2009


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*Philip’s Daughters: Women in Pentecostal-Charismatic Leadership* is a collection of twelve essays presented during a 2006-2007 symposium at Regent University Divinity School. The title refers to the unnamed prophetesses in Acts 21, and to unnamed women struggling to minister in contemporary Pentecostalism. This volume is dedicated to “unraveling the myriad of historical, biblical, and theological issues that have influenced the ministry and leadership of pentecostal women” (8), and to casting vision for a more gender-inclusive Pentecostal-Charismatic future. *Philip’s Daughters* unravels these issues with multidisciplinary and multicultural approaches.

The collection includes exemplary historical essays that recover oft-ignored stories of Pentecostal leaders who, due to their gender, ethnicity, and singleness, struggled to realize their call to ministry. David Roebuck’s “‘Cause He’s My Chief Employer’: Hearing Women’s Voices in a Classical Pentecostal Denomination” explores how Church of God women negotiated space to minister despite denominational restrictions. In “‘Third Class Soldiers’: A History of Hispanic Pentecostal Clergywomen in the Assemblies of God,” Gastón Espinosa unearths the roles of Latina women in Pentecostalism, noting a not quite feminist but definitely pro-women approach to ordained and lay ministry. In “Leadership Attitudes and the Ministry of Single Women in Assemblies of God Missions,” Barbara Cavaness analyzes the early involvement and later decline of single women in Pentecostal missions.

Janet Everts and Cheryl Bridges Johns contribute standout essays to Pentecostal theology by mining the past and looking to the future. In “Pentecostalism 101: Your Daughters Shall Prophesy,” Everts describes how revivalist Phoebe Palmer’s theological position on women in ministry has been obscured in contemporary Pentecostalism, and recommends a return to Palmer’s emphasis on Spirit empowerment. Johns, in “Spirited Vestments: Or, Why the Anointing is Not Enough,” argues that the creation of a distinctly Pentecostal ontology and images of God are necessary for gender-inclusive Pentecostal leadership.

Some essays explore Pentecostal life outside church walls. In “Looking Beyond the Pulpit: Social Ministries and African American Pentecostal-Charismatic Women in Leadership,” Karen Kossie-Chernyshev claims that restrictive Pentecostal polity shaped many women’s extra-ecclesial work. According to Kossie-Chernyshev, African American Pentecostal women, excluded from the pastorate, put their pastoral impulses to work in community service, steadily establishing other benevolent organizations.

*Philip’s Daughters* covers vast cultural, theological, and historical ground, bringing new voices and new insights into the study of women in Pentecostalism. The essays are well grounded in the movement (many contributors identify as Pentecostal), and most include practical suggestions for increasing Pentecostal women’s roles in the church. *Philip’s Daughters* also showcases elegant Pentecostal-Charismatic responses to broader theological conversations about women in ministry.

As with many collections, the essays vary in quality. In addition, the volume’s wide scope (contributing to religious studies, Pentecostal-Charismatic studies, and general theology/ecclesiology) delivers a slightly unfocused finished product.

© Koninklijke Brill NV, Leiden, 2009 DOI: 10.1163/027209609X12470371388605
Despite this concern, *Philip’s Daughters* is a worthwhile read for scholars of women in Pentecostal-Charismatic groups and for adherents looking to give voice to their own proph- etesses. It will undoubtedly inspire conversation and encourage further research.

Reviewed by Leah Payne