, charismatic figures and accusing the Movement in which he is an ILT member of being callous, theologically inept and fundamentalist. However, Daniel’s criticisms are inconsistent with Elim’s (Alliance, 2016, p.2) position and leaders who lovingly serve others effectively.

Daniel’s acceptance of charismatic pneumatology and attack on how Elim leaders show love also puts their Pentecostal views of Spirit Baptism into question. Warrington (2008, p.100) agrees by arguing that “Fundamentally, the perception of most Pentecostals is that after conversion, a further experience is available for believers, identified as the baptism in the Spirit.” In contrast, Jeffreys’ nephew, Edward, had received the Spirit baptism as a boy and started the “Bethel Evangelistic Association” that did not teach Spirit baptism along Pentecostal lines (Hollenweger, 1972, p.199). Nevertheless, omitting the teaching did not stop Edward from serving and loving people for Jesus. However, Elim’s fundamentals keep its Pentecostal features intact for Spirit baptism and showing love (Kay, 2017, p.394). Therefore, showing the love of Jesus is vital for all Christian leaders, which Daniel knows, but he chose to create divisions with his colleagues by depicting broader charismatic influences as unnecessarily superior.

Daniel implies that his Spirit baptism views changed by mixing with charismatics, which has sociological implications. Beyond NI, Elim currently engages broadly and harmoniously with other Christian charismatic traditions while keeping its Pentecostal identity (cf. Warrington, 2008, pp.101ff), which is not evident with Elim leaders in NI. Nevertheless, Spirit baptism is a cross-denominational experience, interpreted for today through Pentecostal and Charismatic lenses. Therefore, instead of generating conflict, as an ILT member, Daniel could reconsider Elim's Pentecostal distinctiveness in NI by realising from history how the contentious attitudes of Elim's foremost leaders incited organisational "sectarianism" (Kay, 2009, p.289), which shaped the sociology of the Movement.

6.3.2 Leadership Reviewed

Joshua made a general review of Elim leadership in NI before suggesting that "there can be extreme differences between leaders and pastors," with some having well-resourced teams while others are isolated. Joshua uses "extreme differences" to describe his leadership context but expressed it like Malphurs' (2005, p.13) "reactive response" to a leadership crisis with the implication that ILT leaders even the playing field for local church leaders. However, as Gibbs (2005, p.55) asserts:

Western cultures are exceedingly complex and chaotic, and they present an unnerving picture for the well-ordered mind. However, hierarchical organizations are too cumbersome and monolithic to operate in a context of diversity and rapid, often unpredictable changes.

In comparison, Joshua wants the ILT to make effective changes for leadership equality, which is prudent but difficult when functioning in a hierarchical structure

incapable of keeping pace with rapid cultural changes. Moreover, for whatever reason, Joshua has never consulted the ILT regarding leadership equality, which marks a division between local and regional leadership.

Joshua's assumption finds that some successfully build teams and others not, but his dilemma lacks clarity. To develop apostolic imagination for church leaders, Hirsch and Catchim (2012, p.28) argue that "Clearly some people have a knack for business, others seeing systems, and yet others in organization," which shows the need to define leaders' capabilities. Naming types of leaders can clarify the strengths and weaknesses of various leaders within a movement, before suggesting changes. Gaining such clarity would help Joshua and the ILT review their current position, causing isolation and divisions across the Movement because some leaders are more successful than others.

Harry, an ILT member, reviewed Elim leadership and discarded church leaders' practices from the preceding generation to focus on congregational participation. He concludes that "We are here to equip the saints for the perfecting of their ministries not just the perfecting of the minister at the front." Harry redefined leadership, from ministry training to congregants included in ministry training for extending the local church ministry. Dye (2009, p.33) takes a similar approach:

It is vital for you to find your place and your function in the body of Christ. In a corporate body, every member has a part to play and every member must play that part for the whole body to be healthy and grow to maturity.

Although Dye's approach developed through the fivefold ministries, it works through collaboration between church leaders and congregants like Harry's approach and his aim to "equip the saints."

Harry is not claiming that all the saints, meaning all the congregation, can lead but includes as many as possible in church activities. Hirsch and Catchim (2012, pp.21f) refine an inclusive approach by suggesting that "Everyone may have gifting, and therefore a possibility of a maturing ministry, but not everyone functions as a leader within his or her scope of ministry." Although Harry does not make this distinction, he wants congregants to mature in their gifts for service under church leadership. Harry will push for this approach, even if it creates divisions by undermining his colleagues in official leadership roles.

Harry's reform is more around leaders serving their congregations than disempowering a controlling hierarchy from the previous generation. Gibbs (2005, p.100) reviews similar reforms from the business world and argues that "To do this, the leader must fulfil a servant role rather than adopt a rigid command-and-control approach." In other words, stop leading as rigid, outdated masters and more like servants (Bolsinger, 2015, p.31). Without much scrutiny, Harry accepts the latter by encouraging leaders to serve while equipping their congregation for ministry but with dismissing regard for the proven practices of now retired leaders'.

In another way, Isaac pushes to change team ministry for his wife to lead, in terms of “serving with you, maybe not with a position.” Isaac prefers being more family-friendly in church leadership than maintaining inherited leadership styles. Therefore, he felt isolated because Elim leaders gave his wife and family no teaching, which is incorrect, since the Movement holds various annual teaching events for pastors and wives.

Isaac’s dilemma initially hinged on teaching for leaders with wives and children. For Stassen (2012, p.131), marriages need protecting because:

Pride and contempt set up permanent hierarchies where one is above another and consequently either the shame that results from being treated with contempt or the pride that says this person is not worthy of being with you, dissolves relationships.

It shows how pride and contempt can ruin relationships when one party feels more significant because of a hierarchical position. A similar concern underlies Isaac’s situation while leading in a hierarchical leadership model that values him above his wife and family. Although pastors can “be loving fathers” (Wittmer, 2015, p.106) and husbands, Isaac aims to re-establish equality and loyalty with his wife by including her in leadership, which splits opinion with his colleagues.

Oddly, Isaac did not source teaching or advice for families in a hierarchical leadership model. However, he ensured that his wife participated in leading church services but did not officially hold a position. In a sense, Isaac recreates Elim’s leadership structures without abandoning them to remain loyal to his wife. Goheen

(2014, p.385, citing Grigg in Cry of the Urban Poor) reviews genders in missional leadership structures:

The cries of these poor calls us to devote every effort to one task—that of finding men and women who can initiate kingdom movements among these poor. But structures need creating to serve such labourers.

In this case, leadership structures should not hinder anyone from initiating kingdom movements to reach the poor. Therefore, a top priority is valuing both genders by suiting their needs for mission and then shaping leadership structures to achieve their goals. This approach resembles Isaac's actions, not that he recreated Elim's leadership structure but changed it enough to value his wife by allowing her to lead unofficially, regardless of opposing official leaders' opinions.

From his viewpoint, Ethan believes that the family feel between Elim churches is rapidly diminishing because "there was a unity between our churches that seems to be lacking today." Although he suggests that the current lack of unity between Elim churches is due to people's declining allegiance, Ethan (GM) believes that closer relationships between Elim leaders could improve the situation. Conversely, younger leaders act differently by not replicating the type of relationships modelled in the preceding generation - when leaders networked across the Movement to promote unity between Elim churches.

In his deliberations, Ethan overlooked that some Elim churches have gone through considerable growth in attendance compared to others, which rightly or wrongly changed what each church values and how they practise community. Walton

(2014, p.31) examined church values by considering a mix of social learning theory and social constructivism to assess the power of small group community formation:

They socialize people into their values and practices by a combination of active participation and the individual's cognitive engagement. The forces work together powerfully to mould and fashion the members as the community lives out its life.

From this basis, values form in conjunction with Christian education to shape participants to develop a church community. This process can become dysfunctional if members attend multiple communities with different values and practices, "as one's faith is not tied to a particular institution" (Gibbs & Bolger, 2005, p.157). Ethan would embrace Christian education but show concern for the Movement's breakdown because of transient congregations, which is less of an issue for younger Elim leaders and where competing differences cause divisions.

Although Ethan does not suggest changes to resolve the disunity between Elim leaders and their churches, he claims that "People are quick to change churches if they feel the church down the road offers a better programme for the young or music...." It is reasonable to expect people to remain loyal to their church, but some move to suit themselves. Gibbs (2013, p.18) agrees that "Today's fragmented self, travels from location to location and between networks of associations but belongs nowhere." In response, Bolsinger suggests that "The focused, shared missional purpose of a church or organization will trump every other competing value." This focus strikes at the heart of what Ethan practised for decades because younger leaders prioritise making missional connections with

decentralised postmodern people, whether they will attend Elim's centralised religious organisation or not.

Frank reviewed Elim leadership before suggesting that young leaders are now more independent, defensive, and protective of their responsibilities "rather than accept the collective pool of opinion and wisdom, counsel and thought." He suggests that independence is a fault in younger Elim leaders who are territorial and unwilling to collaborate generationally. However, during Frank's era, NI was a Christian nation where attendees rarely moved across church denominations (Richardson, 1998). For younger leaders, emerging Christians are not necessarily "anti-institutional" (Gerardo and Ganiel, 2014, p. 30) but no longer feel bound denominationally and will freely explore other churches. Therefore, it might seem that younger Elim leaders resist collaborating with the prior generation, but it is possible that they are more absorbed in their leadership context and more influenced by the widespread mixing of various churches and their micro-cultures.

During Frank's era, local Elim churches in NI functioned together to send missionaries into foreign mission fields. However, Goheen (2014, p.18) suggests that "Today Christians in Europe and European-derived cultures only make up about 15 per-cent of the total Christian population," which has implications for NI. Therefore, younger Elim leaders who only functioned in NI over the last decade accept Frank's idea of sending missionaries abroad and include sending missionaries locally. Moreover, younger leaders are increasingly exploring ways to be missional in their local setting, even aspiring to replicate the successes of

foreign missionaries “to bring a so-called lost generation back to church” (Gerardo and Ganiel, 2014, p. 134). It is possible that younger leaders chose to avoid retired leaders but more likely that their independence is in response to increasing secularism that forces reactions and practices unseen by their predecessors.

In another way, around Frank’s retirement time, many leaders also retired, leaving a void between retirees and new leaders with different leadership values. Hirsch and Catchim (2012, p.138) suggest that “Organizational life cycle diagrams for dynamic movements follow a bell curve that starts with birth and moves through growth, maturity, decline and eventually death.” It expects success and failure, which is not the case for Frank. He was able to diagnose the successes of his era but blamed younger leaders for discontinuing Elim’s leadership legacy. Thus, leadership growth and maturity from Frank’s era declined and is dying because of a generation gap that finds retired Elim leaders dismissive of younger leaders.

Graham also reviewed Elim leadership and considered the emphasis on belonging to a church without accepting its beliefs, before stating, “If we get a lot of people in our churches and they are there just to belong, we do lose the dynamic that to me is fundamental in an Elim church.” Graham’s primary concern is for church leaders who rightly create practical family ministries but do not keep Pentecostal beliefs central to identify as an Elim church.

Graham’s pitching of “belonging against believing” creates a situation that may overly isolate church people from unchurched ones, which younger leaders

oppose. Gibbs (2005, p.77) argues that “Missional churches recognize that they are signs and servants of the reign of God, but because they are in the process of becoming, they are ambiguous signs and unworthy servants.” In other words, church and unchurched people can belong together with the former group “developing adaptive capacity” (Bolsinger, 2015, p.111) to use their position in God to influence those still trying to find Him. In another way, whatever practices church people exercise to engage with and invite unchurched into their community, should be signs of their belief in God. Therefore, promoting the advantages of belonging to a church is crucial because it needs new people to continue, alongside realising Graham’s caution that belief is indispensable to identify as an Elim church.

Graham’s primary basis for Pentecostal ecclesiology is not the number of family care programmes that a leader can create and sustain but is “to believe in the whole counsel of God” and hold to it within church practices. Traditionally, Elim leaders must believe that the entire Bible is inerrant as God’s Word, despite ongoing contentions regarding the transmission of the original texts (Smith, 1998, p.145; 2008, pp.183f). Similarly, Graham, who once served as the long-term Irish Superintendent, unwaveringly upheld Scriptural inerrancy, which motivates his concern for church attendees to believe the whole counsel of God. It also shows the division between himself and the younger leaders that he believes do not stress the significance of Biblical beliefs for congregants to identify as an Elim church.

6.4 Competing Changes

The final aim in this chapter is to examine divisions in leaders' competing changes from theology embedded in the group's articulation. Each participant clarified what they believe has changed or should change in practice. Two themes emerged: Women in Leadership and Generational Leadership.

6.4.1 Women in Leadership

Bob wants to change the "Irish Constitution" where it refuses to allow women in leadership because one "girl was quite disappointed that there wasn't going to be any recognition if she was to move forward with a mindset to be trained by Elim." Initially, he included allowing women to lead without restrictions in church plants. After further thought in the GM, Bob argued that women could lead under male headship in an established church by changing the "Irish Constitution" to offer women credentials for leadership, which colleagues often oppose.

Bob's challenge to leaders against women in leadership is a revisited approach to an old issue because the recent planting of Elim churches in NI was sparse until five years ago (Smith, 1998, p.144). In relation, Buchannan and Huczynski (2010, p.603) consider social implications for female leaders in the business world:

For most of the twentieth century, it was assumed that leaders had to be men. Most of the research was done by men whose subjects were men. Women are still poorly represented in management roles, and largely ignored in leadership

research until the 1990s. However, Fiona Wilson (2002) argues that we are now seeing a ‘feminization of management...’

Such thorough examinations of female leaders and issues with “feminization” in the business world made no impact in NI on Elim leaders constitutionally. Although Bob does not consider “feminization” in decision making, he includes women in leadership but under the authority of male headship.

Bob includes women because they serve keenly in missional settings “in taking new ground.” Similarly, Brewer et al. (2011, p.71) examined successful peace-making in NI and assert that “It is not too much of an exaggeration to claim that local women’s groups have had the most profound effect on cross-community activities in Northern Ireland.” Compared to men, women show more willingness to break through conflicting cultural barriers to share social spaces better, in taking new ground. These women’s actions demonstrate a leadership level that would attract Bob for missional work but find opposition from many of his colleagues who are well-conditioned by leading for years in Elim’s male-dominated hierarchy.

Andrew is more reluctant than Bob when declaring that “My view on women in leadership is yes, we can talk about it as a Movement, but if we go down the road of personal views of women in ministry, at this stage, I would not be for it.” Andrew is resistantly open to discussing women in leadership, reflecting his diplomatic personality because he refuses to change. He asserted his position in the GM by referring to the retired men (some of whom he previously accused of being overbearing), for support to keep Elim leadership male-dominated.

Although Andrew is open to discussing women in leadership roles, it seems restricted to engaging with his male counterparts. Malphurs (2005, p.59) strategically argues that a woman's perspective is crucial in leaders' discussions:

One church that I pastored believed that women should not be elders. However, we had a women's advisor to the elder board who sat in on our meetings and regularly provided us with wisdom from a woman's perspective.

From this basis, women can influence male leaders' decision-making, which might frustrate but not infringe on church traditions that prohibit women to hold senior positions. If Andrew engaged with this type of integration for mixed genders in leadership, he might find that his views and traditions are disputable.

Andrew's stand against women in leadership seems more influenced by Elim's male-dominated leadership culture than his Biblical convictions. As previously stated, women in Elim's early years led churches in NI (Robinson, 2005, pp.132ff), and now, some male leaders want to change a male-dominated culture to include women. This revived approach is very intentional and notable because, as Chand (2011, p.2) suggests, "Culture – not vision or strategy – is the most powerful factor in any organization." Nevertheless, Andrew's stance against women in leadership typifies the Movement's culture as male-dominated with leaders stubbornly divided over making changes.

6.4.2 Generational Leadership

From another viewpoint, Caleb argues that Elim's leadership values have gone through a generational transformation due to "a change within personnel over the last number of years. I suppose I have just seen a different expression, certainly when we get together as ministers." He believes that younger leaders generate a more relational culture with contemporary relevance (Banks & Ledbetter, 2004, p.97). Ironically, Caleb struggled to be relational with retired leaders, which he affirmed in the GM by suggesting that in Wondrous (Elim's annual Bible week in NI) "the sense of family is growing again and opposite to the loss of corporate identity." Although many Elim leaders are involved in Wondrous, Caleb's comments only represent a portion of Elim leaders' views across the generations.

Caleb justifies allowing a generation to pass with the belief that he is more relational and can redefine Elim's corporate identity through Wondrous. Comparably, Murray (2004, p.275) argues that bonds formed in relationships in post-Christendom are a profound part of being a simple church:

Recovering friendships (not insipid 'fellowship' or institutional 'membership') as our relational paradigm. Friendship is not hierarchical, holistic, relaxed and dynamic. In mission-oriented churches it is inclusive, not exclusive, so people can belong before they believe.

Aloof leaders in Christendom focus on maintaining beliefs and operating systems for organised church structures, not on relational inclusiveness. In contrast, Caleb is relationally inclusive within the Wondrous hierarchy but contentiously exclusive toward Elim leaders not involved in the event, including many retired leaders.

Caleb aims to recover Elim's corporate identity by changing its culture rather than altering its structures. Roxburgh and Romanuk (2006, p.45) develop missional leaders to change church culture, not by perfecting ideals but journeying through successes and failures by focusing "on the cultural rather than organizational formation of the community." Likewise, Caleb focused on Elim's culture to make it more family orientated, to change its corporate leadership identity but according to his version of what is relational for organisational formation through Wondrous, which Frank and Graham refuse to attend.

Daniel prefers the corporate unity of retired leaders and predicts that the Elim Movement "will become a network of churches more than a Movement and certainly more than a denomination." Daniel believes that the Movement will morph from a denomination into a network of churches due to more individualistic tendencies of younger leaders and networking fast becoming a cultural norm (Gibbs, 2005, p.36). In other words, the Movement will no longer advance through relationships that form due to centralised governance but through networking with Elim and non-Elim leaders and churches, which many retired Elim leaders oppose.

If Daniel's predictions are correct, there is still an opportunity for him (as an ILT member) to influence the Movement as it changes. Osterhaus et al. (2005, p.121) agree that in times of leadership transitions and conflict:

In transference, I experience a person in the present as though they were a parental figure from my past; I transfer problems that I had in that original relationship into my current relationships.

Therefore, old hurts can transfer into future relationships but dismissing the past means forsaking a person's helpful experiences. Moreover, generational relationships can carry value, which Daniel benefits from through the retired Elim leaders. However, he disregards those values by not investing them in younger Elim leaders who network with non-Elim leaders, which adds to divisions.

Daniel could re-shape the future by using his position to influence younger leaders. Lencioni (2012, p.191) agrees when considering business leaders:

There is just no escaping the fact that the single biggest factor determining whether an organization is going to get healthier – or not – is the genuine commitment and active involvement of the person in charge.

Daniel is not the top leader in charge of Elim in NI but is an ILT member and very influential in choosing and modelling what makes the Movement healthier. He could, but does not, use his relational experiences gained with retired leaders to improve relationships between younger leaders “and periodically celebrate the past but not live there” (Malphurs, 2005, p.121) to unite rather than divide future Elim leaders in NI.

Retired leader Ethan believes that younger Elim leaders' loyalties changed because “an Elim pastor in one town might find closer fellowship with ministers of other denominations, rather than his nearest neighbour in Elim.” He is only against younger leaders fellowshiping with non-Elim leaders when its practice replaces, instead of working alongside, fellowship with older and retired Elim leaders. Moreover, loyalty between Elim leaders is breaking down because of dysfunctional

relationships. However, Ethan only assumes that younger Elim leaders spend time with non-Elim leaders and why they are meeting. Perhaps knowing what younger leaders are loyal to, can provide grounds to assess if and how their loyalty is diminishing within Elim and the nature of their fellowship.

If Ethan explained how he interprets Elim's core values to a younger leader for a joint assessment, a more accurate picture might emerge to explain why loyalty is diminishing. Malphurs (2005, p.113) offers a checklist to discover core values: 1. Discuss the importance and definition of values. 2. Study other churches' credos. 3. Do a core audit. 4. Identify any single, driving values. 5. Identify any unique-to-the-church values. 6. Conduct a storyboarding session. 7. Review the church's budget. Answering each area will develop a measurable picture of organisational values, which, applied to Ethan's observations in participation with younger Elim leaders, would offer evidence to reveal and assess their loyalties and divisions.

From Ethan's viewpoint, loyalty is diminishing that once united leaders, which puts the Movement's health into question because trust-building is minimal. Chand (2011, p.51) agrees by arguing that "Mutual trust among team members is the glue that makes everything good possible. Without it, a team quickly disintegrates into a gang of people protecting their turf and forming angry allegiances." Ethan did not suggest that younger leaders formed angry allegiances but noticed their "individualism" that lacks mutual trust and damages loyalty. Also, Ethan never mentioned his efforts to develop allegiances and loyalty with younger leaders, or

value their trust-building that deepens “personal relationships” (Gibbs, 2005, p.31) with non-Elim, which might help to unite leaders in the Movement.

Frank also sees issues with younger Elim leaders and said that “I hope this doesn’t sound critical, but there seems to be less emphasis on the separation between the world and the church today.” His concern is with dress code and that younger leaders who dress informally miss the need for separation from the world to set a leadership example (Smith, 1998, pp.144f). Frank’s suggestion implies that dressing more formally is honourable because it separates church leaders from unchurched people who dress disrespectfully and informally.

Frank’s standard for church leaders’ formal dress once typified how most Elim leaders dressed, but that has changed in the last decade. Men will dress more casually, not to be dishonourable or worldly but because it is increasingly the norm. Even royalty and government heads are more inclined to dress casually on occasions, once thought formal. Frank struggles to identify with how younger Elim leaders’ dress codes represent their cultural context, which does not necessarily equate to an ungodly or worldly inner life but is a generational matter.

Fryling (2010, p.17) also studies organisational leaders’ inner and outer lives:

My experience in organizational life suggests that most of us want structures for others and freedom for ourselves! But without honouring both needs at the same time, organizations can easily become imbalanced or schizophrenic. They become too dependent on structures and control, or too flexible and chaotic.

In Fryling's opinion, mutual honour in an organisation produces a balanced leadership approach, which is not the case for Frank, who wants to control younger leaders through formal dress but who "never done it that way before" (Easum, 2000, p.71). Inadequate dialogue left Frank concluding that younger leaders are too flexible and chaotic, which they might argue likewise. However, younger leaders with less life experience are often unaware that their actions caused divisions in the Movement by leaving retired leaders like Frank feeling dishonoured.

Graham also considers younger Elim leaders, suggesting that now "there seems to be a shallowness of doctrine and a broadness of practice.... and tolerance of the forbidden and intolerance of the permitted." Graham is not opposing the breadth of younger leaders' practices per se but decisively opposes shallowness in doctrine that weakens their position. Consequently, insufficient doctrine leaves younger leaders more susceptible to worldly influences, causing them to be more influenced by, rather than influencing, the unchurched world.

Graham sees a character deficiency in younger leaders, who are too active to realise that correct beliefs must shape identity. Similarly, Roxburgh and Romanuk (2006, pp.180f) reflect on developing missional church leaders:

People wonder why we spend so much time working with Scripture when we are working with a church or denominational system. We can feel their frustration in the early stages because we keep coming back to these biblical stories. But folks want to get their money's worth, so they ask us to get quickly to the "practical" and

actions. It takes some time before they begin to understand how critical it is to live in biblical narratives.

Thus, strong beliefs are vital for organisational health when changing their practices. These reflections are startling when considering Graham's concerns and opposition toward younger leaders who created an identity crisis for the Movement by overlooking beliefs. It could also be that younger leaders with sincere beliefs chose to take opportunities to influence unchurched people with Christian living, leaving God to do the converting (cf. Gibbs & Bolger, 2005, p.129).

Graham's observations carry ethical concerns because he invested his life to lead the Movement but feels snubbed by younger leaders. Wong and Rae (2011, p.78) observed how to exercise good ethics in the workplace and cite that "Most companies go to great lengths to socialize employees into doing things the company's way." It requires building good team unity through relationships to carry company values into new ventures. Otherwise, companies can create dissenters who group with similar thinkers, causing divisions, as Graham noticed. Nevertheless, Graham may have "unrealistically high expectations" (Chand, 2011, p.88), clouding his judgement of younger leaders, who want opportunities for relationships with retired leaders to theologise and develop doctrinally.

ILT member Harry criticises "the older style of leadership, where everything was similar in outlook, style, dress-code, suited and booted, shirt and tie and that style which was quite rigid..." to support informal younger leaders' practices. Although casual dress can produce a family feel for a church (Gerardo and Ganiel, 2017, p.

37), it can offend retired leaders who link formal dress to Elim's holiness roots and a smear "to the regenerative power of Christ" (Wilson, 1961, p.81). Nevertheless, by rejecting decades of church leaders' practices, Harry wants immediate and comprehensive changes in leaders' practices.

Harry wants to progress without strategic methods to unite retired, older, and younger leaders. Lencioni (2012, p.20) cautions, "Few organisations invest nearly enough time and energy in making leadership teams cohesive," resulting in divided teams. To offer a strategic change in the business world, Buchanan and Huczynski (2010, p.566) provide a model for organisational intervention:

1. Surface (fine-tuning, restructure),
2. Shallow (relocate sources, improve business planning).
3. Penetrating (change leadership or organisation's definition of success),
4. Deep (change the mission, vision, values, and philosophy)
5. Transformational (paradigm shift).

These interventions could specify what changes Harry feels are necessary and why to make them. Nevertheless, Harry's approach and methods create divisions between leaders competing for changes, more clearly than promoting his goals.

In a way, Harry argues that Elim churches will progress by keeping their doctrine and changing inherited leadership practices. Murray (2004, p.253) agrees that progress is inevitable when looking at emerging churches:

Deep yearnings for spirituality, culturally attuned and attractive expressions of church are a hopeful feature of contemporary church life. This may mean planting churches that are not clones. It may mean transforming inherited modes of church.

Murray argues that projecting old church practices into the present may no longer carry the desired attributes for contemporary church life (Gibbs, 2005, p.77). Although Harry is not church planting, he encouraged younger Elim leaders to make culturally relevant changes to inherited modes of church practices but caused divisions by devaluing past efforts and offending retired leaders.

Isaac is a younger ILT member whose commitment to change Elim's inherited church culture is notable when he argues that "It takes time, up to ten years, it is harder than what we realise... Someone must take the traditional churches forward." Isaac's long-term vision creates momentum for congregants, despite those who oppose his motivation for progress. He does so while believing that Elim's traditional church culture is outdated, hinders progress, and needs his enduring commitment to change. Bolsinger (2015, p.97) supports this approach "to reinvigorate your church with a younger pastor (hopefully with a tattoo)" – to change church through culture, which would excite Isaac and appal retired leaders.

Isaac contends with a stagnant church culture that needs to change to progress. Chand (2011, p.28) also assesses deficient church cultures:

To correct the problem, the leaders may send people to seminars or hire consultants, but the top people aren't willing to take responsibility and make significant changes. It's always somebody else's fault.

Chand acknowledges that church cultures can stagnate because top leaders shirk their responsibilities to make changes (Gibbs, 2005, p.9). Isaac agrees by blaming the preceding generation for leaving a defective church culture. Nevertheless, he willingly takes responsibility to change inherited church culture so that momentum develops for traditional Elim churches, regardless of any leader's opposition.

Isaac's commitment to change Elim's traditional church culture is quite exact in terms of moving forward, but he overlooks the need to name what is currently helpful. Comparably, Lencioni (2012, p.108) suggests that "strategic anchors" are vital in marketing new products in the business world to maintain the company name's quality. Moreover, "The best way for leaders to go about finding their strategic anchors is to take a reverse-engineering approach" (Lencioni, 2012, p.109). In comparison, congregations and those who lead them "will tend to respect and trust you if you give them a hearing" (Malphurs, 2005, p.87). Nevertheless, Isaac willingly opposes any leaders who disagree and pays minimal attention to strategic anchors in past achievements of leaders' developments as the basis to argue how church culture should progress.

Joshua has reservations about progression, warning that "I see the younger generation coming behind looking to the business mentality or CEO of leadership, within the church." Joshua makes a statement about his peers rather than offering evidence to prove his opinion. Nevertheless, he believes that skills gleaned from the business world with its hierarchical structures can replace or distort credible church practices. However, many argue that hierarchical church structures came

from modern industrial models, but those are becoming redundant in church life (cf. Easum, 2000, p.83; Gibbs, 2005, p.55). In reflection, Joshua is concerned with ideas from the business world influencing church leaders but would not openly confront or oppose his colleagues on the matter.

When describing how younger Elim leaders look to business mentality and CEOs, Joshua negatively interprets their hierarchical practices. Whereas Buchanan and Huczynski (2010, p.481) offer a more balanced assessment:

On the one hand, hierarchy provides a vertical division of labour for allocating different decisions and tasks to be undertaken within a collective effort. On the other hand, it takes on the attributes of a status ladder, distinguishing 'superiors' from 'inferiors.'

Comparably, Joshua is hesitant with metaphorical ladder-climbing in this leadership model because peers become competitors against one another instead of working relationally together. In another sense, Joshua, with subtle opposition appears superior to younger leaders while exposed by the successes "of innovative younger leaders" (Banks & Ledbetter, 2004, p.23). However, his opposition is minimal because Joshua wants to build relationships with all leaders.

Although defending his predecessors' pastoral leadership, Joshua accepts some business world ideas. Roxburgh and Romanuk (2006, p.27) press the need for entrepreneurial leaders due to a rapid decline in church attendance:

Whole systems of church life are being formed on the basis of the CEO leader who takes charge, sets growth goals, and targets “turn-around” congregations, much like a business CEO who comes in to lead a failing corporation.

Likewise, in Tidball’s (1986, p.110) pastoral imagery, pastors are like a “helmsman” leading, steering, and directing congregations. It creates a pastoral theology around a goal-setting chief executive officer, which Gibbs (2005, p.84) dismisses by “preferring collaborative modes of getting people together.” Although Joshua accepts the need for entrepreneurs and teamwork, all changes must align with his views of pastoral leadership. His views conflict with younger entrepreneurial leaders’ pace-changes, but Joshua would like their successes.

6.5 General Reflections: Results with the Literature Review

Divisions surfaced in leaders’ “competing core principles” in Elim’s history during changes to the “Constitution.” Comparably, and despite Andrew’s reservations, Bob, Isaac, Joshua and Daniel would change the “Irish Constitution” to allow women in leadership and more liberty to network with Charismatic leaders. While Caleb, Ethan, Frank, Harry, and Graham would not change the “Irish Constitution,” but remain divided over-exercising spiritual authority and developing relationships.

Divisions that occur due to leaders’ “competing perspectives” are traceable in current literature that encourages collaboration for missional expressions under organised leadership, despite the idea of conforming to hierarchical structures. However, although Daniel studied at RTC but dismissed its teaching benefits, no contributor referred to RTC sources to assess leadership. Andrew and Joshua

read popular Pentecostal and Charismatic theology, which marks a divide between them that is not contentious. Bob and Caleb defined their roles by naming apostolic and teaching gifts to separate from past leaders' practices. Against this, Graham chose integrity to challenge its paucity in younger leaders. Finally, Ethan and Frank, Harry and Isaac referred to Elim' role models for inspiration, but along with Graham, the retired leaders feel very divided from older and younger leaders in belief, practice and especially, relationally.

Divisions that surface because of leaders' "competing differences" are perceptible in current theological and business ideas, intended to overcome ministry issues using long-term leadership strategies, which Elim leaders in NI did not consider. Nonetheless, Andrew and Caleb made intentional changes to be relational by rejecting despotic and aloof retired leaders. In comparison, Bob will express missional outreach, regardless of any opposition from peers, entrenched in insular practices. Similarly, Daniel will discard his colleagues by connecting with Charismatics more than Pentecostals. In contrast, the following leaders reviewed leadership. Joshua is non-confrontational; he noticed creativity across the Movement, but alongside Ethan, is concerned with leaders in isolation, which again depicts divided relationships. Ethan believes that Elim leaders' fellowship demise, is due to younger leaders fellowshiping with non-Elim leaders. Frank agrees and blames the fragmentation on younger leaders who are not relational but are aloof and individualistic, which Graham affirms and notes how leaders' current neglect of doctrine increasingly causes divisions in the Movement.

Divisions that appear due to leaders' "competing changes" are observable in current material, inspiring churches to be missional in local communities and replenish attendance. However, Elim leaders in NI did not refer to such literature, despite diminishing church attendance and dispute over how to respond. Bob will make constitutional changes for women in leadership that allow female leaders in church plants, which Andrew would discuss but oppose. The remaining leaders reflected generationally with dividing implications. Caleb rejects retired leaders that he believes damaged Elim's corporate identity. At the same time, Daniel prefers retired leaders' fellowship because younger leaders are causing divisions. Nonetheless, both he and Caleb partake in Wondrous, which is Caleb's answer to the divisions caused by retired leaders. In contrast, retired leaders Ethan, Frank and Graham believe that serving leaders cause divisions through individualism, social impertinence, and doctrinal illiteracy, to which Joshua shows sympathy. In another way, Harry and Isaac commit to changing what they inherited through church culture, despite valuing transgenerational relationships.

The evidence from ten Elim leaders in NI suggests that their competing values made a dividing impact on the Movement over the last four decades. Although Elim's "Constitution" unites and directs the leaders, their competing values caused divisions. Sometimes it is arguable that age, life experiences, relationships, doctrine, material read, leadership expressions and personalities - divided opinions. At the same time, leaders who appear to agree would then disagree on other matters. Older leaders often overlook retired leaders to encourage younger leaders to pursue new expressions. In contrast, some younger leaders questioned progress and wanted to consult with retired leaders.

Overall, the field research revealed damaging divisions on the Movement that surfaced through the competing values of contributors. Isolationism, feelings of rejection and exclusion, claims of authoritarianism, liberalism, individualism, insolence, disloyalty, opposition to women in leadership, neglect, prejudice, retirement, burnout, resignations, along with the demise of transgenerational relationships – describe the divisions that impacted the Movement. The task now is not proposing how leaders should change their beliefs and practices but to change the dynamic of their context by suggesting that closer relationships can stimulate mutual respect. Moreover, instead of leading together while entrenched in divisions, as a possible way forward, the leaders could develop closer relationships for more openness to discuss differences and embrace their diversity. Therefore, Chapter Seven will theologically reflect and offer practical advice to improve the situation for leaders and researchers.

CHAPTER SEVEN: *KAIROS* MOMENTS

Introduction

This chapter will reflect on the dividing impact made by Elim leaders with competing values by examining Acts 2:42 and challenging leaders to make relational changes to improve how they unite in diversity. This approach has practical implications because the 'Apostles' Doctrine and Fellowship' are vital values in Elim's tradition and a normative voice of theological authority for exercising leadership. This one priority change in leadership theology may seem too trivial for some leaders, but its adoption can potentially make a unifying difference to how Elim leaders practise theology. More specifically, if Elim leaders decide to honour God and His Word by prioritising values from the Apostles' Doctrine and Fellowship, it is conceivable that relationships will improve to minimise divisions and allow a more amicable context to develop for participants to embrace and benefit from one another's diversity.

7.1 Research Context for Theological Reflections

During the entire thesis, the researcher theologically reflected to reconsider the dividing impact of ten Elim leaders' competing values on the Movement in NI. Older leaders no longer feel pressured to conform to the ideas and practices of retired leaders and encourage younger leaders to pursue innovative practices with little regard for retired leaders. Unfortunately, the retired leaders have limited fellowship with younger leaders who introduced new values into Elim's traditional leadership model. This researcher accepts the leaders' competing values while theologically reflecting to find God's inspiration in practice. Two crucial *kairos* moments

happened 1. Apostles' Doctrine, and 2. Fellowship. These are normative values for all Elim leaders to accept as Scriptural and constitutional for mutual loyalty (Alliance, 2018, p.36; Johnston in "The Message," 2012, p.60). Consequently, if Elim leaders prioritised the two values, it may offer a context to debate diverse beliefs and practices amicably to unify their influence. This approach develops by examining the Apostles' leadership of the early church on the Day of Pentecost.

7.2 Leadership of the Early Church

The events of Acts 2 on the Day of Pentecost saw: the fulfilment of Old Testament prophecy, realisation of Christ's promise, phenomenon following the outpouring of the Spirit, birth of the early church and heightening of the church's eschatology (cf. Genesis 11; Leviticus 23:15-22; Joel 2:28; Acts 2:16-21; Blomberg, 2006, p.25 and, Duffield and Van Cleave 2006, p.117; Keener 2016, p.21). Every aspect of Acts 2 is worthy of consideration, but the goal is to survey the Apostles' leadership to examine their "Doctrine and Fellowship".

Following the birth of the early church under the Apostles' leadership, Acts 2:42 (NKJ) explains that "they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers." Accordingly, the early church leaders united in belief and practice to lead the church (Keener, 1997, p.198). Although breaking bread and prayer remain fundamental beliefs and practices for Elim leaders in NI, examining relational values from the Apostles' Doctrine and Fellowship will offer a unifying model for leaders to debate beliefs and practices to

embrace their diversity. Therefore, it is vital to define Apostles' Doctrine and Fellowship to understand the value of these terms for this thesis.

7.2.1 Apostles' Doctrine

The first concept, 'Apostles' Doctrine', has two words that need individual consideration before understanding them together. The word for apostles comes from the Greek word *apostolōn*, which derives from *apostolos* and means, "one sent as a messenger or agent, the bearer of a commission, messenger" (cf. Mounce, 1995, www.Biblegateway.com; Philippians 2:25, 2 Corinthians 8:23, John 13:16). Although the term apostle can mean one who is sent out with a message, the apostles that Jesus appointed to speak were more than messengers because their words came directly from God. Grudem agrees (1994, p.906) and states that "To disbelieve or disobey them was to disbelieve or disobey God." Consequently, the value of apostolic leadership comes from the One who sent them and the message that they carry. Therefore, it is arguable that the apostles exercised leadership as representatives sent out by God to establish the church on earth.

Phillips (2001, p.61) suggests that "The Holy Spirit was already beginning to fulfil Christ's promise that He would bring to the remembrance of the apostles all the teachings of Jesus...", which highlights two matters. Firstly, Peter, the leading spokesperson in Acts 2, had divine assistance to speak as an apostle because of his direct contact with Jesus before the ascension. Secondly, Peter was not alone in this role when considering that Phillips, and more importantly, Acts 2:42, does not say Apostle but Apostles. Although Peter was instrumental in the early church

movement, the Holy Spirit empowered him and the other apostles to act (cf. Acts 1:26). Hence, the apostles united in their church leadership, avoiding divisions.

Having reflected on Acts 2:42, Stronstad (2010, p. 72) states, “Clearly, the apostles as Spirit baptized prophets first function as teachers,” which is a continuation of Jesus’ ministry in Luke’s theology (cf. Luke 4:14-15). This perpetuation implies that the apostles carried the prophetic authority of Jesus, qualifying them to teach the early church about Jesus. Therefore, apostles were teachers for the early church by continuing in Jesus’ ministry and seeing converts. However, they did not initiate this continuity; it resulted from their time learning from Jesus, who sent them to teach prophetically. It shows how the apostles were powerless in themselves and only held position and prophetic status because of the Holy Spirit’s work, which gave them the ability and authority to teach.

Grudem (1994, p.906) argues that the two qualifications for apostles to hold positions of authority over the early church were “(1) having seen Jesus after his resurrection with one’s own eyes (thus being an, “eyewitness of the resurrection”), and (2) having been specifically commissioned by Christ as his apostle.” From this basis, the early church looked to Christ’s appointment of apostles and their acceptance and the outworking of what Christ bestowed.

Acts Chapters 1-12 show Peter’s humble faithfulness to Jesus by leading and participating in the church’s birth and expansion. Peter did not advance into an apostolic office as those gaining positions and titles through the Jewish hierarchical

system. Although Paul did rise to power through that system (cf. Acts 23:6), he gained his apostolic office through humility and Christ's commission, not by contesting others for a title or position (cf. 1 Corinthians 15:7-9). Likewise, Peter's apostolic commission was not because of his credentials (as a Jewish fisherman cf. Luke 5:1-11) but through Christ's command. Therefore, neither Peter nor Paul competed for the title of apostle but humbly gained it due to Christ's commission.

Currently, those who show faithfulness to Christ and effectively plant and lead churches can gain the title of apostle. However, within Elim in NI, church planters and leaders are known as Pastors, even though their ordained titles are Reverend, which the Bible gives only to God (cf. Psalm 111:9). Reverend's use is to name leaders as ministers or clergy, but Elim leaders in NI seldom declare, Reverend and never Apostle, as their title. Leaders in the Province more commonly use the term Pastor with the belief that it humbly identifies them with Jesus being the Chief Shepherd (1 Peter 5:3-5).

Fundamentally, Elim leaders do not claim to be equal with the Chief Shepherd but hold the title in the belief that their commission to exercise leadership is an expression of Christ's ministry. However, Christ is also the great Apostle (cf. Hebrews 3:1), Prophet (cf. Luke 13:33), Evangelist (cf. Luke 4:18) and Teacher (cf. John 3:2), which are roles commissioned by Christ for church leadership and planting but are titles not used by Elim leaders (cf. Ephesians 4:11-13). Nevertheless, these titles are worth attention for Elim leaders in NI to refine their

understanding of Christ's commission on church leaders, albeit not to the degree of the early apostles, particularly when considering the Apostles' Doctrine.

The 'Apostles' Doctrine' is also known as the "teachings of the Apostles or Apostles' teachings." Moreover, Mounce (1995, www.Biblegateway.com) translates "teachings" from Greek as *didachē*, meaning "the giving of instruction, teaching." In this context, the term doctrine can mean holding to a set of beliefs to teach by speech. Dunn (1996, p.35) agrees when suggesting that "The apostles again are medium and guarantors of the teaching..." which depicts them as brokers or carriers of a message. It implies that they shared their message through speech, believing that the Spirit would help listeners to understand. However, further analysis is necessary to explain the apostles' teaching content.

Schnabel (2004, p. 409) suggests that:

Luke does not specify the "apostles' teachings" in Acts 2:42, but he does provide a lengthy account of Peter's preaching. This warrants the conclusion that the sermons and speeches of Peter, who acts as representative and spokesman of the apostles, provides the substance and content of the "teachings of the apostles."

In other words, Acts 2, which reiterates the achievements of Jesus' life, death, resurrection, and ascension with support from Old Testament texts, is the content of the apostle Peter's teaching.

Longenecker (1981, p.289) agrees with Schnabel and argues that “The apostles’ teachings refer to a body of material considered authoritative because it was a message about Jesus of Nazareth proclaimed by accredited apostles.” Bock (2007, p.150) concurs by suggesting:

It likely would have included all kinds of instruction like what you see in the Gospels and Epistles: ethical and practical teaching and a grounding in the central promise God had given in Jesus.

In practical terms, Dunn (1996, p.35) claims that the apostles were “beginning to order the memories of Jesus’ teaching and ministry into forms suitable for instruction, worship and proclamation.” Therefore, Peter’s faithfulness to teach the doctrines of Christ in the power of the Holy Spirit confirms his apostolic leadership, which carried an authority that caused numerous hearers to become believers.

Bruce (1988, p.73) broadens what was seminal for the early church when writing:

For believers of later generations, the New Testament scriptures form the written deposit of the apostolic teaching. The apostolic succession is recognized most clearly in those churches which adhere most steadfastly to the apostolic teaching.

From this basis, individuals gathering as a church after the New Testament period can only authenticate their beliefs and practices by aligning with apostolic teaching from the Day of Pentecost under Peter and other leaders in the New Testament.

Following the New Testament, Hagner (1997, p.82) assesses the “apostolic fathers” who wrote during the second century and to William Wake, who in 1693,

coined the term “apostolic fathers.” Wake published epistles of Barnabas, Clement, Polycarp, the Shepherd of Hermas and the Martyrdoms of Ignatius and Polycarp. Hagner (1997, p.83) argues that “Wake’s comment, the word “apostolic” was not meant to imply that these writers possessed the authority of the apostles, but rather that their writings perpetuate apostolic doctrine.” Consequently, history shows these apostolic fathers’ faithfulness to the apostles’ teachings and the importance of faithful exegesis to develop hermeneutics for evangelical Pentecostal theology.

More recently, Menzies and Menzies (2000, p.64) contended with Cargal, who reproves Pentecostal scholars “for working within a philosophical paradigm dominated by historical concerns.” By this, Cargal insinuates that Pentecostals should discard the idea that “only what is historically and objectively true is meaningful” because reconstructing the past is flawed by whoever interprets it (Menzies & Menzies, 2000, p.64). The intention to make Pentecostal hermeneutics ahistorical attempts to justify the need for a postmodern paradigm that allows for reading multi-realities without proper exegesis. The Menzies (2000, p.67) debunk Cargal’s postmodern paradigm by pointing to scholars from the evangelical world who laboured to supply excellent exegetical tools that enable Pentecostals to develop Biblical hermeneutics for their current culture.

By using a normative voice of theological authority from Elim’s tradition that began with the Apostles’ Doctrine in Acts 2:42, retired leaders concerned with older and younger leaders’ beliefs and practices could find common ground to debate their differences. It is an important starting point because this thesis confirmed from ten

contributors that divisions in their competing values look set to continue, without intervention through useful opportunities for debate. Therefore, instead of arguing over divisions, leaders could unite based on the Apostles' Doctrine to take advantage of the diversity in their competing values. Moreover, prioritising this transgenerational Biblical model could help leaders make a more collective impact on the Movement. However, moving straight into a debating context may prove difficult because already divided Elim leaders in NI suffer generationally from a lack of communication. So, preparation for dialogue is necessary, and a possible way forward is to strengthen relationships through fellowship.

7.2.2 Fellowship

The early church leaders valued unity by devotion to the 'Apostles' Doctrine and Fellowship' (Acts 2:42). The Greek term for 'Fellowship' is *koinonia*, which also means partnership and communion (Mounce, 1995, www.Biblegateway.com). When describing *koinonia*, Bock (2007, p.150) notes that "It was often used of the type of mutuality that takes place in marriage." The reciprocal spiritual intimacy involved in this depiction suggests that *koinonia* in the early church happened through physically supporting one another. Although it suggests that their intimate acts carry most value on a united front, these devotees did not claim to initiate this desire to act.

Scattenmann (1975, p.639) examined the origins of *koinonia* and suggests:

In the Greek and Hellenistic world *koinonia* was a term which meant the evident, unbroken fellowship between gods and men. Even Philo spoke of "the sublime

fellowship [of Moses] with the father and creator of the universe” (De Vita Mosis, 1, 158).

From this perspective, Biblical *koinonia* in the ancient world came primarily from a robust relational bond with God. Therefore, in Acts 2:42, *koinonia* transpires through people fellowshiping together as an extension of their relationship with God. This dynamic tends to highlight the church’s relational more than organisational character. The church’s practised beliefs came through generous giving from private resources into the public life, not for philanthropy but because these followers loved God (cf. Bock, p.150). Out of this relationship, believers made corporate contributions in fellowship together as Christ’s church. Their bonds strengthened through healthy relationships between people and their fellowship guarded and tested (Acts 4:36 and 5:1-11).

From Acts 2:42, Phillips (2001, p.61) argues that “Experience must always be tested by doctrine, not doctrine by experience.” So, fellowship as experience should reflect what *koinonia* depicts on the Day of Pentecost under the Apostles’ leadership. Moreover, Schnabel (2004, p.412) believes that “In regard to the fellowship of the Jerusalem church, we may distinguish attitude and action: the attitude within the church toward other believers and actions that result from this attitude.” It is also possible that the church’s attitudes and actions result from the Apostles’ character and leadership influences, which originate with the Spirit (cf. Acts 1:8; 2:1-4, 14ff).

Menzies & Menzies (2000, p.96) correct the idea that no mention of the Holy Spirit in Acts 2:42-47 and 4:32-37 means that He is not the cause of their “fellowship.” Dunn (1996, p.35) concurs by attributing fellowship to the Spirit:

Fellowship is the first occurrence of a word classically linked to the Spirit by Paul – ‘the fellowship of the Spirit’ (II Corinthians 13:14; Philippians 2:1), meaning a shared participation in the Spirit. It was Pentecost which saw the beginning of this fundamental character of Christian community as the growing of our shared experience of the Spirit.

Significantly, Dunn describes “fellowship” for Pentecostal leadership in the early church as a fundamental characteristic of shared participation in and experience of the Spirit. Therefore, the Apostles and the early church’s acts did not replicate what a non-Christian community can fabricate because their fellowship is originally attributable to the Spirit.

The Spirit’s role in early church fellowship had broader implications than just sharing a meal or religious experience (Howard Marshall, 1980, p.83). Although it happens at church events, fellowship comes from a godly lifestyle. Keener (1997, p.200) agrees and suggests that it was:

...intended to display the character of the coming kingdom. The fruits of this initiation (Acts 2:42-47) provided a corporate witness to the rest of Israel and the spiritual foundation for the Gentile mission.

In other words, church fellowship is evidence that their entire community has changed in attitude and action by the Spirit to reflect God’s kingdom on earth, witnessing to Jews and Gentiles that life choices have eternal consequences.

Fundamentally, the early church's fellowship was not distinctly for Jews or Gentiles because it was of the Spirit in Christ. Longenecker (1981, p.289) concurs:

But the Christian community was not just a sect of Judaism, even though they continued to observe Jewish rites and customs and had no intention of breaking with the nation or its institutions. They held to the centrality of Jesus of Nazareth in the redemptive program of God...

It suggests that Christianity could operate cross-culturally between Jews and Gentiles even if practices differed because Christian fellowship created a context for unity in diversity (cf. Acts 15:6-18). Therefore, church practices were secondary to maintaining fellowship. Bruce (1988, p.73) includes that "The community, the apostolic fellowship, was constituted on the basis of apostolic teaching." Bruce completes the circle because Christ sent the apostles, who received the Spirit on the Day of Pentecost, which allowed them to emerge as the first church leaders. These encounters empowered the Apostles to form teachings and aid the church's birth with the belief that it manifested in conjunction with active fellowship. Their beliefs in action provided a Christian witness to Jews and Gentiles that the kingdom of God was manifest on earth.

Having completed the field results and theological reflections, we begin our concluding chapter. Chapter Eight summarises the research, then cites its benefits, implications for future leaders and practitioners, limitations and recommendations for further research, personal reflections and finally, a conclusion.

CHAPTER EIGHT: FUTURE IMPLICATIONS

8.1 Summary

Elim leaders will always have competing values that cause divisions, polarise colleagues and damage relationships. However, leaders can unite to take advantage of one another's diversity in competing values by prioritising Biblical 'Fellowship'. Therefore, Elim's transgenerational leaders can remain open and respectful in debate to minimise divisions and consider one another's diverse beliefs and practices. Consequently, closer relationships with unifying implications offer a model for future leaders and researchers to collaborate.

8:2 Benefits of the Research

From a research viewpoint, Cameron et al.'s (2010) "four voices of theology" were crucial for collecting and organising often elusive and opaque data. Other models provide frameworks to shape stories, identify phenomena, code strategies and interpret cultural conditions. The advantage of using the four voices of theology was adapting its ideas for pioneering research to keep academic standards with practitioners while seeking God in practice. So, the researcher simultaneously explored two vastly different worlds while theologically reflecting on minimising divisions caused by competing values, which is a commendable exercise for future academics and practitioners.

In another way, examining practical theology with the four voices of theology generated a constant conflict between two worlds that can mutually develop

through theological reflection. The conflict surfaced because practitioners' competing values did not conform to academic scrutiny as categorically as those solely from the academic world. It still resembles a journey between parallel universes, transcended by the theological reflection that created an awareness of God for *kairos* moments that mutually benefits both worlds. The Holy Spirit played the leading role when using the four voices of theology and in theological reflection by prompting the researcher to consider Acts 2:42 for closing the gap between academics and practitioners. Following the Spirit's prompting revealed the worth of examining apostolic doctrine and fellowship for a model to unite leaders through relationships to debate competing values.

8:3 Implications

Transgenerational Elim leaders in NI can change how they impact the Movement by valuing one another through relationships more than competing values. Otherwise, divisions look set to continue, making it imperative to return to the source of all church leadership in Acts 2:42, considering the restorative power of Biblical Fellowship and its importance before God. There must be a challenge for Elim leaders to unite, not for obstinate debate or adding to divisions, but to resolve differences in a godly manner and embrace diversity with mutually beneficial implications, as a corporate example for future leaders.

8.4 Limitations and Recommendations for Further Research

This study shows how a researcher's experiences can enable a qualitative enquiry to interpret leaders' competing values, reconsider their impact and present

implications for future leaders. Other qualitative approaches can further clarify individual life stories, experiences, ongoing changes, and cultural conditions, while a quantitative approach facilitates research with broader large-scale statistics. However, this research provides new insights into Elim leaders' competing values during rapid changes for the Movement in NI, which can prove vital to achieving a unifying model for future leaders.

This study also developed using the researcher's position as an Elim leader, giving access to Elim's academic world at RTC and leaders in NI. Although this approach was vital to study literature, others are worthy of consideration. Future leaders could investigate why RTC lecturers chose their sources or how students' practices changed compared to those in NI. Alternatively, Elim leaders in NI could receive RTC sources and compare: their values, academic analysis, theological directions, or opportunities for collaboration. Nevertheless, this study created links between Elim's historical story, current leadership material and Elim leaders' lived experiences in NI. Therefore, findings resulting from the researcher's position now offers a new basis to review competing values for future leaders and further question the field. For example:

1. How does Elim's Constitution direct ILT members to unite with retired and serving leaders to minimise divisions and embrace diversity?
2. Will a quantitative investigation of leadership divisions justify the need to address isolating factors in the Movement, and how will that unite leaders?
3. By introducing RTC leadership material to Elim leaders in NI, is it possible to reduce divisions within the Movement regionally and between regions?

4. How are Elim leaders relationally united by competing values and why is change necessary to minimise divisions and embrace their diversity.

8.5 Personal Reflections

Qualitative research enhanced my gratitude for the integrity of academics and practitioners. Competing values in both worlds are often worlds apart but come from people with integrity, traceable while working with literature, doctoral supervisors, and research contributors. Integrity shows future leaders how leaders are better together when agreeing to disagree. Future leaders must also recognise how to value integrity by showing thorough collaborative reflection with successive leaders and awareness to seek God during the process.

The contributors' information was vital for quality field research and enriched my understanding of peer leadership values well beyond anything previously gained. A sense of legacy appeared from transgenerational Elim leaders in NI, as their competing values became equally important in this research. If Elim were to model similar leadership studies, the results could clarify their current corporate identity and create a legacy for future leaders to consider.

8.6 Conclusion

This thesis argued that competing values divided leaders from the Elim Movement in NI over the last four decades, and that the situation can improve, if leaders prioritise 'Biblical Fellowship' to unite relationally and embrace their diversity. In

one way, this thesis is a significant step forward by citing the concerns of Elim leaders and highlighting how 'Fellowship' can restore transgenerational collaboration. In another way, it is a small step forward, as one of many approaches into a field ready for extensive research. Moreover, although prioritising 'Fellowship' is a justifiable way to improve transgenerational engagement, it ideally requires ILT members with oversight authority to persistently prioritise Biblical 'Fellowship', alongside further research, to understand if divisions reduce and leaders embrace their diversity for progress.

Appendix One: Letter of Invitation

Name

Address

Dear Participant,

I am conducting a research project as part of the requirement for my Doctor of Ministry with the Irish Baptist College and Chester University. My thesis explores how Elim leaders' competing values that made a dividing impact on the Movement in Northern Ireland over the last four decades, can be unifying in influence. It involves a qualitative examination from the last four decades of Elim Leadership in Northern Ireland and the implications for future leaders

As part of my studies, I am researching Elim leadership in Northern Ireland over the last four decades. Including you, there are ten Elim ministers of various ages participating in this study. I aim to discover information from your experiences, paying particular attention to God's influence upon your life and leadership. The point of this investigation is to produce a thesis that will help future leaders.

The purpose of this letter is to ask if you would be willing to provide information by answering questions, as an individual in a recorded interview. You will receive the questions beforehand. Following that, I will assess the combined answers from all ten interviewees and give everyone copies of my results, along with a new set of

questions to help in your reflective analysis. Every participant will receive the same questions, designed to help the group to scrutinise my assessment. Finally, please attend a recorded group interview with the other nine participants. I will lead this group interview by working through the questions that you answered in your initial interview that led to my findings. Throughout this interview, I aim to develop a discussion that reflects upon our collective contributions.

If you are willing to be involved in this research, you are free to withdraw from it at any stage. All information collected about you during the research will be kept confidential, and you will have anonymity in any write up of the research.

Please think carefully about whether you can join in this research and let me know if you need any further information.

Yours sincerely

Rev Mark G. Patterson B.A. Hons, MTh, M.P.S.

Appendix Two: Participant Information Sheet

Thesis' title: The dividing impact made by Elim leaders' competing values on the Movement in Northern Ireland reconsidered for their unifying influence.

A qualitative examination from the last four decades of Elim leadership and the implications for future leaders

You are invited to take part in a research study related directly to Elim leadership in Northern Ireland. Before you decide to participate, it is crucial for you to understand the reasons for the research and the relating implications. Read the following information carefully and discuss it with others if you wish. Please ask for help if anything is unclear or if you would like more information. Your decision to be part of this study is voluntary.

What is the purpose of the study?

This research explores the last four decades of Elim leadership in Northern Ireland, by involving ten ministers of different ages and years of service from across that period. The purpose is to discover your core leadership principles as you consider Elim's "Constitution," and to explore what shapes your leadership perspective, what you believe differs in practices, and what changes you made or hope to make. The study focuses on discovering rather than changing your opinions. Subsequently, I will examine your interview material and make comments, then send you the results to consider before our group meeting, when the contributors join to make an overall assessment. I will then reflect on the group results to make suggestions for future leaders. The aim is for us to produce data from Elim leadership as it presently exists in Northern Ireland, to help future leaders.

Why have I been chosen?

You are part of this investigation because you have served in Elim leadership within the last four decades and can make a significant contribution to this research.

Do I have to take part?

It is up to you to decide whether to take part. Should you agree to be involved, you can keep this information sheet and I will ask you to sign a consent form. You are still free to withdraw at any time, without giving a reason. Whatever decision you make, will not affect your standing or relationships within Elim in any way.

What will happen to me if I take part?

I will provide you with the questions that I am going to ask and arrange a time for an interview, which I will record on an audio device. All information is treated privately by changing your name to another name that represents you. After I interview the other nine participants and examine the information, I will give you a copy of the results to examine. I will also give you questions to enhance how you critique my results. It will be after your examination of my results that I will arrange a time suitable for all ten participants and myself to meet. In that group time, I will direct a group discussion and record it on an audio device. The discussion will aim to be faithful to each contribution made in the interviews and to what God is doing.

What are the possible disadvantages and risks of taking part?

There will be no disadvantages if you are happy to share information that will benefit of others.

What are the possible benefits of taking part?

Through your participation, you can make clear what Elim leadership currently looks like in Northern Ireland and what we can learn that will help future leaders.

What if something goes wrong?

Complaints or concerns about any aspect of the way you have been approached or treated during this study can be addressed to:

Dr David Luke

Irish Baptist College

19 Hillsborough Rd

Moirá BT67 0HG

028 9261 9267.

Will my taking part in the study be kept confidential?

All data collection about you during this research will be kept confidential. Only the researcher carrying out the research will have access to it.

What will happen to the results of the research study?

I will use the results write a thesis as part of the final project of the Doctor of Ministry degree for Chester University. I also aim to share the benefits of this research more broadly but will not disclose your identity in any further reports.

Who is organising the research?

The research outworks as part of the Doctor of Ministry taught in the Irish Baptist College and validated by the University of Chester. I organised the research with my supervisors from the University of Chester and the Irish Baptist College.

Who may I contact for further information?

If you would like more information about the research before deciding whether you would be willing to partake, please contact:

Rev. Mark G. Patterson on 075 1500 0864, markpatterson72@hotmail.com

Appendix Three: Consent Form

Title of Project: The dividing impact made by Elim leaders competing values on the Movement in Northern Ireland, reconsidered for their unifying influence.

Name of Researcher: Mark Patterson

Please initial box

1. I confirm that I have read and understood the participant information sheet, dated,
for the above study and have had the opportunity to ask questions.
2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason and without my care or legal rights being affected.
3. I agree to take part in the above study.

☐☐☐

| | | |
|---------------------|-------|-----------|
| _____ | _____ | _____ |
| Name of Participant | Date | Signature |

| | | |
|---|-------|-----------|
| _____ | _____ | _____ |
| Name of Person taking consent (if different from researcher) | Date | Signature |

| | | |
|------------|-------|-----------|
| _____ | _____ | _____ |
| Researcher | Date | Signature |

Appendix Four: Record of Interview and Questions

Time, date and place of interview

Interviewee/s

Email

Telephone

Address

Questions

Question 1: *What are the core principles from Elim's Constitutions that define you as a leader and how have they made a Godly impact on you?*

Question 2: *What sermons...etc., have shaped your ministry and made a Godly impact on you?*

Question 3: *What differences in practice do you observe within the generation you led/lead and the earlier generation of Elim leaders, and how have they made a Godly impact on you?*

Question 4: *What changes can you see being made by Elim leaders, in yours and the former generation of leaders, and how have they made a Godly impact upon you?*

Appendix Five: Reminder Letter for the Group Discussion

Good Morning,

I hope that you enjoyed a blessed weekend. I am looking forward to our meeting this Wednesday, 25th July 2018, in the basement at Lurgan Elim Church.

Some thoughts follow that I hope will help our meeting:

1. If you can arrive around 10 am, we can get a coffee/tea and some food, but if not, we will start our group discussion at 10:30 am.
2. Please read Chapter Five (attached in the previous email) thinking about your contribution, how it compares with the other contributions and my results.
3. As you read my notes reflectively, use the pointer questions (attached in the earlier email) to help you in your reflections.
4. Think about your leadership priorities - what has changed and is changing - including the related implications because this will be the content for discussion.

Questions to enhance your reflective time when considering my results:

1. Does the data answer the research question?
2. Is there anything surprising about the data?
3. What beliefs and values are embodied in the data?
4. What elements affirm or challenge the belief and value system within Elim leadership?

5. Where did you see the Holy Spirit in the data?
6. What is useful within the data that you could share with future leaders?

Our context is as follows:

1. We will sit around a table for a recorded discussion that I will control.
2. I will ask four questions - one at a time, with an aim for a 30-40 minute discussion period between each question – totalling 2hrs-2hrs 40 mins.

A reminder of the questions that we will address:

1. What are the core principles from Elim's Constitutions that define you as a leader and how have they made a godly impact on you?
2. What sermons...etc., have shaped your ministry and made a godly impact on you?
3. What differences in practice do you observe within the generation you led/lead and the earlier generation of Elim leaders, and how have they made a godly impact on you?
4. What changes can you see that Elim leaders made, in yours and the former generation of leaders, and how have they made a godly impact upon you?

As we discuss each question, you will have the opportunity to comment with an aim to clarify my findings under the following directions:

1. There will be no order of who speaks when, but an open discussion will develop under the direction and order of the chairperson.
2. In the discussion time, you should seek to make succinct comments with an openness to being questioned but in the context of debating the discussion point.
3. I will act as group moderator/chairperson, so please point all comments through myself with an aim to provide future leaders with an opportunity to understand your priorities and the changes that you faced.

Thank you for your time and effort - it is valuable and essential.

God bless,

Mark

Appendix Six: Research Ethics

The University of Chester (2007, p. 3) rightly expect researchers to adhere to their code of conduct for good research ethics. The University (2013, p. 7) requires, “a schedule of the main stages of the project and the timescale for their completion,” which helps the researcher and contributors to plan. Therefore, in a general sense, the literature review and interviews occur in year one, the group session and theological reflection in year two and thesis’ drafts begin in year three until completion. Emerging data will be open to public view but only within this thesis.

The University of Chester (2007) regulate research with ethics for competent practice, which other experts recommend in qualitative inquiry (cf. Dawson, 2009, ch. 13). The University (2007) stress that moral integrity is necessary in research:

All research involving human beings raises ethical issues. The primary purpose of ethical review – and thus of the School Research Ethics Committee (SREC) – is to ensure that the rights of research participants are protected, that they are treated with dignity and in a manner that does not jeopardise their safety and well-being.

Therefore, it is vital to engage with Elim leaders in Northern Ireland with integrity by using research ethics that safely allow participants to disclose personal thoughts, ideas and experiences. This approach requires following the University of Chester’s (2007, pp. 6-7, 10-11) recommended “Participant Information Sheet,” which includes informed consent, and allows the user to subscribe to prescribed working boundaries. The University of Chester (2007, p. 6) expect that subscribing participants have informed consent to be competent and volunteers, which will suit the study of Elim leaders in Northern Ireland. Dawson (2009, ch.13) makes similar

recommendations and outlines some key points for a Code of Ethics that align with the University of Chester's (2007, 2013) stipulations for research ethics.

Dawson's (2009, pp.154ff) "Code of Ethics" includes the following five key issues to protect the contributors' safety in the research process. Firstly, is anonymity, which is possible to offer Elim leaders by changing each contributors' name and describing, rather than naming their situations. Secondly, Elim leaders are entitled to confidentiality for the information they supply, by ensuring no direct disclosure to third parties beyond the research methodology. Such confidentiality will require a secure database and literature-based information, including filing cabinets, interview recordings, schedules, and sampling, along with secure disposal of data where necessary to prohibit third-party viewing. Thirdly, is Elim leaders' right to comment on their disclosures within this research methodology during the interviews and group session. Fourthly, is releasing the final report, which will be available to those who participate and want to obtain a copy of the thesis. Fifthly, is data protection,⁵¹ which will ensure that holding current and future personal data is within the legal requirements of the law and to give confidence to research participants. The main thrust of gleaning information remains relevant to the aims of this thesis, works safely within its methodology, and empowers Elim ministers to participate with prior knowledge of what they are subscribing to in the research.

⁵¹ The procedures for collecting data from Elim ministers in Northern Ireland require the utmost care and therefore follow the legal requirements set out in the Data Protection Act (cf. Information Commissioner's Office, 1998).

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